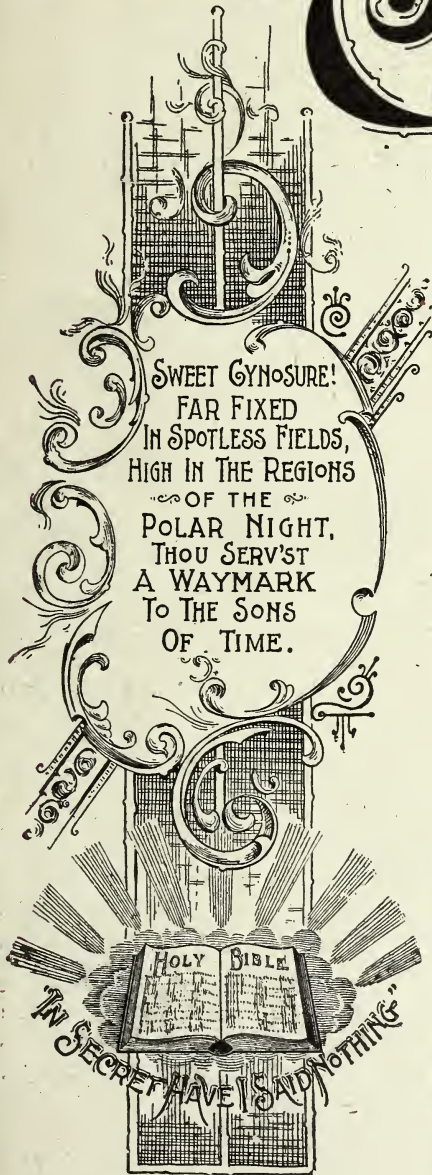


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**Christian
Gynosure.**
CHICAGO, MAY, 1912



J. W. BRINK,
Vice President National Christian
Association.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS

Managing Editor.

850 West Madison Street, Chicago.

NATIONAL CHRISTIAN ASSOCIATION.

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TERMS OF SUBSCRIPTION

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

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

Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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Those desiring lectures or addresses may write to any of the speakers named below:

Rev. W. B. Stoddard, 3118 Fourteenth St., N. W., Washington, D. C.

Rev. F. J. Davidson, 1514 Jordan St., Shreveport, La.

Rev. John Nelson, 909 E. Lyon St., Des Moines, Iowa.

Rev. C. G. Fait, Ellendale, N. D.

Rev. B. E. Bergesen, 1727 West 56th St., Seattle, Wash.

J. S. Baxter, 414 West 7th St., Oklahoma City, Okla.

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Anyone desiring to purchase a home in Wheaton, Illinois, will do well to write the Editor of the CYNOSURE for particulars about a seven-room house, modern improvements, four lots, and within three blocks of two depots, and about the same distance from Wheaton College.

Christian Cynosure.

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

VOLUME XLV.

CHICAGO, MAY, 1912.

NUMBER 1.

N. C. A. ANNUAL MEETING.

The annual meeting of the N. C. A. occurs on Thursday and Friday, May 23 and 24, in Second United Presbyterian Church, corner 65th St. and Parnell Ave., Englewood, Chicago, Ill.

The opening session will be at 7:30 o'clock Thursday evening, followed by a Friday morning session at 9:30, an afternoon session at 2:00 and an evening session at 7:30. Besides the election of officers and the transaction of other important business, there will be addresses by able speakers.

Elmer B. Stewart, President.

Nora E. Kellogg, Recording Secretary.

HELPFUL AGITATIONS.

San Francisco, Cal., April 12, 1912.

Mr. W. I. Phillips, Chicago, Ill.

Dear Mr. Phillips: I thank you for your invitation to the annual meeting of the National Christian Association to be held next month. As it is not possible to go, I want to have a small share in helping it on, by contributing towards the expense.

For some months I have been intending to write you, calling your attention to the serial now running in *McClure's Magazine*, by Owen Johnson, "Stover at Yale." The story would not interest you particularly, as it goes far to justify the late Mr. Crane's objections to college life, except that you would appreciate the significance of the writer's attitude toward college fraternities. These he decidedly opposes, and his opposition furnishes the theme of the whole story.

His objections he places for the most part in the mouth of Brockhurst, a student whom he introduces, almost apologetically, as a person of very revolutionary ideas. His arguments against the fraternities are two-fold, their opposition to democracy and their deadening influence on the intellect. One of the most striking passages in the story relates how Stover, the hero, tears his society pin from his tie and throws it on the floor, when he learns that the fraternity seeks to forbid his acquaintance with the men in the University whom he deems best worth knowing.

The "*Literary Digest*" of April 6, under the heading "Mental Dearth of College Boys," quotes freely from Mr. Johnson's story and from an interview with Mr. Johnson himself in the *New York Times*. Mr. Johnson tells the reporter that "the intellectual weakness of the college is due to the social system," by which he means the fraternities. His words are:

"The fraternities and secret societies, which were formerly intellectual in their purpose and leanings, were the convenient instruments at hand when the great social struggle outside swept into the colleges and overwhelmed them. They were supported in opposition to the spontaneous democracy that finds its natural leaders and natural groupings. With the social movement in possession, everything became closely organized, for the sake of the gradations and positions which organization gives. The organization chokes out everything else. . . . At first [the authorities] sheltered themselves behind the convenient ex-

cuse of non-interference with undergraduate activities, and so allowed the social system to assume the proportions of a property institution. The property so owned at Yale alone is valued at \$1,000,000. Instead of taking drastic measures, they allowed the system to build up to a strength that would make any university head quail. To them it is as the tariff question to a Republican president. They are afraid to touch it, and while they know and must admit that the men learn nothing and are only bluffing their way along, they find what comfort they can in talking of natural ambition and calling the college a 'school for character.'

Mr. Johnson, unlike Mr. Crane, is not an outsider, but a Yale man himself. This is what he says, in the character of Brockhurst, of the "cherished traditional secrecy" of the Yale fraternities:

"The harm is that this mumbo-jumbo, fee-fi-fo-fum, high-cockalorum business is taken seriously. It's the effect on the young imagination that comes here that is harmful. Dink, I tell you, and I mean it solemnly, that when a boy comes here to Yale, or any other American college, and gets the flummery in his system, believes in it—surrenders to it—so that he trembles in the shadow of a tomblike building, doesn't dare to look at a pin that stares him in the face, is afraid to pronounce, the holy, sacred name—when he has got to that point he has ceased to think, and no amount of college life is going to revive him. It's wrong, fundamentally wrong; it's a crime against the whole moving spirit of university history—the history of struggle for the liberation of the human mind.

"I would strip them of all nonsense; in fact, that is their weakness, not their strength, and it is all unnecessary. This is what I'd do: drop the secrecy—this extraordinary, muffled, breathless guarding of an empty can—retain the privilege any club has of excluding outsiders, stop this childishness of getting up and leaving the room if some old lady happens to ask are you a Bones man or a Keys man."

Is it not gratifying that these truths are given to the large public afforded by the readers of *McClure's*?

Cordially yours,

SUSAN F. HINMAN.

N. C. A. annual meeting May 23d, 24th in 2d United Presbyterian church, cor. 65th St. and Parnell Ave., Chicago.

AN ENGLISH LIGHTHOUSE.

Headley, England, April 1, 1912.

Dear Mr. Editor:

I am enclosing subscription for CYNOSURE and am glad to see the cause it represents so strong and vigorous.

I wish we had some sort of an organization here: it's easier to get along and work when one has some backing. Paul says: "At my first answer no man stood with me," but there are few in the Lord's army who can sustain a good fight all alone. And this same Paul, who stood his ground against all odds, declares later: "I was glad of the coming of Stephanas and Fortunatus and Achaicus." I was just wondering if the kind and generous CYNOSURE would not sometime send us over one of its able agents and give us a start!

There is considerable feeling here at present against secret lodges, but they are so powerful in this country that the press, both religious and secular, dare not permit the smallest squeak of opposition and there is no means of getting this feeling articulated.

Secret societies in this country are growing stronger and threatening to strangle the nation and I believe, that unless these organized forces of darkness are broken up, they will break up our modern civilization. One powerful secret order in this country at the present time is holding up the entire nation, and the government is at its wits' end to know what to do. It looks as if the foundations are being broken up and men's hearts are failing them for fear. However, "the Lord reigneth," and "the foundation of God standeth sure."

When crossing the turbulent waters between Ireland and Wales a few months ago, I passed one of the most magnificent lighthouses I have ever seen. Out in the deep, dark waters, hard and fast on the rock, the great structure stood out bold against the storm—throwing out into the darkness its great volumes of pure light, which swept the shores of both countries. It was only the other day that I got the real meaning of the word CYNOSURE—the light that shines in the night. As Paddy said he liked the moon much better than the sun as she shone at night where light was most

needed. Well, CYNOSURE, shine away. Thy pure rays reach out far beyond the shores of Uncle Sam.

A little time ago I met a prominent minister in Dublin with whom I was well acquainted, and seeing him coming I began to fumble in my pocket for some CYNOSURE tracts, as I knew a few of his people were steeped in Masonry. But I had only just turned on the light when he laughed and said: "Oh, yes, I know, man dear; I'm just finishing 'Bernard's Light on Masonry.' What do you think of those people over there? Can we depend on what they publish?" I assured him the gospel of the CYNOSURE was neither fanatical nor tainted, and that the light that shines out from that company was nothing more or less than a bit of that light that "lighteth every man that cometh into the world."

Shine on "star of the north" until He comes, whose light shall destroy all darkness and all the works of darkness with the effulgence of his glory.

THOS. MULLIGAN.

A LIVE MINISTERIAL ASSOCIATION.

Dear Brother Phillips: The Stark County Illinois Ministerial Association held a session on March 18th. One of the papers presented and discussed was on the subject of Secret Societies. The writer of the paper is a United Presbyterian, and he gave a strong argument. Of the other nine ministers present, six were Methodist Episcopal (one Swedish), one Baptist, one Congregationalist and one Presbyterian.

The paper was discussed thoroughly and with animation. There were present three secret society members—one A. O. U. W., one Odd Fellow and one Mason. The first of these stated that he had joined, in another State, for insurance only, which he kept up; that he did not think he would be in it except for that; that he had always refused invitations to join any other secret societies, including the Masons, by whom he had often been solicited. He stated that his father had been a Mason, but had counseled his sons not to join.

The Odd Fellow said he had joined that order that he might show the world's people that Church people did not wish

to be exclusive. He had found the exercises of the order a waste of time, and did not attend them.

The Mason, who was one of the first called upon after the reader, gave an enthusiastic, comprehensive, forceful (as to language) defense of Masonry, covering every point made by the reader of the paper.

The Presbyterian was next in order, and, being a new member; created some surprise, seemingly, by proving himself as ardent an opponent of Secretism as the United Presbyterian. This fact was perhaps the more unexpected because of the fact that the other Presbyterian belonging to the Union—not present on this occasion—was known to be a Mason. This speaker directed his remarks to the argument made by the Mason. In his discussion with the Masonic brother clergyman, he twice, by implication, admitted charges made against his order. In his contention that justice was often perverted because of masonic pledges to favoritism—which the masonic clergyman disputed—he referred to the "murder and treason excepted" clause, and asked him if that did not make it plain that protection for criminals in other crimes was contemplated? He replied that the "connection in which the words were used" showed that that was not——" There he caught himself, perhaps discovering that he had made an unintended admission. At another time in the course of the discussion, the horrible penalties attached to the obligations were referred to. His reply again constituted an admission, for he argued that these were "archaic expressions," which were not intended seriously now, and further, that no provision was made for their enforcement. This, he seemed to think, removed the objection to them.

It might be said, further, that this masonic member said, with emphasis, that the claims for great antiquity of masonry were utterly unfounded. He gave it a modern date.

As one after another of the remaining members were called upon, it was delightful to discover that none, except the ones above mentioned, were lodge members, and to hear from three more of the speakers (two Methodists and a Bap-

tist) vigorous, stirring indictments against the Lodge. These men all spoke from the standpoint of personal observation of its effects on spiritual life and church prosperity. The Mason, who at first was very confident, really seemed by this time to feel quite lonely.

With best wishes for the work, yours cordially,
C. G. STERLING.

THE UNITED PRESBYTERIANS.

BY WILLISTON B. STODDARD.

Pittsburgh, Pa., Jan. 23, 1912.

Dear CYNOSURE:

Among the many church denominations which have stood with us against the Lodge, the United Presbyterian has always been counted. Twenty-five years ago when I met a United Presbyterian, I did not have to inquire whether he or she was connected with any secret society. The pastors then proclaimed anti-lodge truths as well as other Bible truths. Sessions were faithful in regard to this matter, and the church was practically clear of those who showed their unchristian character by clinging to unchristian institutions.

The difficulty in the enforcement of the law came with the advent of a multitude of what are known as the minor lodges.

The situation grows worse with time. At first only members of the minor orders were admitted into church membership. Then the Masons and Odd Fellows were received by the sessions of some churches. It is only of late that the *ministers* have begun to unite with the Masons. I append an editorial found in *The United Presbyterian*, January 18th, 1912, said to have been written by Editor A. G. Wallace, D. D. It expresses their doctrinal position, and points to a situation that should exist. Will a majority of our United Presbyterian friends be content to harbor the evil which has come to them through fear of the lodge? or will they arouse in an effort to rid themselves of that which the fathers taught was disloyalty to Christ, and destructive of true spiritual power?

MINISTERS AND SECRET ORDERS.

We are asked concerning the relation which a minister of the United Presbyterian Church

sustains to secret orders. May he become a member?

The doctrinal position of the United Presbyterian Church is that "*all associations that impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such associations.*"

The statement is very clear and stands today, many times over, re-emphasized by the deliverances of the highest court of the church. Not at any time has the church modified this doctrinal declaration.

Secret orders are not in harmony with the Church of the Lord Jesus. They violate the equality of all members in the Christian brotherhood. They are not in harmony with the fundamental principles of democratic civil government. They create an inner circle among those who are associated on a common platform of equal rights, and so separate those who by right are on equal footing.

This extends through all the social organization. It is abnormal, for example, for a man to be a member of an order in which he is limited in his essential and vital relations, so that he is under solemn obligations not to make known to his fellow citizen, or associate in the church, or the members of his family, the doings of the order. It is abnormal for a man to be bound not to tell his wife or children what takes place within the closed doors. It is abnormal and against the genius and spirit of Christianity, for a member of the church to shut off a part of his life about which he may not talk with his pastor.

There are other objections to such orders. As, for example, the liability of their perversion to evil and criminal purposes. At the present time the country has a remarkable illustration of such perversion. The object of an order may not be wrong in itself, but the fundamental principle is not in harmony with the teachings and life of Christ. With such associations, church members ought not to have fellowship.

In the sessional administration there has not been uniformity, but the right of the session to exercise some discretion in the admission to membership in the church has been admitted. This general discretionary power has been more distinctly set forth in the present Book of Government. But the attitude of the church toward secret, oath-bound orders has not been modified.

There is one law for the member and the minister, neither should be a member of such associations. Both stand in the same relation to the church, except that a minister, as an official representative of the church and a teacher of the things of God, should always and under all circumstances in his own life, be an example to the members under his charge and to all people of the spirit of Christ and the genius of Christianity. A consistent life is not only a duty of the highest obligation but a spiritual power in the ministry.—*Editorial in The United Presbyterian.*

Annual Meeting and Convention

OF THE

National Christian Association

THURSDAY AND FRIDAY
MAY 23rd and 24th, 1912



B. T. ROBERTS
Pastor, Editor and Bishop

For us to keep silent respecting Masonry, and thus tacitly endorse the idea that a man can both accept Christ and deny Him—that is, be a good Mason and a good Christian at the same time—would be treason to Christ.

—B. T. Roberts.

TO BE HELD IN

Second United Presbyterian Church

Cor. 65th St. and Parnell Ave., CHICAGO

This Church is reached by the South Side Elevated cars. Take Normal Park Car, Englewood Branch, to 65th Street Station, or Surface Electric Cars, transferring to 63rd Street, and getting off at Parnell Avenue

Address All Inquiries to Wm. I. Phillips, General Secretary,
850 West Madison Street, Chicago

Pastors and Editors are Requested to Announce. All Welcome. Especially
Members of Secret Orders

Programme

Thursday Evening Session

7:30 D'clock

Second United Presbyterian Church
Englewood, Chicago

OPENING EXERCISES

ADDRESS OF WELCOME—Rev. I. G. Martin, Pastor Nazarene Church,
Chicago

RESPONSE—Rev. E. B. Stewart, President of National Christian Association

ADDRESS—"IS LODGE CONNECTION HELPFUL TO CHRISTIAN LIFE?"—Rev. J.
A. Alexander, Crafton, Pennsylvania

ADDRESS—"MANY SIDED EXPERIENCES"—Rev. E. Y. Woolley, Chicago

MUSIC AND COLLECTION



Friday Morning Session

10:00 D'clock

Second United Presbyterian Church
Englewood, Chicago

OPENING EXERCISES

THIS WILL BE A BUSINESS SESSION OF ANNUAL REPORTS,
APPOINTMENT OF COMMITTEES AND ELECTION OF
OFFICERS FOR THE ENSUING YEAR, ETC. ANYONE
INTERESTED IS INVITED TO ATTEND.

Programme

Friday Afternoon Session

2:00 O'clock

Second United Presbyterian Church
Englewood, Chicago

OPENING EXERCISES

FREE PARLIAMENT FIVE MINUTE ADDRESSES—Leaders: Rev. L. V. Harrell (Michigan), Rev. Alfred E. Meyer (Illinois), Rev. E. C. Mason (Indiana), Rev. J. J. Hiemenga (Michigan), Rev. E. J. Tanis (Wisconsin), Mrs. Lizzie Woods Roberson (Tennessee), Rev. W. B. Stoddard (D. C.) and others

ADDRESS—Rev. Wm. Dillon, D. D., Editor CHRISTIAN CONSERVATOR, Huntington, Indiana



Friday Evening Session

7:30 O'clock

Second United Presbyterian Church
Englewood, Chicago

OPENING EXERCISES

ADDRESS—"INSURANCE LODGES AND THE CHURCH"—Rev. M. P. F. Doermann, Pastor Evangelical Lutheran Church

ADDRESS—"UNION LABOR LODGES"—President C. A. Blanchard, Wheaton College

QUESTIONS ANSWERED

THE BURIAL OF THE DEAD.

From the beginning of the life of man until the present hour, death has been a mystery. For that matter, so also is life, and we do not know what either one or the other is. We speak of life as the ability of an organic being to respond to environment, and death is the inability so to do. When the eyes cannot see, the ears cannot hear, the feelings cannot touch, the lungs cannot receive the air we say the man is dead.

This wonderful mystery is associated, in all civilized countries, with certain rites which signalize the end of time and the beginning of eternity for a living being.

The Thought of Immortality.

The desire for continued existence is almost or quite universal. At times sin and shame work such wreck in the human soul that men take their own lives, leap unbidden into the blackness of the future, but where one goes thus a thousand go otherwise, and it is doubtful if even in the case of the suicide there is or is not a hope for future life. It is in the Gospel that life and immortality are brought to light. The philosophers doubted, hoped, but did not even profess to know. It is only when we open the word of God that we come to clear, definite statements like this: "Then shall the dust return to the earth as it was and the spirit to God who gave it." But the longing for immortality and the longing for a happy immortality is nearly if not altogether universal among men. Even Balaam said: "Let me die the death of the righteous and let my last end be like his." Pagan religions generally undertake to satisfy this longing of the human heart. They have their Happy Hunting Grounds or their Celestial Circles where they teach that persons who are faithful, true, righteous and ceremonious may hope to spend an eternity of happiness.

Not Sin But Religion the Opponent of Christianity.

Dr. Stough, one of our earnest and successful evangelists, remarked in an address given a year or two since that it had been a great surprise to him to learn that the opponent of Christianity was not sin as such but religion. I wish I might develop the thought as clearly and fully as he did, but this is impossible. The substance of his remark, however, as I recall it, was that false religions were the institutions which secured the allegiance of men and thus hindered them from becoming Christians. He would not of course have denied that sin also is a great reason for men's failure to identify themselves with the Christian church, but that he was right as to his main contention I think is true beyond question. The evidences which have led to this train of thought are the memorial services which are now being held by secret societies of all sorts and kinds in memory of their deceased brethren. I do not know the precise order in which these memorial services came to be invented but in the present time there is a perfect rush of secret lodges into the business of holding such services for the dead. The effort is generally made to secure some church for a morning service. The lodges, which are largely composed of Godless men who care nothing whatever about the churches, wish to be permitted to attend in a body and in uniform. Not infrequently they desire to be led by a band of music and in this manner these men, most of whom have no sympathy with the church, do not attend it, support it, or care for it, march through the streets in their lodge habiliments, take their places in the center of the auditorium and listen to a sermon which is intended to be a glorification of the order.

Even those lodges which were organized by actors, saloonkeepers and the

like, now have their memorial services just as the Freemasons, Odd Fellows and the Grand Army of the Republic do. I suppose that the moral tone of the organization known as Eagles is as low as that of any other secret society which ever existed, yet these Eagle lodges are getting preachers and others to surrender churches to their use and to laud and advertise the lodges which are already destroying the Christian churches of every land. A clipping was recently handed me by Secretary Phillips which so fully illustrates the situation that I copy it entire. The meeting was held in Rochester, Pennsylvania, and the account in a local paper reads as follows:

The joint memorial service held in the Majestic theatre, Rochester, Sunday afternoon by the Fraternal Order of Eagles for departed members was of a very impressive nature and was largely attended. The Aeries participating were Ambridge No. 1365, Aliquippa No. 1708, Beaver Valley No. 1226, Freedom No. 1229 and Monaca No. 4412. The members of the various Aeries assembled in the hall of Beaver Valley Aerie and marched in a body to the theatre, the stage of which was appropriately decorated for the occasion.

The deceased members in whose memory the service was held are George Holt and Peter McCabe, Ambridge Aerie; Thomas B. Price, John Carline and Joseph Fix, Beaver Valley Aerie; H. J. Kettering, Freedom Aerie, and John M. Shroades, Monaca Aerie.

The program was of unusual excellence, including the opening exercises of the order by the Worthy Chaplain, the calling the roll of deceased members by the Worthy Secretary; a masterly and eloquent oration by Grand Vice President W. J. Brennen and a fitting eulogy voiced by the Rev. Dr. J. H. Bausman, pastor of the First Congregational church of Rochester.

The foregoing features were interspersed with music of a high order, including selections by Elstner's orchestra and numbers by the Harris Male Quartette.

Balaam the Son of Bosor.

The first prophet, who wanted to curse Israel for the sake of getting money and who betrayed Israel into sin, is often in my mind when I think of these terrible

gatherings. Is there any intelligent minister in the world who does not know that the lodges are destroying the church? I doubt if there is one. Not long since in one of our meetings in Chicago a man who professes to be a Christian worker rose and publicly announced himself as a Freemason. He said that he did not attend the meetings at present but that if he was in business he should do so. Yet he knew that the penalties of the first three degrees were to have the throat cut across, the tongue torn out, the heart and vitals taken out, the body cut in two and the bowels burned to ashes in the middle. He knew that Freemasons are sworn not to cheat, not to slander, not to rob, not to live immorally with Freemasons or their relatives. He knew that Freemasons are obliged to obey the signs, summons and tokens given, handed, sent or thrown by lodges or Masons and yet he said that he was a Christian, that he was a Freemason and that if he was in business he should attend the meetings of the order.

Judge Not That Ye Be Not Judged.

We are glad that it is not our office to decide respecting the spiritual standing of men. It is, however, our duty to have a clear opinion as to the character of institutions. We are bound to know for ourselves and to teach others whether such organizations as these are innocent and helpful or otherwise. I do not believe one man in the world really believes that an organization which imposes such penalties as I have above referred to is in accord with the teaching of the Holy Spirit. How can he? The spirit of Jesus Christ is meek and lowly and gentle. All His appeals are to reason and conscience and kindness. Such bloody imprecations as we find in Masonry and such partial obligations as we find in all secret societies are absolutely foreign to the spirit of Jesus Christ.

Someone may say, "Well, then, you

intend to unchristianize all men who belong to such organizations?" I answer, "I do not judge men, that is not my office." Nor is it the office of any other man. Jesus Christ is our judge. He knows all the facts and will judge us with perfect love and at the same time with perfect equity. But no Christian man ought to connect himself with organizations which are anti-Christian in spirit. Salvation comes through Jesus Christ alone. Any organization which teaches directly or indirectly that it is otherwise obtained is a demon-possessed and ruled organization. There is one God and one mediator between God and man, the man Christ Jesus. There is no salvation apart from Him. Any organizations that teach that there is, are of their father Satan and will do his work in the hearts and lives and homes of men.

"If the Light That Is In Thee Be Darkness."

An evangelist whose name is unknown to us recently held a meeting in an Ohio town. He had, as is common now, a number of helpers, large audiences and great apparent results. At the close of his meetings he organized the boys of the town in a secret order named Kappa Sigma Pi. The friend who informs us respecting this new evangelist with his new sort of work sends us the following clipping from a local paper:

There is no question now about the success of the new Kappa Sigma Pi reading room and gymnasium. About \$300 has been guaranteed to pay the running expense for the first year. Deck's hall has been rented, partitioned off into a gym., reading room, etc., and incidentally a room for the "goat." Every Monday evening five fellows get theirs. Now to furnish the room without expense. The boys send this request to *you*. They want second-hand (not cast-off and worn-out) furnishings. They ask for 3 rugs, 4 mattresses, 4 pairs Indian clubs, 4 pairs dumb bells, pictures in frames, mirrors, couch, all kinds of gym. paraphernalia. Of course they prefer new stuff. If

you are in the movement to help the boys, look around the house and see what you can spare. Call up Miles' office and the dray will call for your present.

What will those boys do in that secret hall which they have rented and partitioned off and are begging Christian people to furnish? A Methodist pastor not long since told me that the high school boys of his town had organized a secret society and were asking his son to unite. He said they had rented a secret hall, as these boys did and apart from teachers, pastors and parents they were holding their meetings in this hall. They wished his boy to join and he said before giving his consent he made an investigation as to the work that was going forward. He said, "I found it worse than Sodom and Gomorrah and told my boy that the farther he could keep from a place of that kind the better it would be for him." The experience is the common experience of all men who have studied the lodge movement; but why should a preacher, who goes into a town and secures a union meeting of churches and gets scores or hundreds of persons to profess to be converted to Jesus Christ, lend himself to work of this kind? Is it another case of Balaam the son of Bosor, a man who loves the wages of unrighteousness and who is willing to earn them as best he can? But is it not an unspeakable shame and outrage that the church of Jesus Christ should be asked to support such a man and to furnish him with the platform on which he is to do his deadly work? I have often said that if evil institutions were compelled to pay their own bills they would cease to be. This is true of the liquor shops, the gambling business, the lodge business and all other forms of parasitic growth; these institutions live on the industry, the economy and the fidelity of godly men and women. May God open the eyes of men until they shall cease to

be willing to be taxed for the support of these iniquitous forms of organization among men.

The Crescent and the Scimitar.

I was the other day in the store of a neighbor who had been, as I was told, a Woodman. I had never heard of his connecting himself with the masonic fraternity. I was therefore surprised and grieved to see on his coat the badge of the Mystic Shrine. This is another of the outgrowths of Blue Lodge masonry. It is composed of men who want the fun, and worse, of what are sometimes called "higher degrees." A lady whose husband was a member of this organization, said to me only this week, "That is the funny part of Freemasonry." She said that her husband was a member of the Presbyterian church, that she herself was a Christian and yet that she was identified with the women's branches of this masonic organization. But I wish to speak a moment about my neighbor.

Lodge Men, Not Church Men.

To begin with, he has been raised in a Christian community, but he has never identified himself with the Christian church. From time to time his friends have complained of the churches in the vicinity as if they were responsible for his condition. This may in part be true. I think very few of us would wish to say that we or the church of which we are members have done all that we ought or that we could for the helping of men, but is this a full explanation of the case? I doubt it very much. This young man wears the scimitar and the crescent. Now what do the scimitar and the crescent represent? The crescent is the badge of the Turkish nation and the scimitar is the sacred weapon of the Saracens. It was with this Turkish sword that the battles were fought for the extirpation of the Christian religion. When I was going down the Danube river I saw at

various points great monuments which had been erected to commemorate the repulse of Turkish armies a thousand years before. In those awful struggles the Christian soldiery were cut down by the scimitar and it is this sword which this young man, in this Christian land was wearing on his coat as a badge of the organization to which he had united himself. He does not think well enough of the church to unite with it but he thinks well enough of the Mystic Shrine to wear the scimitar and the crescent.

This young man not only has been raised in a Christian community, but his wife is the daughter of a Christian minister and his children are in some measure at least in touch with the Christian church. Now what does the Turkish nation and the Turkish religion stand for and do as regards homes? When I was in Constantinople I walked by the closely screened windows of homes. From time to time we would hear a rustle within and occasionally would catch a glimpse of some women, hurrying away from the window lest she be observed by some passing man. The principle of social organization in that country is that one man may have two or ten or twenty wives as he may arrange. If the principles of the Turkish nation and religion should prevail, the home in which my neighbor lives would be destroyed. That is to say there would be no Christian homes. Does this young man wish to establish a Turkish civilization here in our country? If not, why should he wear about the streets this badge of the Turkish nation, this representation of the Turkish sword? I do not suppose he knows what either part of that badge which he wears on his coat signifies. I think well enough of him as a man to believe that if he did he would put it in the stove rather than on his coat. I think that all lodge men ought to remember that many of those whom they

pass in the streets are more intelligent about the organizations than they themselves are.

A man who wears the square and compass ought to remember that it reminds his neighbors and friends of the way he was undressed when he took his degrees and of his oaths and penalties which he assumed. A man who wears the symbol of the seventh degree ought to understand that it signifies to intelligent persons the shameful ceremonies of the chapter and the penalty of having the top of his skull smitten off and his brains exposed to the scorching rays of the noon-day sun. A man who puts on the Knights Templar's badge and wears it about the streets should understand that it reminds all students of the system of the fifth libation; the human skull out of which he drank pure wine while he prayed God to doubly damn his soul should he prove untrue to his Knights Templar obligations. And if these neighbors of ours do not enjoy thinking about such things as these and knowing that other people think about them, they ought not to put on these badges which they wear.

A Safeguard.

It may be said that these badges are a safeguard to the community, that they warn persons not connected with these organizations of the obligations which those who wear the badges have assumed. This is undoubtedly true but it would seem to be an argument, not for wearing the badges, but for leaving the orders. Since the obligations are what they are, since the history of the organizations is what it is, since the religious character of the organizations is the pagan, unclean thing that it has come to be, ought not all good citizens and all good church men to burn their badges and to abandon the organizations with which they have been connected? We are thankful to say that thousands of them are so doing. We scarcely ever go

abroad and meet with half a dozen men but that we find some one who has abandoned his secret society for the sake of Christ and the church. We thank God that it is so and we pray that this tendency may continue more and more.

Faithfully yours,

CHARLES A. BLANCHARD.

BLACK HAND AND BLACK LIST.

BY REV. ALEXANDER THOMSON.

It is a very common thing these days to see a headline like the following in the daily press: "A Mysterious Murder, Supposed to Be the Work of the Black Hand." These tragedies are taking place in all our great cities, and few are the cases where the criminal is discovered and punished. The terror of the organization rests upon the Italians, so that in the main they do not dare reveal what they know. Nor is it easy to resist the conclusion that our detectives have little relish to dive very deep into these mysteries. They are dangerous. The Black Hand comes out of the darkness, deals its deadly blows, and disappears.

The Black List, in its own way, is scarcely less dangerous; and, when we reflect how wide has been the range of its activities, we see how great must be the sum of its evil. A man becomes the leader of his fellows in some contest for their rights. He is a marked man, and is placed on the Black List. Discharged as soon as it is safe to do so, he seeks employment at his chosen work elsewhere, we will say on the railroad, or in the railroad shop. No, he is not wanted. He travels the country over. There is no work for him in that line. He is an honest, capable man, and in the prime of life, but he is on the Black List.

The question I wish now to consider is this: Have we in the secret orders, and especially in the father of them all in this country, Masonry, a "black hand" that strikes down, and a "black list" that prevents rising? The rights of free speech and free press are among the inalienable rights of American citizens. So long as a man tells the truth, slanders nobody, and says nothing that can be construed into treason, he is free to speak

his mind. Limit this, and a deadly blow has been dealt to all rational freedom and progress. Have we these rights to-day? Let a man be known as opposed to secret societies, let him be kindly in his nature, and careful and truthful in his speech; will this man find that he has on the platform, in the pulpit, and in the press, freedom to discuss the lodge question without danger to his own personal interests? Let any man make the attempt honestly, and he will not be long without a clear understanding on this question. I am convinced that the man who is known to be opposed to the Lodge System in our day, swims with a stone about his neck, and that often a "black hand" is reached out of the darkness to strike him down without his knowing where the blow came from, or how it was dealt.

A minister of my own denomination said to another when he learned that I was opposed to the Lodge System, "Surely he must know what that means. Mr. Thomson cannot be ignorant of the power of the Lodge." I am not ignorant. In my own case, having been in my younger days a member of the Sons of Temperance, the Good Templars, and the Union League during war times, I have always clearly recognized the fact of the blinding power of the Lodge. I was as honest when I was a member of these lodges as I am to-day, when opposed to them, and, therefore, have sought carefully and kindly to make men see the wrong foundation upon which all secret societies rest. The Lodge has been the one force upon whose opposition I could count during my whole ministry. How often the "black hand" has been reached out of the darkness to strike me, I will never know. I have always been known as a man's preacher. The men have taken kindly to me always, except where this barrier of the Lodge has intervened. Nor have I ever been ignorant of what I could not well help knowing, that union with the Lodge would make the path of this life easier to me.

Let a minister in any of our great denominations, which have no testimony against the Lodge, be known as opposed to the Secret Empire. Will it affect his standing in his own denomination? Will

it help or hinder him in securing a new charge or retaining an old one? When attending one of our Congregational associations in Illinois, I went with three other brethren to visit an Odd Fellows' Old People's Home. Two of these brethren were lodge men. One said to the other, "Well, it would be no use for any minister to seek a church in this town if he were not a lodge man. It is too bad that it is so, but it is." One of the ministers knew my views on the subject. The man who spoke, did not. I suppose that at this time my friend pinched him, for there was a great silence.

Now, I do not for one moment find fault with the Lodge for defending itself. The law of self-preservation demands this. If the Lodge could show its moral right to exist, in the light of Christian truth, very great would be my relief; no man in the possession of a sound mind will lead a forlorn hope unless there is a stern necessity for that work. There is never any real open defense, however, but nearly always the blow of the "black hand" reached out of the darkness. There was once this significant phrase among the Masons. They spoke of putting a "black shirt" upon a man. None will deny their power, and few will deny the will of the regular lodge man. Here the deadly lodge "black list" comes in, and before it, merit, spirituality, and kindness go as nothing. How deadly this "black list" is, only the future will reveal.

But this "black hand" is capable of being a helping hand as well, and a very powerful hand. I was once standing conversing with a man who had just been elected to a very important office in the State. A man came up and addressed the gentleman about as follows: "They wanted me to turn you down, but I was not going back upon a member of my Lodge." I know a minister who came to the town I lived in, as a candidate for the Congregational church. He was a member of nearly all the lodges, and especially was he a high Mason. He gave the grip right and left, secured the church, took the town by storm, filled the church to overflowing, and nearly emptied it in two years. Such is the hand of the lodge to-day: a "black hand" to its opponents, but a white, helping

hand to its friends. God's great love of merit, God's great love of justice, are set aside, and in nearly all walks of life, the Lodge is omnipotent.

I knew a young minister who came to a certain town with his eyes wide open on the lodge question, and who bore witness against it, but his Presiding Elder was a Mason. He found that his

way upward would be barred to him. He saw that the Masonic ladder was a sure and safe one to rise by, and so he left that town a Mason.

With the "black hand" and the "black list" of the Lodge against him, the minister who is opposed to the Lodge to-day, can only endure "as seeing Him who is invisible."

The Broken Seal

By
Samuel D. Greene

From the personal reminiscences by Samuel D. Greene of the abduction and murder of Captain William Morgan were taken some of the facts so vividly brought out in Miss Flagg's "Power of the Secret Empire," which ended in the December number of the CYNOSURE. The story has created so wide an interest that we propose to give our readers in the next few months some of these facts as recorded by Mr. Greene, an eyewitness.—Editor.

CHAPTER V.

Abduction of Morgan Continued.

Affidavit of the Jailer's Wife.

But what was actually passing at Canandaigua, just before Mrs. Morgan was there, waiting for Mr. Ketchum to try and find her husband, is made thrillingly clear by the following affidavit of Mrs. Mary W. Hall, wife of the jailer at Canandaigua.

The testimony is long, and we need not give the whole of it. It goes on to recite that on Tuesday, the 12th day of September, she and her husband returned to their home—which was in the jail,—after a short absence; that at evening of that day her husband went out from the jail, and soon after a man, calling himself Mr. Lawson, called and inquired for Mr. Hall, the jailer, and, finding that he was not at home, requested permission to speak with Mr. Morgan, then confined in the jail. She told him this was against the rules of the prison, and that he could say nothing to Mr. Morgan except what she should be permitted to hear.

Mr. Lawson talked through the grate of the door, and represented himself as a friend who had come to settle the claim against him and take him out from jail. Mr. Morgan apparently believed the story, and was willing to go. Mr. Hall, however, the jailer, could not be

found, and Mrs. Hall was not willing to take the money and discharge the prisoner. Lawson then inquired if she would do so in case Colonel Sawyer, of Canandaigua, should say it was right and proper. She refused. Lawson then went away, and soon after returned with Colonel Sawyer. They were quite indignant that she would not let Mr. Morgan go free, when they were willing to settle the claim against him; they said this claim had been assigned to one Chesebro, and they proposed to go and find Chesebro. After a little time they came back with Chesebro, and he also urged the liberation of Morgan, all on the ground of friendship for him. There had also been at the prison during the evening, along with these men, a man by the name of Foster. The rest of the story we will give in the words of Mrs. Hall, deposed before Jeffrey Chipman, Justice of the Peace of Ontario County.

They had finally prevailed upon Mrs. Hall to receive the money and let the prisoner go free, although she had been over-persuaded to this course, and felt that it was an irregular proceeding.

This deponent took the keys, and was going to liberate Morgan; that Lawson spoke to this deponent, and said, "Wait and I will go with you;" that Lawson then stepped to the door and whistled, and then followed this deponent; that when they came to the outer door of the prison, Law-

son said to this deponent, "You need not fasten this door after us;" but this deponent said she should, for there were other prisoners in the room; that this deponent and Lawson went into the hall adjoining the room where Morgan was, and Lawson spoke in a low voice to Morgan through the grates, "Get yourself ready to go with me—dress yourself quick;" that Morgan was soon ready, and this deponent let him out, and Lawson took Morgan by the arm, and went out of the prison to the outer door; that while this deponent was fastening the prison door, she heard at, or near, the outer door of the jail, a most distressing cry of murder; that this deponent ran to the door, and saw Lawson and the man that he called Foster, one on each side of Morgan, having hold of Morgan's arms; that Morgan continued to scream or cry in a most distressing manner, at the same time struggling with all his strength, apparently, to get loose from Lawson and Foster; that the cry of Morgan continued until his voice appeared to be suppressed by something put over his mouth; that during the time that Morgan was struggling, and crying murder, the said Colonel Sawyer and the said Chesebro were standing a short distance from the jail door, near the well, and in full view and hearing of all that passed, but offered no assistance to Morgan, nor did they attempt to release him from Lawson and Foster; but one of them struck with a stick a violent blow upon the well-curb or a tub standing near; that soon after this deponent saw a carriage pass the jail in the direction that Lawson and Foster took Morgan; that the evening was quite light in consequence of its being about the full of the moon; that she, this deponent, could distinguish from the jail door the horses in the carriage which passed to be gray; that the deponent supposed the striking upon the well-curb or tub by Chesebro or Colonel Sawyer was a signal for the carriage to come, as it came immediately after; that when the carriage passed, Lawson and Foster could not have got but a few rods with Morgan; that immediately after the striking upon the well-curb or tub Colonel Sawyer, and as this deponent thinks, Chesebro also, passed the jail door in the direction that Lawson and Foster, took Morgan, but not apparently to render Morgan any assistance towards being released from Lawson and Foster; but Colonel Sawyer, however, picked up Morgan's hat, which had fallen off in the struggle; that when Morgan was taken from the jail it was about nine o'clock in the evening, or a little past; that this deponent has since been informed that Lawson lives about two or three miles from the jail; that this deponent has never seen Morgan since he was taken from the jail as aforesaid, and knows nothing about where he was taken to, or where he now is.

This testimony was sworn to by Mrs. Hall before the Justice of the Peace, on

the twenty-third day of September, eleven days after the transactions took place. This was the kind of news which the messenger dispatched from Batavia brought back to Mrs. Morgan and her friends.

It will be observed, by noticing the correspondences of time, that Mrs. Morgan reached Canandaigua the day after her husband was taken out of jail in the manner just described. She had been made to believe that Mr. Morgan had been taken to parts unknown. She had been in the keeping of Masons, who told her what stories they pleased. A woman with a young child, she could not well go out into the streets of the village and gather information for herself, nor did the people, who were not Masons, know what was going on.

We have now the events that followed the abduction of Morgan, while we go back again to Batavia, to take a new starting-point, and follow out another series of events which transpired close alongside of those narrated in this chapter.

CHAPTER VI.

Attempted Abduction of Miller and His Rescue.

In the afternoon of Monday, September 11, the same day on which Mr. Morgan had been forced away from Batavia, I suddenly received a summons from the lodge to go to Le Roy, a village distant some ten miles from Batavia. It was stated that there was to be held there an important Masonic meeting, several lodges coming together, to see what further steps should be taken to suppress the publication of the book, and to consider what should be done with Morgan and Miller. I refused to obey this summons. Then the use of my horses and carriages was asked to convey thither the Masons who desired to attend. This also I refused. I did not intend that my own hands or my property should have anything to do in furthering the wicked designs then on foot.

The meeting was held, however, at Le Roy, many of the Masons going from our village. The next morning notice was sent me that I must appear at the east end of the village, under the brow

of the hill, precisely at twelve o'clock; that the Masons were to rally there in a body; march in their strength at one o'clock, and in open day destroy Miller's printing offices, scatter his type, secure his person, and the manuscripts and printed sheets to be found in his office. It was said, for my encouragement, that strangers from abroad would take the fore front in the attack and destruction of property—men who could not be easily identified, if any stir should be made about the matter. The man who came to notify me requested me to be particular to have the bell rung at twelve o'clock that day (the key of the church being kept at my house), so that those lying in ambush or lurking about the village, might have the signal for gathering at the rallying-place. I was requested to see the bell-ringer that morning by nine o'clock, so as to be sure and have this matter attended to. They wanted to gather at twelve o'clock, so that they might organize and be ready to march into the village promptly at one.

The plan was, as I was informed, that Miller, when taken, should be carried at once to Stafford, to the lodge-room, kept there till night, then taken down to the "ridge road," as it was called, running from Canandaigua west towards Buffalo, passing some miles north of Batavia, and there be kept ready to join Morgan as he should be conveyed away from Canandaigua towards Canada.

The information which I thus received I communicated at once to Mr. Harris, and he forthwith apprised Mr. Miller of what was going forward, and of the imminent dangers awaiting him. He at once went into his office and prepared a handbill, containing these general facts, which he threw out of the window as soon as they were struck off, to arouse the people of the village. He purposed also to send them out into the country to call in his friends, and gain their assistance in this crisis. But the people of Batavia who were not Masons, would not believe the story; said it was preposterous to suppose that a band of men should come in there in open daylight to do such work as this. They thought Mr. Miller was in a state of needless panic, and they dissuaded him from distributing his handbill. About this time I went

up the street to hear what was said about the situation. No one suspected me as being the author of all this excitement, and the people told me that the man who circulated such stories was a fool; that they were not for a moment to be credited.

This was only one day, it will be remembered, after Morgan had been arrested and taken out of the place; but, as has been already said, the people did not, at that time, understand the real transaction concerning Morgan. They thought he had been taken on an honest warrant and carried away for examination. They did not know that it was wholly a plan and plot of the Masons to take him. Their minds, therefore, were not prepared to trust this story which Harris had communicated to Mr. Miller, and he to the people, which came from me. When this outside excitement died away, Miller felt that he was in the greater danger, as he really was. In passing along the street I saw that Miller did not dare to come out of his office. Harris also was frightened at the turn things were taking, and he, too, had gone into his office and locked himself in.

My own situation, too, was becoming very critical, and I felt it to be so. If by the public commotion which had been made the Masons should again conclude to retire and not make the attack at that time, nothing would be more natural than that Mr. Harris should think I was making false and exciting reports. As a reaction from his fear, and through the chagrin of seeming to give unreal information, he might seek to exonerate himself and lay the burden upon me, in which case the Masonic rage would turn against me more violently, if possible, than against Morgan and Miller.

Things were coming to such close quarters that I concluded to go home at once and make a confidant of my wife. Up to this time she had known nothing of what I was doing. I went to my house, asked my wife to step to a chamber window which looked out on Miller's office. Then I related to her what I supposed was about to take place, and told her my whole position and agency in the matter. I told her frankly that I had disregarded my Masonic oaths, and that my relations to the Masons were, conse-

quently, very curious and delicate, and if in any way they should discover what I had done, my life would be in danger. Little as she liked Masonry, and much as she had ridiculed its nonsensical forms a few months before, she *now* thought I had done wrong in breaking my Masonic oaths, that my conscience was troubled because of this, and that I was half beside myself. She asked me, with a look of incredulity, if I supposed Masons would come into the village of Batavia in open daylight, and destroy property. I told her I did believe it, just that, and if she would stay where she was, she would probably soon see the thing done. I told her, moreover, as she valued my life, to make no mention of my name in connection with these things; but if I should be missing, and could not be accounted for, then that she should publish to the world what I had said to her.

Hardly had I told her this, when I saw a Mason coming to my door—a Mr. Merrill. He called upon me, and said, "Greene, you must be ready to turn out, the Masons are coming down. If you know anything you must know nothing. You can swear one way as well as another. [This was a principle agreed upon and sanctioned by act of the lodge.] They are coming, you must be ready to help." He then started to go; but when a few steps from the door he turned back, and said, "There is some traitor in the camp, and we will find him out yet. He shall have his house burnt over his head, and his throat cut from ear to ear."

He then left me, and ran towards Mr. Miller's office. Immediately the crowd of Masons began to gather, armed with hoop-poles. They had taken a parcel of these poles and sawed them in two, making convenient clubs. The men rushed up stairs, burst open the door of Miller's office, seized him and Captain Davids also, on warrants, dragged them down stairs and out into the street, their hats flying one way and their heads twitching the other. I heard Miller cry out, "Treat me fair! treat me fair! and I will go with you."

The warrant on which Miller was arrested was made out at Le Roy, on the oath of Daniel Johns, the spy before spoken of, by Justice Barton, a Mason.

My wife stood at the window spell-

bound, looking upon these operations, until she saw Miller dragged into the street, when she grew frightened and came to look after me. She had come to the conclusion that I was not so much beside myself as she supposed, and that there was real cause for alarm.

It was well understood that about three hundred Masons were in and about Batavia, banded together for this business. But after the information got out, only about one hundred and fifty of these men made their appearance in the village at the time of the onset, and of these, only about forty actually came up to make the attack on Miller's office.

As soon as Miller was taken he was hurried off with all despatch to Danold's tavern, the same place where Morgan was taken, and as soon as the necessary preparations could be made he was started off in a wagon towards Stafford, with a motley assemblage accompanying, some in wagons, some on horseback, and some on foot. I at once requested Mr. Harris to employ Mr. Talbot, a lawyer, to make use of all possible forms of law for his recovery. He consented, and undertook the case, preparing to follow the fugitives who were bearing away the prisoner. I was surprised that others of the villagers did not volunteer to go along with him and assist him. I sought an opportunity, therefore, to have an interview again with Harris. I passed his office, and snipped a piece of paper into it, which said, "Follow me." I then passed around some buildings, and went into an avenue between my house and a brick store, where I stepped into my kitchen, and threw up a window looking into this passage-way. Mr. Harris came into the avenue, out of sight of the street, and underneath the window. I told him that something must be done immediately; that the whole community seemed to be paralyzed; that the Masons, by their talk, had so raised the prejudices of people against Morgan and Miller, that they could do almost anything with them with impunity. I told him I thought it was our duty to do all in our power to rescue Miller, and that the community must, in some way, be aroused. I advised him to go and tell Mrs. Miller to sound the alarm—to go up Genesee street, and down Park street, and cry, "Murder!"

and when she was questioned as to her reason for so doing, she should declare that Morgan was taken off yesterday, and her husband to-day, and unless they were pursued and rescued, they would certainly be murdered. I did not consider this a false alarm by any means, and I advised Harris to make Mrs. Miller believe that it was really true, so that she should cry in earnest.

Mrs. Miller caught the spirit of the occasion, and throwing a shawl over her head, she ran out into the street on her errand. The first man she met was a Mr. Cochrane. He questioned her about the matter, and she imparted to him her own fears, and roused in him a thorough excitement. He told her to go back into the house and he would do the business. Mr. Cochrane ran immediately and hired stages and wagons, all the while scattering the information abroad, and soon about one hundred men were gathered together, ready to start upon the pursuit.

They overtook the company having Miller in charge at Stafford, six miles from Batavia. They had made a pause there, and he had been placed for safe keeping in the lodge-room, and was guarded by what is called, in Masonic parlance, the Tyler's Sword. Mr. Talbot, the lawyer, demanded entrance, on the ground that Miller was his client, and the law allowed him to have intercourse with his client. This privilege was refused by the Tyler; but Mr. Talbot entered, and was followed by some of his neighbors and friends who had come on from Batavia. They found Mr. Daniel Johns, the spy, the pompous champion of Masonry, cutting a high figure. He was brandishing a sword over Mr. Miller's head, and telling him that he was not to be tried by any earthly tribunal, but was going where Morgan was. Seeing the state of things, Mr. Talbot stepped up to Miller, and said to him, "This is no court of justice; you must go on to Le Roy, where the warrant was issued." Then taking him by the arm, Mr. Talbot led the way, and, followed by his friends, went down into the street, to go on to Le Roy. Here the Masons rallied and took Miller out of the hands of Talbot, and put him on board a wagon and started again as if for Le Roy.

It was manifest that the Masons de-

sired to consume the time until night in the vicinity of Stafford. They really had no intention of going on to Le Roy with their prisoner at all. Though the warrant was issued there, and Justice Barton was resident there, it was obvious that they were resorting to all sorts of shifts and evasions to use up the afternoon, and not go to Le Roy. But the cue of Mr. Talbot and his party was, that Mr. Miller must go at once to Le Roy. And under this pressure, which could not very well be resisted, both because of its reasonableness and because of the numbers supporting it, the noisy assemblage moved on in a somewhat miscellaneous way towards Le Roy, Mr. Miller sometimes seeming to be in the keeping of the one party, and sometimes of the other.

They reached Le Roy about nightfall, and after a long time spent in the same evasive policy, Mr. Talbot and his friends finally succeeded in getting Miller into the presence of Justice Barton. It was evident that there had been no expectation of any such proceeding. The constable and warrant were called for, but no constable, or warrant, or plaintiff made their appearance; so that the justice was compelled to tell Mr. Miller he was discharged, and was at liberty to go where he pleased.

It may be remembered that Captain Davids was arrested at the same time with Mr. Miller. The warrant for the arrest of both was issued on the oath and at the request of this Daniel Johns, the spy, who had left Miller's office only the Saturday before, taking with him a manuscript belonging to the office. The person serving this warrant was Jesse French, one of the constables of the county. He arrested both Miller and Davids, as has been stated. But Davids happened to be on the jail limits of Batavia, and the sheriff of the county informed the crowd who had the two men in charge that Davids was in his custody, and could not be taken out of the place.

As soon as Miller was discharged, he, followed by his friends, was making his way towards a public house, when the constable French appeared again, and attempted to re-arrest him on the same warrant. Johns was present, and the two, French and Johns, called lustily on

the bystanders to come forward and help arrest the prisoner, who had been taken out of their hands. A rush was made, and Miller was again re-taken, and in the midst of a large crowd of Masons, was borne into the tavern. His pursuers then began to think the time serious. It had come to be a question, no longer of law, but of which party was strongest. Cochran and his men then brought a stage up to the door of the tavern, with the driver upon the seat and the stage-door wide open, and then rushing into the tavern-hall, they opened to the right and left, to keep the passageway clear, while others suddenly took Miller out of the hands of his enemies, and bore him towards the stage. His friends instantly closed up behind, and in a moment he was in the stage, and on his way home. At a late hour of the night he was brought back to Batavia, to the great relief of his wife.

Since the company, through my secret agency, had been started in pursuit, soon after midday, I had not rested for a moment. I was in the street, joining in all the exciting conversation of the day—meeting with every little knot of Masons who might happen to be together, that I might instantly learn of any change of plan, if such change were made. If I had heard of any new policy—any different method of abducting Miller, or getting him out of the way of his friends who were pursuing after him, it was my purpose to start out another posse from Batavia that night. But a little after eleven o'clock Mr. Miller reached Batavia, to my great relief. The stage-driver who brought him back was instructed to make all speed, and the ten miles from Le Roy to Batavia were passed at a rate much more rapid than usual.

(To be continued.)

IMPORTANT.

The Trustees of the 2d United Presbyterian church, cor. 65th St. and Parnell Ave., Englewood, Chicago, have offered their church to the N. C. A. for its Annual Meeting May 23d and 24th, circumstances having arisen making it impossible to use the Nazarene church in the same neighborhood.

Editorial.

There may be a few changes but the program for the annual meeting will be substantially as printed in this number. It is a strong program and ought to increase our interest and quicken our prayers for a national blessing.

The lodge's one ban is on the name of Jesus Christ, not Lord. The church is separate from the world; the lodge is of the world. The church teaches Christian morals; the lodge, in law and practice, contradicts and violates those morals. The church walks in light, and proclaims truth from the housetops; the lodge cowers silently in darkness. The fellowship of the church is with the Father and the Son, and with him that believeth; the fellowship of the lodge is with an infidel: "what part hath he that believeth with an infidel?" They who are advocating the resort of the feeble church to the lodge, may find a grain of wisdom in the fable of the rapacious protector invited into the dovecote.

You will find the letter in this number from England an encouraging one to every worker in this country. We are whetting your appetites for some of the good letters already received which were sent to the annual meeting and which will appear in the June CYNOSURE.

SECRET SOCIETIES A PEST.

We have borrowed a sub-heading from the report of a teachers' convention by a leading Eastern daily. Over 1500 attended the convention and listened to excellent addresses, one of which was given by Dr. Stephen A. Wise, rabbi of the Free Synagog in New York City. "The task of a teacher in a democracy" was his subject, and he pleaded for a deep moral training fitting citizens bred in the schools for insisting on the best civic righteousness. Schools in a democracy should aim to foster liberty of thought and action. A menace to democracy in our public schools lies in Greek letter societies, which have been foolishly permitted to gain a foothold in high schools. A college student mistake-

ing the subject assigned for an essay, which was "The Test of Learning," wrote on "The Pest of Learning." The high school Greek letter fraternity is the pest of learning. When we become alive to the menace of them, and sensible of our own power, the fraternities will soon pass out of high schools. Unfraternal in essence, they are yet Greek in magnifying the arts of pleasure, a service hardly needed amid the hyper-Hellenistic tendencies of our age.

The friends have been very kind in sending in the January number of the CYNOSURE, and we take this opportunity to thank them for it, and also to advise any of our regular subscribers who did not receive their January number to write at once for a copy.

HE HELPED INITIATE.

The corner of One Hundred and Twenty-Eighth Street and Seventh Avenue, N. Y., is understood to be infested with what are called "mashers," one of whom, thinking he was speaking to a woman, accosted her with "O, you kid." Instantly he was himself mashed by a blow like the kick of a pair of mules. A crowd gathered, and a policeman is said to have offered assistance to the woman, who seemed to need it less than the crumpled aggressor.

Just then a small but old boy remarked, "That heavy hitting skirt is a man."

Correct. With a yell, the skirt wearer struck a pace down the street corresponding to his masculine blow. The novel handicap no doubt accounted for his fall, and his fall facilitated his capture by the policeman, who helped him after all, but toward a police station. A large crowd provided an impromptu escort. It appears that he had a companion, against whom no charge was made, though he came to the station. The captured one was charged with disorderly conduct. He was a seventeen-year-old boy, and his companion said they both were being initiated into the Ancient and Mysterious Order of the Apaches of the Bronx. Breaking municipal law is a good beginning.

THE MYSTERIOUS SENUSSI.

An article written by Edgar L. Vincent and published in *Young People*, discusses the case of Tripoli under the caption "Cross or Crescent." It says in part:

On the other hand, what about the ability of the Turk to retain his grasp on Tripoli? The Moslem world comprises more than two hundred and twenty million adherents. Will they all stand firm for the integrity of the empire? Besides, there is that mysterious brotherhood of the Senussi, which is said to include anywhere from five to fifteen millions of members, initiated to the organization by rites of which the world knows little or nothing. With its headquarters away down at Jof in the oasis of Kufra, five hundred miles south of the nearest seaport town, this brotherhood has been for years collecting stores of war materials and drilling men in the art of war. Young men, educated at the expense of the brotherhood in the best schools of the continent, go back to Jof to direct factories for the manufacture of arms and ammunition.

What will the Senussi do in this crisis? Some students of world history believe they will stand firm for the government of Turkey. Others hold that the organization has already made overtures to Italy.

It might interest a student of such things to inquire how many of this mysterious brotherhood are also Nobles of the Mystic Shrine. The modern, like the earlier, Oriental is a joiner.

IT ALTERS THE CASE.

What a difference it makes when an oath is taken by a disreputable conclave. The same kind of oath, taken in an elegantly furnished room, in the presence of politicians and their associates, becomes part of the ritual of a noble order claiming to be moral or even religious. But this similar oath, being that of Night Riders, is undeniably dreadful, and such things should not be allowed.

You do solemnly swear, in the presence of Almighty God and these witnesses, that you desire to become a night rider; that you will not write, talk or tell to any one of the secrets of this order of night riders; that if you do talk, write or tell to any person any of the secrets of the order, we are permitted to do with you as we see fit. You know death, hell and destruction will be your portion, and that your body will not be buried in a graveyard. Do you willingly and freely submit to all this, so help you God?

N. C. A. annual meeting May 23d, 24th, in 2d United Presbyterian church, cor. 65th St. and Parnell Ave., Englewood, Chicago.

News of Our Work.

We were glad to receive a letter early in the month from Elder A. B. Lipp, written from Stahl, Missouri. He and brother J. T. Cullor, have been making an auto tour through the states of Missouri, Oklahoma, Arkansas, Kansas and Tennessee, giving addresses wherever possible on antisecrecy, and meeting with much success and encouragement. One of the most encouraging things about the trip was the fact that they met twenty-five different ministers who were "firmly set against Lodgery of all kinds, and who are working vigorously against it in their parishes."

Preliminary to the holding of the N. C. A. annual meeting, letters were sent out to a dozen different Bible Schools and Theological Seminaries of this city, offering to furnish a speaker on the relation of the Lodge to the Church and to Christian life. Replies were received from most of those written to. Last month four such meetings were held. The writer was present at the Lutheran Theological Seminary, and has never heard a more eloquent presentation of this matter, or one that seemed to him more important for theological students to hear. Mr. E. Y. Woolley gave the address before the Chicago Theological Seminary (Congregational); Rev. J. G. Brooks and Mr. Julius Haavind addressed the Bethany Bible School (Church of the Brethren); and President Blanchard spoke to the students of the Chicago Evangelist Institute. We print herein communication from two of the officers of these schools which express their appreciation of the effort.

Chicago, Ill., April 3, 1912.

Mr. Wm. I. Phillips, National Christian Association.

Dear Brother Phillips: We have had it in mind to write you regarding the Anti-Secrecy meeting which was held here at our school under your direction on last Thursday evening, March 28.

The meeting was certainly an excellent one, and was highly appreciated by all of those in attendance. It brought

out a phase of the work in the Anti-Secrecy cause that is seldom brought out, especially as it was here. Our students need to be kept awake along this line, not so much through any probability of their joining the lodge, but in order that they may be prepared to keep others from entering into something that they will afterwards regret.

We shall certainly be open to meetings of this kind every year. We wish you abundant grace in the work you are doing for the peace and prosperity of the home, the church and the nation, and with our very best wishes, we are,

Fraternally,

BETHANY BIBLE SCHOOL,
James M. Moore, Sec.

Chicago, Ill., March 28, 1912.

My Dear Mr. Phillips:

I wish to express to you our thanks for the most estimable addresses that have been delivered for several years by Dr. Blanchard of Wheaton College before the student body of our Seminary on some of the evils connected with secret societies. These addresses have been very Scriptural and edifying and have helped our young men largely in establishing themselves in the faith for their future work for the ministry. No one has been more welcome than Dr. Blanchard, and I hope he will have the privilege of presenting the cause before many theological seminaries.

Sincerely yours,

R. F. WEIDNER.

President the Theological Seminary
Evangelical Lutheran Church.

PENNSYLVANIA REPORT.

The Pennsylvania State Convention of the National Christian Association met in the Free Methodist church, Tarentum, Pa., March 18, 1912, at 2 p. m.

The devotional exercises were conducted by the Rev. D. W. Rose, Birdville. In the absence of the President and Vice-President, Mr. Rose presided. On motion, Rev. R. B. Campbell, Blairsville, was elected Secretary pro tem. Rev. C. F. Johnston, pastor of the Tarentum Free Methodist Church, made the address of welcome. In the absence of Rev. D. M. Landis, Rev. W. B. Stoddard, Washington, D. C., responded.

Rev. A. S. Dornheim, Beaver Falls, addressed the Convention on the subject, "Getting Light."

The following committees were appointed: On Nominations, Rev. D. W. Rose, Birdville; Rev. M. M. Pierce, E. E. Pittsburgh; Rev. Dr. W. J. Coleman, Pittsburgh, N. S. On State Work: Rev. W. W. Spiker, Indiana; Rev. Jacob Snyder, Roaring Springs; Rev. E. Cronenwett, Butler. On Finance: Rev. C. F. Johnston, Tarentum; Rev. R. B. Campbell, Blairsville; Rev. W. B. Stoddard, Washington, D. C. On Resolutions: Rev. Robt. Park, Parnassus; Rev. J. H. Cassidy, Johnstown; Rev. C. V. Sheatsley, Fairhaven.

The following were introduced to the Convention, and made short addresses: Rev. W. B. Stoddard, Rev. W. W. Spiker, Rev. R. B. Campbell, Rev. C. F. Johnston, Rev. A. Lenkerd. *The Minutes were read, corrected, and on motion approved. Adjournment, Doxology and Benediction.

The second session of the Convention met in the Free Methodist church at 7:30 p. m., with Rev. C. F. Johnston, Tarentum, presiding. The devotional exercises were conducted by the Chairman, Rev. J. A. Alexander, Crafton, gave a masterly address on the subject, "Is Lodge Connection Helpful to the Christian Life?" By a unanimous vote he was requested to prepare the address for publication in the CYNOSURE. A generous collection was then taken for Convention expenses. Prof. W. J. Swigert, Huntington, gave a stirring address on the subject, "Lodge Effect on Home and Church." Doxology and Benediction.

The third session of the Convention met in the Free Methodist church, March 19, at 9 a. m., Rev. A. S. Dornheim, Beaver Falls, presiding. The devotional exercises were conducted by the Chairman. The minutes of the previous session were read and approved.

Letters were read before the Convention from Rev. A. S. Dornheim, Beaver Falls; Rev. Dr. H. H. George, Beaver Falls; Rev. J. S. T. Milligan, Pittsburgh; Rev. H. W. Armstrong, Pittsburgh; Rev. T. H. Acheson, Pittsburgh; Mervin Manning, High-

spire; Rev. Wm. Dillon, Huntington, Ind.; J. C. Young, Degolia; Rev. J. C. McFeeters, Philadelphia; Rev. A. S. Aiken, Airville; J. C. Burg, Scottdale; Horace R. Schoenhut, Philadelphia; Rev. Enos H. Hess, Grantham; Rev. A. D. Zahniser, Blairsville; S. B. Latshaw, Barto; Rev. D. M. Landis, Palmyra; Rev. E. Cronenwett, Butler; John S. White, Highspire; Rev. W. W. Spiker, Indiana; Rev. George W. Perry, Shippenburg; Rev. Jacob Snyder, Roaring Springs; Rev. C. F. Johnston, Tarentum; Rev. A. S. Shelly, Bally; J. S. Yaukey, Fayetteville; Rev. Sam H. Tertzler, Elizabethtown; Rev. F. C. Sproul, Pittsburgh; S. R. Smith, Grantham; from Albion, Neb.; from R. A. McCoy, New Brighton; H. L. Molyneux, Forksville; Rev. C. F. Kreider, Cleona; G. N. Faulkenstein, Elizabethtown; G. P. Siebel, Lancaster; Mrs. Ella M. Gibbony, Philadelphia; Dr. Chas. A. Blanchard, Wheaton, Ill.; Dr. T. T. Myers, Huntingdon. On motion, it was requested that these communications be sent to the CHRISTIAN CYNOSURE.

The Committee on Nominations made the following report:

For President, Rev. J. C. McFeeters, Philadelphia; for Vice-President, Rev. J. W. Burton, Chambersburg; for Secretary, Rev. M. C. Swigert, Germantown; for Treasurer, Rev. A. S. Shelly, Bally.

On motion the report was adopted, and the officers elected as named.

The Committee on State Work made the following report:

Your Committee on State Work would respectfully report:

We discover an alarming condition of affairs in the Keystone State. During the past year lodges have increased in membership and consequent power for evil. In this part of our State they have drawn to their membership ministers and church members in increased numbers. Their power of intimidation is evidently on the increase; and, while this iniquity abounds in a shocking measure, "the love of many waxes cold." Ministers and business and professional men are intimidated, and few of those who know of the evil are speaking against it.

This is one side of the picture. On the other side we may say: The Eastern Secretary has never put forth greater efforts than during the year past. The results of these efforts, and of those of testifying churches, and of ministers free to speak their convictions, are most gratifying. Thank God, this pall of darkness is not over all. While some testifying churches are speaking with feeble voice if at

all, others are being aroused to greater activity. Ours is the banner State in the circulation of the **CHRISTIAN CYNOSURE**. Her resources are great, and are being turned in larger measure to the support of this reform work as the need becomes apparent. The love of Christ gives impulse, while the certainty of ultimate victory cheers in the conflict.

In nature, as in morals, "the darkest hour is just before the dawn." The cowards who said nothing, or who sided with the slaveholders, before the war, were many of them on the band wagon shouting freedom when it was the popular thing to do. The same kind of people are to-day afraid to speak out, or are taking sides with the enemies of Christ in the lodges.

Your Committee would recommend:

1st. That thanks be given to those who have kindly contributed in support of our efforts, pledging to them and to all God's faithful ones our best efforts in the future.

2d. That a suitable one of our number be selected to carry our greeting to the National Annual Meeting to be held in Chicago, Ill., May 23d prox., and that the expense incident to the going be paid from the State treasury if funds sufficient are in hand.

3d. That we indorse such as we may select of our number to push the work during the coming year, and will aid them by such funds as may be at our disposal.

On motion, Rev. W. W. Spiker, Indiana; Rev. A. Lenkerd, Hites; Rev. D. W. Rose, Birdville, and Rev. C. F. Johnston, Tarentum, were recommended by this Convention as suitable to do such work as the Association may suggest. On motion, Rev. J. A. Alexander, Crafton, was elected to represent our Association in the Annual National Convention to be held in Chicago, Ill., May 23, 1912. On motion, Rev. W. B. Stoddard was instructed to appoint an alternate should Mr. Alexander be unable to attend.

The Committee on Finance made the following report:

[No report has been received—Editor.]

The report was adopted.

Rev. H. W. Armstrong, Pittsburgh, gave a very interesting address on the subject, "The Holy Spirit and the Lodge." Adjournment, Doxology and Benediction.

The fourth session of the Convention assembled in the Free Methodist church at 2:00 p. m., Rev. H. W. Armstrong, Pittsburgh, presiding. The devotional exercises were conducted by the Chairman. The minutes of the previous ses-

sion were read and approved. Rev. Jacob Snyder, Roaring Springs, gave a soul-stirring address on the subject, "Whited Sepulchers." Rev. C. V. Sheatsley, Fairhaven, addressed the Convention in a forceful manner on the subject, "Is Lodge Secrecy Ever Necessary?" He was requested to prepare his address for publication in the **CYNOSURE**. Rev. W. B. Stoddard, Washington, D. C., gave a very instructive talk on "Looking Into a Masonic Lodge." A complete report of the Finance Committee was submitted and a deficit of over \$8 reported. A liberal offering was taken to help meet this deficit.

The following resolutions, prepared by the Committee on Resolutions, were presented to the Convention by Rev. Robt. Park, Parnassus, and discussed and adopted:

Whereas, Lodges claiming to be religious, semi-religious and beneficial are in our midst, and

Whereas, The whole Secret Lodge System is proven to be injurious to all God-ordained institutions; therefore be it

Resolved, first: As Christ brings the only hope of salvation to this world, and as He is rejected either directly or indirectly by every secret lodge, no Christian should belong to a secret society.

Resolved, second: The so-called "good things" of lodges are out of place. Good men and good things should be in churches, where they may honor Christ and build up His kingdom.

Resolved, third: We believe that there is unusual danger to our young men in the dissipating Lodge Clubs known as "Owls," "Eagles," "Elks," "Moose," and the like; and we would aid the civil authorities in the effort to root out these enemies and destroyers of all righteousness.

Resolved, fourth: Funerals of Lodge men in Tarentum and elsewhere are parading their sad spectacle before the world of the professed followers of Jesus Christ, unequally yoked together with the unrighteous and the wicked. We Christians should heed the admonition and command to come out from among them and be separate.

Resolved, fifth: Labor lodges are giving the world an example of how Secret Societies are often used. The self-confessed dynamiters evidently thought they were carrying out the wishes of those who paid them. The Lodge affords a natural shield for that which is evil.

Resolved, sixth: The statement that we must join lodges to know their real character is absurd; for we do not have to enter saloons or houses of ill fame to ascertain their character. Neither do we have to take poison, to know that it kills.

Resolved, seventh: We believe our country

should destroy the "Black Hand" and every other lodge that may be used to thwart justice.

Resolved, eighth: We rejoice in the assurance that the kingdom of light is to banish the kingdom of darkness. All lodges are to be brought to naught, their folly and sin made manifest in the glorious day to which we hasten. Christ will reign, and His people triumph. In the Gospel light, lodge darkness must flee away, its selfish spirit be clearly seen and its pompous parade of greatness fall to the ground.

Resolved, ninth: Never was there greater need for the work that this Association is doing. Churches and Christian people must be aroused to withstand and expose the Lodge evil. Its insidious spirit is everywhere felt, while to us is given the duty and honor of working for the destruction of this Anti-Christ.

Resolved, tenth: A vote of thanks is due and is hereby given to pastor and people of this church for their kindly assistance in this Convention.

The minutes were read and approved. Adjournment, Doxology and Benediction.

The fifth session of the Convention commenced in the Free Methodist church at 7:30 p. m., Rev. W. B. Stoddard presiding. The devotional exercises were conducted by the Chairman. The Chairman read a telegram from Rev. J. H. Cassidy, Johnstown, stating that serious illness in his home would prevent him from being present to take his place on the program. Mr. Stoddard then gave an address on the subject, "Lodge Power." A generous offering was taken for Convention expenses. Rev. R. H. Martin, of Beaver Falls, addressed the Convention on the subject, "Lessons from the McNamara Case." Doxology and Benediction.

The Convention was well attended throughout, and many received light that will cause them to see more clearly than ever the evils of the Lodge System.

R. B. CAMPBELL, Secretary.

IMPRESSIONS OF THE STATE CONVENTION.

It was my privilege to attend the meeting of the Pennsylvania State Convention of the National Christian Association, held in the Free Methodist Church at Tarentum, Pennsylvania, in the afternoon of March 19, 1912. The afternoon meeting was fairly well attended, and at night the house was full. The ad-

resses were all of a high order; plain Gospel truth was presented in the spirit of the Master.

Rev. C. V. Sheatsley made a fine address with unanswerable arguments against Christians joining lodges. He said that we have three divine institutions; namely, the family, the church and the state. "Show me how the Lodge will make me a better husband and father, a better Christian, a better citizen, and I will join the Lodge. Until you can do this, I must refuse to join." Brother Sheatsley is a young man, and it is encouraging to see such men identifying themselves with the anti-secret cause. Our brother is a pupil of Rev. S. P. Long of Mansfield, Ohio, which accounts for his clear vision of Lodges, as Brother Long is a power for the open life.

Brother Stoddard gave a talk from his Masonic Chart which was very good. The resolutions reported by the Committee on Resolutions and presented by the Rev. Robert Park were strong.

The evening meeting was well attended, many lodge men being present. The Rev. J. H. Cassidy was unable to come, on account of sickness in his family, and his time was taken by Rev. W. B. Stoddard in an address on the subject, "Wherein lies the power of the Lodge?" It was good. Rev. R. H. Martin gave us a fine address. All who know Brother Martin know his power in making clear the truth. He was radical, but kind and fair. My impression is that it was one of the best meetings I have ever attended. The spirit of kindness prevailed.

Rev. C. F. Johnson, pastor of the church, deserves much credit for his faithful service. The writer is much indebted to this good brother and his noble wife for the kindness shown him. I am not a Free Methodist, but wish to say that no true reformer will ever fail to get the hearty support of the Free Methodist brethren. They stand four-square on reform work, and are not afraid to identify themselves with unpopular reforms, as many professors are.

We anti-secret people ought to take courage; the cause is growing; God is blessing our work. I see a change in our favor year by year. Forty years

ago, when I commenced in the work, we were hooted in the street, and our notices of meetings were torn down; but not so now. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

R. A. McCoy.

New Brighton, Pa.

MICHIGAN ASSOCIATION.

Executive Committee Meeting.

Williamston, Mich., March 22, 1912.
Mr. Wm. I. Phillips.

Dear Brother, and Editor of CHRISTIAN CYNOSURE: Greeting in Jesus' name. This is to advise you, that, on March 20, at Hotel Hermitage, in Grand Rapids, the Executive Committee of the Michigan Christian Association held one of its best and most enthusiastic meetings. This was the semi-annual meeting, and was attended by all the officers.

Much credit is due our earnest president, Rev. A. B. Bowman, and also our vice-president, Rev. J. J. Hiemenga, who, in behalf of his church, placed in the treasury of the Association twenty dollars in cash. May many more pastors do as well.

A tentative program for the State Convention in November was arranged, which indicates a purpose not to do less, but greater things in opposition to that gigantic system of darkness—the Secret Empire.

Plans were made to bring to the fall Convention speakers of national reputation, as well as some of the best from Michigan.

It is the purpose of the Committee to locate the Convention in western Michigan, probably in Holland or Zeeland, in Ottawa County. Such location will insure a splendid local attendance. This matter was placed in the hands of Brother J. J. Hiemenga, of Grand Rapids.

November 6-7 was set as the date of the Convention.

A larger circulation of literature was advocated by the Committee, and confidence was expressed that the canvass now going on for members of the Association and for subscribers to the CYNOSURE would show much better returns in the next few months than in the past.

Rev. J. J. Hiemenga, of Grand Rap-

ids, was elected delegate to the next Annual Convention of the National Association.

The meeting was closed with a season of prayer led by A. R. Merrill, of Williamston, Mich., and the Committee separated feeling that it had been good to be there, and with renewed zeal for the work.

A. R. MERRILL, Secretary.

A VALUABLE WORKER.

Brumfield, Ky., March 14, 1912.

National Christian Association: Your books wherever read by those who are not Masons have the desired effect. Somehow we all love to work when we can see the fruit of our labors. I know of no religious work that is half as fruitful as distributing anti-secrecy literature. It is true that some opposition is aroused, but it should only give us a moral backbone, and a holy enthusiasm.

M. D. L. CACANOUGH.

SECRETARY STODDARD'S LETTER.

New York City, April 13, 1912.

Dear CYNOSURE:

Again I am permitted to address you from the great metropolis. The ordinary mind staggers in an effort to comprehend the vastness of the wealth, and enterprises centered here. A steamboat to cost over ten millions is being constructed. The Woolworth building, it is stated, will be the business home of twenty thousand. Its construction will require some fourteen million dollars. The annual revenue from its rentals is expected to bring two and one-half million. One-sixth of the wealth of our country is in the possession of those residing here. What can one man do in a field so vast? Something for sure! The bee builds only a small part of the wealth of the hive, but helps nevertheless. We are told that the builder of the Woolworth started as a poor boy in a five and ten-cent store in Syracuse, New York. He now gathers the nickels and dimes from his two hundred and eighty-seven stores scattered over the country. His holdings are supposed to be worth at least thirty million dollars.

Amid all this vastness of operation and effort the N. C. A. has its place and in-

fluence. In my visits from time to time, I am brought into active touch with the centers of reform effort. The pastors are especially sought out, and their gatherings influenced, as God gives ability, and as opportunity is afforded. Your representative was given a welcome and permitted to address a conference of the Missouri Synod Lutheran pastors on last Tuesday. The efforts of the society called the "Guardians of Liberty" were being considered. Pastor Wm. Schoenfeld presented and endorsed the principles of this society in his characteristic way, and offered a resolution, which was passed by the conference, giving sanction to its effort. The "Guardians of Liberty" make a concentrated effort to oppose the aggressions of Rome in our civic affairs. That there is great need, no protestant acquainted with conditions will question for a moment. While privacy is required in its operations, it has no ritual, and was thought in no legitimate sense to be a secret society. These pastors would not knowingly endorse a secret society. Pastor Schoenfeld is a "live wire"—an aggressive reformer.

I speak tomorrow, God willing, in the Hooper Street Free Methodist church, Brooklyn. The mail brings a cordial invitation to visit and address the students of the Christian and Missionary Alliance of Nyack College, as I return next week from my visit to the New England field. We should rejoice that so many colleges give us audience. Here we may speak to the Christian men and women of the future.

Beginning April 23d, there is to be a conference of the General Council Lutherans in Brooklyn, New York, at which some ninety or more pastors are expected to be present. The president of this Conference, Rev. H. C. Wasmund, is most cordial, and with his endorsement, it is expected I shall get a good hearing.

Going back to our Pennsylvania State gathering, I wish to report a helpful meeting. It was not all that I had hoped as to attendance of those from distant points. Locally, the friends sustained the work well. Taking into consideration all the difficulties, it was a success. Seed sown will result in glory to God and good to many souls. The money contributions

did not quite meet the need, but fortunately the treasury was not empty.

A week spent in Allentown, Pennsylvania and vicinity yielded all that could be reasonably expected. Congregations in the Brethren and Free Methodist churches gave careful hearing to my messages. The CYNOSURE list was enlarged, and requests for further meetings given. At Bally, Souderton, Emaus, Macungie and elsewhere in that section, friends gave good support to my efforts.

I was much gratified to visit again with Dr. Backenstoe and wife, missionaries, on a furlough from the African field. He told of increased interest in N. C. A. effort in that dark and far distant land.

It is my intention to visit Boston and other Massachusetts cities next week. Friends near Mount Gilead, Ohio, have asked for lectures early in May. Will hope to visit Berne and other Indiana points en route to annual meeting. Any friends in that section wishing such help as I may give should address me at once at 3118 14th street, N. W., Washington, D. C.

Let all, who can, attend the annual meeting at Chicago, and make this coming convention a mighty power for good.

Yours in the work,

W. B. STODDARD.

"LIZZIE WOOD'S LETTER."

Jackson, Tenn., March 26, 1912.

Mr. Wm. I. Phillips, Chicago, Ill.

Dear Brother Phillips: I have been teaching Bible lessons at Dyersburg, Tenn., all of this winter. One Sunday evening we had for our lesson the death of John the Baptist (Matt. 14). I said to the class that John the Baptist was put in prison for rebuking sin. When we read the ninth verse, I said, "Now we see it is wrong to take foolish, wicked oaths like the poor people do in the secret societies." I then took up the oaths of Free Masonry, and told the penalties of the first three degrees.

There were two lodge men in the class, and they looked at each other so astonished that it was very amusing. After the lesson was over, and we were coming down the aisle, one of the men said to me, "Sister Roberson, I like your teaching, but I don't think you ought to

expose secrets like you did, before the whole Bible Band." I said, "Sir, are you a Mason?" and he answered that he was, and that the Masons had done a great many good things. I said, "Why, sure they have, and they have done some very bad things also." He said, "What is it that we do that is so bad?" I said, "You kill men for your oath's sake" (Matt. 14:9). He said "Well, I am a Christian and would not kill a man for anything on earth." I said, "Suppose some brother should tell your secrets, and it should fall to your lot to help execute him. You would have to do it for your oath's sake." He said, "We are not going to kill any one in our lodge." I said, "Then why do you swear to kill each other?" He said, "Lady, you don't know what you are talking about. Masonry is taken from the Bible." "Yes, sir," I said, "it is taken so far from the Bible that you cannot find it in the Bible! Are Jubelo and Jubelum in the Bible?" He laughed and said that he didn't read the Bible much, but that great leaders in the order say that masonry is in the Bible. "Well, Jesus is my leader, and He said, 'In secret have I said nothing.'" While we were talking the other brother said, "I have heard more devilry to-day about secret societies than ever before in my life. I am an Odd Fellow, and I know that they do things in my lodge that I cannot tolerate, and I am going to quit from to-day." But the brother Mason went away grieved in his heart. He said to my husband the next day, "I like the Bible Band, at your church, and I like the way your wife explains the lessons, but she is fighting me, and I don't think I will come to the Band any more." My husband said to him, "My wife is not fighting you, she did not know you were a Mason till you told her. She is fighting the thing that you are in." He said, "Well, maybe I will come again some time," and so he did. He came back to the Bible Band, and sends his children to the Sunday School every Sunday. He told his lodge brothers about it, so we have a goodly number of men in the class every Sunday evening. I know what they come for, and I don't fail to speak of their idol-worship. While I talk, they sit together, and nudge each

other. They got so stirred up finally that two came out to my house. They did not say anything about their lodges, but just said that they wanted me to explain some different Scriptures to them, and so I did. And I also explained some things to them about lodges. They went away seemingly in good humor.

I have been here at Jackson for ten days. The day we left Dyersburg, I had just received the tracts you sent. There were several preachers on the train, so my husband gave each of them a tract to read. One of them read the tract called "Free Masonry," and he got so angry that he said, "There is always someone trying to find fault with someone else." My husband asked him if he was a secret society man. He replied, "Yes, and these tracts are divulging our secrets. The man that sent this tract out must be an old sanctified man." My husband said, "What are you?" He said that he was a preacher. Then I handed out another tract called "Baptists." He looked at it, and said, "I don't want to read any more of them," but he put them in his pocket. When we got to Rives, Tenn., we had to wait four hours for the train to Jackson, and all of those preachers got off the train, and went up town talking about those tracts. My husband tried to keep up with them, but they dodged around to get an opportunity to talk among themselves about their lodges. All five of them belonged to some kind of a lodge. When our train for Jackson came, we left all of them, except the one that was so angry who came as far as Rutherford. My husband tried to talk to our angry brother, but he would not talk. That tract called "Free Masonry" was enough for him.

Well, I will tell you about Jackson in my next letter. I am waiting just now for some masonic brothers who told me at church Sunday night that they wanted to call and see me this week. They are coming to see the ritual you sent me.

Well, God bless you, my dear brothers and sisters in Christ, who are fighting sin in high places. I want to come to your meeting in May. I remain

Yours against lodges and all sin.

LIZZIE WOODS ROBERSON.

FROM AGENT DAVIDSON.

Bunkie, La., March 14, 1912.

Dear Brother Phillips. The secretists attempted to get up a petition to run me out of Alexandria, but their efforts were thwarted. They are now planning to have me indicted by the Grand Jury, and to give me all the trouble they can. I shall be compelled to employ legal counsel. If any of our friends can contribute to help me I will appreciate it very much indeed.

I am here attending the Executive Board of the Eighth District Baptist Association. A number of ministers are here from Grand Rapids and Avoyelles parishes, most of whom are anti-secretists. Baal, however, has here a few of his worshippers at the masonic shrine.

The Baptist ministers' weekly conference of the City of Alexandria and vicinity, in the regular meeting last Monday, after hearing witnesses relative to the attack made on myself, March 5, adopted the following, to-wit: "We find, from evidence submitted, that Rev. Israel Thomas was the aggressor, and that he provoked Rev. F. J. Davidson by following him up threatening and shaking his finger in his face, which caused Rev. Davidson to strike him. Nevertheless, as ministers of the gospel, we are in duty bound to use every honorable endeavor to make peace between them."

The evil influence of secret societies upon the Christian Church, and the attitude we should hold toward the minister who will leave the church and desecrate the Christian Sabbath by parading in uniform and preaching annual sermons, was thoroughly discussed, Dr. H. B. N. Brown, Rev. J. S. Smith, M. Byas, P. Patterson, G. W. Davis, B. J. C. Washington and F. J. Davidson taking part, after which the following was unanimously adopted, viz.: "That any minister belonging to this Conference who shall hereafter leave his church to parade the streets, or go to halls to preach lodge or society sermons on the Sabbath, shall be expelled from our Conference, and the bond of fellowship shall be withdrawn from him."

One of the officers of my church reported at the last meeting of my official board, that one of the professors, a school teacher of this city and high-

monkey-monk in the Secret Empire, notified him that he (the secretist) and a number of his lodge henchmen had decided to get up a petition and ask me, or rather force me, to resign Shiloh Church and leave the city. My official board pledged their united support to me in this crucial hour.

It has been finally decided by a little clan of lodgemen that I am working my own speedy destruction by oposing their false worship. But finally one of the clan, a preacher, said: "While I don't think Davidson ought to be so very outspoken against our lodge, and I believe he will hurt himself and cripple his influence—yet, brothers, we must admit that what he says is true. The lodges are good for our protection; but they are paralyzing and killing the churches, and drawing the people from churches, and I believe myself there must be a halt somewhere."

This minister is a young man of very promising qualities. I believe him to be an honest and conscientious Christian gentleman; but unfortunately, like hundreds of other good young men, he has been deceived by older ones, and led into the secret lodge room, and with a cable tow bound about his neck, has bowed at the false altar of heathendom, and taken the terrible profane oath of masonic obedience. I rejoice, however, to know that he had courage to tell his lodge clansmen that their lodges are working injury to the Lamb's bride, the church of the Living God. He is a reader of the CYNOSURE; and I feel quite confident that he will eventually become convinced of the sin and folly of oath bound secret societies, and renounce his allegiance to Baalam.

I have made a tour through Rapids, Avoyelles and St. Loudry parishes, and delivered several lectures and sermons against the Secret Lodge system and its evil doings. I preached a sermon and delivered an address before the Executive Board of the Eighth District Baptist Association, at Bunkie, La.; and Mr. H. B. N. Brown and I each delivered stirring addresses, in the chapel of the Bunkie Baptist Academy, to their one hundred and fifty students, and distributed tracts. Prof. Willis, who was one of my Sunday School pupils in New

Orleans twenty years ago, endorsed all we said, and the students and faculty extended us a vote of thanks, and greeted us with the college yell. Dr. Brown was very enthusiastic, and gave much wholesome advice to faculty and students. He is an out and out antisecretist and one of the strongest and most talented ministers of the state. I also delivered an address to the hundred students at the public school in Pineville, La., under Miss Kelso, who is a very proficient and earnest principal, and is doing a great work for her race and the community.

I rejoice to say that the Shiloh Church is standing firmly and boldly with me in my fight for a pure gospel church. The lodge element, however, is doing all in their power to sow seed of discord. The lodges now have begun their annual sermons, parades and tomfoolery; and they are trying to make my people believe that were it not for their pastor's opposition to lodges, they would bring their lodges to the church, and give them two hundred or three hundred dollars toward the payment of their note, which will soon fall due. Of course, this does have some little bearing on the mind of some; but the rank and file are seemingly loyal to me. I ask God's faithful everywhere to pray God's blessing upon us, and that we may be prepared to meet our note without trouble next month.

May God bless you in your great mission of truth to dethrone Satan and enthroned Christ.

Yours for righteousness,

F. J. DAVIDSON.

THE CLIQUE SPIRIT.

Bruin, Pa., Feby. 23, 1912.

Dear CYNOSURE:

I am most deeply interested in your continuous campaign against the forces of darkness. I have distributed your literature and expect to improve future opportunities in the cause. One evil which is pre-eminently a lodge characteristic is the clique spirit, of which the following is an instance: Having served with three Masons on a school board, I noticed that in a period of seven years, the entire time we were fellow members, they all voted on the same side of every question that came up.

In doctrine and character the lodge is essentially opposed to the church. I have observed that persons who are members of both are not loyal to both.

I am at a loss to know how a man of "Billy" Sunday's ability can fail to recognize the antagonistic principles of these two institutions. At the close of the Canton meetings the lodges were urged to come across with handsome contributions because they had been handed some mighty nice bouquets during the meetings. It would be more fitting if such an opportunity were used to hand them what is really coming to them, which is not bouquets.

Yours truly,

J. A. CROSS.

"BEWARE OF DOGS."

BY EVANGELIST DAVIS.

Paul says (Phil. 3:2) to every Christian, "Beware of dogs, beware of evil workers." I have often thought: "What does Paul mean by such a mode of warning?" but I don't have to wonder any longer, as near here, in this part of the state, in Texas County, a secret order was organized, on March 9, 1912, by the name of "Houn' Dog." We know that the hound is the most filthy in its habits of all dogs; and O, how they will kill sheep!

I send you an article from the "Houston (Texas County) Herald," giving an account of the organization of the order. Now, of course, as the dear men (so-called) have a new fraternal order to take care of them, the women, in turn, must have an affiliated order for themselves, to take care of them and save them.

Some propose to go to heaven any way. They want to go. You can hear them say, "There are many ways to go to heaven," and among these ways they seem to reckon the secret society. But not so says the Scripture (Prov. 18:10), "The name of the Lord is a strong tower; the righteous runneth into it, and is safe."

You see the fight is on. Pray for me in this great missionary field.

Yours for the one faith,

J. L. DAVIS.

Tandy, Mo.

THE MASONIC PLAN.

Dear Brother: Our present Attorney General, in his oration before the Grand Masonic Lodge of Texas on Dec. 1, 1908, said: "It is through our great fraternity that the universal brotherhood of man is to be accomplished, for around our sacred shrine the just and upright of all nations kneel—the Christian, the Moslem, the Hebrew, alike. Here it is that we find the great hand of Providence weaving the golden thread of brotherly love that will knit the human race together."

Is this a true statement of the claims of Masonry? All well-informed Masons must admit that it is. Masonry claims (1) that in it is to be accomplished the universal brotherhood of man, and (2) that this is to be accomplished by gathering Christians, Moslems and Hebrews as worshipers around the same shrine—the sacred (?) shrine of Masonry. In view of the fact that at least three-fourths if not four-fifths of the human race can never become members of the Masonic lodge, the statement that in Masonry the universal brotherhood of man is to be accomplished is ridiculous in the extreme. What! The universal brotherhood of man to be realized in an institution from which the greater part of the race is forever excluded? Such a claim is too preposterous for discussion were it not for the subtle snare that it contains. It is one of Satan's traps for catching the souls of men and keeping them away from Christ.

Men will become spiritual brothers only as they are created anew in Christ Jesus and so have one common Father; only as they become children of God. This is the divine plan. How do men become children of God? "Ye are all the children of God by faith in Christ Jesus." (Gal. 3:26.) The Hebrews and Moslems have not faith in Christ, and hence are not children—have not God as their Father—do not belong to the divine brotherhood. What kind of a brotherhood is it, then, in which Christ-rejecting Jews and infidel Moslems are gathered as worshipers? It is a brotherhood of the world, and is instituted by Satan, the god of this world, for the purpose of ensnaring the souls of men. Its plan is the opposite of the divine

plan. To realize that this last statement is true, you have but to read carefully and prayerfully the following passage from God's Word, and compare it with the plan of Masonry as outlined in the above quotation: "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14-18). The Masonic plan for accomplishing the universal brotherhood of man is to yoke together Christians, unbelieving Jews and infidel Moslems. God calls upon us to separate ourselves from such unbelievers and infidels in order that we might have Him as our Father, become His sons and daughters, and thus accomplish the divine brotherhood.

In order that I might further enforce and illustrate the antichristian nature of Masonry, I call your attention to the explanation of the use of the common gavel, given in Taylor's Monitor, page 25: "The common gavel is an instrument made use of by operative Masons to break off the rough and superfluous parts of stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of all the vices and superfluities of life, thereby fitting ourselves, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens." Are Masons really in earnest about this claim? I take it that they are. If so, we have the Christ-rejecting Jew (who is as good a Mason as any other) fitting himself, by the use of the common gavel, for that "spiritual building, that house not made with hands, eternal in the heavens." We have the infidel Moslem preparing himself for heaven by the use of the implements of Masonry. This is the inevitable conclusion from the above statement from the Masonic Monitor. You as a man of sense can but see that. You certainly know that, if men ever come to heaven, they must first be saved from sin. God's word says of Christ, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) Masonic Jews and Moslems reject Christ, the only name by which they must be saved, and so will be lost, even though they use the Ma-

sonic implements all their lives. Can such a wickedly false claim be an innocent thing? You sometimes grumble because some men seem to think that Masonry is a good enough religion for them, and thus slight Christianity. If the claims of Masonry are true, such men are right. Masonry claims to fit men for heaven. That is all Christianity claims to do. If Masonry can do all this for a man, where is the inconsistency in a man devoting his time to Masonry and neglecting Christianity, which only claims to do the same thing that Masonry does? Such men are only taking the claims of Masonry seriously. Their thoughts concerning it are only the legitimate fruits of the system. The claims of the institution are false, and thousands of souls who believe those claims are true, are kept away from Christ, the only Savior of men. So the danger does not lie in what you think is a misapprehension of Masonry, but in the Christless nature of the institution. Its altar is a Christless altar, its rites are Christless rites, its confession of faith is a Christless confession, its prayers are Christless prayers, and its worship is Christless worship. It is a common Grand Lodge ruling that the name of Christ must not be mentioned in the lodge worship, if it would offend any of the (Jewish and Moslem) brethren. So, if Christ's name is mentioned in the lodge worship, it is un-masonic, and the person doing it virtually breaks that part of the oath in which he promised to abide by all the rules and regulations of the Grand Lodge. Thus the name of Christ is authoritatively dishonored, denied and cast out of the lodge worship. If you don't know that the above is true, you are very ignorant concerning a system of which you claim to know much. It being true that Masonry dishonors and denies Christ by casting His name out of its worship, let us see what is its real relation to God according to the teaching of the Bible. Jesus says, "He that honoreth not the Son honoreth not the Father which hath sent him." (John 5:23.) John says, "Whosoever denieth the Son, the same hath not the Father." (I John 2:23.) Thus, accord-

ing to the plain teaching of God's Word, masonry, by dishonoring and denying Christ, is a God-dishonoring and godless institution.

Let me give you a picture of what may occur in the lodge worship. In the East is a Christ-rejecting Jew; in the West is an infidel Moslem; you, a Christian minister, sit in the South; and sitting on either side of the room are Masonic brethren of all and no religious beliefs. You are called to prayer. The Christ-rejecting Jew leads, finishes and says "Amen." You and your motley crew of brethren say, "So mote it be." Does the prayer of that Christ-rejecting Jew and your motley crew of brethren reach the ear of God? Certainly not: for Jesus says, "No man cometh unto the Father but by Me," and Solomon tells us that, "The sacrifice of the wicked is an abomination to the Lord." Are you guiltless, who uphold an institution in which such abominations occur in accordance with its fundamental principles? Let us see. The Bible says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds." (II John 9-11.) You are certainly engaging in worship with and bidding Godspeed to Jews and Moslems, who deny the doctrine of Christ. God's Word says you are partaker of their evil deeds. Ah! my brother, we had better hear, and exhort our people to hear, God's Word when He says, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Then shall we realize a genuine brotherhood founded upon our relation as sons and daughters of the Lord Almighty, and secured by the mediatorial work of our Lord Jesus Christ.

Your brother in Christ,

(Rev.) T. M. DALTON.

Coryell, Texas.

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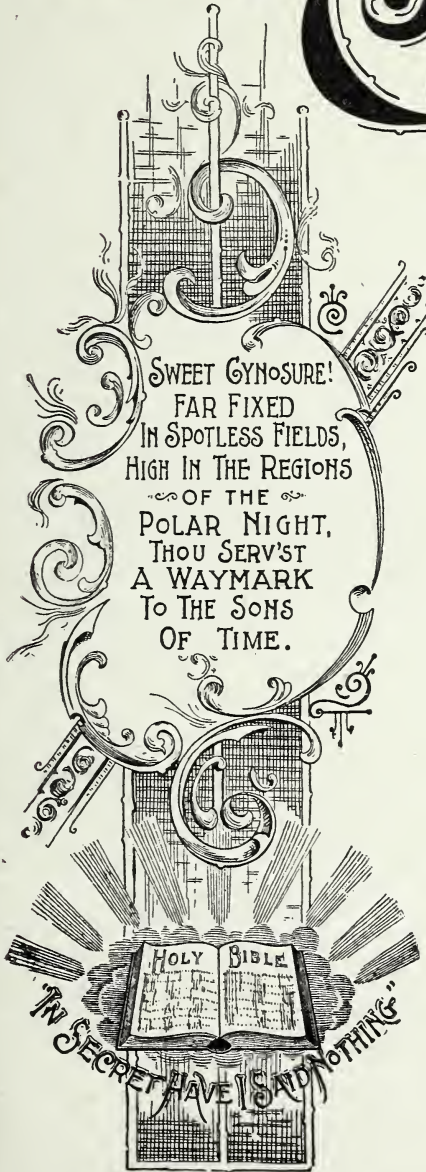
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CHICAGO, JUNE, 1912



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

PARADOXES.

Wherein lies joy?
 In sorrow's thorny crown,
 In service for the King,
 To lay our pleasures down,
 And bear His cross, will bring
 Pure happiness, unclouded joy.

Wherein lies peace?
 In battle's bitter strife,
 In groanings for the light,
 In making all of life
 One struggle for the right;
 Through conflict lies the road to
 peace.

Wherein lies hope?
 In One whom men have slain,
 In One they crucified.
 For He is risen again—
 Is risen and glorified;
 In Him, our Lord, our King, lies hope.
 —Thomas E. Kennedy.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor.

850 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.

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

Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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Christian Gynosure.

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

VOLUME XLV.

CHICAGO, JUNE, 1912.

NUMBER 2



The Roman Catholic church has three great organizations at work for furthering Catholic interests in the country.

The Knights of Columbus is political, rather than religious, already with over 300,000 members bound by oath to defend their church in public affairs and political circles.

The American Federation of Catholic Press, which includes several thousand editors and papers, which use their tremendous power to threaten and intimidate business houses and secular editors who speak their mind on Catholic affairs, (and furnish copy for the secular press favorable to Romanism).

And the American Federation of Catholic Societies, which at its meeting held

in Columbus, Ohio, August 20-24, 1911, under the guidance of the Apostolic Delegate, adopted strong resolutions to boycott the sale and prevent the distribution of the "Encyclopedia Britannica."—*Lutheran Herald*.

ANOTHER "FRATERNAL" WRECK.

The fraternal insurance organization known as the "Knights of St. John and Malta" is to be liquidated by the State Insurance Department. With 2,153 members, insurance of \$2,319,000 in force, unpaid claims of \$58,000, only \$13,000 assets in sight, and no aggressive disposition on the part of the members to raise assessments to square things, no other outcome was possible. Hundreds of Brooklynites who have paid assessments for long terms of years lose practically all that they have put into the scheme of fraternal insurance.

Fraternity Salt.

The fact is, of course, that this and other secret societies organized chiefly to run insurance schemes have no real element of "fraternity" about them. A particular member is a brother of the other members only to the degree that he hopes his brothers will not die and "salt him" with assessments or use up resources which he relies upon to protect his family in case of his own death. Within this limitation his feeling is strong and genuine.

In the *Eagle's* judgment the collapse of all such insurance is only a matter of time. For the losers it has sympathy. They can ill afford their losses. For the people who have not yet blundered into the trap it offers only the advice that is involved in the old proverb: "Fools profit by their own experience; wise men by the experience of others."—*The Brooklyn Eagle*.

POOR DAN.

BY REV. A. THOMSON.

When I was located on one of my fields in Illinois I had a remarkable society of Christian Endeavor. Finer young people on the whole I never knew. That society was more active along all lines of Christian work than any other I knew. Especially was it active in the valuable work of the moral good samaritan. It was in this work that they found poor Dan.

Dan was a man of about thirty years; a Catholic by birth and education; a hard drinker with all its added frills; a man very nearly in the submerged tenth. This was his condition when our young men found him. With kindly sympathetic effort they went out into the highways after him and led him by the hands of Christian love to his Father's home. He became interested—a regular member of our Christian Endeavor and was finally elected treasurer of the society. We had in that church good Dea. C—a man who had in him the spirit of Christ. This good man owned a butter factory and was good enough to give Dan a job there, and even invited him into his own home.

Few men have ever been more changed than Dan. His face glowed with happiness. It was like a gleam of sunshine to meet him on the sidewalk going to or from his work, and his fidelity to the Christian Endeavor was unquestioned. To myself he seemed greatly attached, and we often had pleasant conversations together. This was the condition of things when one of the young men came to me with the word that Dan was about to join a secret society. I knew the lodge—it was one of the least objectionable, but it was full of ungodly men. In a lodge somewhere near a hundred members I could learn of only one Christian man. I knew what this would mean to poor Dan. I therefore sent for him, and in my study about the following conversation took place:

"Dan, I hear that you are going to join a secret society. I am sorry to hear this. This lodge you are thinking of joining is full of non-Christian men. You are a young Christian, Dan, and do not know the evil to which you will be exposed. If I were you, I would not join." Along this, and other lines I reo-

soned with him, seeking to turn him from his purpose but all without avail. "I have handed in my name, he said, and my money. I feel I must now go in, but if you are going back upon me, I will be very sorry."

This was the substance of Dan's reply. I answered, "Dan, I never will go back upon you. If what I have said has not convinced you, and your reason justifies you in connecting yourself with that lodge, of course, you must follow your judgment. I will never go back upon you, but Dan, I will tell you what will almost certainly happen: You will go back upon me. A time will come when you will have no use for my company." "Oh, no," he replied, "no fear of that," and with a foreboding heart, I saw him walk forth into the night.

A month had hardly passed until the smile had gone from Dan's face when we met. In two months when he saw me coming if he could have turned another corner, he would not have met me. In three months he went to Chicago with our Christian Endeavor money and came home drunk. I remember seeing poor Dan but once after that. With two young men we called upon him at his home. He was sitting half propped up in a chair covered with loathsome sores. Hopeless and seeming almost soulless.

Poor Dan, the lodge had made quick work of him. Often in after years as my mind has traveled back to that time, the words that stand at the head of this article have been in my mind. Poor Dan!—Endeavor, Wis.

HARMLESS LEGISLATION.

The Springfield Republican, which commands the attention of a choice constituency of readers everywhere and has been named "The statesman's paper," includes the following paragraph in a recent Note and Comment column:

The Mississippi Legislature has passed a law prohibiting secret societies in high schools and state educational institutions. The fraternities are regarded as undemocratic in their principle and tendencies. Possibilities of debate on merits of mystic signs and dark secrets as a basis for the association of young men are endless, but Mississippi ought to be able to get along without these frills and a good many folks will believe that the prohibition won't hurt the young folks any.

THE NEW STANDARD.**The Sure Foundation.***

REV. O. P. GIFFORD, D. D.

God's knowledge is the basis of our activities. It is enough for you to know. You have to do. Disease has certain symptoms. So has righteousness—and a doctor can tell by feeling the pulse and taking the temperature and studying the tongue what the diseased germs are that are doing the work below the surface. The world is very acute in its diagnosis of the church and for you to claim that you are saved and not live a saved life may deceive yourself and may fool the world for a little time but not for long, and when the reaction comes it comes, not only against you but against the church.

The Two Standards.

The boy graduated at the school and went down to the college. He presented his documents but they must examine him first, so they give him a bit of Greek text and he cannot read a line of it. He cannot enter that college on his graduation papers. The standards over there are more than the standards over here. You claim to be a student in the school of Christ. The world gives you its text-book of business. You cannot translate it. You cannot enter as a Christian man. We set great store by scholarship in finding Christ's teaching from the original. The Lord sets great store on righteousness in translating life into activity. "Let him that nameth the name of Christ depart from iniquity and from all unrighteousness. That is your business. It is God's business to know—and possibly your shifting emotions, your changing of sentiments and changing of faith is due to the fact that you haven't departed from unrighteousness.

In His Name.

"Let him that nameth the name"—to name the name is to take the character, to assume the one is master whose name you have named. John and Jane stand by the marriage altar. They clasp hands. Jane says, "I, Jane, take thee, John, to be my wedded husband, to have and to hold, from this day forward, for better, for

*"Nevertheless the foundation of God standeth sure, having this seal—The Lord knoweth them that are His, and, let everyone that nameth the name of Christ depart from iniquity." Tim. 2:19.

worse, for richer, or poorer, in sickness and in health, until death do us part." She has "named the name" of John. The thread of her life has slipped out of the web of her father's home and is woven into a new web. Her father is no longer responsible for her bills. Her husband is. She is no longer responsible for doing service in her father's house. Her whole relation to civilization is changed. She has "named the name" of a man. Christ is the Bridegroom. "Let him that nameth the name of Christ depart from all unrighteousness." The keeping of company when the girl was at home, with this man or that, was well enough, but the keeping of company when one has "named a name" leads to bitter consequences. The young lady may go to the theatre, or the dance, or the opera three nights a week for three months with a dozen different men. She is the daughter of a man now. But when she becomes the wife of a man, standards change. And she can no longer spend her three nights a week out at the opera and theatre and dance with this man and that. She has "named a name." There are very few things that are sins "per se." There are many things that are sins "per thee." Relation changes the character of the act. Things that you could do without rebuke of conscience or comment before you have "named the name" of Christ become absolutely wrong when you have named the name of Christ.

A girl came from the mountains of Moab many centuries ago, giving her strength and life to her aged mother-in-law. She settled in Bethlehem in Judea, where her mother-in-law was born and reared. In the morning she went to the fields of Boaz to glean, and Boaz seeing her, asked her who she was—found that she was the daughter-in-law of Naomi, and said to his men, "Scatter the heads her her," and that night she had her apron filled, and a little while after that Boaz sat in the gates of the city and claimed her, and no one objected. He took the bankrupt estates, and she "named the name" of Boaz. He never sent her to glean as his wife. He made her mistress of his home. She "departed" from the grain fields. "Let him that nameth the name depart from iniquity" and from all unrighteousness.

Blessed Are They That Hunger and Thirst.

The taking of the life of Christ must perforce bring new standards. If it doesn't, you haven't the life. And if you don't meet the standards you can't keep the life. We complain because so many thousands of men and women come to us from beyond the sea with their strange standards of living. They have been beaten down into the soil by poverty and all the cells of life have been searched and drawn out by advertisement and shipped across the Atlantic, and they bring their old standards with them, and we complain and say that they ought not to live like that in a country like this, ought not to herd like cattle—ought to live like Americans. It takes education to fit new standards but if there is no answering ambition, no answering longing, why, no amount of education will work the change. If the idea of the man who comes here is to work here for three or five years at double wage and live on the old scale and then take what he has made and go back again and spend his life, you can't change his standard, but it isn't thinkable in a Christian man, and that is what bewilders the whole problem of the Christian world today—that we have our churches filled with men and women who have brought the standards of the world into the church and they have not departed from iniquity and unrighteousness, and when you deal with them in business you have got to be as careful as if they had never named the name of Christ. Their word isn't worth anything, and that is what bewilders the preacher of righteousness—that the trained army has not learned to keep step with the music of the eternal, and it is no proof you will have a square deal because you are dealing with the deacon of a church. It is no proof that a man is absolutely pure in his relation when he is a thousand miles away from home because he is a member of a church. That is what bewilders the preacher of righteousness, but the foundation of God standeth sure." God knows and, if He knows that you belong to Him, He will have given you a new standard and you will depart from what you know to be unrighteousness, and what is unrighteousness in another man in dealing with

you is unrighteousness in you in your dealing with another man. Put yourself in his place. If he were wise and you were ignorant, would you expect him, as a Christian man, to take advantage of your ignorance? If you are wise and he is ignorant can you, as a Christian man take advantage of his ignorance? Can you tell as you enter the social swim which men and women are Christians and which are not? Can you tell, as you through the theatre and opera and sit by the bridge table which are Christian and which are not, in the enjoyment they find and in the tricks they play?

"Loyalty, Loyalty."

Victories are won, not by planning campaigns, but by fighting armies, and the fighting army that isn't loyal to its colors simply wrecks the campaign. "Let him that nameth the name of Christ depart from unrighteousness." If I have a tree and make a slit up here near the top and insert a graft, I have a perfect right to expect that all the sap that passes the threshold of that graft will take the character of the sap of the graft and bear fruit of the grafted and not the ungrafted part of the tree. And we are grafted into Christ and the Lord has a right to look for the fruit that will bear the sap of the Word of God.

Down in the North End is an Italian family. The oldest daughter is a remarkably bright girl. Some friends, after she had joined one of the churches of the city, met to help her to an education. She wanted to go into Christian work. She came back from school at the Christmas vacation and the father and mother and boys and girls and the uncles and the aunts and the cousins all crowded in. Oh, they were proud of her! Beautiful girl—bright, intelligent, winsome—and at the table her uncle arose and took a glass of wine, handed it to her and said, "A pledge," and she said, "I don't care for it." "Oh, but you must drink it. You needn't think because you are going away to school you are better than your betters here. That is the tradition of our house—the custom of our country. Come, drink."

"I have seen enough of it in my own family, uncle. I don't care to drink."

Then a clamor arose on every side. "But that is the Italian custom. That is the way you were brought up. Just because you are going away to school do you think you are better than your parents?" Then the uncle drew out a ten-dollar bill and said, "Take that and drink." She said, "No." Then he took a five-dollar bill and laid on top of it and said, "Now, take it and drink," and she said, "You haven't money enough to buy me! I shall not drink."

The new standards. What do you think would happen in this republic if for one twelve months everybody—every member of every Christian church would live up to Christ's standard like that? God knows. The only way the world knows is when you do God's will by departing from iniquity.

—*Watchword and Truth.*

IMITATIVE CULTS.

A striking editorial in a leading religious journal, avers that "No age of the Christian era has ever seen so many imitations of Christianity as exist to-day. In former centuries there were plenty of religious systems opposed to Christianity, and but few imitators. But the peril to Christianity to-day lies not in its opposers, but in those who adopt some features of Christianity, and may even take its name, but lack its essential spirit and deny its power. There is a good reason for this. The religion of Jesus Christ is to-day, from a worldly point of view, better worth imitating than ever before. It has established itself impreguably in all the leading nations of the earth. Its principles rule the courts of the world, and it is hopeless to attempt its overthrow. The most that can be done is to corrupt its principles, traduce its name, and weaken its power. The most insidious and injurious method of attacking Christianity to-day, is to adopt some of its most attractive features and dispense with its most central and vital principle."

The article of which the foregoing is part, makes no mention of the orders whose favorite claim is that they are "founded on the Bible." They are, however, not safely distant from the line along which this shot is aimed. Too

many deluded devotees of the secret superstition imagine it to be "A good enough religion."

THE WORLD CURRENTS.

That really brilliant monthly magazine, *Missions*, gives its first page in the March number the above heading, and we copy part of what it says:

"The visit of King-Emperor George V to India has had apparently soothing effects upon the subject peoples, and will add new prestige to Great Britain's rule. The United States, by the way, has had the touch of a royal foot, for the Duke of Connaught, Governor General of Canada, with his wife and daughter Patricia paid a visit to New York as the guest of Ambassador Reid, and also to Washington, where President Taft gave him welcome. The Duke was so pleased that he said he should advise his sovereign nephew to include this country in his American tour, which is in contemplation. What with our 'princes of the church' and all, we shall soon be quite used to royalty in democratic America.

"Ecclesiastically, the world currents of Roman catholicism set toward this country with open aggressiveness and assurance. The only answer that can preserve our priceless religious liberties is a united and spiritually aggressive Protestantism, zealous of good works and keenly alert to ward off all encroachments of Church upon State, through congressional and legislative lobbies, a controlled vote, or otherwise.

"While no man in the United States should be discriminated against on account of his religion, neither should he be favored or put in office on that account. The rule should apply equally in both cases."

This statement of "The only answer that can preserve our priceless religious liberties" gives little space to boastful masonry as a night watchman. It is verified by the salient historical fact that separation of church and state did not begin with the state and so include the church, but with toilsome and painful steps pushed its resisted way from church to state. It was religion that broke the iron link.

The Broken Seal

By
Samuel D. Greene

From the personal reminiscences by Samuel D. Greene of the abduction and murder of Captain William Morgan were taken some of the facts so vividly brought out in Miss Flagg's "Power of the Secret Empire," which ended in the December number of the CYNOSURE. The story has created so wide an interest that we propose to give our readers in the next few months some of these facts as recorded by Mr. Greene, an eye-witness.—Editor.

CHAPTER VII.

What Became of Morgan.

The sudden disappearance of Morgan, under circumstances such as have been detailed, was the universal topic of conversation in all that region of country. His wife and more immediate friends and acquaintances were thrown into a state of painful suspense. The public mind was full of wonder and curiosity. Hardly anything else was talked about. Day after day passed away, and nothing could, with any certainty, be ascertained respecting his fate. Rumors would come in from one quarter and another, some of no account, and others with a measure of truth. Snatches of intelligence were all that, for a long time, came to hand.

The agent who was despatched from Batavia to Canandaigua came back, bringing such depositions as that of Mrs. Hall, wife of the jailer, of which we have given a portion. These showed clearly enough what had been done at Canandaigua, and the facts were sufficiently alarming. On the 4th of October a committee of ten of the citizens of Batavia issued the following address to the public:

"On the 11th day of September, William Morgan, a native of Virginia, who had for about three years past resided in this village, was, under pretext of a justice's warrant, hurried from his home and family, and carried to Canandaigua. The same night he was examined on the charge of petit larceny, and discharged by the justice. One of the persons who took him away immediately obtained a warrant against him in a civil suit, for an alleged debt of two dollars, on which he was committed to the jail of Ontario County. On the night of the 12th of September he was released by a person pretending to be his friend; but directly in front of the jail, not-

withstanding his cries of *murder*, he was gagged and secured, and put into a carriage, and, after traveling all night, he was left (as the driver of the carriage says) at Hanford's Landing, about sunrise on the 13th, since which he has not been heard of. His distressed wife and two infant children are left dependent on charity for their sustenance. The circumstances of the transaction have given rise to the most violent fears that he has been murdered. It is, however, hoped by his wife and friends that he may be kept concealed and imprisoned in Canada. All persons who are willing to serve the cause of humanity, and assist to remove the distressing apprehensions of his unfortunate wife, are earnestly requested to communicate to one of the committee named below, directed to this place, any facts or circumstances which have come to their knowledge, and are calculated to lead to the discovery of his present situation, or the particulars of his fate, if he has been murdered.

"Batavia, October 4, 1826."

(Here follow the names of the committee of ten.)

"N. B.—It is hoped that printers throughout the State, Canada, and elsewhere, will give the above a few insertions, and thus serve the cause of justice and humanity."

It should be said in passing, that very few printers had the moral courage to print the above notice, so completely were they in bondage to masonry.

A call like this, issued from the village of Batavia, three weeks after Morgan's disappearance, shows how painful must have been the suspense to those most nearly concerned, and how carefully the abductors had taken pains to leave no clear and definite traces behind them. For many weeks, indeed, everything was obscure and indefinite. Hopes were entertained that he would appear again—



CAPT. WILLIAM MORGAN.

that he was kept somewhere in prison until his book could be effectually suppressed, and then he would be set at large. But after a time, and little by little, the remarks which were dropped by leading men among the Masons dissipated all hopes that he would ever be seen alive. It became more and more apparent that this thing had not been done in a corner; that a very large number of persons, far and wide, had been cognizant of the transactions; and their manner of talk about them was often of the most shameful character. It was a great subject of coarse joking among the Masons in their common conversation in the street, but especially in their lodge meetings. The efforts that were made, the measures that were taken to discover where he was, began to be a matter for ridicule and laughter, and even the distress of his wife were joked about in public places.

I was still a Mason, be it remembered, in form and kept up my connection with the lodge meetings. I felt confident that by the information I had communicated to Harris, and by the agency I had put forth, I had saved the life of

Miller, and the same, in my opinion, would have been true of Morgan, if my testimony had been more implicitly believed and acted upon. I tried to persuade Captain Davids to do for Morgan what Mr. Cochrane and his neighbors had done for Miller, and if those most nearly concerned had not been incredulous and remiss, they would have roused the village of Batavia, and obtained a band of men to follow on and see that no harm was done to Morgan. But notwithstanding the part I had played in these transactions, I was still a Mason, in good and regular standing. Some might suspect me not to be true to my oaths; but my secret was not yet out. I still attended the lodge meetings, for I could not very well do otherwise, just now. There I heard enough, after a little time, to convince me that Morgan was no longer in the land of the living. It was just as well understood by the members of our lodge that Morgan was dead, as it is when our families attend the funeral of any person and return to tell the news, only the Masons did not make the announcement in the same way. They had a great deal of rough joking over the subject, implying that he was drowned somewhere in the direction of Canada. They would say of the men who had him in charge, "They caught a bass the other night;" or, "Morgan was taken out in a boat, a stone was fastened to him, and the wind blew, and the unfortunate wretch was blown overboard and sunk;" or they would diversify the narrative by other fancy sketches of the same general character. It was perfectly apparent that the leading men among the Masons, all abroad through the region, understood well that Morgan had been put out of the way. If I never had any other evidence that Morgan was murdered except what I had then and there from the mouths of Masons, it would have been enough.

The facts of the case, as they afterwards gradually came to light, and formed themselves into a continuous story, were these. Morgan was taken out of the jail at Canandaigua, on the night of the 12th of September (Tuesday), in the manner already described. He was bound and gagged to prevent his outcries, and then conveyed one hundred and twenty miles by stage, through the

towns and villages of Western New York, along a much-traveled road, to the United States fort at Niagara. He reached this place in the early morning of Thursday, September 14, having been continuously on the road, with such short interruptions as are incidental to a journey of this kind (changing horses, drivers, etc.), from Tuesday evening till this time. It had been a part of the general plan in the disposition to be made of Morgan, that he should be handed over to Brant, the Mohawk chief, and the Canadian Masons, and that they should despatch him. Accordingly, on the 14th of September, as soon as possible after reaching the fort, he was taken out and carried across the river, to be given up to the Canadians. But they would not receive him. They were shy of staining their hands with this bloody business. When the thing was looked at afar off, their masonic zeal doubtless prompted them to say Yes to the proposition, but when the time for execution came their courage failed them.

That Morgan was taken to the fort, then carried across the river and brought back, was told me as a positive fact by a minister (a Mason), who was personally cognizant of it. He said that he went directly from the installation of the lodge at Lewiston (only a few miles off) to the fort, and saw Morgan taken out and carried across the river. Though a minister, this man was such a thorough-going Mason, that when he told me this (he was talking to a Mason), he contended that, under the circumstances, it was right and proper to take Morgan's life. I also received this information from a deacon, who told me that he visited Morgan while in the dark hole (he was placed in the magazine of the fort), and there heard him asked what death he would prefer to die. He answered, "That he should prefer to die like a soldier; that he had fought for his country, and as a soldier he would die for his country." This same deacon told me that Morgan asked for a light and for a Bible, that he might prepare his mind for his departure. But this request was refused, and the deacon said he thought if any man ought to be denied the Bible in such circumstances, Morgan was the man.

(To be continued.)

SECTARIANISM IN SCHOOLS.

Indian Commissioner Valentine lately issued an order requiring Roman Catholic teachers in government schools for Indians to conform to the law forbidding sectarian influence. The garb of teachers was regarded as an influence inconsistent with true separation of church and state, or at least inconsistent with law applying to those schools. Catholics having protested, the order was suspended pending investigation or hearing. At the hearing were representatives of Protestantism and Americanism, as well as representatives of Romanism. A masterly review of law, principle, and fact, was made by the commissioner. Others spoke on both sides of the question relating to the suspended order.

Secretary Fisher, who presided at the hearing, gave so far as possible a full hearing of all phases, of the subject. Among many pertinent questions which he himself asked, was one inquiring whether the representatives of the Roman Catholic church would object to having teachers who wore while on duty such masonic emblems as watch fobs, rings, etc. They replied that they would not. An editor, taking this up, continues:

If the principal of one of the Indian schools were a Masonic Knight, we may ask, and were always to wear, while on duty, his hat with its plume, the Masonic apron with its insignia, his knightly sword, in short, such complete panoply of his order that the minds of children, especially susceptible to object-lesson teaching—children of Indians who are accustomed to indicate ideas mainly by sign language—is there any doubt that an outcry would be raised by the Roman church from end to end of the land? Whenever the garb is so complete and conspicuous, as in the case of nuns and friars, that there is no seeing the efficient as a teacher, the more complete and inevitable is the result of that kind of sectarian propaganda.

There is an obvious purpose to make the Indian school so far as possible a parochial school without regard to law, public policy, or the wishes of the parents of Indian children. Romanism is organized for efficient political activity; Protestantism is not politically organized, and perhaps needs political organization less than intensified evangelistic activity. Through this it can exert power defending American laws and institutions from the disintegrating aggressions of Mormonism, Masonry and Romanism.

The National Meeting and Convention

We go to press before the close of the annual meeting, the reports of which must wait until the next number of the Cynosure. The encouragement which the officers of the association receive from the letters of members is not the least of the benefits of our annual gathering. We are certain that they will prove a tonic to every worker and we hasten to give the first installment in this number.

CHURCH AND LABOR LODGE.

President C. A. Blanchard.

[Synopsis of address given at the National Convention, May 24th, in the Second United Presbyterian Church, Chicago.—Editor.]

I do not need to say to you that this is one of the burning questions of the day. There is no one thing which has popularized the secret society movement in our time more rapidly than the labor lodge movement. The working men of our nation have been yoked to the secret society car and are dragging it forward as rapidly as possible. It is difficult if not impossible to discuss the question calmly and in a kindly spirit. The members of these labor lodges are swift to charge those who disapprove of them with all sorts of evil motives and intentions. They seem to require men to approve of their orders or to be considered and treated as enemies of the laboring men. Over and again we are told that the churches are the servants of the rich and that they are enemies of the poor. That there is some excuse for this sort of talk no thoughtful man can deny. At the same time that it is essentially untrue we believe all men who think things through must eventually conclude, but whether true or untrue, it is certain that the subject is one which ought to be calmly and deliberately dealt with until some sort of an approximation to the truth can be attained. I desire, therefore, this evening as a Christian and

an American man to raise with you this question, "What should be the attitude of the Christian church regarding the labor lodge?"

Is the labor lodge really a friend to the laboring man and must the church commend it or be considered an enemy to the wage earner? I shall discuss this question without any heat and at the same time I shall try to discuss it honestly and fully. I will not deal in half truths for the sake of avoiding unfounded accusations of partisanship. I profess to be a free seeker after truth. I have not an opinion on any subject whatever which I would not instantly surrender if satisfied that it was mistaken or untrue. Personally I should very much rather keep silence regarding the labor lodges than to speak about them. It is always pleasanter to make friends than to make enemies, and while some persons might think me cowardly if I neglected to bear my share in the discussion of any question of public interest, every intelligent person knows that the risks of offending men are far greater when you speak against an institution or even criticize it than when you keep silence concerning it. I shall, therefore, as faithfully, kindly and thoroughly as I can examine the question proposed, and first I remark, that

The Labor Lodge Injures the Laboring Man

as a man. First or last every man is rated at his true value. He will be considered the sort of a person he actually is. There is no way in which to attain permanent success by cunning or dishonesty; the thief must be known as a thief, the liar as a liar, the lazy man as a lazy man, a dishonest man as a dishonest man. Lincoln said, "You can fool

some of the people all the time, and all the people some of the time, but you cannot fool all of the people all of the time." To which I desire to add the statement that you cannot fool God any of the time. Now what is the natural effect of the labor lodge on the laboring man? I mean as a man. Does it make him a better worker, more efficient, more enterprising, more tireless, more patient, more successful or not? Two or three principles of the labor lodges are involved in the answer to this question.

In the first place, laboring lodges have until now demanded the same rate of pay for all members of the lodge. The industrious and enterprising, the careless and idle, the blundering and injurious ones, if they are on the rolls of the lodge, are to be paid the same wage for the same time. No man who can put two ideas together and draw a conclusion from them needs to be told what the effect of such a principle as this must be. It will render the blunderer, the lazy man, the worthless worker satisfied and happy. He will make no effort to improve because he receives the rewards of labor and knowledge and thought for carelessness, inattention and idleness. He will remain the sort of a person he naturally is. On the other hand the man who is naturally industrious, careful, enterprising and successful will be discouraged and irritated. Every day he will see his inferiors compensated exactly as he is and a man must be more than human to witness this going forward day after day without being affected by it. Men naturally believe that industry, intelligence and enterprise ought to be rewarded. If they find that they are not, naturally, instinctively, inevitably they say, "What is the use?" We may find fault with them if we like, but they will say it all the same. Personally I do not have any reason to find fault with them. I think I should say this myself.

So we find that this first principle of the labor lodge operates to keep the lazy and worthless, worthless and lazy, and to discourage, dishearten and deteriorate men of the higher type.

A Wrong to One Is the Concern of All.

This principle translated into the lodge language is simply, if one member of the union is discharged the other members of the union will strike, and this principle has a special relation to the subject we have just left.

No employer wishes to continue in his service men who are an injury to his business. A lazy, worthless, careless workman is of course an injury. His work is unsatisfactory, he destroys machines, he infects other workmen and as soon as an employer knows that he has a man of this type on his pay roll he naturally wishes to get rid of him, but if he discharges him the workmen all strike. The inevitable effect is to embolden the idle and worthless, the incompetent and injurious to maintain their evil and harmful ways. They do not feel that they stand alone. If they choose to break valuable machines or to destroy valuable material the union is understood to be pledged to their protection. They cannot be dismissed without trouble for the employer, for "an injury to one is the concern of all."

A further injury to the workmen is wrought in the limitation of production. This is not an unnatural but it is an extremely injurious situation. The labor lodge says, "If twelve men work side by side, three are fast, three are moderately fast and six are slow. The fast men will turn off more work, will be more highly valued by their employers and will naturally receive the higher wage, but this will be an injury to the slow or the idle, so the fast worker must dawdle over his work or cut short his time. He must do as much as the slow or idle man will do and must not do any more, lay as

many brick, wash as many joints or nail as many boxes as the careless, indifferent or idle man can lay or wash or nail. This is a forced contribution levied on the employer for the benefit of the inferior workman. The fast man does not take something out of his own wages and give to the slow, he cuts down his work and compels his employer to pay him and the slow man both a good wage for inferior labor.

Any one familiar with labor lodge movements in our time knows that this is true. We have ourselves seen men idling away their time, sometimes openly and shamelessly, sometimes making a false pretense of labor, but all the time arranging to accomplish as much work as the slow or lazy man will do and no more. Every man of course who does this is a mere grafter or, if you do not object to the plainer term, a thief. He is stealing from his employer, he is taking wages for work which he does not do, and aiding to compel his employer to pay other men for work which they do not do. The effect on moral character, on social relations and on business life is evident. Such a state of things works but wrong wherever it goes and the longer it continues the worse it is.

"You Cannot Have My Place."

One of the singular effects connected with the labor lodge thinking is that men, who are not able to compel employers to pay for work which is not done and who strike because the employer does not choose to submit to their dictation, are not willing that the employer should secure other men to do the work which they refuse to perform. They say to the employer, "We will not do your work in your way and on your terms. We demand the privilege of doing it in our way and on our terms, and if you will not consent to this arrangement we will see to it that nobody else does this work

which we refuse to do. The place in which we have been working is ours, not yours, and no man shall take this place of ours. We will not fill it and we will not allow any one else to fill it. We will compel you to allow it to remain vacant until you permit us to fill it on our own terms but you must furnish the money. You must take the risks. You must pay for our blunders and mistakes, if we make them. We will control the business and you must pay the bills." Stated in this plain and simple fashion it seems incredible that any sane person should ever make such a proposition, but it is not only made, it is insisted upon, and it is the law of the labor lodges throughout the world.

Violence the Natural Result.

When society is horrified by slugging and murder, men of the Gomper's type tell us that such actions are the work of the ignorant and debased members of the lodges, or that capitalists procure the violence to discredit the unions. They pretend that they have no sympathy with or share in them, yet anyone who understands the facts in the case can see before he has examined the evidence that this pretense is a mere fraud. When a man lays down work which he has been doing, for which he has been receiving a wage and says, "No one else can do this work which I refuse to do," it is as natural for him to proceed to violence as it is for him to breathe. What he will do of course will depend upon the sort of a man he is. If he is one of the leaders such as planned the wholesale murders of the Miners' Federation in the West, or the Iron Workers' Union in the East, he will cover his tracks and assist his tools and agents to do the murders.

If he is a coarser, more ignorant person he will, with a company of men, wait until after dark and then jump out from some alley or unoccupied building to knock down, shoot or stab the person

who is taking what he calls his place, or he will plant the explosive which his superiors have bought and put at his disposal. These are not strange and unexpected occurrences, they are the everyday work of the labor lodge. They are not the work of labor lodges in cities merely, in small country places the same principles bear the same deadly fruit.

The natural reaction from these violent, murderous acts is violent and murderous resistance. If only the people who are to be slugged and killed could know in time, they would decline to be slugged and killed. They would arm themselves and resist to the death those who propose to destroy them. That is to say, we should have a condition of social anarchy. This does not require argument, it lies on the surface. The only reason why we do not have war when labor unions get fairly to work is because labor unions work secretly and those who are to be injured by them do not know what is being done in time to protect themselves.

The Miners' Federation planted bombs under buildings, in gateways, wherever they pleased. Men by ones or twos or scores were blown into fragments when the explosives acted. In my own town within a year a union laborer passing along by a building where a non-union laborer was working on a ladder, pulled the ladder down and precipitated his fellow workman to the ground. The only reason the workman was not killed was because the providence of God protected him. He could as easily have broken his neck as received the bruises he received. This again, we repeat, is not the exceptional or the strange and unexpected result of labor lodges, it is the natural and inevitable result.

What About the Boys?

The Juvenile Court is one of the new institutions of our time. Through these courts annually pass tens of thousands

of boys who are arrested for petty crimes and misdemeanors. Under the old method of dealing with them they would have been sent to prison where, locked up with experienced criminals, they would have been trained for lives of crime. The modern method is infinitely superior to this but it is thoroughly heart breaking at its very best.

I have myself sat in the Juvenile Court and seen a little lad nine or ten years of age clutching his mother's skirt and sob out as he was being sent away to some reform school or other. "Oh, mamma, please try me again, I will be good!" Now what is the matter with these boys? In the first place, our nation allows liquor shops in which his father drinks up his daily or weekly wage. In the next place the mother goes out as a scrub woman or gets work in an office, or does something which compels her to leave her children alone. In the third place, these children play on the streets and form such acquaintances and companionships as they can pick up. In the fourth place, sportively or with malicious intent they commit petty depredations. In the fifth place, they are sent to the parental school, the John Worthy, the Glenwood, the St. Charles or something or other. In the sixth place, when one of these little lads gets homesick and runs away to see his mother, he is caught, brought back, taken downstairs and whipped with a piece of hose or something else until he is wounded, bruised, broken-hearted and submits until the pressure of nature is too strong, when he will run away again.

Now in an age like this, with scores or thousands of boys starving body and soul for employment, what do the labor unions say about apprentices and an opportunity for the boy to learn a trade and become a useful member of society? Why, the labor lodges say that the boys can have no such opportunity without

their consent. A member of a labor union lodge dare not teach his trade to his own son.

A wealthy man, a liberal employer of labor, said to me only a short time ago, nodding toward a room in the great building where I was, in which there were many machines which he had bought and for the running of which he was paying men, "I could not put my own brother to work in that room if I wanted to." He owned the building, he owned the machines, he paid the men who operated them and they told him how many boys might learn the trade or whether any boys might learn it at all. Thus the labor lodges are pushing thousands of lads, who, under the former organization of industry would be learning valuable trades for the benefit of themselves and society—I say they are pushing these lads out into the street, compelling them to be vagabonds and ultimately criminals.

What Has the Church to Do With All This?

The church has everything to do with all this. It is the business of the church to conserve the interests of individuals and society. The church has no right to stand by in silence and see men destroyed. Whittier long ago said:

"My voice, though not the strongest has been heard.

Wherever freedom raised her cry of pain."

This should be the attitude not of one or two here or there, but the attitude of the Christian church throughout the world. The church has no right to be silent or inactive when freedom lifts her cry of pain. In our time the church, as already stated, is accused of being the servant of the rich and the enemy of the poor. If the church does not profit by the oppression of the poor she is declared to be indifferent to it. I am not here to say that these charges are entirely without foundation but I am here to say that if the church has erred in this par-

ticular I am inclined to think she has erred more seriously and deeply by failing to bear testimony against the violence, the unsound economic principles, the personal and social wreck caused by labor lodges.

Principles, Not Rules.

No man has studied the Bible to much purpose who has not observed that in the Christian system the regeneration of individuals and society is attempted not by means of codes but by means of convictions. Jesus Christ did not give a lot of arrangements for *society*; He established certain principles upon which *men* were to act, and it has been found that this method of changing the crookedness of human life is the one which accomplishes the desired results. We have no reason to anticipate the success of any different method in our time. It is not by the denunciation of riches or poverty, by the criticism of one form of social organization or another, but by Christian teaching, that men are to be saved from the wreck and ruin caused by sin. That the simple teaching of the Lord Jesus honestly applied to the miseries of human society would heal and help, no man who has known the Christian system doubts for one moment. It is, therefore, the duty of the church in this day to protest and still to protest, to teach and still to teach the truth respecting labor lodges as respecting all other things. It is a dangerous state of society when anything is supposed to be superior to inquiry. "Prove all things, hold fast that which is good," is still the law in the Christian world and this law obeyed, like all other laws obeyed, will bring harmony and help to our stormy and perplexed age.

"Do you then believe that capitalists have no sins for which to account?" one may ask. Beyond doubt they have. Selfishness and indifference to the needs and rights of human beings with their re-

sulting misery and dehumanization may be justly charged against them. These sins and crimes must be accounted for. But one wrong does not make another wrong right. The sins of wealth are individual, the power to right the wrongs which they cause is in the hands of the people.

It does not help to pay good and evil alike, to shut our boys out of our shops and to train men to murder their fellow workmen. This has been tried and is a failure. It is time for wage earners everywhere to enroll in the army of justice and fair play. This the church should teach.

LETTERS TO THE CONVENTION

BISHOP MILTON WRIGHT.

Father of the Wright Brothers, Aeronauts,
and One of the First Corporate
Members of the National
Christian Association.

Dayton, Ohio, May 7th, 1912.

Before the time of your annual meeting I shall have passed the first six months of my eighty-fourth year of life. I do not expect again to be as far from home as Chicago.

If life is spared I may in future give you my views. I have been a reader of the CYNOSURE from its first publication.

Yours,

MILTON WRIGHT.

JAMES M. GRAY, D. D.

Dean "Moody Bible Institute," Chicago.
London, England, March 16, 1912.

My Dear Brother: I have yours of the 5th asking for "a word of testimony, experience or exhortation" to be read at your annual gathering.

It is only a word of sympathy and encouragement that I can send, but I do so from a sense of Christian duty, and that obligation of fellowship growing out of the contest in which we are mutually engaged as soldiers of the army of the Lord. "We wrestle not against flesh and blood." Your association is not opposing men, but "the powers of darkness" that are blinding the eyes of some, and dangerously using others.

It is the "good" men who are mixed up with some of the secret orders that give them their greatest opportunity against the truth. And these good men are there, I am convinced, because they do not know the whole counsel of God. The Bible is only known in a very small part of it to most Christians. Those who eat and drink it, those who live in it, those who breathe its atmosphere continually are not found in the associations of which we speak.

On the other hand, the opponents of the lodge system are not always Biblical in their standpoint, and by their arguments and methods sometimes antagonize where they might win. Satan uses these too. Oh, that your convention this year might be a time of spiritual awakening that would renew every member of it in the Lord.

Cordially yours,

JAMES M. GRAY.

REV. L. G. ALMEN.

Pastor Zion Lutheran Church.

Carthage, S. D., May 11, 1912.

Wm. I. Phillips, Chicago, Ill.,

Reverend and dear Brother: Grace and peace be with you! I herewith inclose check for \$2—\$1 as subscription to the CYNOSURE and \$1 to the National Christian Association. I wish very much that I were able to give more to the great and noble work which your association is carrying on year after year without growing weary. It certainly deserves the hearty support, financial as well as moral, of every Christian in our land, both on account of its high and sacred aim of revealing and destroying the work of darkness in the secret orders, and because the Prince of darkness is so powerful and well fortified in said organizations.

It would seem that the courageous and gigantic undertaking of your association attacking Satan in his strongest entrenchment would prove of no avail, but I have noticed to my heart's satisfaction that your brave captains have led your forces on to victory in many places; and I am glad and thankful to the Lord of Hosts that your little army of heroes is steadily growing in members, and is being more thoroughly drilled and better equipped than ever before. But nevertheless, we need to petition our great General in

Chief to call out strong auxiliaries from every state in the Union. If every Christian would join our army of light against the Prince of darkness, his stronghold would soon be conquered. May the Lord hasten that day and may your annual convention result in extending the work and increasing its blessed influence to the utmost borders of our great country. This is the hearty wish and prayer of

Yours in Christ,

L. G. ALMEN.

PROF. ELLIOT WHIPPLE.

Pasadena, Cal., April 25, 1912.

I read the CYNOSURE each month with unabated interest, and congratulate the association on the excellence of its organ.

The last issue of the Dartmouth College Alumni paper, commenting on the fact that most of the students dropped for poor scholarship were members of the "fraternities," goes on to deplore various injurious influences exerted by the Greek letter societies, such as control of college politics, diminishing of interest in studies and in literary society work, intensifying of the clannish feeling, etc. The writer apparently has reached the stage in which he sees "men as trees, walking."

Secret societies dominate about everywhere here, but there are some who have eyes to see.

With esteem,

ELLIOT WHIPPLE.

PRESIDENT N. E. BYERS.

Goshen (Mennonite) College.

Goshen, Ind., May 10, 1912.

It is my opinion that the secret Lodge is a detriment to the best interests of any individual Christian and a great hindrance to the work of the Church. The purpose of the Lodge and the spirit of the prevailing life are not in harmony with the Christian Church, and all the good that the Lodge aims at or accomplishes ought to be provided for by the Church, which would eliminate the evils.

Since the Lodge provides social associations and charitable aid, it satisfies many men and, for them, becomes a substitute for the Church.

Yours truly,

N. E. BYERS.

MR. JOSEPH P. SHAW.

Auditor for National Christian Association.

Wheaton, Ill., May 11, 1912.

It gives me pleasure to be of service to the men who make the N. C. A. an influence for good in this world, though there be not much remuneration in it.

The principles for which the N. C. A. stands will never be popular because the tendency of the world is directly opposite to them, or another way of putting it is because they antagonize the popular notions of men. That, however, is the salt in the National Christian Association.

I trust that the annual meeting may be a great success. God bless the N. C. A. and make it a still greater power for good.

Very sincerely yours,

J. P. SHAW.

B. E. BERGESEN.

Pastor Zion Norwegian Lutheran Church.

Seattle, Wash.

Brethren: I greet your convention with best wishes for God's blessing. I miss these testifying conventions which for 20 years I attended in Chicago and New England. To illustrate "the tie that binds" I will tell you of an incident that happened yesterday. A Reformed Presbyterian called me up over the 'phone saying, "I read in the CYNOSURE about your lecture against secret societies; let's get together and see what we can do here in Seattle! I thought I stood alone here."

I answered: "Don't you think it for a minute; we Lutheran pastors are with you."

Yours in the cause of Christ.

B. E. BERGESEN.

REV. DAVID S. FARIS.

Sparta, Ill., April 4, 1912.

My heart is with you, and my prayers are for the cause the association urges. I believe it will prevail. But the lodge will go to seed first; secret societies will multiply until the lodge system breaks down of its own weight. It surely draws near this condition when school children go about organizing with as much zeal and blasphemy as their parents.

I wonder that evangelical Christians can be so presumptuous as to pretend to go to the Father and not in the name of

Christ. It is shocking to read of the mummeries of masonry at the funeral of James A. O'Conner, the converted priest. He was so earnest in rejecting the despotism of the Pope, yet could swallow the blasphemous oaths and Christless ceremonies of the masonic lodge. O'Conner had a kindly feeling to the Masons because they helped to put down the Pope in France. I have no use for either. If God pleases to use the Masons as a force to destroy popery He will do so. It is His divine right to use His enemies so that they shall dash each other in pieces. God has use for wicked men and nations as instruments of punishment to overturn the kingdom of Satan. He has better work for the Church, viz: to bear testimony for the truth, but the wicked powers of the world are the battering rams in His hands to demolish the kingdom of Satan.

I expect to keep in touch with the cause through the CYNOSURE. I am reading with much interest the old records of the Morgan abduction and murder.

Yours very truly in the cause of Christ,
DAVID S. FARIS.

REV. E. Y. WOOLLEY.

Assistant Pastor The Moody Church.

Chicago, April 5, 1912.

Mr. W. I. Phillips, Chicago, Ill.

Dear Brother Phillips: Your valued favor of the 30th at hand. The National Christian Association has been a real blessing to my life, for it was through one of its conventions that I was led into the light and to see that I was grieving the Holy Spirit by yoking up with unbelievers in the lodges. I praise God I came out. It was one of the hardest things God ever asked me to do, but there has never been a moment since it was done that I have regretted it.

Many ministers on a wrong exposition of being "all things to all men," join the lodge with a view to getting the members to Christ, but I never knew it to work. One such minister near the close of a long life told me that the men who had caused him the most trouble in the church were his fellow lodge members. "The natural man discerneth not the things of the Spirit." Being silent or

compromising on the lodge question in order to get and keep men in the church is unnecessary, if the Moody Church be any criterion. It has always taken an open stand against all secret, oath-bound societies and yet perhaps it has the largest congregations of any regular Protestant church in the city of Chicago, and these congregations are many times composed of more men than women.

Yours with best regards,
E. Y. WOOLEY.

REV. L. V. HARRELL.

Pastor United Brethren (Radical) Church.
South Haven, Mich., March 13, 1912.

I am in a big revival here on my charge. This revival began over three weeks ago and I do not know when it will close. The church has been greatly strengthened and encouraged.

Some of my people were somewhat fearful that my preaching against the lodges would drive the people away and prevent the success of the meeting, but they have gotten over that now. I am trying to deal fairly with the lodge people, but there is no dodging around the stumps, no compromise with the devil and no uncertain sound to the gospel trumpet in this revival.

I am gratified to see so many of the young people take a stand for the right. While lodge men and women have been out of sorts at the preaching, their children have come forward and given their hearts to Christ.

In closing I want to praise God for the fact that a minister can be a true man and do his duty in exposing and denouncing sin and yet be successful in the winning of souls to Christ, and in the management of the affairs of the church.

Your brother,
L. V. HARRELL.

REV. G. M. ROBB.

Pastor Reformed Presbyterian Church.

Almonte, Ont., Can., April 9, 1912.

I regret that I cannot be with you, for I most heartily sympathize both with the aim and methods of the work. I have had a desire for a number of years to attend one of these annual meetings, but distance has prevented.

We are maintaining a *solitary* testimony against the Secret Empire; as far as I know, our congregation is the only one, within a radius of one hundred miles, that keeps the flag of freedom flying. It seems to me, from my observation, that more of the better class of people are ensnared by the lodge here in Canada than in the United States. However, my residence here has been only four years and my field of observation not very extensive, so that my opinion may be revised.

Wishing you God's richest blessing on your meeting and the guidance of the Holy Spirit in all your deliberations, I am,

Sincerely yours,

GEO. M. ROBB.

REV. O. T. LEE.

A Powerful Advocate in this. Christian Conflict.

Northwood, Iowa, April 9, 1912.

The Synod for the Norwegian Evangelical Lutheran church of America has always taken a definite stand against secret societies. A paragraph is generally embodied in the constitution of every congregation that is accepted into the church body that no member of a secret society can become a member of the church. Another paragraph states that any member of a congregation that joins a lodge thereby loses his right to speak and vote at a congregational meeting. Such members will be admonished according to the word of God and if they continue in lodge idolatry they will be expelled from the congregation. Of course there are congregations where church discipline cannot be enforced as it is in others.

At all our seminaries, colleges, academies, in private schools, in catechetical instruction, from the pulpit and in private, we teach that secret societies are detrimental to state, church and home.

These societies are proclaiming a religion, but it is not the Christian religion. They have gone far into idolatry and are sinning against the first commandment of the decalogue

Because we have the Savior who shed His blood for us, we cannot have anything to do with lodges which reject the Savior. We shall continue to bear testimony against these institutions that are

trying to supplant the Church of Christ, and ask that the Lord will send men endowed with wisdom and courage to carry on this war against the powers of darkness. The Synod will do its share in this great struggle, and help to spread the light that can open the eyes of those who have been led into the snares of secretism.

Yours in the battle,

O. T. LEE.

EVANGELIST WILLIAM S. JACOBY.

Guthrie Center, Iowa, March 8, 1912.

Wm. I. Phillips, Chicago, Ill.

Dear Brother: You ask for a word of testimony. As a young Christian at the age of forty-five, I wanted to please God, and was determined to put everything out of my life that would hinder me. He made it very clear to me that secret societies were in my way, and He made it so plain that I could not help but see it.

First, He showed me that the money I was paying into the lodges could be used in His service, and I was giving out quite a sum to the Blue Lodge, the Chapter, the Knights Templar, and the Knights of Pythias.

Secondly, He showed me that I could not retain a spiritual life in fellowship with Him and continue in fellowship with ungodly men with whom I was under obligation to protect or hide their misdeeds. And what made me see this more clearly than anything else was one night when, in Lodge, we knelt in a circle with joined hands, and repeated the Lord's prayer, "Our Father," etc. The man next to me was one of the worst drunkards and libertines in the town. My, how I was condemned! And I said, "Father, if you will forgive me, I will never be caught in this way again."

The third reason was that it occupied my time evenings, when I might have been at home with my wife or at the mid-week prayer meeting. I found that some of our church members preferred the lodge to the prayer meeting. When I saw these things, I was more determined than ever to come out. The devil told me I would be ruined; that, as I lived in a little town, and there were a good many who belonged to the lodges, they and their friends would drop me; but God said: "I am able to take care of you." I

came out. The next year my business increased a thousand dollars; but, better still, my Christian life was richer, my joy fuller, my fellowship with Jesus sweeter.

We cannot be unequally yoked with unbelievers and expect to have fellowship or power in our Christian lives. I feel like shouting "Hallelujah!"

Yours very truly,

W. S. JACOBY.

Editorial.

This city was in the hands of union sluggers again last month. For many days it was dangerous to life and limb to sell or buy the daily papers except as protected by policemen. The great body of union labor did not sympathize with the small body of strikers who had broken their contracts with the newspapers. An outsider is impressed with the boldness and lawlessness of the small body of strikers and their sluggers, and with the lack of severity of the government in dealing with such lawlessness, and also with the supineness of the public. A young woman buys a daily and has it torn from her hands by a man; a man buys a paper and is set upon by thugs and beaten; and each of the above and like cases were witnessed by a crowd of men not one of whom raised his voice in protest or rebuke. Such scenes were common in Chicago during a portion of last month, and their spirit is being reduplicated by union carpenters in little suburbs of three thousand inhabitants like Wheaton.

Such disturbances are not a pleasant prophesy of the future.

NEXT STATION.

When the brakeman comes into the car to make a noise with his mouth, every passenger knows he is thinking of some station ahead; those already familiar with the road and aware what station it is, can tell what the brakeman thinks he is saying. Though passengers who disembark at the next station think they leave all the rest, every one who remains in the car thinks it is he who is leaving them behind. In doing this each

regards himself free to choose without responsibility to the other or for the other. Yet nothing is easier than to think of an exception. In case a passenger coming so far merely to accompany a friend stopping here, dies in a wreck before reaching his own remote destination, the friend will deplore influencing him to select this route. If he is obliged to reflect that he was aware that his own section of track was safest, and that entered later by his friend most dangerous, his regret will be akin to remorse.

For a long distance along the F. and A. M. line there always remains a next station. A good many who stop at the third one appear responsible for others who go beyond, though at the same time ignorant of the remainder of the trip. They thus assume responsibility which they do not understand. In no case creditable, this becomes more discreditable in the case of those who refuse to go farther themselves, or in any way betray distrust or suspicion when they cast a glance beyond. It must be noted here that as, when not yet Masons, they did not know the Blue Lodge degrees, so now they retain similar ignorance of the far greater number of degrees still remaining. This colors the responsibility assumed for others who may happen to continue in the train as far as the Royal Arch or beyond. A Mason avoiding further chances for himself, cannot justly impose a risk on others less scrupulous or more venturesome.

A station awaits them where the wicked oath to keep all but two criminal secrets, masonically told, becomes an oath concealing all vices, all shames, all crimes. He who halts at the third station is unaware that, after three more, the next station will be the one where the vilest criminal can inexorably demand cooperation in escaping the results of his crimes. Farther on, a curse self invoked is suspended forever above the head of him who drinks the wine of the Fifth Libation from a human skull; and if he refused aid to that criminal the terms of the curse on his soul would be complete and eternal. Since Masonry, then, does not open all its doors to all its members, but remains a chain of degrees mostly hidden, Blue Lodge members, take blind chances for their own initiates,

who are liable to proceed into the territory of the chapter and the commandery. So rash an assumption of grave responsibility, involving risks taken for other men, is culpable because liable to result in most of the effects of real crime.

TONG TROUBLE TERRIFIES.

The headings of a report dated at San Francisco, Cal., March 22, taken together read as follows in an Atlantic coast newspaper. "Five slain in war of San Francisco tongs; one man murdered in a temple of the hitherto immune Chinese 'Free Masons'; Pacific coast excited; hinted that the crimes have to do with conditions in the Orient—old order of crime returning." The report itself begins by saying:

With five members of the Kim Lum Society in Oakland, Sacramento and San Francisco shot down by concerted action of the Bing Kong Tong last night, the situation in Chinatown today is more serious than for many years. It is almost impossible for the police to clear away the veil of Oriental secrecy enough to know which way to turn, and they are especially puzzled by the fact that the attacking clan was the Bing Kong, which has heretofore been regarded as peaceful.

One of the assassinations occurred in the temple of the Chee Kung, or Chinese Free Masons Society, and this adds a new complication, for the Chee Kung is powerful and numerous, with "chapters" all over the Pacific Coast, and there is much fear that the revenge for last night's act may be general.

It is said that the Chee Kungs are not after all freemasons, though that name has been used in distinguishing them from brothers of other tongs; but reason is alleged for identifying them with the Boxers. "If the Chee Kungs are an Americanized branch of the Boxers, then the feud clarifies somewhat, for the Boxers are the red flag, anarchistic element in China which is now in arms against the republic; and this might lead a peaceful and progressive tong, like the Bing Tong, to retaliate on the American branch."

Fuey Sang, a sanguinary "gun man," was captured. An Americanized Chinese was shot in Sacramento while sitting in a chop suey restaurant. Another victim was shot six times in a Sacramento

gambling house. A San Francisco flower merchant was found dead in an alley; soon afterward, a man was found dead in his own room. In Oakland, Lee Sun was assassinated in the Chee Kung temple.

The earthquake and fire of 1906 appeared to leave Chinatown externally purified where, before, vice and crime had burrowed in baffling darkness. But the dog returns to his vomit and the sow that was washed to her wallowing in the mire. The secret orders survive, with ways that are dark and tricks that are vain; sin trembles for a moment when shaken by an earthquake or revealed and scorched by fire, but "round the keel the party wave returns," and the wicked world goes on as before. What the heathen of San Francisco need is that light which secret orders, whether called Tongs or known by other names, seem to obscure or exclude.

Not a few old fraternity members can doubtless be counted among those satisfied with this wise legislation and confident in the belief that it will on the whole do no harm. Though secret combinations appear attractive to young undergraduates, old graduates perceive in the light of life's active mid-day the precedence due to scholarship. To this more primary interest Greek Letter societies have in actual effect been inimical; for this reason they may well be required to clear the way for that particular service which entitles a school to existence. From a field cultivated solely for a product of intelligent and efficient citizenship, and enriched with costly public taxation, the state rightfully weeds out parasites.

Such criticisms of school societies are apt to raise an unanswered question; for from the same home in the same evening go the father and the son for a virtually identical purpose, yet the son is in some degree unfitted for democratic citizenship, while the father, already a citizen, meets favoring rather than corrective legislation. If the one is measurably disqualified for citizenship how does the other retain his qualification unimpaired? If real, the difference must be explainable.

A FEDERAL BUREAU REPORT.

A special investigation of a matter which has made a vast amount of trouble for school authorities, particularly in the Middle West, though not in that region alone, and has in several instances been carried to the highest courts, is now reported upon by the United States Bureau of Education. Joiners in schools below collegiate grade, have succeeded in accomplishing so much harm in twenty-five states of the union as to create the necessity for an opposing crusade. Twenty-five states are evenly divided in their treatment of the evil; thirteen resorting to legislative enactment, while in twelve the school boards themselves have taken the requisite action. The courts upheld the school authorities of this city, where the situation was for a time acute. An Eastern journal says editorially, when referring to this government report:

It seems hard to find anybody outside the membership of the societies, who sees good in secret societies of school children. Almost always they lead to snobbishness and dissension, interfere with regular school work, and have a demoralizing influence. Those who condemn them most unsparingly, are the members of college fraternities, in feeble imitation of which the school societies were first established.

It might fairly be surmised that part of this college opposition, which no doubt is to be credited to graduates as well as to undergraduates, is intensified by recognition of dangers too great to be tolerated for children because found not safe for young men a little older. Multitudes of students are in college before they are out of their teens, and the difference between high school seniors and college freshmen or sophomores is liable to look larger to members of college fraternities than it will when they return at commencement to see their sons graduate.

INCORPORATED UNIONS.

It is only by binding together of families, tribes, and states that civilization is possible or becomes actual; for the idea is well indicated by the derivation of the word. *Civitas* is the Latin word for state, and *civis* for citizen of the state; hence civilization seems to pertain to states, or to things becoming the state and making its well-ordered existence

possible. Some of the same things are available for those social and business combinations finding place within the domain of states, and controlled or guarded by them. The central principle of these as of the state itself is in the plane of human relations and in the orbit of human activities; its form is orderly and organized combination. This is civilization.

Trade guilds or unions, so formed and conducted as to bind men of like occupation, are a civilizing agency so long as they do not cancel this quality by separating instead of binding together those within the guild and those outside. When this fault appears there remains a degree of union, yet this becomes itself a foe to the state and resists civilization which is the essence of the state. Naturally of an identical nature, neither should destroy the other but both should promote the same benevolent interests. As organized bodies they have means of enlarging and confirming relations advantageous to both. One natural method not new to industries and tending to this end is suggested by the *Boston Watchman* in saying that "There is an increasing demand that trade unions shall become incorporated in order that they may be held responsible for their acts, and may be obliged to keep the contracts and agreements they make. There is also a demand that they be incorporated for the protection of their own members. As matters stand today, not only is each member of a union personally liable for the acts of the leaders but no member has any legal claim for the benefits of the union for which he has paid his dues. As long as the unions are unincorporated, the payment of sick benefits or death insurance, or of aid in cases of non-employment, is entirely at the discretion of the governing body."

In this way it appears that a man's own union, composed of comrades engaged in the same work and sharing the same interests, does not give him the protection afforded by the company that insures his house or the one that assumes the care of his welfare in case of accident. Either of these submits itself to conditions which it is in the power of the state to enforce if the house burns or an accident happens. Neither needs

to fly a white apron flag. Publicity rather than secrecy is the safeguard of its patrons. The sooner the unions hold up their heads in company with other business combinations, and, like others, openly ally themselves with the state, or at least connect themselves with it in the way consistent with civilization, the sooner will they gain those benefits for themselves and their members for which they now struggle with violence and often with less of success than of bitter suffering. Or if this seems too hopeful a prediction, still it may be worth while to plan and experiment along the path of approximation, seeking for trade unions, still, some fraction of that advantage which other institutions, protected and openly governed by the state, already enjoy.

A NOTABLE NEW BOOK.

"Decidedly the best and most serious novel of college life in America yet written," is the reviewer's estimate of "Stover at Yale," by Owen Johnson. After running as a serial in McClure's Magazine, the book has now been published by Stokes, and presents "An unusually brilliant and suggestive criticism of American college life." It is not a superficial study, and its interest does not depend wholly on a picturesque element. Few characters are found in recent American fiction that are more real, or to speak technically, "convincing," than this group of college students.

Undergraduate democracy and the society question, is the principal subject of this penetrating study. "The story is peculiar to Yale, perhaps too much so to make the widest appeal. Yet although the celebrated society system at New Haven differs from that to be found at any other college, in fundamental spirit they are all much the same." Something similar to that with which the book deals in its story, actually happened at Yale a decade ago, when a protracted effort ended in the abolition of Sophomore secret societies in that university. The serial is said to have enjoyed an eager reading by undergraduates, and this seems fortunate because, without being a text book of Moral Science or a series of monitory letters to young men, it has nevertheless the guiding and stimulating

quality adapted to produce the fruits at which either kind of treatise would aim. *The Springfield Republican* recognizes that "Mr. Johnson's apparent conclusion in regard to the society system is of large interest, for although his story is concerned particularly with conditions as they are found in New Haven, the fault which he ascribes is one which exists, if it is a fault, in all our American colleges except those in which so-called open clubs have taken the place of the secret societies and fraternities. It is for the open or non-secret club that Mr. Johnson holds a brief. He does not argue against the selective system, apparently recognizing that the instinct to form select organizations of one sort or another cannot be successfully combated, if, indeed, this is to be desired. In fact, if Mr. Johnson's position is to be judged by the words of his characters, he goes further than this, and declares his belief in the system at New Haven and his earnest conviction that it does a great good in maintaining a tone and standard of clean manliness and offering an added incentive to vigorous endeavor. But that with which he quarrels is the "numbo jumbo" of secrecy, and he contends that the influence of the secret organizations would be more potent for good if they continued to be conducted upon the selective principle, but dropped the atmosphere of secrecy, which to him is un-American, and which he believes in the first place to have grown out of mere nonsense and to be no more than mere nonsense today."

SUSPECTED TO EXIST.

"Vandals raised havoc last night in the rooms of three teachers of the high school," said the news report. Some schoolboy whose already earned reputation for malice or mischief entitled him to recognition might naturally have been suspected, though the report names no one. Who broke the window pane to get in? Whose known tricks is it like, to rend covers from books or stick the books with mucilage? Who would think it a brilliant feat to deface walls, desks, and even floors in the rooms of the gentleman who taught English, and the lady who taught Latin, and the other lady, who taught mathematics? Had any pu-

pil a motive for destroying examination papers and the work of teachers? Such inquiries after individuals, however, hardly appear in the report, the heading of which speaks of "Walls and desks defaced, ink overturned, books stuck together," adding only, "Existence of secret society suspected," while the whole report ends with the statement that "The school authorities are probing for the existence of a secret society, which they suspect has organized to do some sort of destructive work."

The definite aim of the probe appears to be, not at some suspected pupil, but at the existence of a secret society not known to exist. There is a suspicion of its existence as soon as vandalism is discovered. It is as if the lady who taught Latin exclaimed: "This is the work of some secret society;" and the lady who taught mathematics responded, "that's so—it's just of a piece with the craziness of kid frats." One would think that such societies had been making a reputation for themselves. In fact, there have been many indications that this is one of the best known things they have done.

FOR THE TIME BEING.

An interview with former Attorney General Harmon when he visited Washington was published in the New York Sun, and it gave some reminiscences of his practice before the Supreme Court. It was in this connection that he said something liable to interest such people as read the CYNOSURE because they are in sympathy with the kind of effort it makes to advocate principles which as patriots and Christians they feel bound to hold. Having referred to certain humorous incidents that occurred in the Supreme Court room, Governor Harmon added:

All these thoughts ran over my mind today, and yet, the serious one was this: That although that court had all changed with the exception of one estimable man in that brief span of time, that great tribunal goes on; and I thought about the saying that "men may come and men may go," but our institutions, we trust in God, will run on forever; and that the new faces bring simply loyalty to the great fundamental ideas upon which our government is founded.

I thought of the inspiration that that ought to bring to every true American when he is

called on in any capacity to lend a hand to to make our institutions successful. He can only be there for a little time. Any ambition that he may have, dwindles into insignificance when it is compared with the idea that for the time being he is giving his best efforts, his best thought, devoting himself to the institution which is passing through his hands; and the highest ambition of his life ought to be that his touch upon these institutions may be a sustaining and an improving one, and that when he gets through he may not be remembered as one who in a perfunctory way held a public position. The consolation ought to be that, if he can truly think, while he was there he upheld all the standards and passed the institution on to those who followed, unimpaired in its usefulness. That idea of responsibility can never be separated from my idea of public service.

Freedom of judgment and action is fundamental to this idea of responsibility, and sentiments like these are adapted to intensify abhorrence of shackles. Oaths and obligations which an ex-president pronounced incompatible with law, illy fit shoulders that wear the ermine. While it was true that in earlier years the first Chief Justice, Marshall, had been bound with the cable tow, in two score years he never crossed the threshold of a Masonic lodge. Still further, he cited this as evidence of the estimate he put upon the institution. Let the example and the judgment of this great jurist throw their light on the sentiments of this former Attorney General of the United States, and impress young men ambitious to rival patriots who have preceded them with the value of freedom as related to responsibility.

MOST COMPLETE WORTHY MASTER.

The famous founder of a Masonic cult, who also instituted Masonic lodges for women, was born in 1743, and was the son of a poor shoemaker of Palermo, a city on the north shore of Sicily. Cardinal de Rohan, Bishop of Strasbourg, believed every word this leader said, and following him blindly five years, gave him more than \$200,000. It was quite consistent with the whole life and character of Guiseppe Balsamo that he should assume the name, Cagliostro, before becoming famous by means of Masonry and a score of other fictions and delusions.

Limitless charities made him popular in Paris, whither he went from Stras-

bourg, and boundless wealth gave color to his assertion that he could make gold. In fact, however, he did not need the touch of Midas, for the cardinal was by no means the only one from whom he extracted gold by the alchemy of arrogant pretension and marvelous deception. From a child he was full of mischief. For this he was expelled from a charity school, and was literally kicked out of a monastery. Nevertheless, he somehow obtained work in the monks' apothecary shop, where he soon surpassed all members of the order in knowledge of such chemistry as was to be had in that period.

After his expulsion from the monastery he busied himself for a while with such trifling amusements as forging theater tickets, robbing his uncle, and squeezing out of a goldsmith a huge price for a fabulous treasure cave. Wandering in Europe and the Orient, he made a practice of swindling every simple minded traveler and learning the best art of every faker he met. He is said to have been master of hundreds of brilliant fakes, yet while these doubtless aided him in supporting claims and impositions, they were not the whole of his system of delusion. "Wine of Egypt" was, after all, his staple in trade. This was his great discovery, through the effect of which he had lived already 2,000 years. A remarkably beautiful girl whom he married in Rome now accompanied him in the coach and four in which they toured Europe, gaining access to the highest society and doing a thriving business at the same time. Not long ago, this lovely young wife had been a withered woman and an octogenarian; what wonder that the "Wine of Egypt" which had prolonged his life two milleniums and had but lately brought from the valley of decrepitude, whither advancing years had slowly led her, this lovely woman who was dazzling the proudest capitals with her youth and beauty, should find such sale as no other liquor, wherever and however distilled, could command. Princes and other dignitaries rendered him honors eagerly conferred; his wealth was that of a Croesus; among the leading men of Europe he was one of the foremost.

But the end came. Was it the irony of fate that made the charge against Cagli-

ostro a possibly fictitious one, and involved him with one of his most notable dupes when he fell? The founder of female Masonry was himself initiated, together with his rejuvenated wife, into the mysterious Bastile, and the diamond necklace Marie Antoinette was fated not to wear became his cable tow. Released from prison but expelled from Paris, the pair were henceforth driven from place to place, until, condemned to new and perpetual incarceration, the prince of fakers found the end of his life sentence in a prisoner's death. A fitting epitaph might be copied from the words of Thomas Carlyle, in which he characterizes Cagliostro as "The most perfect scoundrel that in these later ages has marked the world's history; by profession a healer of diseases; abolisher of wrinkles; friend of the poor and impotent; spirit-summoner; gold cook; grand coatha, prophet, priest, moralist, and a swindler; really a liar of the first magnitude, thorough paced in all provinces of lying. What one may call him is, The king of liars."

A. O. H. DETESTS ARBITRATION.

In the afternoon of Sunday, the last day of last year, 1400 Hibernians met in the A. O. H. hall in an Eastern city and held a big class initiation. A priest from a neighboring manufacturing village stirred their enthusiasm by calling on them to employ the Irish spirit within them to advance the cause of the Hibernians. All over the country this secret society was fighting the treaty of arbitration between the United States and Great Britain, and this local group shared the same contention. When the moderator called for a rising vote, the whole mass rose to their feet, raising a storm of applause which for ten minutes shook the walls.

A representative of this Irish order, accredited at the same time as U. S. representative from New Jersey, is one of the most bitter foes of the treaty drawn up by Secretary Knox and Ambassador Bryce to secure arbitration for America and Great Britain. All over the country this secret order is arrayed to fight the peaceful measure in every possible way. In this they break away from the leading of Cardinal Gibbons.

though they distinguish their attitude toward him as an American citizen from that due to him as a "Prince" of an "Imperial" foreign government.

One speaker said in part:

"We are assembled here today for the purpose of more firmly cementing the bonds which tie us together in the ancient and honorable organization which has for its foundation the inspiring principles of friendship, charity and unity. We are gathered together with one idea prevalent in our minds, that it is by means of such organizations as ours, and by the proper fulfillment of the obligations of our noble order, that our people and our race are in a position to receive the aid and render the assistance so essential to success and advancement along the lines of religious, social, economic, and even political affiliation.

Irish subserviency to the reactionary policy of Pius X can of course be securely counted on. Yet this may after all excite and intensify Modernism, precipitating a disruption that already threatens to be a kind of a second Reformation. "Surely the wrath of man shall praise Thee."

WOE UNTO YOU, HYPOCRITES.

"Woe unto you, scribes and Pharisees, hypocrites!" cried the indignant Teacher of truth, denouncing sanctimonious dissemblers. Would He say less to banded hypocrites of the present day? or does He see less flagrant hypocrisy in one of the latest cases of trumpet blowing? The steam whistle, that modern trumpet, lately sounded the conveyance by special train to Springfield, Ohio, of a Bible which had rested for a while in a lodge at Columbus. On arrival it was received with ceremony. Started on its journey from lodge to lodge in the fall of 1900, it is to visit at least one lodge in every prominent city in the United States. Blank pages will receive the records of its custodians; and, after all these entries have been made, Masonry will no doubt be said with assurance to be founded on the Bible. The round of lodges will probably take twenty-five years, and at the end of the quarter century Chicago Masons will receive the book, with its affixed records, into their permanent archives.

Now it is in order for Mohammedans to start a copy of their lodge Koran from a Masonic lodge in Cairo to Alexandria on the first stage of a similar journey. Would it not be fine and fitting to send a

copy of the Veda from Calcutta to Bombay? Every "Book of the Law" used with the square and compass to swear Masonic pledges on, seems entitled to a trip like that provided for the one used in American lodges. But can there be anywhere, and with any book used by Masons who do not have a Bible, hypocrisy to approach that which carries by special train the dishonored Book of the Law used for swearing purposes and for giving an aspect of sanctity to sanctimoniously immoral obligations in America?

SECRET SOCIETY ZOO.

"Are you a Blue Goose or a Moose? or, maybe, a Red Rooster?" So runs the legend fitted to appropriate cuts at the head of an illustrated article on "The Secret Society Zoo," in the Hampton Magazine for April. The Elks' cage or enclosure is first visited, where the guide tells how the original specimens were captured. "Originally a theatrical order, the Elks grew out of a colony of English semi-professional actors who gathered, in 1867, at a boarding house on Elm street, New York. A new excise law had just been passed which made it prohibitory (sic) for an individual to purchase liquor in quantities to be consumed off the premises. An organization could, however, on Saturday night lay in a quantity for Sunday consumption. The result was the organization of The Jolly Corks, the name being taken from that of a similar organization in England, formed for the same object, that of evading the excise law." The writer concedes that these are "humble and not overly creditable beginnings," but goes on to tell how, from Tony Pastor's theater on the Bowery "right around the corner from the Elm street place," the Jolly Corks were freshly recruited; and how, at length, the Jolly Corks were renamed and metamorphosed into Elks. In their native haunts Elks do not time drinks by the clock; yet 11 o'clock is Elkdom Hour of Recollection, when a toast is drunk "To our absent brothers."

The next cage is devoted to the "Concatenated order of Hoo-Hoo." *Catena* being Latin for chain, to concatenate is to link together. "The number nine is the mystic number of the Hoo-Hoo. The

initiation fee is \$3.00. The annual concatenation of the entire order takes place on the ninth day of the ninth month, at nine minutes past nine in the morning." "The only missing links in this concatenation are, that it does not last nine days, and the drinks are not limited to nine."

Passing the Red Men, whom the magazine introduces with the animals of the zoo, we come to the cage of the Eagles. Their first "nest" was the stage of the Bella Union theater in Seattle, in the year 1898, and the product of the egg was first known as the "Seattle Order of Good Things." "Its membership was composed of theatrical managers, who combined pleasant social features with the sterner business of curbing the power of their fiddlers," or of "squelching an obstreperous musician's union." Singularly, the Eagles avoid all high-flown titles, contenting themselves with coming down to earth in order to become president, secretary, and so on.

Still in the "pin-feather stage," the Red Rooster "has not yet strayed far from his home nest in Chicago," but when the national Great Barnyard is formed, the Chicago "Chief Cock" will probably become the first "High Cockalorum." Only Roosters are members, and every fowl in the barnyard is connected in some way with the business of advertising. As the Black Cat is the emblem of the Hoo-Hoos, the rooster is that of this new order, having been selected because he is such a staunch believer in the value of advertising. He probably points to the present high price of eggs as the result of his constant hammering of the virtues of his family products. "The Red Roosters have no dues and no assessments. They meet at dinner once a month at the Hotel LaSalle in Chicago, and when they get into action no one within the limit of the Union Loop has the slightest trouble locating the place of meeting."

"It is not generally complimentary to call a man a goose, and in some localities it is provocative of trouble. But to call a man a Blue Goose, providing he is a fire underwriter, and likewise a member of the Ancient and Honorable Order of the Blue Goose, is strictly within the amenities." The antiquity reaches back to a date so ancient as the sum-

mer of 1896, and the venerable name is plucked from the blue geese floating on Green Lake, Wisconsin. The restless spirit who organized fire insurance agents "into an 'ancient and honorable' was rewarded by being chosen the first Most Loyal Grand Gander, and he is at present Grand Wielder of the Goose Quill," which, reduced from a goose scream, means secretary. The treasurer is the Keeper of the Golden Egg. The members are geese.

At a safe distance from the cage of the Hoo-Hoo Black Cat, we find that of the White Rat. Vaudeville actors are the only initiates lodged in rooms infested with white rats. "The organization is the labor union of the vaudeville artists." In England this variety was first called Water Rat, not in honor of vermin but of a horse, because one day he won, near London, not only a race but at the same time several bets for a number of young music-hall actors. The jollification which followed that night was in turn followed by a permanent organization, which was joined by an American, who, returning and meeting other actors in a New York hotel, explained the plan by which they could have a trade union here. They effected the organization, but, unlike the Freemasons and the Oddfellows, rejected the English name. Pointing to the snowy hair of another actor, one of them said: "There's your name if we're going to be rats, let's at least be white ones." Rats are prolific, and "Practically every vaudeville actor in America is a member."

Foresters and Woodmen appear to be visiting the Zoo, and our guide remarks that "All that the square and compass mean to a Mason, or the cross to a Templar, the ax means to a Woodman." The Foresters wander about in divided groups. One of their many schisms dates from the time when their High Court in England decided to remove the word "white" from the statement of qualification for membership. Thereupon the "Foresters of America" seceded.

Returning to the cages we find Owls that once were Owls, but flew from the parent nest. Wherever they meet feathers fly, while shrill cries fill the air. To the Owl that remains an owl, the

Oriole is a despicable hang-bird; to the Oriole the owl seems only a vicious bird of prey. Accordingly, claws and beaks are bloody with fraternal war.

CYNOSURE—6

Little boys playing horse are charming; a delight to memory is such a bare-foot boy with his juvenile creative imagination. But what of an adult man playing moose? Why should one prefer to be called a rat? After all, there remain some questions, the answers of which may not be altogether disheartening. There is apt to come a time when it can be said of the devotees of almost any form of mischievous folly: "But they shall proceed no further; for their folly shall be evident unto all men." To what an expensive *reductio absurdum* have crazy fraternal insurance schemes been wont to come! How scattered is the brood of wretched chickens straggling after the Masonic mother and Jesuit grandmother of the chirping flock! Does not all this tend to dispel the dangerous glamor, and fade the impressive halo that seems to have invested Masonry with perilous charm? The fake insurance lodge may after all be the wooden horse of the Masonic Troy.

News of Our Work.

A YEAR'S REVIEW.

SECRETARY W. B. STODDARD.

To the friends of the Anti-Secrecy Cause, Greeting: It has been my privilege to labor with you in a needy department of the Master's vineyard for another year. It is fitting that we take account of stock (as the merchant would say), that we may thank God for accomplishments and gain wisdom for future efforts.

It will be understood that no report can give an accurate view of what is accomplished. The number of addresses made, the attendance at meetings, the interest manifest, as well as the amount of literature circulated, may be given, but God alone knows what has been wrought in the hearts and lives touched. The number kept from uniting with lodges or the exact number liberated can not be reported. One of the great joys of service

is the constant meeting of those who testify to the help received. Not a few give thanks for light which has led from Lodge bondage into the freedom of the Christian's life. To the large number of misleaders in pulpits and elsewhere may be laid the blame for the terrible Lodge conditions that obtain.

Men, like blind, silly sheep, often follow each other to destruction. Oh, how many jump on the "band wagon" and follow the loudest noise, with little consideration as to where the procession will end! Until unregenerate nature is changed we shall find Lodge principles in some form. Many lodges, proving failures in financial and other lines, are dying only to make a place for new orders to supply opportunity for those waiting to be caught. The "special pull" promised by the Lodge very naturally appeals to such. In a mad rush for self aggrandizement there is little consideration of "icebergs" ahead. Surely the truth of the Scripture statement, "he that saveth his life shall lose it," is shown again and again.

Our hope for ultimate success is in Him "who holdeth the waters in His hand," "who accounteth the nations as the dust in the balance."

During the year I have realized much more nearly the greatness of my mission. We are called to exalt *Him* who alone can give the spiritual light this dark world needs. Surely there is no institution of men that at all compares with the Secret Lodge System in obscuring the light. In this country there are more than ten million souls worshipping at the lodge shrines, and why? Because of a delusion, wilful or otherwise. There could be no lodges or lodge advocates were the Gospel Light shining in every soul. The burden of my message has been Christ and Him crucified, the great need of humanity! We must not only center our effort in Him, but be careful not to wander from the center.

In the accomplishment of my work I have kept in mind at least two plans—first, to be systematic; second, to direct efforts in fields likely to be productive. The man who travels the farthest is not always the one who accomplishes the most. There is much advantage in acquaintance with the people and the field.

The new fields must be discovered and reached as far as possible, but it's the systematic cultivation of the old that usually gives the best harvest. I find little profit and much sorrow in running after lodge ministers. Some are doubtless conscientious and deceived, but the sophistry and attempted deception of the most of them is shocking to behold. The same general line of foolish declarations is usually made by each; the first silly statement usually is: "If you don't belong you don't know." When I meet these blind leaders, determined not to see, I must pass them, knowing that God alone can bring about the needed transformation.

Thank God there are still many pastors and churches that are neither cowardly nor unwilling to hear the antisecrecy message. A goodly number of schools, colleges and seminaries welcome the truth I bring. Young hearts uncontaminated by lodge deceptions make fruitful fields for effort. The students of more than a dozen colleges and seminaries and Bible schools are among those to whom I have brought welcome messages during the year.

In the student body of the Christian and Missionary Alliance at Nyack, N. Y., are found eighteen nationalities. From these are selected the missionaries going to the ends of the earth. I mention them as representative of those it has been my privilege to help to a better understanding of the questions we have in hand. In one hundred and twenty-nine addresses, the antilodge thought has been central; sixty-seven sermons or addresses were devoted to other topics. The estimated number of calls (two thousand three hundred) is a slight increase over last year. There is also an increase in the number of CYNOSURE subscriptions obtained, the number this year being nine hundred and seventeen, amounting to \$917.50. The collections at meetings not including moneys secured for state conventions amount to \$257.12. The expense of travel was \$348.91; hotel accommodations \$158.56. By comparison I note that collections have been less, while expense of travel has increased. Owing to the kind hospitality of friends, the hotel bills have not been unusual. Collections are not easily given by some

friendly churches. Owing to the denominational requirements many churches hesitate to divert any funds from their regular channels. They are often hard pressed to meet requirements. The securing of CYNOSURE subscriptions makes it possible to keep work moving where there is lack in the direct contribution. Notwithstanding the constant increase in reading matter, the coldness of some, the indifference of others, your representative has been able to secure a commendable support for the CYNOSURE in fields given to his care. If in some way we could awaken friends to the need, many thousands would be added to our list at once. The forces of darkness press their efforts hard and constantly, why should the children of light do less?

Our conventions are the arteries through which new life goes through the states. They should be increased in number and influence. As your representative I have been an active worker in four state gatherings during the year. In Indiana, Ohio, Wisconsin and Pennsylvania I have sought to be an aid in what was accomplished. The records have appeared in the CYNOSURE. The benefactions of these conferences are among the people. Surely I have reason to thank God for His kind, protecting care, and the health required in the prosecution of this work.

It is evident there is an increasing cowardice, and a giving away to lodge influences on the part of some churches, but God is bringing to the front new churches and peoples, who will stand firm amid the backsliders. The Church of the Nazarene is an illustration of those coming forward to aid in the great work.

Born of Heaven, Our Work Cannot Die.

The rushing of the "Unsinkable Titanic" with its burden of life and millions of gold, to the ocean depths, tells of the failure of man, but God never fails. Nothing is so sure as the ultimate triumph of what pertains to His Kingdom. Is not God today speaking to our nation? What means the battle and strife sounding in our ears? We have before us the spectacle of two brother Masons fighting like Kilkenny cats, that they may secure

the presidential prize. Are they thus manifesting the boasted brotherly love claimed to be secured by lodge membership? Does their abuse of each other show the love proclivities of the lodge and also convince the American people of their fitness to rule in the affairs of a great nation? We shall see! It is true that "Brother" Taft did fly to the relief of "Brother" Morse, although slower than required by his masonic obligation. However, his treatment of Brother Morse is doubtless a more fitting illustration of the love proclivities of the lodge than it is to show his fitness or the lack of it to rule. Since the release of Banker Morse he is reported to have recovered. Will the American people continue to join lodges known to be aiding criminals or will there be a change? While seeking to bring to light those who love darkness because of evil deeds, it remains for us to trust in the God who works in the affairs of men and who will ultimately destroy the devices of Satan.

We need not look for help from the large popular movements of our day. Ours is not a reform brought about through "band-wagon" methods. Like sunlight or dew it radiates and permeates as truth takes hold on heart and life. To God be all the glory, ours the honor of the co-worker.

Yours in the Conflict,
W. B. STODDARD.

"MRS. LIZZIE WOODS' LETTER."

Mason, Tenn., April 15, 1912.

Mr. Wm. I. Phillips, Chicago, Ill.

Dear Brother in Christ: I have been here for about ten days. I left Jackson, Tenn., last Saturday. I gave out the tracts you sent me, and they stirred the Masons up to a fighting pitch. I was at a revival meeting one night where they were calling for those that wanted prayer. I saw two men sitting together. I said to them, "Won't you come and join in this prayer?" They said, "No, we are Christians." Well, I see from your pins that you are brothers in the lodge also. They said, "Yes, we are Masons." I said, "Well, you have an idol to serve as god." They said, "No, you are wrong. Masonry came right from the Bible." Does the Bible teach men to kill? They

answered, "No." Well, what made you kill that man in the Masonic hall here at Jackson ten years ago? They looked at each other and winked their eyes and one of them said, "We did not kill him." I said, "Who was it then? There was some killing done." He said, "Yes, but I did not kill him." The other fellow said, "I never killed a man in my life." Well, maybe it did not fall to your lot to kill him, and yet he was killed right in your hall. I said, "how was he killed?" They said, "Well, you will never know the nature of the case. He was killed, but we were not there. We did not have one thing to do with it." I said, "Brothers! it is a great sin to belong to an organization that kills men. You are sinning." One said, "Yes, but I have too much money in there now to come out. All men sin and I may as well sin in one way as another. We all sin every day. As my money is in this thing, I will try it a little longer. I know myself that the lodges are wrong, but everybody else in the civilized world belongs to some kind of order, so I am not the only one that belongs to them." I read to him Romans 2:3:

"And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?"

He replied, "Well, God's Word is right; now tell me how did you find out so much about my lodge?" I handed him the tract called "Freemasonry." He looked at it and said, "Well, you have got us." The other fellow was so angry that he would not talk.

I went a little farther down the aisle, and spoke to a man and his wife. I said, "Are you sinners or Christians?" "We are Christians." Well, help pray for the sinners then. They said, "Yes." I said to the brother, "You look like a minister." He said, "Yes, I am a Baptist preacher." I looked at his square and compass and said, "Well, you are a Mason also!" He laughed and said, "How do you know that?" By the pin you have on. He said, "Yes, I belong to the best lodge in the world." Then I began to tell him how sinful the lodges are. I told him he was in the counsel of the ungodly. (Ps. 1:1.) I began to tell the horrible penalties he had to swear to. He did not want the people nor his wife to hear me tell on him, so he said, "Tell me where you are

stopping. I want to come and have a long talk with you about the matter." I told him where to call, but he did not come.

He was at church again on Sunday night, and I lectured on the sin of secret societies. They met last Tuesday night in the lodge and discussed me. Some of them said my husband must have told me about it; others said this tract tells the secret, so they buzzed around about it, and at last decided to send a committee to wait on me.

This committee came to the church and sat away back near the door, and asked one of the ministers: "Where is the lady that has the tracts against secret societies? Tell her we want to get some of those tracts." The minister came and told me and I went to them. The Baptist preacher that promised to come where I was stopping was with them. One was a railroad man, a wild, hard sinner; the other was a railroad man, but he said he was a Christian. I gave them some of the tracts, but did not let on that I knew that they were sent to wait on me. They hardly knew how to start asking me about it. They talked around a few minutes and then the preacher said, "I had to go away last week and did not have time to come around to see you, so I thought I would drop in tonight to see you. These brothers wanted some of your tracts." I said, This man says he is a sinner; why do you call him brother? He said, "Well, I was not thinking when I called him brother." I saw that they did not know just how to get at me, so I said, This is that committee sent from your meeting Tuesday night, is it not? They looked at each other and marveled at my saying. Then the sinner said, "Who told you we had a meeting?" I said, Some of the brothers were cutting up about it at the boarding house, saying that we ought to kill that woman, and that Association, whoever they are, ought to be killed. He said, "How do you know they said that?" I said, A woman heard them talking and came by my place and called the lady out

that I am stopping with and told her that the Masons met last night and discussed all that the sister had said, and I overheard some of them talking about killing her and that Association that sent out those tracts. He said: "I don't think anybody said that, and yet, don't you think, when men meddle with a man for taking care of his family, he ought to be killed?" I answered: Well, you are a sinner. Ask this preacher what he thinks about it? The preacher said, "No, that would not be right. God said 'Thou shalt not kill.'" I now said, Preacher, you are tied up with vile sinners who think men ought to be killed for telling them the way of life. He said, "We don't kill men in our lodge for telling the secrets. We suspend them. But these tracts don't tell any of our secrets. Our lodge is different from this." I said, What did you come to wait on me for if these tracts don't concern your lodge? He laughed and looked puzzled.

I then told them about how I first got hold of the tracts through Elder I. J. Bailey and wife at Dermott, Ark., when I worked in the Southeast Baptist Women's Association. He said, "I am a Baptist and you are Baptist, you ought not to be so hard against me." I said, I love you as a brother in Christ, and know you as God's minister, but I am against sin. I am not hard against you. It is the sin in you that I am fighting. I said, you cannot help this poor sinner here, because the devil has you yoked up with him and you are a partaker of his sins. He thinks more of lodge than you do of the church. We are here holding a revival meeting trying to get sinners saved, and you are going with sinners to labor with me for teaching the way of life. Woe unto the foolish (Ezk. 13:3; Jer. 12:10). They said, "Well, we will go. Thanks for the tracts."

Then the preacher and the sinner went out and left the other man sitting there. I said to him, You are one of the committee. He laughed and said, "Well, I reckon so." Three Masons were converted in the revival meeting and have quit. One of them said that the lodges were not fit for a good moral sinner to belong to. Yours for the work.

LIZZIE ROBERSON.

A MURDERER FROM THE BEGINNING.

Quite recently in the state of Iowa a Methodist pastor was preaching to his people. In that town a certain lodge man who was not a Christian had been buried in a very extravagant manner by the lodge. The statement respecting this matter is, "They gave him a one thousand dollar funeral." The pastor said to his people, "You all knew him and you know that a thousand dollar funeral will not buy you a crown in heaven." Three living brothers of this dead and buried lodge man heard of this remark which the pastor had made to his people and were angry, and some of the lodge men in the church sympathized with the lodge men outside the church. This of course is no new thing. It is always so. The lodge church members sent for the presiding elder and demanded of him that the pastor should be sent away from the church where he was serving as a Christian minister. But the elder, who was not a lodge man, said that there was no cause for action and that he would not disturb the pastor.

On April 19 one of these brothers of dead lodge man on the street struck the minister several blows on the face drawing blood. The minister made no resistance but caused the arrest of the man and the justice fined him ten dollars, and I suppose, costs. In the Providence of God the evangelist who informs me of these facts was passing through the place in a day or two and learned the above facts. Having twenty minutes at his disposal before train time he sang on the street and denounced the man who struck the preacher.

The following week one of the brothers of the man who made the assault published a notice saying that he would speak on April 27th at 2:30 o'clock p. m. in answer to the remarks made by the evangelist. Being informed of this publication, the evangelist wrote immediately to the preacher saying that as soon as he was through with the meeting which he was then holding, he would in the name of the Lord publicly affirm that this brother of the lodge man, in striking a Methodist preacher, committed an outrageous wrong, sinned against God and would certainly be damned forever un-

less he repented. He said he would affirm this if the man who had advertised to speak against him would deny it.

This evangelist says that he is extremely weary, having been in meetings almost continuously since August, speaking both in churches and on the street, but that such blatant defiance of God, and such an outrage against His servant he cannot abide and must speak publicly in this town once more, denouncing the assailant of the faithful pastor.

Pray for this dear man. His name is Rev. E. F. Miller. He seems to be in every way a devoted and faithful worker. Perhaps some of our readers will wish to secure his help in public testimony for Christ and His people.

OUR SOUTHERN LETTER.

Mobile, Ala., May 9, 1912.

Dear CYNOSURE: I stopped, on my way here, in St. Landry, Lafayette, Iberia, St. Mary and Terrebonne parishes, La. In a great part of St. Landry the water is very high and many, having been driven from their homes, are being fed by the government. Hundreds of head of live stock have perished. In many sections it will be impossible to make a crop; thus misery is added to misery. All crops throughout central, southwest, and southern Louisiana are at least six weeks behind.

I spent a short time in New Orleans and arranged a meeting on my return. I am here by special invitation of Dr. Wm. Johnson, pastor of Franklin Street Baptist Church, the largest and finest Negro church in the city. It boasts two thousand members. Dr. Johnson is a very able and cultured young minister, a graduate of Leland University of New Orleans, and an earnest advocate of righteousness. Like a great many other worthy young men, he too has felt the sting of the lodge wasp, but like thousands of other courageous men of God he sees and confesses the evil influence of the secret lodge upon his race and its unwholesome influence upon the Church.

This city, like all southern cities, is greatly afflicted and infested with secret societies of many kinds, all claiming to be founded upon the Bible and thereby leading thousands and thousands into sin and folly.

We are having a great soul-saving revival here at the Franklin Street Church and I am trying to impress upon them the importance of separating themselves from the lodge so as to have power with God, and influence to bring erring ones back to God our Savior.

I met with the Weekly Conference of negro ministers here Wednesday, and delivered an address to them and secured a number of names for the CYNOSURE.

The secret lodge element in my home town, Alexandria, is greatly wrought up and at a loss to know what to do to suppress both my voice and the CYNOSURE. A great many are beginning to open their eyes to the folly of the secret lodge system. Pray God's blessing upon my work.

Yours sincerely,
F. J. DAVIDSON.

ANOTHER CALL FROM AFAR.

Garmouch, Aintab, Turkey.
April 15, 1912.

Mr. Wm. I. Phillips.

Dear Brother: I have seen some tracts during the past few weeks written against "secret societies," published by the National Christian Association. I read them with pleasure. They were touching just the present wounds of my nation. After the announcement of the Constitution, the "Union and Progress" committee began trying to uproot the national foundations of our poor Armenian country. But in addition to them we are now face to face with another more terrible power; that is, "secret societies," which are working among us and destroying the moral and spiritual life. Of course this fact is a fire making our hearts to burn. Many educated men, of whom we hoped good for our destroyed nation, have passed over to that side, it is said; I regret to say that even some of our pastors are in favor of these secret societies.

I can't understand how a true Christian can feel the need of joining with such societies, hoping good from them that he cannot find in the church. Is the power of Christ shorter or less than the secret societies? I believe that the best way for the true welfare of mankind is in Christ Jesus our Lord and King, and for this cause I am writing to you, brother, to

ask you to send some essential tracts or books which expose the harms of the lodges, in order that I may have some true knowledge about their evils. I hope that God will help me use some of these facts to help His work in the Kingdom. My attitude is to stand firm on the Word of God and serve only Christ. Pray for us.

Yours with brotherly love in Christ.
(Rev.) HAGOP V. NAJARIAN.

A PATRIOTIC JUDGE.

Portland, Ore., April 29, 1912.
Mr. W. I. Phillips, Chicago, Ill.

Dear Sir: I send you below the substance of a clipping taken from the Portland "Oregonian" of April 11, which gives an *inkling of what is going on in labor unions*. The report is from the Superior Court of King County, Wash.

Yours sincerely,
FRANK D. FRAZER.

Seattle, Wash., April 10th.—Superior Judge A. W. Frater denied the application of Lars Emanuel Boman for naturalization today because Boman said he would stand by his labor union in preference to the government of the United States. Boman attempted to evade the question when Judge Frater asked him what he would do if the court should issue an order that conflicted with the orders of the union, and when pressed for a direct answer retorted:

"A man who belongs to an organization should stick to it."

The courtroom was filled with applicants waiting for their citizenship papers and Judge Frater told them that if any entertained ideas similar to Boman's they might retire. *A dozen men left at once!*

"I want it understood now and forever that the man who would supplant the Stars and Stripes with the red flag or any other flag need not expect to be made a citizen in this court," said Judge Frater. "You must give your highest oath of allegiance to the government and to no sect, society or organization."

"In a neighborly consideration of others one should not overlook the grace of conversation. To keep pleasant talk going is not simply a fine art; it is the mark of a genial and considerate nature."

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This book gives the opening, closing, secret work and lectures of the Mark Master, Past Master, Most Excellent Master and Royal Arch degrees, as set forth by General Grand Royal Chapter of the United States of America. Completely illustrated with diagrams, figures and illustrations. It gives the correct method of conferring the degrees and the proper manner of conducting the business of the Lodge. The "secret work" is given in full, including the oaths, obligations, signs, grips and passwords. All of which are correct and can be relied upon. The accuracy of this work has been attested by high and unimpeachable Masonic authority. Cloth, \$1.25; paper cover, 75 cents.

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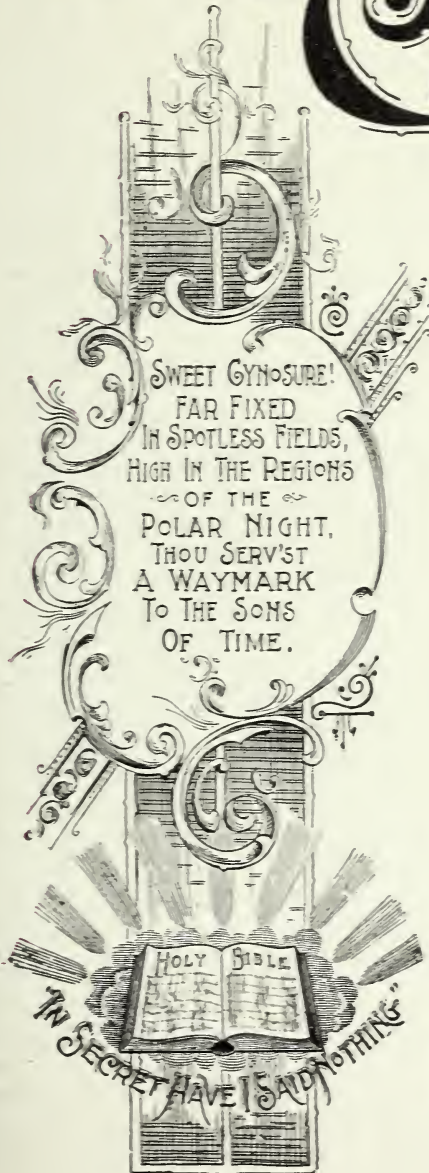
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CHICAGO, JULY, 1912



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CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS

Managing Editor.

850 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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Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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

VOLUME XLV.

CHICAGO, JULY, 1912.

NUMBER 3

WHEATON COLLEGE.

BY FRANK E. HERRICK.

A lighthouse flaming on the coast
Of Time's wild, rock-embattled deep,
Sends light to where the furthestmost
Lone lookouts their long vigils keep!

Fiercely the adverse winds of time
Have beaten on that tower of stone;
But still, serene, steadfast, sublime,
Its faithful beacon-blaze has shone.

When clouds have wrapped earth in their
pall,
And left the night without a star,
Doomed vessels in the tempest's thrall
Have seen its warning light afar,

And when the ocean plunged and rolled
It stretched its arms of light to save,
As good St. Christopher of old
Bore pilgrim bands across the wave!

The ocean thunders at its base,
And mountain billows lash its form;
Smote by the lightning's iron mace
And loud artillery of the storm;

Yet calm, unmindful of the shock,
Strong in its builders' wise designs,
Firm-planted on th' eternal Rock,
It lifts its light-crowned head—and shines!

The years—those tides on Time's wide waste
That ebb and ebb but never flow—
Have never seen that light effaced
Nor tremor in its steady glow!

Tranquil, majestic may it stand
Where Life's mad breakers roar, and send
Its radiance over sea and land
Till all the storms of Time shall end!
May 25, 1912. Wheaton, Ill.

"When one knocks at the door of my heart and asks, Who lives here, I answer, Martin Luther used to live here; but he has moved out, and Jesus Christ has moved in."



WHEATON COLLEGE.

OHIO STATE CONVENTION.

The Ohio annual convention will probably meet in the Mennonite Church near Bluffton, Tuesday and Wednesday, July 30th and 31st. A card has been received from the State President, W. S. Gottshall, suggesting that time and place, and Secretary Stoddard writes that he favors that plan, and expects to spend July in Ohio. May our Ohio constituency plan to aid the coming conference,

The National Meeting and Convention

The Annual Business Meeting and Convention of the Association was held in the Second United Presbyterian Church, Chicago. The minutes of the Business Meeting will be published in a subsequent number of the CYNOSURE.

Secretary Phillips presided at the Thursday evening meeting. The weather was ideal for a convention. For a city congregation, there was a good audience, and its quality was all that could have been desired. Among the denominations represented by those present were the Presbyterian, Methodist Episcopal, Congregational, United Presbyterian, Christian Reformed, Mennonite, Reformed Presbyterian, Free Methodist, Church of the Brethren, Lutheran, United Brethren (Radical), Swedish Lutheran and Free Mission.

The value of the meeting to the cause would be hard to estimate; to say the least, it is many times its cost. Take it all in all, I think we have never held a meeting which will have a more far reaching influence. It is speaking sober truth to say that the closing address each evening as given by Mr. Woolley or President Blanchard—was a fitting climax to those which went before and were in themselves worth a pilgrimage.

Mr. Phillips: As the pastor of this church is out of the city, Mr. J. G. Brooks, pastor of the College Church at Wheaton, will speak a few words of welcome.

Rev. J. G. Brooks: I am glad to be here. This has been a pretty busy day for me. I had to attend the closing session of our Congregational Conference at Elgin, this morning, and then attend the trial of a man who had been selling whisky in my town. Then I came to Chicago and had to go out on the north side and really, I came pretty near not being here. Let me tell you why I came; I said to myself, if my father were living he would be there; if Mr. Moody were here in the city he would be there; if Joseph Cook could be in Chicago, he would be there; and I

thought of a lot of splendid men that have been towers of strength that would be here if they could be, and I said, I will be there! It is a great thing to be in the fellowship of those who are fighting for the Kingdom of our Lord. I remember about twenty years ago, attending a convention in Chicago. I know we were quite disappointed because we got word that Joseph Cook could not come from Boston to give an address at the time, and everybody wanted to hear him. We felt a little bit discouraged. Dr. Blanchard was giving the address of the evening when in came Mr. Cook and took a seat near the door, and pretty soon it was whispered that Mr. Cook was here.

I was sitting with some friends, on that evening, and a lady said at the close of the masterly address by Dr. Blanchard: "How jealous he is for the Lord." That stuck by me for twenty years. A man is not laboring much in this cause unless he is jealous for the Lord.

It is a great thing to welcome each other. We ought to have cheerfulness in our work, for we are right. You have a right to smile and rejoice and greet each other with the glad hand for we should encourage each other in the work of the Lord. One of the things that impressed me in a convention that we had up in Wisconsin a few months ago, was the loyalty of the friends to their own work, in their own denomination, and also to this cause by coming together in spiritual helpfulness.

I am glad to see so many of the friends of the National Christian Association and I am glad to be here in fellowship with my dear Brother Phillips and others in this work.

Mr. Phillips: The president of our association, Rev. E. B. Stewart, will say a few words in reply to the address of welcome.

Pres. E. B. Stewart: We are having a great deal said and done in these days to interest men. We have had "Laymen's Missionary Movement," and "Men

and Religion Forward Movement." And it lately came to my ears that some of the churches are beginning to find out that men need to be interested in the Church. I heard one of the speakers in the recent Men and Religion Forward Movement campaign tell of a large church which had seven hundred men on its list of members and only twenty-six of them were engaged in active, aggressive Christian effort. That was given as a sample of a very poor kind of church, although a very large church with a large membership. The question is suddenly confronting us: What is the matter with the men? Why are they not interested in the church? They are members of it but not aggressive supporters of it, why? I understand that in some quarters from over this land, the report is coming up to denominational headquarters that it is the secret orders that are absorbing the energies of men. And I am creditably informed that that information is going to be suppressed, and will not see the light. I have correct information, I think, on that point, although it does not apply to the denomination of which I am a member.

Now I am glad to be here tonight in this meeting, because I believe that we are aiming at the real thing that all these various other religious movements have been striving to get done in the church—to remove the thing that is in the way of the men—and I know of nothing that is more in the way of the men of the Church than the Lodge System. It is not a thing that many pastors in the denominations are proclaiming from the pulpit, or from the house top, but a great many of them, when you corner them and ask them what their men are doing, admit that something else than the Church of Jesus Christ is absorbing their energy and their thought.

I am interested in the National Christian Association because it strikes at that great evil which keeps many aggressive men from being aggressive workers in the Christian Church. It may be true that my observation is not wise—I have been a minister for just twenty years, having had only two pastorates, one in San Francisco and one in Chicago, but I have been in a great many churches,

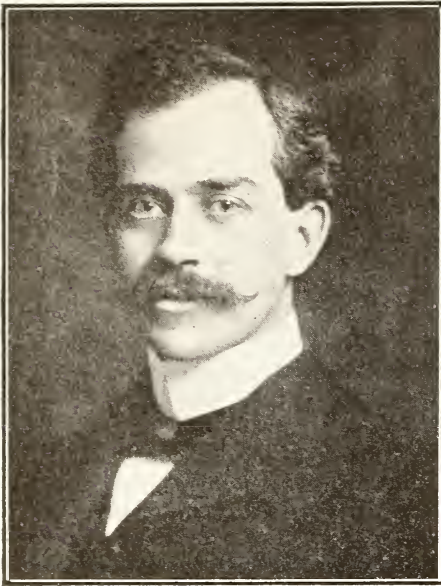
just the same—I have never met but one man yet among laymen that was an aggressive soul winner who was an active, aggressive lodge man.

Rev. Dr. Dillon: You have done better than I can, if you have found one.

Mr. Stewart: I do not want to say that they do not exist, but I am giving you my experience of twenty years. Now it may be there are thousands of them. I am not saying that they are not to be found, but I am saying that I have not seen and have not found them, and I have been interested in every large campaign in the cities that I have been in during the last twenty years. That is with reference to the majority of the men in the community, and that is another reason why I believe in this association. That experience which belongs to me, teaches me that the Lodge is a hindrance to aggressive, active soul winning on the part of a great many men.

I don't want to make a speech, I may be trespassing now on some of the speakers that are to follow. I am simply here to respond in a few words of welcome. It seems to me that I am not a stranger in this city. I have lived here sixteen years, and yet I am supposed to represent you who gather from all parts of the country for this convention, and I am sure we are grateful for the words of welcome; we are grateful for the hospitality extended to us by the officials of this Church, and I am sure that it is the prayer of every member of this Association and every friend that is here now, that before this convention is finished we shall have accomplished something in arousing the people of this community, and the people of our Churches to the conditions that confront us with respect to the men and women who are kept from doing the aggressive work of the Church of Jesus Christ by being absorbed so largely in such institutions as abound all over the land.

Mr. Phillips: We will now be addressed by the Rev. J. A. Alexander, pastor of the United Presbyterian Church of Crafton, Pennsylvania, on the subject, "Is Lodge Connection Helpful to Christian Life?"



J. A. ALEXANDER.

IS MEMBERSHIP IN A SECRET SOCIETY HELPFUL TO THE CHRISTIAN LIFE?

Rev. J. A. Alexander: I shall make a slight verbal change in the statement of my theme as given by the Chairman, which, however, does not affect in any sense the essence of it; and I would that you might very carefully ponder the form of the statement: Is Membership in a Secret Society Helpful to the Christian Life?

The supreme factor in this question is *life*, and life of a unique character, created and sustained by the Christ of God. It is that life which is born of the Holy Spirit; it is the Christ-ordained life for every soul that is redeemed, for all things were made by Him and in Him all things cohere, so that behind this life is the creative power of God and underneath it is the holding power of the infinite hand.

The secondary factor in the question is *secret society*, a fraternal organization with certain severe limitations governing its membership. I am asked tonight to show, if possible, whether the relationship between the organization and the Christian life is helpful or not. I am not asked to show the cause without an in-

vestigation; to declare a judgment without searching for the facts. This is not a question in theoretical ethics, or philosophical theology. It is the question of an earnest mind, of a sensitive conscience, and of a seeking will. We want to know how to shape our lives in the light of present, urgent duty and of future and certain judgment. As I understand it, there must be no trifling, for he who trifles is a fool, and must perish in his folly.

Now first of all it is not my purpose to state the case of the lodge superlatively. I shall not search for the crooked stick and the fly in the ointment, and issue my argument on them. There are bad lodges and bad lodge members as there are bad governments and bad citizens in governments. Every lodge-man would side-step such an argument. He would freely admit the presence of undesirable lodge members. If the lodge-man were to build up an argument against my church on a like basis I would side-step his argument. I would admit that there were members who fearfully misrepresent the church. Now we must admit these facts. Therefore, it is not my purpose to state the question of the Lodge superlatively or severely. In my statement of the Lodge, I shall be generous, more than that, I shall be positively benevolent. I shall accept the statement of my lodge friends at their full value.

The germinal principle of the lodge is secrecy. It is the tap root of the lodge tree and determines its fruit. Without that germinal principle it would be a mere fraternal club, open and accessible to all men. The lodge isn't an accidental branch of the tree of fraternalism, lodge fraternalism is the branch on the root of secretism. Without it the lodge becomes something different.

It is quite true that there are differing conditions and various qualities of these Associations and Orders, I am not going on the theory of the apothecary tonight, to find the acid test, or of the chemist to discover the fire test, but just how much of quantity and quality there may be of criticism in the lodge system. I am perfectly willing to take the statement that is made that, secrecy is the

germinal principle of the whole system, and I am quite sure that that is true, and therefore I will accept that as fundamental; that the secretiveness of the lodge is the great root out of which this fruit must grow, and determine its quality.

The advocates of the lodge system claim large fraternal good and this good finds various expressions. Now there are three varieties of fraternal good which are claimed by the advocates of the system. First of all there is a social good, expressing itself in friendship and comradeship. There is a magnifying of fellowship, and friendship which grows into comradeship so that there is an intimacy of relationship between the brethren of the lodge. We grant it. And secondly, there is a beneficial good, using the term in the strict technical sense. There is a life insurance feature that earns certain benefits; there is care for widows and children under certain circumstances and conditions; there is certain advantage in business, as it is declared to us; so that in the technical sense there is fraternal good coming out of the secret institution. And thirdly, there is ritual good, or religious good. I have often had men declare to me in enthusiastic phrase that the religion of the lodge was all that was necessary, the sole power to point back the man to God, and to develop his spiritual possibilities and capabilities for the eternity that is to be. There are many modifications of this fraternal good, but roughly speaking, these are the principal ones. Now I am going to grant that much, just as he wants me to admit it, and I am going to ask him a question: What is the breadth of the distribution of these lodge benefits?

First we state them negatively. They are exclusive and not inclusive. They are not universally offered, therefore, they never can become the common good of humanity. They are not applicable to those who are in the direct need. They are not available to the financially and morally broken and ruined, therefore the lodge cannot become a rescuing, redeeming force. It is not applicable to a man who is broken in life and faith; to a person who has dropped beneath the social standard in the community, and

therefore, it can never become an uplifting and redeeming force for the rest of mankind.

Now let us look at the case from another point of view: First of all that this good of the lodge is severely limited to the few. It is absolutely guarded from the many as I have indicated before; it is exclusive in its purpose, not inclusive. I think that is a fair statement of the case. Not superlatively, not severely, but with every reasonable admission that may be claimed by the advocates of the system.

Secondly, we state the breadth of the application of these lodge benefits positively.

1. They are severely limited to the few.

2. They are jealously guarded from the many.

3. They are used competitively, not co-operatively. That is, the good of the lodge-man first, last and always; and all sense of the good of others excluded unless humanitarian sentiments overcome lodge principles. But in such a case the credit is not due to the lodge, but to the milk of human kindness. This is the case of the lodge stated generously, not with superlative severity.

Now I want to turn to the statement of the case of the Christian life. I want to state it superlatively, because my blessed Lord stated it so. I want to state it severely, because the Christ who has redeemed and lifted us out of our sins so declared it to us. He said, "Thou shalt love the Lord thy God with all thy heart, mind and strength." "Be ye therefore perfect, as your Father who is in heaven is perfect." "If any man will come after me let him deny himself and take up his cross and follow me." "Thou shalt love thy neighbor as thyself." "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean things, and I will receive you, and I will be to you a father, I will be to you a home, and you shall be to me sons and daughters, saith the Lord Almighty."

These are high ideals—yes Alpine in their height; splendid in their splendor; glorious in their belief, and outreach. I do not believe any disciple has a right to

modify or change them. I will accept that program. The Christian life is more than a doctrine, more than a profession. I think the Christian life is a process with a purpose. A stream ever flowing out to bless the world, and that brings good order.

I take four words of the Christian life as a vocation. Come and see, go and tell. Come, one word; come away, come out, come away from, come to, come into, into fellowship with Christ. And see—that is taste and see; appropriate and enter. Come and see. Then what? Go and tell. I myself think that after we have received the fulness of that life, that we are to go abroad and carry the message to those who need it everywhere; and we are to tell it forth. And how best can we effectively tell forth that message? "Let your light so shine before men that they shall see your good works, and glorify your Father which is in heaven." That is one great method of the declaration of Christian life. It is the message which we have heard from Him, and have announced unto you, that in Him there is no secrecy at all. No secretiveness at all. No darkness at all. "If we say that we have fellowship with Him and walk in the darkness, we lie, and do not tell the truth; but if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

Yes, I grant you, brother, that is a pretty severe statement of the Christian life. That is stating it superlatively, and I think I have a right to so state it.

Out of this life with Christ flows large spiritual good, with temporal and material manifestations. What is the breadth of the distribution of this good? It is inclusive not exclusive. The whole purpose of the church is to make Christian good the common good.

Paul said three things to Rome, facing both her majesty and power. I am debtor, I am ready. I am not ashamed. Debtor to the world to give Christ to them. Ready to face the world and death for Christ, and not ashamed of its power to redeem the world that is lost.

Christianity is compassionate, not selfish good. It seeks to lift up the fallen,

to redeem the lost—lost to virtue, lost to sobriety, lost to honesty. It has a message and a ministry to the "down and out." It accepts the divine principle; I am my brother's keeper. There is a kind of science that declares the survival of the fittest; that means the survival of the fittest and the perishing of the unfittest, and it does mean to me what the doctrine of secrecy means; the unfit shall have no place in the lodge. Is that not true? But blessed be God, the Christian life reaches down for the lowest. It reaches down to those lost to truth, lost to virtue, lost to hope and lifts up and redeems. Christian good is as broad as the lost world in its truest application.

And then last of all, Christian good is used co-operatively and not competitively. It does not look upon its own things but on the things of others. The good of the Christian life is intended to flow out without limitation, and with God's peace upon it, so that the trickling stream of God's grace may reach by and by the desert world and make it blossom like the rose.

Now that is the statement of the two cases. I have stated the first case, not superlatively, not severely, but charitably. I have accepted my lodge friends' statements in toto. Is anything fairer? And then I have stated the case of the Christian life tremendously, severely and superlatively, and I am not asking anyone to accept merely a claim. Is that not fair and right?

With the facts of the two cases before us, we are forced to ask three questions. If we are candid thinkers, we cannot avoid it and maintain our honesty. How can a disciple of Christ live according to the exclusive principle of the lodge and at the same moment according to the inclusive principle of the gospel of Jesus Christ? I am talking about ethical principles in an actual life process. How can I live exclusiveness, and at the same moment inclusiveness in Christ Jesus?

How can I conscientiously enjoy the good for which I have taken oath to keep *from* the many and *for* the few who have my pass-word, while at the same time I have taken oath and sealed it at the communion table before Him who is

the Judge of the living and the dead, that I will take all the good I know and give it to all the people I know as long as I have opportunity?

How shall I regard as my neighbor only my lodge-mate and live the teaching of Jesus as revealed in the parable of the good Samaritan? Oh! my brother, I am not asking these questions to quibble. We cannot quibble with God or man. Immortal life and issues are too serious for that. How can we do these things? I want to know, and you equally with me.

This test comes to me over and over and I cannot refuse it place in my thought. Can I think of Jesus while on earth as having belonged to a *secret society*, however excellent some of its aims may have been? No! It is unthinkable to one who sees God's plan of the Ages.

Can I think of the Apostles as having belonged to a *secret society*? No! It is unthinkable. The core of their gospel was not words, but their redeemed lives. If they had hidden them in secretiveness their gospel would have been no gospel at all. With that one limitation it would not have been a world-gospel. That would have sealed its final decay. Is there not peril that this will happen in the life of compromise to-day?

Now it is said, "If a man have not the spirit of Christ he is none of His." I want His spirit that I may be with Him, and that I may be like Him, and that I may win the world or help to win the world for Him.

Now my last word is this: I must not trespass on others' time. I want to give you an opportunity to prove the statement under consideration with these principles. The tap root of the lodge is secretiveness and the fruit partakes of the quality of the root, selfishness and secrecy.

Now I may cultivate every noble Christian fruit, and may possess every tender Christian grace and still I have no privilege of entering into that little secret group—that is, not without the pass-word. Why not? Because to enter there I must put upon my life the limitation of a solemn compact to hold back the good I get from some of my fellow men. I want to submit to you thinking men the thought that the lim-

ited good never becomes universal, and the good that is never to become universal must ultimately pass and perish, and that is the condemnation of the lodge system.

Now the tap root of the Christian system, as I understand it, to use a figure, is love. At least I want the privilege of that figure. It is love; and what is the sphere of the quality of the root? I think two fruits are these: The fruit of light and the fruit of love. It is the very nature of the fruit of love and light to become universal, and in becoming universal they become *sacrificial*, and being *sacrificial* they will win the world.

John Henry George says the greatest things of today are the *sacrificial* things of yesterday and I hold no greater truth was ever uttered by him. The *sacrificial* things of yesterday are the influential things of today and when light and Christian love become universal, they become *sacrificial*.

Now the ultimate end or issue of the lodge system is intellectual, moral and spiritual suffocation. Where secrecy is there is death. But the ultimate end of the Christian life is glorious spiritual liberty; the liberty of fellowship in sacrifice, and fellowship with the spirits of men made perfect in Him.

Have I answered my question? Hear me a moment. Is membership in a secret society helpful to the Christian life? I am not talking to the men of the world now. I would be very pleased to speak to them under other conditions—I am talking to the man who says, my body, my mind, my soul is not my own, they have been bought with a price. Now is that relationship that can never become universal in its purpose, never become redemptive in its issue, is that helpful to a walk with God? My brother, it does not seem so to me. I stood in that great conservation Congress of New York and listened to that line of great speakers, and every man came back to this position—and some of them are not very orthodox—they said the solution of the social question, the solution of the political question, the solution of international peace question, the solution of the slums of the city, must all be found ultimately in the hand that bears the mark of the nail. Why of course, that

is sound. Now what I feel like doing, and what you should do, is this: That you and I before God, a few men, but in perfect liberty, should lift up that old banner with its crimson stain, in the name of the King, and in a very atmosphere of heaven shout our victorious notes with triumph in this crusade, in this work of winning humanity to Christ.

LETTERS TO THE CONVENTION

MRS. ANNA E. STODDARD.

Boston, Mass., April 29, 1912.

My prayers will be for and with you. I should very much like to be there in person, but that is impossible. I enclose a trifle towards expenses, and wish it might have been more. Remember me to all friends, and extend my greetings to the convention and also those of the N. E. C. A.

ANNE E. STODDARD, Sec'y.

MR. E. BRACE.

Sawtelle, Cal., May 3, 1912.

I am still with the cause and I hope and pray that the Association and all its workers may be blessed of God and that each and every one may be blessed abundantly. Inclosed please find \$5.00 for the work and may the Lord bless it to the sowing of some good seed.

I have used tracts and all other means at my hands to help put down secretism. I give the CYNOSURE away as soon as I have read it. I have not a copy in the house except the one just received.

E. BRACE.

MRS. C. A. JOHNSON.

Comrey, Alta., Canada, Apr. 22, 1912.

I have no criticisms to give and I think those at work will see the best way. I certainly will pray for the workers, and those they are working for. I will send \$2.00 for the work. I think the CYNOSURE is improving. I always read it through, and enjoy it.

MRS. C. A. JOHNSON.

A member living in the state of Missouri asks this question, "When the devil said to Christ, 'All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore

wilt worship me, all shall be thine,' did the devil tell the truth? The worship of secret societies is the worship of Satan, and the lodge rules the earth. That the 'earth is the Lord's and the fullness thereof' was written under another dispensation. They who oppose secret societies cannot expect to prosper in material things. When a hero like the late J. M. Hitchcock goes home he should receive the credit that is due the great and good. 'Lives of great men oft remind us'—but they won't remind us unless they are held up before us."

MR. JOHN BRADLEY.

Wyanet, Ill., May 6, 1912.

I am with you with all my might. We will not be able to send a delegate for there are not many souls here that take stock in anti-masonry, though there are a few. Sometimes I can imagine old Elijah's feelings when he was on Mount Carmel.

I suppose you know that I am a seceder from the O. F. I often look back forty years ago, and rejoice that I ever met with the Blanchards and Stoddards and Hinmans and Ronaynes, for they helped me out of darkness into light. God bless you and give a glorious meeting.

JOHN BRADLEY.

Mr. E. C. Mason, Publishing Agent of the U. B. Publishing Establishment, Huntington, Indiana, sent greetings to the annual meeting in which he makes an interesting play upon his name "Mason."

I bid you God speed in the great movement in which we are engaged. It seems very inconsistent for one who has been and always will be a Mason to take so much interest in the advancement of a movement which would annihilate the whole masonic system! But to the uninitiated there is a great difference between being a free and accepted Mason in Jesus Christ our Lord by divine grace and providence, and being a speculative Mason, hoodwinked, cable towed and sworn to conceal and never reveal that which destroys manhood, perverts justice and is a travesty on the Christian religion. Yours for truth and Him "who ever spake openly and in secret said nothing."

E. C. MASON.

FROM LIZZIE WOODS ROBERSON.

I expect to work next year (1912-1913) in Texas, Virginia, Missouri and Mississippi, if the Lord wills that I live, and I don't mind becoming a member of the Association if you all think I am worthy to belong to God's family who will give their lives for God and His work. I feel like an unprofitable servant, yet according to my ability I will do what I can. Pray for me. I am going to tell the truth till I die. I told my husband that if I am killed to let you know that I died on the field for Jesus.

LET US EDUCATE.

Ubee, Ind., June 7, 1912.

Dear Bro. Phillips:

I certainly rejoice with you over the splendid convention that was held in Chicago, and hope that we shall see more and more signs indicating that the secret empire is indeed weakening. We just closed a very successful convention of the United Brethren Christian Endeavor Society. The convention was held here in College Park and the anti-secrecy phase thereof was sufficiently prominent. On Wednesday evening Pres. Blanchard, of Wheaton College, gave an excellent address on Modern Secret Societies. Besides this address by Pres. Blanchard, other convention speakers gave no uncertain sound on the lodge evil as their various themes offered occasion.

A neighbor, who is a member of one or two lodges, remarked to me that Pres. Blanchard's lecture was all right. Bro. Phillips, this work must be pushed. By kind, yet faithful presentation of the truth, men and women should be instructed and persuaded to abandon the secret lodges. Some use the term agitate; I prefer to say, "Let us *educate* the people."

Wishing you abundant blessing from God and grand success in your sphere of labor. I remain,

Yours truly,
(Prof.) Moses H. Clemens.

REV. ALEXANDER THOMSON.

Endeavor, Wis., May 16, 1912.

Mr. W. I. Phillips: As I do not now expect to be able to attend the annual meeting, I send this greeting and God's speed to my brethren in the good work.

There seems to me to be two principal mountain barriers in the way of our progress. First, the cheap fraternal insurance societies; and second, a lodge-locked door to the public mind. How to break the power of the first, and open the second is of the utmost importance. The really deadly secret lodges like masonry have in our day little to do in self defense. They are defended by such a strong outer line of cheap insurance breastworks. We are not like the Roman Catholics, opposed only to lodges that interfere with the Confessional, but to the whole Secret Empire—to all the lodges, large and small. We believe they rest upon wrong principles, cultivate a clannish spirit, and interfere with God's great law of merit. But the fraternal insurance lodges offer the bait of cheap insurance and all that appeals to the love of mystery, office and ribbons, so dear to general humanity. When, therefore, any attack is made upon any part of the system, out rush these wasps of the Lodge in defense of the whole system. They are but involved in the darker systems. There are many men of almost every church in their membership, and they stand boldly between us and such lodges as the masonic. What can we do? One thing plainly. Make clear to the people the delusion of this cheap insurance. Show the people the truth that the Fraternal Insurance Societies are a lottery where only the hand of an early death can draw a prize, and that to most others when they are old and need a staff to lean upon, the lodge staff will break in their hands. This can be abundantly proved. Let us make the most of this proof.

But how shall we force the lodge-locked church door with press, pulpit, platform—all practically closed against us? He who departeth from evil in his own denomination maketh himself a prey to the wolf pack of the lodges. This is indeed a most serious and difficult question, and one in which we need more than human wisdom. Two things I know we want—more money, and more tents for summer work. God send the spirit of liberality into the hearts of those who know, and who have to give. With even twenty thousand dollars to spend, much could be accomplished.

Halls could be rented, the meetings largely advertised, and many of those who do not now know might hear the truth. Again, if we had a number of large tents with competent teachers to travel with them, there is no doubt but that many who can be reached in no other way, would become acquainted with the danger to family, church and state that exists in the lodge system.

Brethren, the paralyzing, threatening, deadly power of the lodge is not at all understood by our people. God grant you wisdom to help let in the light.

ALEXANDER THOMSON.

REV. G. A. PEGRAM.

Parral, W. Va., May 21, 1912.

Mr. W. I. Phillips, Chicago, Ill.

My Dear Brother: I wrote you a letter the other day, a part of which you might read to the convention, but I did not have time to offer any recommendations, as you requested. Will give some now.

1st. Arrange some plans to advertise the literature more fully and systematically than ever before. 2d. Arrange to put more literature in the church and Sunday Schools, as well as in secular schools and homes. 3d. Have some of those weaker tracts scattered free and widely till used up and then have some good strong ones printed in their place. Have some experts write on different subjects, possibly in a contest. Print the very best as tracts, and good ones as articles in the CYNOSURE. I will give five dollars to help have some better tracts printed, provided it is done, and all provided for. 4th. Have tracts all numbered as well as named, so men can order by number. Have the catalogue of tracts and books arranged systematically in catalogue style, and not as a paragraph of prose, so that one may check just what he wants. 5th. Can't more subscriptions for the CYNOSURE be obtained if club rates and combinations with other papers are offered—the CYNOSURE and Free Methodist for so much—the CYNOSURE and Observer for so much, etc. I know we are handicapped in some ways, but it does seem to me that more could be done. 6th. Elect officers and directors just as widely

as possible from various places and denominations. 7th. I think the CYNOSURE is improving, but it might be made stronger still. Have seceders from some lodge give their reasons why they left, the salient features from different ones of the same lodge in symposium form. Have one issue devoted to Masonry and another to Oddfellowship. I know it is hard for a small office force to do everything, but I believe we ought to be more aggressive and progressive too.

Give my regards to all comrades.

G. A. PEGRAM.

REV. HENRY J. BECKER, D. D.

Dayton, Ohio, April 30, 1912.

Wm. I. Phillips, Chicago, Ill.

Dear Brother: Yours of the 30th ult., and of the 27th inst., are here. I fully appreciate the difficulties of which you speak. I am so situated at the present that I could not hold an anti-secrecy convention in the church of which I am pastor, however much I might insist upon it. It would mean my resignation were I to press it too strongly. Secret societies in Dayton are increasing with such rapidity that they have to consult the (animal) kingdom to get names of sufficient appropriateness to christen them all. They have the Elks, the Bears, the Owls, the Snakes. I am looking for the crocodiles, the lizards, the plethiosaurus to join the "Eagles," the vultures, the vampires and the *centipedes*, may be, the asps and the scorpions. Who knoweth where this plot of Satan will hold its final convention for the overthrow of the Church of Jesus Christ? Oh, that men were wise and fully consecrated to God.

May, 1889, the Church of The United Brethren in Christ divided. Primatively speaking, secret societies was the inhering cause of its dissolution. If at the time it was undergoing the sacrifices and sufferings which came to those who refused to trample under foot the principles of Phillip William Otterbein and Martin Boehm; if at the period of its defense of its anti-secrecy principles; if when the liberal faction of the church determined to overthrow the restrictive rule against secret societies and allow hordes of men and women to come into its ranks and assist them in the utter an-

niliation of the former testimony against the lodge and its pernicious influences, if then, they could have had the concentrated forces and united action of the Anti-secrecy Association and the practical sympathy of all of the churches in the land opposed to the lodge, that church would have won her battle and would today sail as one united whole, and would be able to send the greetings of a half-million consecrated men and women to your convention.

That mighty conflict in which there were arrayed two hundred thousand people, was to be the Waterloo of the Devil against the combined forces of anti-secrecyism. The conservatists did not retreat, nor were they driven from the battlefield. They were locked out of their churches, driven from their parsonages, maligned and slandered, made a spectacle to the world. The liberal party entered the courts of the land and used the influence of the lodge to aid them to win their cause. The minority within twelve years built above five hundred churches and parsonages. Some worshipped in sheds, stables, barns, the homes of the people and under the boughs of the forests. God met them there. He heard them sing:

"Jesus, we our cross have taken
All to leave and follow Thee;
Naked, poor, despised, forsaken,
Thou from hence our all shall be."

The old church still lives. She struggles still. But for the encamping angel of the Lord she would long since have perished. Let her not perish. Let this convention take action to inquire into her present status by men from her ranks who will be there. Let the world know that they are entitled to the sympathy of all who are truly engaged in this great work of reform. Let the antisecrecy churches keep in touch with the noble heroes that passed through the death valley of that struggle, and who this day refuse threats, emoluments, positions of worldly honor, rather than yield the principles and practices so dear to them all.

I had not intended to say so much regarding the matter. But when I tell you that the attitude taken by some who claim to be antisecrecy men, saying that

the minority should have submitted to the majority and then afterward kept up a voice against the lodge, then it will appear that such a step would have been futile. The majority would soon have hushed every voice, and not an antisecrecy man would have been given a field of labor or a sphere of action. The method of Christ is to come out from among them and be a separate people. We are not to have fellowship with such men, unless it be to bring them in touch with divine truth. One can only take the form of sinful flesh that he may condemn sin in the flesh.

Bear with me while I offer some suggestions which for aught I know, may now be in operation in the association.

1. There ought to be taken into consideration a plan of work which contemplates reaching secret society men and women throughout the land.
2. A new, recently dated expose of secretism ought to be published. Some one competent for such an undertaking ought to be selected to write, and after he had completed the manuscript, it should go to the executive committee for review, corrections, suggestions, etc., and then come back to the convention for consideration, approval and distribution.
3. There ought to be an arrangement by which the agents, lecturers, officials of the association could meet representatives of antisecret churches and individuals in sympathy with their work and have interviews with them as to the more practical methods to confront the influences of the lodge in particular communities. These agents would be able to introduce the literature of the association, and while in the community get facts that would meet the particular obstructions to the work of the church there located, whose mission could be more effective by such uniformity of action as would strengthen the cause at large, and such conformity of action as would adapt the lines of work to the peculiarities of the place.

To the first of these I would suggest getting the addresses of lodge men, their order, the particular phase of their conduct to the detriment of the cause of Christ. Such knowledge sent to the agent at Chicago, would at once cause him to send at the expense of the inquirer, ap-

propriate literature to the persons named. The inquirer himself having a copy of such literature could readily take notes of the effect of the literature upon his fellow. The plan would also later bring personal letter writing into place. These letters could always be written from neighboring communities. They would deal with the same matters contained in the literature sent out, the writer knowing the nature of it as sent to the individual to whom he addressed himself. Each church having a special committee on correspondence, would take full charge of it and see to it that a system was observed that meant harmony and efficiency.

As to the second suggestion, I have in thought the numerous new organizations that need exposing and can easily be ventilated by the association. Also the need of a new expose of Masonry, I. O. O. F., K. of P., etc. Greater and more potential than the mere exposing of the secrets of these, is the bringing to light their heterodoxies, their blasphemies, their claims to antiquity. Ministers of any orthodox church who would preach for doctrine the commandments of these lodges, would be tried for heresy. Letters written to general conferences, assemblies, convocations, and to annual conferences, synods, associations, etc., setting forth the doctrines held by ministers of the particular church in his relation with the lodge, would soon set all Gath into inquiry and the agitation would result in personal injury as to the correctness of the assertions, accusations, charges.

My third suggestion is intended to make the above practical for immediate operation. For instance, I am acquainted with a minister of this city who would gladly arrange with an agent to hold a counsel with the view of doing that which would be the most effective way of meeting the encroachments of the lodge upon his church. This minister is acquainted with other ministers in the city who would gladly meet such agent for a personal counsel. These ministers have a large number of men and women in their churches who would be ready to engage in a carefully provided plan—a plan which recognized their several environments and nevertheless had use for

them in relations where their influence would be helpful. I know one man in this city, who if he could be taken into counsel, would be so formidable a host as to chase a thousand and put its square in numbers to flight. The agent comes not to lecture at this time. Nor does he come heralded in public print, but comes openly as a man of business for the Master. He registers at the hotel, or is taken into the homes of the people. He holds his counsel, sets to working plans to enlighten benighted souls, pleads with the one in error, leaves literature for circulation, puts the antisecrecy people in communication with the general agent at Chicago, places matters into the hands of local churches that will make them bold to disseminate the truth and lead their blinded brethren to renounce the hidden works of darkness. This agent could later arrange for lectures, debates, doctrinal discussions of the heterodoxies of secret society ritualism. Matter of detail would develop.

I am not in a position to attend the convention. I will continue to do what I can to maintain the views I have all my life held against all organized secrecy. (Rev.) HENRY J. BECKER.

Letters to the annual meeting were received from the following members, extracts from which will appear in the June and July numbers of the CYNOSURE:

Bishop Milton Wright, Dayton, Ohio.
 James M. Gray, D. D., Chicago, Ill.
 Rev. L. G. Almen, Carthage, S. D.
 Prof. Elliot Whipple, Pasadena, Cal.
 President N. E. Byers, Goshen, Ind.
 Mr. Joseph P. Shaw, Wheaton, Ill.
 Rev. B. E. Bergesen, Seattle, Wash.
 Rev. David S. Faris, Sparta, Ill.
 Rev. E. Y. Woolley, Chicago, Ill.
 Rev. L. V. Harrell, South Haven, Mich.
 Rev. G. M. Robb, Almonte, Ontario.
 Evangelist Wm. S. Jacoby, Guthrie Center, Iowa.
 Miss Rufina Fry, Ligonier, Ind.
 Rev. O. T. Lee, Northwood, Iowa.
 William Doyle, Summitville, Ind.
 E. L. Thompson, Geneva, Ill.
 Mrs. F. H. Frink, Naples, N. Y.
 J. C. Young, Degolia, Pennsylvania.
 J. T. Cullor, Sapulpa, Okla.

BUSINESS MEETING.

BOARD OF DIRECTORS' REPORT.

The field work has been as extensive as the funds available have permitted. Our agents have lectured and labored in Pennsylvania, Wisconsin, Illinois, Indiana, Michigan, Ohio, Nebraska, Tennessee, Massachusetts, Louisiana, Texas, West Virginia, District of Columbia, New York, New Jersey, and Virginia. There has been much valuable service performed, and we believe highly appreciated, other than by our regular paid agents and it has covered other states and fields. There comes to our mind at this writing, President Blanchard, Rev. G. A. Pegram, Evangelist J. L. Davis, Rev. B. E. Bergesen, Rev. John Nelson, Rev. C. G. Fait, Prof. M. H. Clemens, Mr. Joseph P. Graybell, and others whose names do not occur to us at this writing, with whom we have co-operated as far as possible through correspondence and the furnishing of tracts. We nearly forgot to mention Mrs. Lizzie Woods Roberson, whose abundant labors are well known to the readers of the CYNOSURE and who has been a signal blessing to her people, greater we are sure than can be estimated.

Several states were pretty thoroughly reached through the pastors of the various denominations to whom special numbers of the CYNOSURE were sent. In many instances this work bore known fruit in the securing of valuable subscriptions to our magazine and frequently resulting in an order for literature.

It has seemed to us that never before have the various church papers been as friendly and published so extensively along the line of our work, as during the past year, which has added greatly to the amount of testimony and the number of people reached. We have appreciated the kindly feelings that have been shown from time to time by these publications and have rejoiced in the more widely reaching service that has been thus given to our country.

The courage and persistency of the various school boards of our land against the High School Fraternities and the backing which they have received by the public press in editorials and by the associated press in its widely circulated

- Mrs. Mary P. Morris, Roxbury, Ohio.
 A. Augspurger, Saybrook, Ill.
 J. Groen, Grand Rapids, Mich.
 Elder A. B. Lipp, Stahl, Mo.
 Rev. A. H. Leaman, Chicago, Ill.
 Rev. E. J. Tanis, Kenosha, Wis.
 Rev. A. R. Merrill, Williamston, Mich.
 Rev. Alex. Thomson, Endeavor, Wis.
 Rev. J. J. Hiemenga, Grand Rapids, Mich.
 H. L. Kellogg, Clearing, Ill.
 Hedda Worcester, Stillman Valley, Ill.
 Mrs. Sarah R. Dawson, North Topeka, Kan.
 Rev. Wm. Dillon, Huntington, Ind.
 Mrs. E. M. Rull, Star Prairie, Wis.
 Mrs. M. E. McKee, Clarinda, Iowa.
 Rev. & Mrs. W. O. Dinius, Seattle, Wash.
 T. H. Brenneman, Goshen, Ind.
 S. O. Irvine, Eden, Manitoba, Can.
 Amanda Smith, Harvey, Ill.
 Rev. I. A. Sommer, Berne, Ind.
 L. G. Bears, Albion, Ind.
 Mr. and Mrs. A. G. Johnson, Huntington, Ind.
 E. C. Mason, Huntington, Ind.
 Hon. J. A. Conant, Willimantic, Conn.
 Rev. James Stickel, Toledo, Iowa.
 Pres. H. H. George, Beaver Falls, Pa.
 Rev. G. M. Elliott, D. D., St. Augustine, Florida.
 Rev. J. R. Millin, Oklahoma City, Okla.
 Henry J. Becker, Dayton, Ohio.
 Mrs. Anna E. Stoddard, Boston, Mass.
 Mr. E. Brace, Sawtelle, Cal.
 Mr. John Bradley, Wyanet, Ill.
 J. C. Berg, Scottsdale, Pa.
 Mrs. C. A. Johnson, Conrey, Alta., Canada.
 Mr. George Windle, Mount Morris, Ill.
 Rev. S. F. Sprunger, Berne, Ind.
 Rev. C. D. Trumbull, Morning Sun, Iowa.
 Rev. J. B. Galloway, Poynette, Wis.

What indeed does not that word "cheerfulness" imply? It means a contented spirit; it means a pure heart; it means a kind, loving disposition; it means humility and charity; it means a generous appreciation of others and a modest opinion of self.—*Thackeray*.

statements of the determined fight being made against these school pests, has been remarkable; and while our association can take but partial credit for this great work, it can rejoice in it and we are sure without our work during the past quarter of a century, and the various auxiliaries who have co-operated with us, there would have been no such grand results as above indicated.

When our current year began the lodge was still continuing its efforts to throttle free speech through legislative action. It is well to keep in mind these various attempts because "eternal vigilance is the price of liberty." There is no doubt but that the law would have passed and become effective in Nebraska except for the protests which we sent out to the readers of the CYNOSURE and others in sympathy with us.

The CHRISTIAN CYNOSURE has had a circulation of over 40,000 numbers during the past year—an average of a little more than 3,400 per month. It has gone into 46 states regularly and into Canada and 5 other foreign countries. The State of Pennsylvania leads in the number of subscribers. It is followed by Ohio and Illinois. Wyoming is the smallest, it having only one subscriber. We urge the friends to "boost" the lists in their respective states.

Your Board desires nothing perhaps, so much as the power to open the eyes of our friends to the great value of the CYNOSURE in thwarting Lodge efforts against state and church, so that 100,000 copies of our magazine might be our monthly circulation. Our friends could give us such a list. We believe it would pay the people in dollars and cents. Where the lodge rules it not only attempts to shut out information, but it directly affects and increases the taxes of the people. Mr. Cline of Kentucky reported through the CYNOSURE of cases in that state where lodge property was exempted from taxation contrary to the plain statute of the state; and not long since in the courts of Iowa it was decided that a bequest to the Masonic Lodge was not liable to the inheritance tax, because it was a charitable organization! With Masons in office not only will taxes be higher but our liberties will be

endangered in other ways. For instance, consider the act of the weak and complaisant Gov. West, of Oregon, when he signed the bill in that state forbidding the sale of exposures, etc., though the bill was contrary to the Constitution which he had sworn to uphold, as well as contrary to the Constitution of the United States. We cannot but emphasize again our belief that if the friends in sympathy with us realized how they are injured financially and their liberties threatened by these Lodge efforts through our legislatures, they would come up by the hundred thousands to the support of the CYNOSURE which has borne such an honorable and important part in defeating these attacks in the past.

We have secured openings in the East and West into more Bible Schools and Theological Seminaries this year, than usual. The students in most of these schools were greatly interested in the addresses given, and words of approval were heard from Dr. Davis, President of the Congregational Theological Seminary, and from Dr. Weidner of the Lutheran Theological Seminary and others. We were especially encouraged by the kindly sentiment and sympathy offered by the Deans of such schools as could not arrange their program this year for an address by one of our speakers.

The movement in Houghton Wesleyan Seminary, inaugurated by Prof. H. M. Smith, a former agent of this Association, and others, in order to send out the students as intelligent workers in this reform, is an effort that we have encouraged as opportunity afforded. It is a very important undertaking in our judgment and one that in some way should be patterned after by other Seminaries.

The late Rev. Edward Hildreth, at one time Treasurer of this Association, bequeathed a certain amount to be used each year in furnishing some of our standard works to the graduates of the Chicago (Congregational) Theological Seminary, and other theological schools. More than one hundred students have been supplied this year. President McClure of the Presbyterian Theological School chose "Modern Secret Societies,"

by President Blanchard, for his students, saying that he had read the book and preferred it. President Davis of the Congregational Seminary of this city recommended to his students that they secure both "Modern Secret Societies," and President Finney's book on "Masonry." A large graduating class of the Moody Bible Institute was furnished with copies of "Modern Secret Societies."

This fund should be enlarged. Is it not an interesting fact that Brother Hildreth still speaks, year by year, through these books to a large number of the rising leaders of our churches?

Your Board of Directors have done the best that they could this year with a rather difficult proposition, namely, the renting of the unused portion of the Carpenter building, our headquarters, at 850 West Madison street.

It is needless to go into the reasons why a fair rental value could not be obtained. The rents, however, have a little more than paid expenses, notwithstanding that the taxes are one-third higher than heretofore. We are expecting better times. We recommend that steps be undertaken to secure within the next few years, a new and modern building which shall cover the whole lot owned by the Association, and which shall be several stories higher than the present building. Such a modern building will be easily rentable we believe, and will insure an income in years to follow that will greatly help the work of the Association. Friends have heretofore made the needed thing possible by their contributions and sacrifice and we believe they will in this case if appealed to.

The Board of Directors of the National Christian Association desire to express their appreciation of the virile life and distinguished services rendered to our cause and other forms of Christian activity by Mr. Ezra A. Cook and Mr. J. M. Hitchcock, recently promoted to the Paradise of God.

Mr. Cook was a charter member of the National Christian Association, and a member of the Board of Directors up to the year of his sickness and death. He commenced the publication of the CHRISTIAN CYNOSURE in July, 1869, at 88 La-

Salle street, Chicago. His attitude was always fearless, and the influence of his publications has been far reaching.

Mr. Cook and his wife who survives him, never missed attending the annual meeting of the National Christian Association during all the long years past, until last year, at which time Mr. Cook's illness prevented.

This is an unusual record of single-hearted devotion to an unpopular cause.

Mr. Hitchcock was, from the beginning of the work of the National Christian Association, one of its tried and faithful friends, and was, at the time of his death, a member of the Board of Directors, and for many years previous, one of the officers of the Association. It is safe to say that there has never been a man connected with our work who was more self sacrificingly devoted to it than he. Trained as he was in church service under President Finney and Mr. Moody, two of the greatest evangelists of the world, it is not remarkable that he should have been the sort of man that he was.

The marked power of every evil is largely due to the union of the world and the church. This is especially true of the Lodge in this country. Thousands of nominal church members and Christian ministers come to its aid with their talents, influence and money, without which the Lodge could do comparatively little harm. But, notwithstanding this fact, how greatly has the influence of the Lodge been broken in the last forty years? Think of the social and commercial and physical dread inspired by Masonry at that time, and mark how free from mobs and violence are our meetings today. Then, men were loathe to have it known that they disfavored any kind of a secret society. Now, every community has its seceders, who are willing for Christ's sake to advise their neighbors publicly. God be praised!

"Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom."

"Kindness is catching, and if you go around with a thoroughly developed case your neighbors will be sure to get it. Be kind, one to another."

THE MAN-TRAP.

BY REV. J. R. MILLIN.

A foolish sportsman he would be who would try to take live game without bait. There is always "something good" on the fisherman's hook, but the fish pays a high price to get it. There is always "something good" in the mouse trap for the mouse, but the little fool gets it in the neck while it gets its bit of cheese. There is always "something good" in the fox trap, but the fox goes after it at cost of its freedom or its life. "Come into my parlor," says the spider to the fly. The spider's lodge "looks good" to the fly, and the fly accepts the courtesy with disastrous consequences to itself. The bear sees "something good" in the bear trap. The bear gets that and loses itself. A foolish sportsman he would be who would fail to put "something good" on his hooks or in his traps.

The Apostle Paul declares, "We are not ignorant of Satan's devices" (2 Cor. 2:11). The Apostle's pronoun "we" seems to include comparatively few people. The greater number are easy game for Satan. The "devices" of Satan are placed everywhere, each advertising "something good" and, against the Apostle's faithful warning, the multitudes are ensnared. Satan, an expert fisherman, never forgets to bait his hooks with "something good," and—he must smile to see his dupes come in "schools" to nibble at his bait. (Is there one kind of fish taken without bait?) Nor can anyone convict Satan of failing to place in his traps something that "looks good." But surely Satan himself, upon visiting his traps, must take on at once a leer of satisfaction and a mocking smile of amazement and derision when he sees his catch. The secret lodge system is one of Satan's man-traps, and a very dangerous and successful one. The success of it is a sad commentary on the ignorance and the folly and the vanity and the wickedness of humanity in all grades. Do we smile or sigh to see the dumb animal, enticed by "something good," run into the sportsman's trap at cost of liberty or life? What shall we say of men and women, who, though warned by danger calls and signals, run into Satan's trap, the secret lodge, to be laughed at by Satan himself?

The secret lodge makes its appeal to human weakness. It lives and thrives upon human weakness; and it makes human weakness weaker. By false lights and strange diversions it cunningly conceals the sources of strength. It is not too much to say that the secret lodge system is a Social University adapted to the cultivation of human selfishness and vanity and pride, and hence adapted to hurt or destroy God's three social institutions for mankind: the home, the state and the church. Who with eyes to see can not see in the secret lodge system the "black hand" of Satan? These three institutions are marked for destruction. Satan skillfully sets his trap, the lodge, for individuals, with an evil eye on these three divine institutions. The lodge is an insult to the home. It is an insult to the state. But will Satan lay his black hand upon the church? He, who was impudent enough to ask the Son of God to worship him will think it great sport to ruin the church if he can. What he failed to do directly through the "Temptation" he is trying to do indirectly through the lodge and other "devices." And here we arrive at the ultimate aim of the secret lodge system—to make men worshipers of self, worshipers of Satan. Hear! Hear! Note the lodge ritual of "worship." "The name which is above every name" is not there. Why? Ask Freemasonry et al. Well may many a Christian lodge man, awakening to the cunning deception, cry, "They have taken away my Lord, and I know not what they have done with Him!"

Freemasonry et al. must be placed in the catalogue of false religions—Paganism, heathen cults, Judaism, Unitarianism, New Thought, New Theology, New Religion (Eliot), Christian Science and the rest. These are religions without Christ, without the cross, without the Blood Atonement, and hence without salvation. Satan cares not which of these religions we take. Satan will indorse every creed on earth but one. Satan will lay the cornerstone of every temple on earth but one. Satan—"God and His Son except, naught values he." His Son! His Son! The secret lodge system is one of "Satan's devices" cunningly devised "so as to lead astray, if possible, even the elect." Oh, for a mighty Pentecost to

deliver the church from this subtle and fascinating and powerful snare of the devil!

—*Oklahoma City, Okla.*

ATTITUDE OF THE COVENANTER CHURCH TOWARD SECRET LA- BOR ORGANIZATIONS.

BY JAMES G. LOVE.

Criticism against secret oath-bound societies is largely directed against the more prominent lodges, while labor unions are defended from a standpoint of oppression and the necessity of securing means of livelihood by wage earners. And the Church is deceived in the arguments that the working man is continually the subject of oppression, both in and out of organized lodges, and that his only resource to relieve a bad situation is first the lodge and second the strike; and that no other relation will ameliorate his condition.

In the report of the Committee of Synod on Secret Societies, 1911, page 129, it is affirmed that "the purpose of the lodge is different from the church in that its favors are first shown a brother in the lodge rather than the church"; also, that "the mission of the church is to crush out the very spirit of selfishness"; that "true brotherhood is exemplified alone in the church as taught by Jesus Christ." This is unquestionably true, and is treated to the fullest extent in the teaching of Jesus, who understood the great problems of brotherhood and organized life.

In a recent article published in the daily press; by a writer who comments only on the dynamite side of the lodge question, the writer affirms a truth well in keeping when he says "Some of the oaths provide that 'Union rules' shall 'precede church, state, and family.'" This comment, by an outsider, is of no small significance, as he is wise enough to know the intention of the lodge is to displace the divinely organized life of society in its threefold units, church, state, family, by an oath-bound, organized life, satisfactory to men, without any divine sanction. In defining unionism further he says: "It is the greatest

tyrannical, most dangerous trust, this world has ever seen," dangerous because its closed doors and inner plans are kept from the average citizen and its deliberations are committed, not to good men, but to *any and all* who will take the oath. Hence the Los Angeles dynamite murder of twenty-one men. In their organization, as a huge trust, it is their purpose to include in this secret order every working man, Christian or non-Christian, clerk, farm hand, United States government employees, and all. This has partly been accomplished; and compared with the organized life of the church, is riot, bloodshed, lockout, strike, extortion, both from employer and in dues from its members. It robs the church in initiation fees, dues, assessments and fines, deceiving its members by sick benefits and insurance, which are paid dollar for dollar. Already the government has begun a rigid examination of this huge trust of lodge organized labor; and has returned several indictments. It is the avowed purpose of this labor octopus to control our government in politics and one of its chief objects is to control the votes of its members. Thus it would be impossible to maintain a Christian or moral form of government composed of labor, organized in a secret conclave, since it contains the element of the striker, the dynamiter, and the ignorant who have no moral responsibility. This writer also says, "Working men in the Orders are being heavily assessed to protect and defend the higher-ups in the Order who have instigated or executed crimes in strikes, riots and murder." If they refuse they are expelled from their lodges, branded as scabs, blacklisted and boycotted: a principle entirely contrary to the Church of Christ. Merchants are forced to handle only union label goods, to patronize only union labor, and to ostracize a man who does not have a "Union card." In no country on the globe does labor receive as high wages as in America, and yet the lodge system does not prevail here to the same extent as in European countries. But it is gaining; and who can tell to what extent it will lead, when compared with some of the desperate results in the Old World. Then how important the testimony of our Church! How necessary our allegi-

ance to Jesus Christ as Governor among the nations to His revealed will as supreme in civil affairs! "Thy kingdom come, Thy will be done on earth as it is in heaven."—*The Christian Nation*.

A correspondent writes: "I have read several books on lodges and secretism, but never realized the importance of the subject until I commenced reading the CYNOSURE."

The Broken Seal

By
Samuel D. Greene

From the personal reminiscences by Samuel D. Greene of the abduction and murder of Captain William Morgan were taken some of the facts so vividly brought out in Miss Flagg's "Power of the Secret Empire," which ended in the December number of the CYNOSURE. The story has created so wide an interest that we propose to give our readers in the next few months some of these facts as recorded by Mr. Greene, an eyewitness.—Editor.

CHAPTER VII.

What Became of Morgan. (Concluded.)

I am sensible that there are heavy accusations to be made against men who held these high offices in the Christian church. But they were not by any means the only ministers, deacons and professing Christians who were actually concerned in the condemnation and death of Morgan. A large number of church members actually participated in the proceedings leading to his death, or openly justified these proceedings. This is one of the most appalling facts respecting Masonry as an institution—that it should have power to warp and pervert men, otherwise amiable, kind and good, turning them into secret assassins. It was the boast of Masonry at that time that there were ministers and deacons enough ready to do this whole business.

When the men who had Morgan on their hands could not hand him over for execution to the Canadians, he was brought back to the American side of the river and lodged in the magazine of the fort. This was on the morning of the 14th of September. There is reliable testimony that Mr. Morgan was there on Sunday, the 17th of September. There is reliable evidence that on Thursday, the 21st of September, he was not there, and has never since been seen alive by his friends. Somewhere between September 17 and 21, it is generally understood, he was taken out in a boat into the Niagara River, a stone was tied to him, and he was pushed from the boat into the river.

The story of Morgan, from the time he was seized at Batavia, September 12, to his death, about a week afterward, is one of strange and peculiar interest. It has all the elements of wild romance. We have no means of knowing what was the current of his thoughts through those eventful days, but it seems pretty evident that he did not, at first, apprehend the terrible dangers encircling him. He was naturally a man of a generous and confiding nature, and at the time of his seizure, and through his journey to Canandaigua and trial there, he apparently believed, to a good extent, the words of those about him. They professed to be his friends, who were going along with him to see that he had a fair trial and that justice was done him. Even when he was waited upon at evening, at the jail, he was deceived. He thought Lawson, Foster and the rest to be his friends. It was not until he went out from the walls of the jail and was seized to be thrust into the carriage, that the scales fell from his eyes and the horrible suspicion of what all this business meant burst upon him.

In the investigations which were afterwards set on foot in regard to this whole affair, when once the people were aroused, an effort was made to trace out this strange journey from Canandaigua to Niagara, step by step. It was found impossible to do this, but such glimpses of it were gained through the witnesses, willing or unwilling, who came forward to testify, that virtually we have the whole story. And yet the flashes of

light by which we gain these glimpses are brief and lurid. The first sight we got of the expedition, after it left Canandaigua, is late at night, at the town of Victor, some ten miles or more away toward Rochester. A carriage is driven into the shed belonging to a tavern, kept by one Dr. Thomas Beach; but soon, lest there should be too much publicity in this, or because some information that was waited for had been gained, it is backed out and driven round into the yard of one Enoch Gillis, out of sight of the road and about forty rods off from the public house. James Gillis, who was at the time living in Pennsylvania—the brother of Enoch Gillis—was active in the affairs of that night. He took his brother's horse and went off on the road toward Rochester. He also helped to procure another horse for Lawson. Gillis was seen the next day on horseback in the vicinity of Victor, after which he disappeared, and when he was wanted in the subsequent proceedings of the courts he was not to be found.

It may be remembered that Mr. Ketchum, who went from Batavia to Canandaigua with Mrs. Morgan, told her that Mr. Morgan had gone off with a man from Pennsylvania, who had taken him for debt. A shadowy foundation for this story may be found in the fact that this Mr. Gillis, then resident in Pennsylvania, was about, actually participating in this abduction.

The next we see of the party is in the vicinity of Rochester, twenty-eight miles off from Canandaigua. This is in the early morning of Wednesday, September 13. A little after daylight the expedition reaches Hanford's tavern, about three miles out from Rochester. But before its arrival (as it came out in evidence) another carriage belonging to a livery stable in Rochester, owned by a Mason of one of the higher orders, was sent out to await the arrival of the Canandaigua carriage. Somewhere in the vicinity of Hanford's tavern the party was changed out of the one carriage into the other.

The next point at which the expedition was recognized and traced was at Clarkson, some fifteen miles off from Rochester, toward Niagara. This was about 9

o'clock in the morning; and what especially attracted the attention of observers was, that though a hot day, the curtains of the carriage were closed tightly. The carriage made a short stop at Clarkson, in the middle of the street, in the front of Baldwin's tavern. The driver ran into the tavern a moment and then came out and went directly on. About two miles beyond Clarkson new horses were procured from one Allen. The tired horses were taken off and these fresh ones put on, but the men in the inside did not get out during the transaction and the curtains were all the time kept tightly drawn. In the subsequent stir of the people, when the men who had been concerned in these transactions began to be looked up, the drivers from Hanford's on to Clarkson and beyond disappeared and could not be found.

About 12 o'clock on Wednesday, September 13, a closed carriage drove into the village of Gaines, passed through without stopping, but about a mile west of the village made a halt in the road, at quite a distance from any house. Here a pair of fresh horses, belonging to James Mather, was brought up by his brother, Elihu Mather, who, after they were fastened to the carriage, mounted the driver's box and drove the team on, some ten or fifteen miles, into the vicinity of Ridgeway. There was a strangeness about the whole transaction, not only in the closed carriage, but in the fact that Mr. Mather should drive it, as he was a man of property and standing and not accustomed to such business. On his way back he jokingly said to some one, "I think I make a good stage driver, do I not?"

At Ridgeway, a man by the name of Jeremiah Brown, one of the chief men of the town, lately a member of the legislature, brought up a pair of horses from the field where they were working, and after giving them time to feed, they were hitched to this same closely covered carriage, and as Mr. Mather had done, so Mr. Brown mounted the box and turned stage driver himself. This was along well in the afternoon. Just at nightfall the expedition reached Wright's tavern, a little north of Lockport. Here a halt was made, the carriage, instead of being driven up to the

door, having been taken into the barn. There was considerable delay at Wright's tavern. There was quite a company of men gathered here. A woman connected with the hotel said that supper had been ordered for a company of Masons. There was to be the installation of a Masonic lodge next day at Lewiston, some twenty miles away; but precisely what was indicated by the stir about Wright's tavern that night is not clear.

Just a little west of this tavern was the turnpike gate, kept by a man named Maxwell. About 11 o'clock that night a mysterious-looking carriage came up very quietly, the gate was open, and Maxwell was in the house. He heard the carriage approach and thought at first the intention was to steal through without paying fare. The whole scene was so peculiar and unique that we may as well give the deposition of Mr. Maxwell:

"DAVID MAXWELL, being sworn, saith, that in the night of the 13th of September last he was at home attending to the keeping of the turnpike gate on the Ridge road, so called, about nineteen miles distant from Lewiston. About eleven o'clock, P. M., he was sitting in the toll-house, and heard a carriage pass through the gate very slowly; and upon opening the door he saw Jeremiah Brown, of Ridgeway, standing directly in front of the door, and saw the carriage standing in the road, about three rods west of the house. He, Brown, had a shilling in his hand, which he handed to him, being the exact amount of the toll on the carriage. Deponent said, 'How do you do, Captain Brown?' He made no answer, and turned away quickly, and went towards the carriage. Deponent called to him quite loudly, and said, 'What is the matter?' Brown answered, 'Nothing.' Deponent took notice of the carriage, because he had never known Brown to have anything to do with a coach before, and it struck him as a thing out of the usual course. He thinks the curtains were closed. Brown joined the carriage, but whether he got into it, or got on the driver's seat, deponent cannot say. The carriage drove off quickly, when deponent entered the house; himself and his wife had a conversation, and expressed to each other their wonder as to the cause which should take Captain Brown west with a coach so late at night; he, Brown, is a farmer in good circumstances, residing about thirteen miles east of the gate, and well known to deponent and wife, and passing the gate frequently, and never to the knowledge and recollection of deponent with any other carriage than a common two-horse farm wagon. They eventually concluded that he perhaps had gone to

Lewiston to an installation. The next morning, before breakfast, and not far from sunrise, the same carriage, as he thinks, arrived at the gate, driven by a person he did not then know (Mr. Mather, previously named). The middle curtains were then up, and deponent distinctly saw the said Jeremiah Brown sitting on the back seat of the carriage, appearing to be asleep, and leaning back; he saw no other person in the carriage. Deponent said to the driver, 'How far did you go out? Did you go to Lewiston?' He hesitated a little, and said, 'No, we did not go to Lewiston.' The deponent and his wife then observed to each other that they had not gone to the installation. Deponent took notice that the coach was a chocolate color; it appeared to be a hack carriage that had been much used."

The next distinct glimpse that we get of this strange and mysterious carriage, still traveling on toward Niagara with its carefully-guarded load, is at Cambria, six miles west, at what is called Mollineux's tavern. The party reached this place about midnight, September 13. Mr. Bruce, the high sheriff of Niagara County, came to the tavern first and called up the elder Mr. Mollineux, desiring him to furnish a pair of horses for taking on a carriage to Lewiston. The request was complied with, and a pair of horses furnished that were young and spirited. Mr. Mollineux's son, having a pride in the horses, and knowing that they were mettlesome and free, requested the privilege of driving them to Lewiston himself. To this Mr. Bruce decidedly objected and said that he had a trusty driver in the person of Mr. Jeremiah Brown, the same man who had charge of the team when it passed through the turnpike gate. Young Mollineux knew Mr. Brown. While the carriage was at Cambria and this change of horses was taking place, the curtains were kept carefully closed and everything indicated great secrecy. The unusual circumstance of a man calling at the hotel at that late hour of the night for a pair of horses, the importance which Mr. Bruce seemed to give to the whole affair, the haste with which he desired the expedition to set off—all conspired to make a strange impression upon every person not in the secret. A servant girl belonging to the hotel asked Mr. Bruce what the matter was. He answered, "You cannot know at present."



OLD FORT NIAGARA.

The distance from Cambria to Lewiston is thirteen miles. Mr. Brown mounted his box and started at about midnight, as before stated, and before daylight the next morning returned to Mollineux's tavern, having driven the twenty-six miles in about five hours. The horses came back jaded and worn, and young Mollineux was in a state of high indignation. Here the horses, which had been taken off from the carriage the night before, were replaced, and with Mr. Brown on the inside, seemingly asleep, and with a Mr. Mather on the box for driver, the carriage returned through the turnpike gate after the manner already described.

But we catch also a clear but momentary view of things at Lewiston, some time during the small hours of morning, September 14. This same Mr. Bruce, high sheriff of Niagara County, who had been so helpful at Cambria, called at Mr. Samuel Barton's, of Lewiston, one of the stage proprietors, and together they went to the stage office to find what drivers, if any, were in. They found only Mr. Fox (Corydon Fox), who was asleep in an adjoining room. He was desired to get up a carriage immediately to take a party to Youngstown, six miles distant. Paul Mosher was connected with this office, his special business being to regulate the arrival and departure

of the stages. The account given of this affair, under oath, is as follows, Mr. Mosher making the deposition and including in his statement what Fox had told him:

"Fox also stated that Eli Bruce, sheriff of Niagara County (or, as he called him, Bruce), came with Mr. Barton, when he was called up. That, after getting the carriage ready, Bruce told him (Fox) to drive round to a back street. He did so, and found a carriage in the street without horses. That there was something curious about it; he thought there was a man in the carriage who was gagged and bound. That there were two persons who came out of the carriage standing in the street, and both, with Bruce, got into the one he was driving. Bruce told him to go, or drive on: he was directed to stop at the residence of Colonel King. He halted, accordingly, in front of the door, or house, at Youngstown. Bruce got out and called up King. Bruce and King both got into the carriage. That he heard a man in the carriage call for water, and Bruce said he should have some; he also thought he heard King say, 'Morgan, are you here?' That he (Fox) was directed to drive on, and when about half way from Youngstown to the fort, Bruce told him to stop. He did so, and they all got out, and he returned to Lewiston."

In all this journey the aim was to have only Masons employed, in whatever capacity. But in the haste with which things were done at Lewiston Fox was called into service, though he was not a Mason. He had seen and heard strange things that night, unsuited to any save

Masonic ears and eyes. It was felt that a blunder had been committed. An effort was accordingly made at once to bring Fox into a Masonic lodge. Money was offered him to pay the initiatory fees, and in about three weeks after this night's adventures, he was persuaded into the lodge at Lewiston.

There is evidence, too, of a sudden commotion after Morgan reached the fort. As has been stated, he was immediately taken over to the Canada side and it was expected that Brant, chief of the Mohawks, would receive him and dispose of him. But he would not perform the disagreeable service, and so Morgan was brought back and lodged in the magazine of the fort.

Paul Mosher, of Lewiston, from whose deposition we have just quoted, testifies also, that in the afternoon of the 14th of September (Morgan reached the fort in the early morning of that day), "Barton came to the deponent, and directed him to borrow a saddle and bridle and put them on a horse as soon as possible, and hitch it by another horse standing under the shed, pointing that way, and which horse appeared as if he had been ridden fast: he added, *that he had heard from the fort, and must send a man down, for he feared there would be trouble yet.* He (Mosher) did as directed, and the two horses were ridden off soon after; the one put there by this deponent, by a Mason resident in Lewiston, the other by a person not known to this deponent. Next morning the deponent asked said Barton if there was any trouble at the fort; to which he replied, 'I guess it is still enough.' "

We have one more of these glimpses, or "night visions," in the deposition of Mr. Josiah Tyron. On the night of the 14th of September, he attended a ball at Lewiston, on the occasion of the installation of a lodge—a fact already referred to. He had a friend there who wished to go to Canada next morning, and for this he must be in Youngstown to take the boat early in the morning. In order to induce his friend to stay and attend the ball, he had agreed to take him to Youngstown, with a team. Accordingly, in the small hours of the morning of September 15, they started out from

Lewiston towards Youngstown. The night was clear, and the moon was shining brightly, so that it was easy to discern surrounding objects, or recognize faces. About two miles out from Lewiston he met five men walking towards Lewiston, three of whom he knew well. Surprised at seeing this company on the road, at such an unusual hour (it was then between three and four o'clock in the morning), he reined up his horse, and said to one of them, whom he knew, "*What are you here this time of night for?*" The answer was, "*We have had a set dozen (council or consultation) at Youngstown.*"

The fort was at this time unoccupied, except by the keeper and his wife. Troops had been stationed there until the previous May, when they left. From that time until August, it had been under the general superintendence and care of a Mr. Giddins, who lived near, and who kept a house of public entertainment. In August he had passed the care of the fort over to a Colonel Jewett, and his wife, who lived in it. Mr. Giddins, in his deposition, thus describes the magazine where Morgan was confined.

"This building stands on the southerly side of the fort, is built of stone, about the height of a common two-story building, and measures about fifty by thirty feet on the ground; is arched over; the side and end walls are about four feet thick; the wall over the top is about eight feet thick, and is considered bomb-proof; covered with shingle roof. There is but one door, around which there is a small entry, to which there is a door also. There are no windows or apertures in the walls, except a small ventilator for the admission of air, and one small window in each end, about ten feet from the ground. They are usually kept closed, and locked on the outside with a padlock."

This is surely a formidable prison-house, and when one enters it as a prisoner, he may well give heed to Dante's counsel, and "leave all hope behind." When it was found that Brant and the Canadian Masons would have nothing to do with Morgan, he was thrust in here.

The place had been agreed upon and

arranged for beforehand; because there was evidently a doubt whether Morgan could be disposed of through the Canadians. But the plan had not gone so far as to be definite, in case he could not be left on the Canadian side. The place of his confinement had been fixed; but what precisely to do with him had not apparently been determined. Hence, with this new turn of affairs, a council had to be called, as has been already intimated.

(To be continued.)

Editorial.

We begin the publication in this number of a stenographic report of the addresses and remarks made at our recent Annual Meeting. The addresses have not had the benefit of a revision by the speakers, and hence, there may be some inaccuracies, but we trust that there was no serious failure on the part of the stenographer to catch the meaning of the speakers.

A GRATED WINDOW.

A candidate for initiation turning from the wide world in which he has hitherto been free, enters the lodge which he has imagined to be a palace but finds to be a dungeon. Henceforth he looks back at his former domain of freedom, through a grated window barred with iron obligations. Having spoken and acted rashly, he finds no place for revocation though he seek it carefully and with tears. Not more rigidly did the door exclude him while he was a cowan, than it confines him when he is an initiate. "Once a Mason always a Mason," though disgusted with what Washington named "child's play," or with bombastic adulation of what he despises, he unwillingly remains forever related to that which he regrets joining. Though not forgetful of the principles and customs of civilization, he must yet cherish relics of barbarism; too much alive not to suffer, he is chained to the corpse of an effete past;

a Christian, he nevertheless participates in worship that carefully ignores Him without Whom the word Christianity would have had no meaning. Memory of lost freedom sharpens the sense of enslavement. Or, if he is a natural slave to whom freedom was never dear enough to keep, he suffers less, yet sinks more hopelessly into that darkness which he calls light, and into that cramped confinement of feeling, and life, and reason, which he delights in calling broad.

The shadow of the grating crosses every page the prisoner looks upon, turning clarity into obscurity, and simplicity itself into amazing confusion. Limited morals combined with their unlimited opposite, look to his bewildered eye like a beautiful system of morality. Men once ready to declare that though all men denied Christ yet they would not deny Him, do in Rome as Romans do, or in the lodge as lodge chaplains do, and virtually say I know not the Man. Yet they neither go out nor weep bitterly, but continue to join the laughter which is like the crackling of thorns.

Yet here, as often elsewhere, content is of all things most dreadful: like an anodyne it soothes, but anodynes are poisons. Stronger and worse than steel, is that which makes a shackle as easy to wear as a signet ring. As cold is least dangerous when most unbearable, so are false morals and false religion least harmful while most intolerable; but when a soul cramped within a grated dungeon dreams of the power of a good enough religion which is another gospel yet not another, the shadow of the grating bar marks the danger line. There is only one good side of dungeon bars, and that one is the outside. Any man who is enjoying the outside view as a free man, is foolish to desire to share the prisoner's inside view of dungeon gratings. Blessed are the bars that shut him out, but thrice accursed will they become if he foolishly permits them to shut him in.

May God give us grace and faith and courage and ambition always to be ready to pass on and up to higher kinds of life, to new kingdoms of heaven as he shall open them to us forever.—*Phillips Brooks.*

Elliot Whipple, Ph. D., was for many years a devoted officer of the National Christian Association. He gave of his means as well as time and thought to the interests of the Association. The announcement of his death reached us after the forms for this month's number had been closed, but we felt room ought to be made for a few words concerning his life. It was only the Saturday before his translation that we received a card from him, from his California home, saying: "We hope our friends 'will call on us' freely when they are in San Diego."

Professor Whipple belonged in a class of royal souls of whom there are very few in any age. He greatly admired Jonathan Blanchard, one of the founders of the National Christian Association, and first editor of the CYNOSURE, and was like him in his unswerving fidelity to the principles of the Association through all the years to the very end of his life. We hope to place before our readers, in a subsequent number, from the pen of President C. A. Blanchard, a more fitting notice of the noble life of this great teacher and loyal soldier of Jesus Christ.

THE OATH AT MIZPAH.

The Book of Judges concludes by saying: "In those days there was no king in Israel; every man did that which was right in his own eyes." Yet there were judges who delivered the people from their oppressors—Gideon, Jephthah and others. Phinehas, also, was priest at Bethel, where the Ark of the Covenant of God abode, and the people could inquire of the Lord there. It was in these times, when, without a king, the people followed their own will, that all the warriors assembled at Mizpah, summoned to consider the unprecedented outrage which had been perpetrated at Gibeah. With a great oath they devoted to death any one who had not come. In Mizpah they also swore another oath, saying: "There shall not any of us give his daughter unto Benjamin to wife." These were the oaths of a people without a king.

After the cities of Benjamin were destroyed by sword and fire, six hundred refugee soldiers alone remained. "And

the people came to Bethel, and sat there til even before God and lifted up their voices, and wept sore. And they said: 'O Jehovah, the God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?'"

Entangled in their oaths, they first slew the people of Jabesh-Gilead, saving only the four hundred girls they found. These they made captives for the six hundred survivors of devastated Benjamin. This fulfilled the oath to kill any who failed to assemble at Mizpah in the beginning. The other oath was embarrassing them still: to provide two hundred more wives for the sons of Benjamin, they planned an evasion of the terms of the oath, leaving the two hundred to capture wives from the daughters of Shiloh. Wives stolen were not given.

The commentary of Keil and Delitzsch ends as follows: "But, even if there were peculiar circumstances in the case before us, which have been passed over by our author, who restricts himself simply to points bearing upon the main purpose of the history, but which rendered it necessary that the ban should be inflicted upon all the inhabitants of Jabesh, it was at any rate, an arbitrary exemption to spare all the marriageable virgins, and one which could not be justified by the object contemplated, however laudable that object might be.

"This also applies to the oath taken by the people, that they would not give any of their daughters as wives to the Benjaminites, as well as to the advice given by the elders to the remaining two hundred, to carry off virgins from the festival at Shiloh. However just and laudable the moral indignation may have been, which was expressed in that oath by the nation generally at the scandalous crime of the Gibeites, a crime unparalleled in Israel, and at the favor shown to the culprits by the tribe of Benjamin, the oath itself was an act of rashness, in which there was not only an utter denial of brotherly love, but the bounds of justice were broken through.

"When the elders of the nation came to a better state of mind, they ought to have acknowledged their rashness openly, and freed themselves and the nation

from an oath that had been taken in such sinful haste. 'Wherefore they would have acted far more uprightly if they had seriously confessed their fault, and asked forgiveness of God, and given permission to the Benjaminites to marry freely. In this way there would have been no necessity to cut off the inhabitants of Jabesh from their midst by cruelty of another kind.'—*Budæus*. But, if they felt themselves bound in their conscience to keep the oath inviolably, they ought to have commended the matter to the Lord in prayer, and left it to His decision; whereas, by the advice given to the Benjaminites, they had indeed kept the oath in the letter, but had treated it in deed and in truth as having no validity whatever."

TALKING IN SLEEP.

The initiate repeats his pledge blindfold, with eyes as unseeing as in sleep; he repeats his obligations piecemeal after the master of the lodge; his mind has little opportunity to grasp or examine what he is saying; and thus he is like one who talks in his sleep. Yet, when he awakes he finds himself held responsible for uttering lifelong obligations. He has been like a drunkard who drinks knowing that he will be held to account for actions perpetrated while out of his own natural control. This vicious method of assuming obligations is the initial immorality of secret orders; all other vices follow in natural succession. Benjamin F. Trueblood, LL. D., has said, with great justice and wisdom:

"The first step in every oath or pledge bound secret society, from the simplest and best of them up to the darkest and most abominable, is morally wrong. No man can bind himself by oath or pledge to keep secret what he does not know, without thereby bartering away his moral freedom. This is the fundamental error in all the secret orders which vitiates everything in connection with them. It is *prima facie* evidence of their evil origin and character. It is a violation of one of the primal moral laws of a man's being, to take upon himself an obligation to keep secret what is yet unknown to him. To do so is to enter ignorantly and blindly on the future, with one's action pledged in advance, with one's will tied

to a fixed course of conduct, whatever the conscience may dictate as the separate occasions for moral judgment arise.

"This is to blot out in advance, so far as it pertains to the doings of the order, the moral law of God written in the heart. What the individual has thus pledged himself to keep secret, may prove, when he comes to it, to be a legitimate object of secrecy; but he did not know this when he made his oath.

"If, on the contrary, the things which he learns as he goes forward prove to be iniquitous, or for other reasons deserving publicity, he finds himself bound in the most emphatic way by his own promise not to divulge them. He must, therefore, either violate the plainest demands of his conscience, and abide by his oath of secrecy, or obey the present behests of duty, make known the things which he has learned, and thereby confess the sin committed in the beginning."

"THE MORAL EQUIVALENT OF WAR."

The leading editorial comment of the *Homiletic Review* for September, 1911, fights thus vigorously against fighting:

"Prof. William James uses this phrase, 'The moral equivalent of war,' in a recent article in *McClure's*, in which the premise is assumed that the military instinct or habit is more or less natural, but may be developed and produced along the track of moral activities that do not involve the destructiveness of war.

"Prof. James can justify this title only by granting to war certain virtues, and then seeking to find in peace moral excellences which are equal in value and so may prove a true substitute. We believe this to be a false start. We prefer to begin with Gen. Sherman, 'War is hell.' Hell has no moral equivalent. Light has no equivalent in darkness; a lie has no equivalent in truth.

"We are unwilling to make any of the concessions to war which Prof. James makes. We do not believe that 'martial virtues are a permanent human good.' If they are, then certainly we should make adequate provision for training all the people in 'martial virtues.' The simple truth is that war is an accident in our national life. We as a people have known two wars worthy of the name. Both were forced upon us. Both are deplored as dire evils. They occurred so far apart that generations died without the "permanent good" of 'martial virtues.' To-day we have a little army, too insignificant in numbers to be mentioned against the eighty or ninety millions of people. That little army is composed chiefly of boys. This is an absurdly trivial effort toward 'permanent human good' through 'martial virtues.'

"So far from seeking to inculcate and confirm martial virtues, is not the great effort of

civilization to subdue that primal fighter in man? The man who uses his fists, who carries arms, is by common consent a bad citizen. He is, among men, what the dog is which retains the wolf strain. We kill the dog too free with wolfish fangs. We shut up or execute the man too free with his primitive temper. Civilization means but one thing—out of that first condition of self-assertion and animal pugnacity to a state of self-centered and harmonious relation with fellow men.

"So far, therefore, from making any concessions to war, we should always and everywhere give it its true name, 'hell.' Everything pertaining to it, however remotely, should be minimized, disparaged, condemned. The home, the school, the church, those great permanent institutions of civilized society, should be solidly arrayed against it. From the teaching of the nursery to the highest sanctions of religion, a consistent and stern imperative should unflinchingly issue against this greatest curse of the race.

"The work of the world is a steady drill in manliness. If any one insists on killing men as a means of grace, let him consider that the conduct of our railway business is an annual Bull Run. And the industrial killing and wounding in our national work, is greater than a war of the Rebellion on the Atlantic Coast and a Russo-Japanese war on the Pacific Coast in progress all the time."

The case is here so strongly stated as to thrust out into bright light the annual taking possession of schools and churches by a secret order which founds its claim to such privileges on its relation to war. It is the school instruction of this lodge that patriotism is almost a synonym for enlistment. War becomes the enforced theme of the pulpit, while its insignia decorate the house dedicated to the name of the Prince of Peace. Perpetuated under color of a war that ended a generation ago, this present day secret society forever inculcates war as the main manifestation of patriotism, sets aside the teacher from his desk, and makes a servant of the preacher in the pulpit, in order to glorify itself and magnify the name of war.

It is indeed well to honor the living and the dead who have risked or sacrificed life for the nation, but this should seem a nation's service rather than that of a lodge. Patriotism as shown by the veterans should not be ignored everywhere, save where it once appeared during the brief term of remote enlistment, and now appears within the doubtful enclosure of a secret lodge: and the idea of patriotism should not be limited to its manifestation in war.

GREEK GRAPES.

"The starting of an untruth with so much appearance of the truth as to deceive many, does not make it the truth. It would be amusing, were it not so serious, to read or to learn the things that some men give out as truth, real sound Bible truth, when as a fact, the Bible is either ignored or emasculated. With great and swelling words of men's wisdom, we are told that there was no virgin birth, no miracles, no resurrection of Jesus, no immortality except for the saved, and, as the terms of salvation are so broad, everybody will be saved. Oh, yes, all this looks like truth, but get under the surface and there is nothing. Paul, 'knowing the terrors,' persuaded men; so did Finney and Knapp and Spurgeon and Moody; so do Torrey and Chapman and Billy Sunday.

"The old Greek painter who made a picture of grapes looking so much like real grapes that the birds came and picked at them, won a great victory. He enjoyed it, so did the other artists; but the poor birds were disappointed. John Calvin and John Knox and John Wesley and John Clough held up the grapes: it may have been with awkward gestures and ungloved hands with stains on them, but the grapes were real, and thousands were fed. Holding up our fathers to ridicule may be entertaining and amusing to some, but that is not preaching the gospel."—*Alexander Blackburn.*

"Founded on the Bible." "System of morality," what a cluster of such grapes grows on the poisonous vine that delights in dark places!

Miss Elizabeth Kellogg, the oldest daughter of our Recording Secretary, Mrs. Nora E. Kellogg, passed to her eternal home last month. We extend the heartfelt sympathies of the members and friends of the National Christian Association to the family, and especially to Mrs. Kellogg, whose faithful services to the association as Recording Secretary have made her personally known to a large number.

"A friend is a person who knows all about you, and likes you just the same."

News of Our Work.

ANOTHER ANTISECRECY CHURCH DEDICATED.

A beautiful and debt-free church was dedicated on the 19th at Port Madison and Puget Sound by Prof. A. Mikkelsen. As the church is an orthodox Lutheran one, this is a new frontier fort for our cause. At the circuit meeting at Everett, Washington, of the same Norwegian Synod the week before, secret societies were mentioned among other dangers threatening spiritual life and the church. "Yeomen" are now getting strong on the coast, as they claim to have done away with the objectionable features of Masonry and other lodges. That shows how even worldly people admit, that something is wrong with Masonry and other lodges.

E. B. B.

A TWO-MONTHS' CAMPAIGN.

Lancaster, Pa., June 12, 1912.

Dear CYNOSURE:

Owing to the publication of my annual report in last month's CYNOSURE, I must crowd my report for the past two months into this letter.

Since April 13th I have traveled far and lectured often. I have filled appointments in the Hooper Street Free Methodist church, and addressed a large conference of General Council Lutheran pastors and delegates in Pastor Wasmund's church, Prospect Avenue, Brooklyn, and also gave a lecture in the Trinity Lutheran church in the Bronx, New York.

I preached in the First United Presbyterian church, Boston, took part in a service in the First Covenant church and attended a meeting of the Presbyterian pastors of Boston and vicinity.

I spoke to some two hundred students and others in the Christian Missionary Alliance College, Nyack, New York, and after a brief rest at home, I went to Ohio and delivered three addresses in the Friends' Meeting Houses near Mount Gilead, and followed that with a Chalk Talk to a good audience. I filled the appointment kindly made by Pastor Lauffer in the Ohio Synod Lutheran church, Cardington, Ohio; the following even-

ing the Alum Creek Friends' Church people gave me a good hearing.

While enroute west I made stops at Cedarville, Xenia and Dayton, Ohio; Richmond, Berne and Fort Wayne, Indiana. The sermon which Brother Sprunger gave in the large New Church at Berne, Indiana, was cut short by him to enable me to address the congregation worshipping there. Pastor Kattmann of the German Reformed Church gave me a part of the Sabbath School hour in which to give a message to his scholars. The students of the Bible Training School of Fort Wayne were called together that I might address them.

It was my privilege after reaching Chicago to give thirteen addresses in the twelve days leading toward and including our Annual Meeting. These were given in Christian Reformed, Mennonite, Reformed, Free Methodist, Swedish Lutheran, and United Presbyterian churches.

During the week past I have visited the General Conference of the Church of the Brethren at York, Pennsylvania. I have also spoken to two thousand or more of our Mennonite friends in this section of the country.

During the past two months I have taken over one hundred and fifty subscriptions to the CYNOSURE and distributed some tracts. The fields in which I have labored look encouraging. If the enemy comes in as a flood, surely God "lifts up the standard against him."

Yesterday was a delightful day, and one to be remembered by those gathered in the Mennonite Sunday School Conference at Millersville, Pennsylvania. Many important topics relating to child life, and the study of God's Word were presented by able speakers. Though not on the program, by special arrangement, the writer was given a hearing before the seven or eight hundred people, who crowded the large church.

There were three opportunities to give messages relating to the lodge in Mennonite churches in and near New Holland, Pa., last Sabbath. Kind friends with automobiles assisted me in gathering the CYNOSURE subscriptions. I regret exceedingly that I may not mention the many who have so kindly helped because of the work I have the honor to

represent. God keeps the record. The rewards will come in due time.

It was a special privilege to address so large a body of ministers and delegates as I found in attendance at the Conference of the New York Ministerium of the General Council Lutherans. While some lodge men are found in the membership of this church, yet strong resolutions condemning the lodge have been passed. All the pastors, I think, regret that there are lodges and lodge members. Some bear faithful testimony. Let us hope the address given, together with the CYNOSURE subscriptions secured, may aid them in seeing and maintaining an aggressive effort.

The committee of the Friends (Quaker) churches that aided in holding the Ohio meetings are to be thanked. I found many young people who (spirit filled) are looking upon the lodge iniquity with alarm; who are feeling the need of more light, and are seeking to give out what they have. God bless them all! I have written much regarding the splendid people I find at Berne, Indiana. A humble, God-fearing people, who worship God in Christ, and bear faithful testimony against the Christ-excluding lodges. They have just erected the largest and best equipped church owned by their body. It was a delight to be in their meeting, and speak to such a large, appreciative audience.

We surely have reason to praise God for the success of our Annual Meeting. The addresses were of high order and the discussions animated. The attendance was an improvement on some of the annual meetings, but still not what it should be, and we trust will be!

I am finding this a delightful, fruitful field. Next week, God willing, I open a campaign of work with our Wesleyan Methodist friends near Forksville, Sullivan Co., Pa. Oh, that God may help us all to let the light He gives shine out upon the darkness of this world.

W. B. STODDARD.

"MRS. LIZZIE WOODS' LETTER."

Humboldt, Tenn., June 6, 1912.

Mr. Wm. I. Phillips, Chicago, Ill.

Dear Brother: I have been at Bells,

Tenn., for about five weeks holding meetings. I found two churches there, a Baptist and a Methodist, and neither one of them had a pastor. A preacher runs in there from time to time and sets up some kind of a lodge. The people almost never meet for service unless it is to hear a sermon about some secret order. The Baptists sent for a minister to preach for them a few Sundays ago and he spoke against secret orders, and they came out of the church buzzing like bees and saying, "We don't want him for a pastor. We would not let him minister to us if it would save his life."

I visited the public school and lectured to the children and young people, and that lecture stirred the teacher and she talked to the mothers about it and had them meet me on the next Friday. I talked to those mothers and got them to see what the secret orders were doing to destroy their children. They said, "Yes, it seems we have lost out, for all of our children in this place are sinners," and it was true. I don't think I ever saw so many young people in one place and all of them unsaved. I was so grieved over these young people that I could not keep from crying.

The church has a lodge hall up overhead, and there all kinds of lodges meet; no prayer meeting, no one to speak for Jesus, no one to lead the children to God. They take them into the lodges from childhood on up to manhood and womanhood—I mean to say, all adults who are able to work. You know, Brother Phillips, if a man is not healthy he cannot get into the lodge on earth, nor into the "Grand Lodge" above.

My husband preached to the people on Sunday. We had a crowded house, and I lectured to them against secret societies. I told all their secrets. One old man came to me after the service and said, "Sister Roberson, I like your teaching, but I don't like to have you talk about our lodges. You are in danger when you talk about the masonic lodge for I am a Mason myself and I know they will kill anyone who exposes them." I said to him, "You are a good old Methodist preacher. Do you belong to an organization

that kills men and women for preaching against the sin of idolatry?" He said, "You may talk against sin, but let our lodges alone, for they are all founded on the Bible." I said to him, "You are a preacher of idolatry. Read Amos 7:10-17." He went away, but soon came back to me and said, "Well, sister, you have made me see more into the secret work of the lodges than I ever saw before. You have so far convinced me that I am willing to give them up." I said, "Thank God!" I said to him, "I may be killed some day, for the Masons killed Mr. Morgan, and you all, right here in Jackson, killed a man ten years ago." He said, "Yes, I heard of that, but I did not have anything to do with it." I said, "No, but you belong to the Masons and were sworn to keep all their secrets." He said, "Yes, we have to help murderers and thieves and anyone else out of trouble because of our oaths. Sister Roberson, I used to have power with God, but somehow I have lost it, and I did not know that it was through the lodges, but I see now that everywhere in this country where lodges are in the lead, the churches are dead." The old man had tears in his eyes. He had been a powerful preacher in days gone by, but he has been caught in the web of the lodge. Isaiah 59:5.

I give out tracts to all I meet, and read my ritual to all lodgemen. I met one old man who said, "You have forgotten what we did to Elder Countie in Memphis when he tried to expose us." I said, "No, I remember all about it, and that is the reason why I am showing you the sin that is in the secret societies." "Well," he said, "that old N. C. A. has got us beat. If you were not a woman, you would be killed. *But we can make you give up that book by the laws of Tennessee.*" I said, "All right, if the law takes hold of me for handling this book I shall know that there is something wrong with the law." He stopped talking and walked away from us. I looked for them to have me arrested, but no one ever came for me. Thank God for Jesus! Will you all pray for me, that I may continue to fight sin to the end?

Yours for Christ's service,

LIZZIE ROBERSON.

A YEAR'S BACKWARD GLANCE.

Parral, W. Va., May 18, 1912.

Dear Brother Phillips: I must hasten to respond to your request for a letter to be read to the N. C. A. Annual Convention.

I am still true to my antiseoret principles. You know better than I do, how many tracts, books and CYNOSURES I have distributed during the past year. I have never preached anywhere, or held a meeting, where I did not raise my voice against the Secret Empire, and I have distributed tracts at every place also. In every place I have met a few who responded heartily to my work, but find opposition also.

Some places the lodge element would make it up among themselves not to pay me anything, and would try to discourage others from doing so. One Mason said that he had five dollars for me, but when I told him why I opposed lodges, it shrank to fifty cents. I suppose he gave that simply for the sake of appearance, as he was a candidate for sheriff.

In every place to which I go, I meet men who have seceded from every sort of lodge for conscience' sake. They, as well as some who are members at the present time, seem anxious for light on lodgery. If W. B. Stoddard will make a tour through this part of the country, I will try to get some openings for him.

There are three churches in this community that bear testimony against lodgery: the Church of God, the Dunkards, and the Apostolic Faith. They never give a thorough discussion, only occasional thrusts. So far as I know, I am the only minister in the vicinity who ever gave a thorough discussion of the subject. Some refuse to inform themselves sufficiently; others are seeking light.

I am, and always have been, opposed to the lodge. If it were not so, I would not stand where I do today. Were every minister of every antiseoret church to scatter tracts and books and papers as I have done, the country would soon be sowed down in antiseoret literature; but some are afraid, and some are too poor to invest a cent. I wish we had less practice on dress parade in public conventions where most people are on the

right side, and more out on the firing line where it is needed.

People here are surprised that anything can be known of the internal workings of secret societies. The funniest thing happened last Spring when a lodge organizer was going to have Ezra A. Cook indicted for publishing their secrets, then denied that anybody but a member could know them. Let the light shine till the darkness is dispersed.

G. A. PEGRAM.

SOUTHERN AGENT'S REPORT.

Alexandria, Louisiana.

I praise God, for His mercy endureth forever! I rejoice to say I am on the firing line in the thick of the battle, contending for the faith once delivered unto the saints of God, and battling for the right. The secret lodge system is the greatest foe of the age both to the church and to civil government. As long as men are bound together in secret conclave by oaths to defend and stand by each other, right or wrong, until death, just so long will we have bribed jurors, corrupt courts and perjured witnesses, except in cases where men have renounced their lodge obligations, and stand by the truth.

I renounced all oath-bound secret societies in March, 1886; and thank God I have had no fellowship with the unfruitful works of darkness since. I have suffered a great deal of abuse, misrepresentation and persecution, but in the midst of it all, God has stood by and helped me to stand upon His Word. I am undergoing a terrific fire even now in this lodge-cursed, rum-ridden city, but God be praised, I have this blessed assurance, "Lo, I am with you alway, even unto the end of the world." And yet again His assurance is, "My grace is sufficient for thee."

I am sure that I would be greatly benefited if I could but be present at the annual meeting, but as I cannot be present in body, I shall content myself by praying earnestly for the outpouring of the Holy Spirit and a great pentecostal shower upon those who may be permitted to assemble. I am glad to report to you herewith the work in part done among my people from January 1st, 1911, to April 1st, 1912, as follows: Anti-secrecy

lectures, 214; sermons preached, 225; private or parlor meetings held, Scripture read and the lodge and saloon discussed, 635; number of subscribers received for the CHRISTIAN CYNOSURE, 748.

I am struggling hard to achieve a glorious victory over Balaam and his false altars here. My church is standing very loyally by me in my contention for a pure gospel church. The lodge element is resorting to very many unreasonable things to hinder and impede my work, and I earnestly ask you all to offer a special prayer in my behalf that God may give me a great victory over sin and help me to meet the notes on my church.

I have just reached home from Alabama. We had a great meeting there and many bore witness against the lodge. Dr. Wm. Johnson has renounced the lodge. Forty-two made profession of "Faith." I am praying for a glorious outpouring of the Holy Spirit upon the annual meeting this week. May God bless you!

Yours sincerely,

F. J. DAVIDSON.

CONTRIBUTIONS.

Free-will offerings since last report have been received for the N. C. A. work from: L. Woodruff, \$5; Rev. H. P. Schmidt, \$1; Rev. G. A. Pegram, \$3; Mr. and Mrs. Hugh Graham, \$5; Rev. C. G. Sterling, \$10; Rev. A. Thomson, \$5; E. Brace, \$5; Rev. J. B. Galloway, \$1; Pres. C. A. Blanchard, \$14; Rev. O. S. Warner, \$1; Prof. P. C. Hildreth, \$25; W. I. Phillips, \$15.80; W. S. Orvis, \$10.50; Rev. D. S. Faris, \$1; J. C. Berg, \$5; E. P. Webster, \$5; W. B. Stoddard, \$10; Rev. W. O. Dinius, \$2; W. G. Waddle, 50c; Mrs. Julia A. Reed, in memory of her father, William Barnes, \$5; A Friend, \$2; A Friend, \$1; Pres. Silas Bond, \$1; Mrs. Mary Kiteley, \$5; R. L. Park, \$10; Mrs. Emma Carstensen, \$1; Mrs. C. A. Johnson, \$1.50; L. Woodruff, \$6; Dr. N. S. do Couto, \$7; Mrs. C. Coe Shaw, \$5; N. S. C., \$11; C. C. Estneveldt, \$1; Estate of Samuel Berlin, \$25; Rev. John Barrett, \$1; Rev. E. Y. Woolley, \$5; Rev. Dr. Jesse Brooks, \$5; Clara E. Morrill, \$5; G. A. Barnes, \$3; Thos. P. Kellogg, \$1; Mrs. M. E. McKee, \$5; Mrs. R. E.

Stephenson, \$1; Sam'l Russell, \$5; R. M. Stephenson, \$1; Miss S. F. Hinman, \$1; Mrs. P. T. Woodward, \$1; Mrs. Hetta Worcester, \$2; C. S. Allen, \$5; John Bradley, \$5; Mrs. M. L. Couch, \$3; Mrs. C. A. Johnson, \$2 and \$1; George Windle, \$25; C. A. Blanchard, \$10; Rev. S. F. Sprunger, \$2; Rev. C. D. Trumbull, \$2; Mrs. N. E. Kellogg, \$2; Paul B. Phillips, \$1; Mrs. Anna E. Stoddard, \$1.50; J. C. Berg, \$4; Mrs. M. P. Morris, \$1.57; J. E. Phillips, \$1; E. Brace, \$5; Rev. J. B. Galloway, \$1; Wm. Doyle, \$1; A. J. Loudenback, \$9; Rev. H. H. George, \$2; Rev. Jas. Stickel, \$1; Rev. G. M. Elliott, \$1; J. A. Conant, \$1; Jos. Amick, \$3; Rev. L. G. Almen, \$1; J. W. Zike, 25c; Rev. and Mrs. W. O. Dinius, \$2.05; Rev. J. G. Brooks, \$2; Rev. I. A. Sommer, \$5; Miss Rufina Fry, \$1; Rev. and Mrs. A. G. Johnson, \$5; Mrs. C. E. Hillegonds, \$5; J. Hoogenboon, 50c; James Allen, \$5; Wheaton College Church, \$53.46; Church of the Brethren, Elgin, Ill., \$15.77; Christian Reformed Churches, Ackley, Iowa, \$5; Sherman Street Church, Grand Rapids, Mich., \$10.91; Hudson Classis, Prospect Park, \$5; W. Sayvell, \$10; Manhattan, Mont., \$36.15; Cleveland, Ohio, \$5; Manhattan, per Rev. Van der Mey, \$3.50; Leighton, Iowa, \$10; Carnes, Iowa, \$8.15; Goshen Ind., \$2; Oostburg, Wis., \$3.27; Paterson, N. J., \$10; Englewood, N. J., \$14.34.

ALTOGETHER JUST.

"Judges and officers shalt thou make thee in all thy gates, which Jehovah thy God giveth thee, according to thy tribes; and they shall judge the people with righteous judgment. Thou shalt not wrest justice; thou shalt not respect persons; neither shalt thou take a bribe; for a bribe doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which Jehovah thy God giveth thee."—*Deuteronomy*, 16:18-20.

Though specific and detailed so far as to incorporate the nature of a statute, this law is at the same time the enunciation of a principle, and that principle is a permanent one. Under the Jewish seat of justice was laid a moral foundation stone. Universal morality was here

specifically applied, and the judge was obliged to decree what the accused had already been under obligation to do.

Hence, under the light of this moral principle, the case of the jurist and that of the litigant are paired together. If one is first required to observe the rule to love a neighbor as himself, dealing kindly, truly and justly, the other is required to cause the same neighbor to receive treatment that is kind and just and true, when it has been withheld; he is to restore the natural operation of a contravened moral principle.

Like every other principle of morals, this one finds not its first location, but its second, beneath a judgment seat; for it is in the wide field of conduct, rather than in the close walls of a court house, that fundamental law is obeyed or broken. Applied here, to places where courts are made, it still applies everywhere, to places where court cases are made; nowhere can any man, private or official, innocently turn his back to what is "altogether just."

In order to be free to act his true part, the judge must suffer no man to blind his eyes or muffle his lips with a bribe; nor could he "respect persons," and so deflect the rectitude of his decision. But here again, the underlying principle pairs the bribers with the bribed; in this special way, they violate together the moral rule, and though the bribe itself be coin, it has widest representative connection with universal value wherever misapplied to secure unjust influence.

Again, an accepted promise to give the bribe is identical with the whole act of bribery; while a promise of money is no more amenable to the condemnation than a promise of service or of influence. Such a promise, in its very nature, is more than one Masonic obligation; it is a sworn promissory bribe; it is a pledge of influence; it is a vow to respect persons; it blinds the eyes, it perverts the words, it pledges disregard of what is altogether just.

Before God's footstool, to confess,

A poor soul knelt, and bowed his head:

"I failed!" he wailed. The Master said:

"Thou didst thy best—that is success!"

—Henry Coyle.

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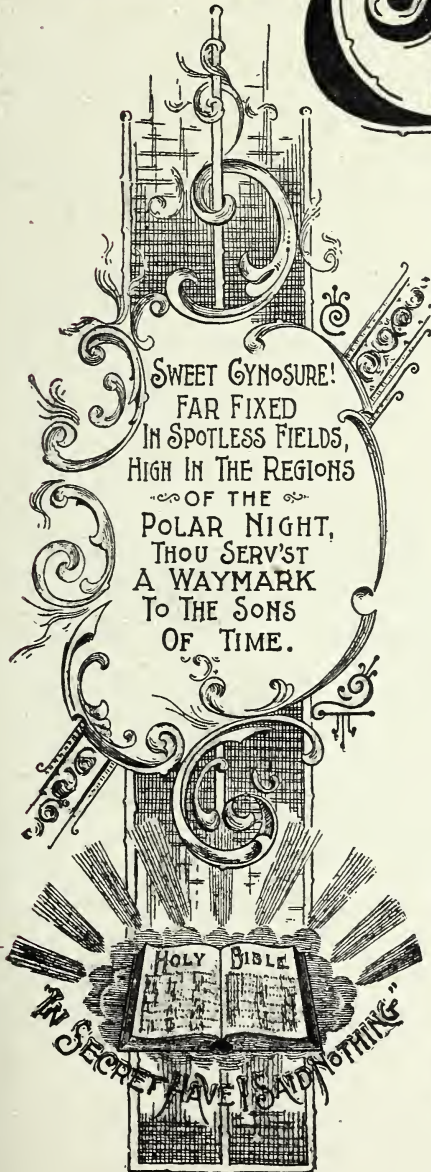
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May I reach
That purest heaven, be to other souls
The cup of strength in some great
agony,
Enkindle generous ardor, feed pure
love,
Be the sweet presence of a good dif-
fused,
And in diffusion ever more intense;
So shall I join the choir invisible
Whose music is the gladness of the
world.

—George Eliot.

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Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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VOLUME XLV.

CHICAGO, AUGUST, 1912.

NUMBER 4

The Broken Seal

By
Samuel D. Greene

From the personal reminiscences by Samuel D. Greene of the abduction and murder of Captain William Morgan were taken some of the facts so vividly brought out in Miss Flagg's "Power of the Secret Empire," which ended in the December number of the CYNOSURE. The story has created so wide an interest that we propose to give our readers in the next few months some of these facts as recorded by Mr. Greene, an eyewitness.—Editor.

What Became of Morgan. (Concluded.)

As has been already stated, it is in proof that Morgan was still at the fort, locked up in the magazine, on the 17th of September (Sunday); but before Thursday, the 21st, he had disappeared, and was never more seen alive. The manner of his death has already been related.

We have gone over the events connected with this memorable journey, in this minute way, because it serves to show that a very large number of people were informed of what was going forward, and to some extent participated in these transactions. Intelligence had been conveyed through secret channels; and men rise up and play their parts by day and by night, just when and where they are wanted. There is a well-compacted movement going on over large reaches of territory, of which the outside world catches occasional glimpses, but knows not their meaning. It is only when the subsequent investigation brings out the facts more fully, that these broken fragments of a plan can be put together and made clear to the common mind.

Here this part of our narrative would naturally stop. But by a strange turn

of providence, it came to pass that more than a year after the events just recorded—on the 7th of October, 1827—the body of a man, not far gone with decay, was picked up on the shore of Lake Ontario, at a place called Oak Orchard Creek. It was found by a company of men who were out hunting. A jury was called, and after a hasty examination, the body was buried. As soon however, as the finding of this body became publicly known, strange stories were told about it, and curious attempts were made to identify it as the body of this person, or that, who had lately disappeared in all that part of the country. The body was taken up again for further examination, and soon the reasons began to appear for believing that this was no other than the body of Captain William Morgan.

Men from Batavia and the region round about went to see these remains, and were satisfied. Mrs. Morgan herself, Mr. Miller, Mr. Harris, and others, who had known Mr. Morgan most intimately in his lifetime, saw and believed. A new jury was empaneled, and after a more rigid examination, the conclusion

was reached, that these were the remains of Morgan, and his body was accordingly taken back to Batavia and buried.

The proofs of his identity could no longer be found, of course, in the fleshly appearances, but must be looked for in the more permanent and abiding parts of the frame. And here the coincidences were most singular and striking. It was little that the height and general structure were the same; these might be found in many men; but there were other things not to be overlooked. Mrs. Morgan had told beforehand what proofs of identity might be looked for.

Captain Morgan had a habit of whittling at the nails on his fingers. It was his fancy to wear them unusually long, and to trim them to a point. In ordinary conversation, often, when he was not aware what he was doing, he was thus scraping and cutting his nails. It was something altogether unusual for one to wear his nails shaped in the precise form which Captain Morgan gave his. But the body found on the shore of Lake Ontario showed this shaping of the nails. I myself saw these nails on the dead body after it was brought back to Batavia, and the sight of them, after his death, was to me the most impressive proof of his identity.

Then, again, Mr. Morgan had a singular characteristic about his teeth. Even his front teeth approached the molar or double-toothed formation. So it was in this case. Besides, he had lost one of his double teeth, and it so happened that this very tooth, drawn by a physician in Batavia, not long before, from some peculiarity pertaining to it, had been preserved. When brought out, it had every appearance of fitting the cavity exactly.

Then, to make the case still more convincing, he had received a deep wound over one of the eyes, and had struck an axe into his foot, cutting asunder one of his great toes. All these marks were found upon the body.

The Niagara River had been dragged to find the body of Morgan. It was believed, at the time, that the body was started from its fastenings by this operation, and was raised to the surface. One of the men employed supposed that he caught sight of the body, but it sank again, and he lost it. The theory was,

that it had been swept along, by the strong current of the Niagara River, into Oak Orchard Creek, and had been tossed about by winds and waves, until it washed ashore at the place where it was found. I myself saw the body after it was brought back to Batavia, and have no doubt whatever that it was the body of Morgan.

Let it be understood, however, that the proof of his death by violence does not rest upon this identification of the body. The fact of his death was established on evidence entirely independent of this. That was as thoroughly believed among the people of Western New York before the discovery of the body as afterwards. The finding of the body was only a strange and unexpected sequel. It serves to make an *ending* for the story but its *beginning* and *middle* had already passed into history, when this *dénouement* came.

CHAPTER VIII.

What Morgan Actually Revealed.

It might seem strange, at first thought, that the attempt of Captain Morgan to publish the secrets of Masonry should have roused such an intense and wide-spread excitement among the Masons; for this excitement *was* intense, as has been made abundantly clear by the preceding narrative. While this process was going on at Batavia in the summer of 1826, in all the masonic circles of Western New York, and more or less throughout the land, there were passions aroused that amounted almost to a blind frenzy. Men acted as though the heavens were about to fall, or the earth to be destroyed. Never were greater emotions awakened from so small and unimportant a cause.

But there was, nevertheless, a philosophy under-lying this excitement. It must be remembered that Masonry is too sacred and important a thing to be committed to books. The theory is, that it must be transmitted from generation to generation through the air—that the whole communication of these tremendous secrets must be purely oral, passing from mouth to mouth, as the illustrious order lives along the ages. At the very outset, in the entered apprentice's oath, the candidate, under the most fearful penalties, is made to say, "I will not write, print, stamp, stain, hew, cut, carve,

indent, paint, or engrave it on anything movable or immovable, under the whole canopy of heaven, whereby or whereon the least letter, figure, character, mark, stain, shadow, or resemblance of the same may become legible, or intelligible, to myself or any other person in the known world, whereby the secrets of Masonry may be unlawfully obtained through my unworthiness."

If this language is not strong or comprehensive enough, each reader can make it so at his leisure. The idea, therefore, of actually writing out these secrets, would naturally fill the minds of those who were foolish enough to become enthusiastic Masons with a holy horror.

This was not the first time that the secrets of Masonry had been divulged, nor was Morgan the only one that has suffered death for making the attempt. In 1762 was published, in England, the book called "Jachin and Boaz." These two ancient words are the names or designation of the grips used for the two first masonic degrees, the entered apprentice's, and the fellow-craft's. Soon after the publication of *Jachin and Boaz*, its author was found murdered in the streets of London, his throat having been cut from ear to ear. It was this book which Miller undertook to republish in Saratoga. After he joined the Masons, and took the first degree, as has been already related, he made a discovery. He found that the grip *Jachin*, which used to belong to the entered apprentice's degree, had been transferred to the second degree of fellow-crafts, and that the grip *Boaz* had been taken for the first degree; so that what used to read (in ancient times, before the first publication of this book) as "Jachin and Boaz," should now read "Boaz and Jachin." This was done so that it might be said that Masonry in modern times was not what it was before 1762, and that no one could tell what it was by reading the book "Jachin and Boaz." This, however, was only a catch, to deceive, as, with the exception of the merely nominal change just mentioned, all things remained just as they were before. The entered apprentice degree was the same, being, as of old, the first degree.

But the grip for this degree was Boaz, instead of Jachin.

These words are brought from afar, even from the ancient temple of Solomon. In the First Book of Kings, in the long and minute description of the magnificent temple reared by Solomon, we are told, "And he set up the pillars in the porch of the temple; and he set up the right pillar, and called the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz." In the Second Book of Chronicles we have an account of the same thing, though in language somewhat different. "And he reared up the pillars before the temple, one on the right hand and the other on the left, and called the name of that on the right hand Jachin, and the name of that on the left Boaz."

Masonry, in its idle and swelling claims to antiquity, owns all Solomon's temple, and most of what is valuable and grand from the creation down. It is an old adage, that "one may as well die for an old sheep as a lamb." And when Masonry undertook to get up a history for herself, and to choose her own grandfathers and grandmothers, there was nothing to hinder her from appropriating to herself what she pleased. The "world was all before" her, and it was just as easy to have her first organization take place in the garden of Eden as anywhere else. Adam might as well be the first Mason as the first man. And so down through the ages, wherever anything great and venerable is to be found, let Masonry lay hold of it, for "possession is nine points of the law." Accordingly, we find masonic literature loaded down with names, *real names* (besides many imaginary ones), that never had anything more to do with speculative Freemasonry than Julius Caesar had to do in digging the Erie Canal. To connect Solomon and his temple with Masonry is like the prattle of little children who make pies out of mud, and get up a school out of sticks of wood. And yet, so constantly are these claims put forth, and so grandly are they mouthed over from generation to generation, that the more simple-minded among the Masons doubtless believe that they belong to an institution which is as old as Solomon, at least, if it be not as old as the world.

Jachin and Boaz, therefore, are the two first pass-words of Masonry. Through this august gateway the novitiate enters the wonderful temple.

There have also been other attempts to divulge the secrets of Masonry, besides this of "Jachin and Boaz." But we will not dwell upon these items of old history.

What Morgan undertook to do was, to reveal the seven first degrees. He actually wrote out these degrees in full. By his knowledge as a masonic lecturer, he was able to do this. It was the intention that these seven degrees should be published together. This was the book which Colonel Miller promised to give to the world. It was in the hope and expectation of doing this that the book was so long delayed.

On the other hand, it was the intention of the Masons, when they began to combine together in the summer of 1826, to suppress the book altogether—to prevent the publication of any part of it. Morgan and Miller, knowing the dangers to which the book would be exposed while it was in course of publication, meant always that there should be in existence duplicate copies of each degree, so that if one were seized and destroyed, the other might survive. The commotions among the Masons during the summer of 1826 had reference to the suppression of the book, as also to the punishment of Morgan and Miller for having proved faithless to their masonic oaths.

At the time when Morgan was arrested on Saturday, August 19, and lodged in jail, and kept there over the Sabbath, the primary object of the movement, apparently, was to make a raid upon Morgan's papers. The plans for his abduction were not then ripe. Papers were seized at that time, and doubtless the men chiefly concerned thought they had accomplished more than they had. They did not understand the arrangement about *duplicate copies*. They did, however, find abundant proof that Morgan was engaged in revealing the secrets of Masonry.

But the man who really made the break in the process of publication was Daniel Johns, the spy, and the story may best be told by Colonel Miller himself.

We copy from an account afterwards furnished by him for the paper called "*The Morgan Investigator*."

"To present occurrences in a connected order I must go back to a period of time anterior to that when an attempt was made to burn my printing offices. About the middle of August last, by particular request of the author, I applied to the clerk of the northern district of this state, at Utica, for a copyright of a work entitled 'Illustrations of Masonry,' etc. I had ascertained that every movement of mine was closely watched. To elude pursuit various means were resorted to. On my return, which was by way of the canal, I left the boat at Fullam's Basin, eight miles east of Rochester. The boat had passed but a few miles after I had left it, when the captain was hailed from the banks of the canal, by a well-dressed individual, who inquired, 'Has not Mr. Miller been on board that boat?' and on being answered in the affirmative, demanded my baggage, by authority, as he alleged, of a written order from me; but being unable to designate what my baggage was, he was foiled in the attempt to become possessed of certain property that was then *supposed* to be in my charge.

"On the arrival of the boat at Rochester, which was between the hours of eleven and twelve at night, the strongest visible evidence was presented to me that the watch-dogs were on the alert; but on assuring themselves that there was no bone worthy of contention, I was left to the enjoyment of my own reflections.

"A few days after these occurrences, a man of good appearance, about twenty-eight or thirty years of age, well equipped, *with thousands of money at command*, was introduced to me at Batavia, by the name of Daniel Johns, a Canadian, who was anxious to embark, through 'weal or woe,' in the crusade against Masonry. His story being plain, plausible, and connected, he was unhesitatingly permitted to become a participator. He aided all he could, apparently, in the printing and folding of masonic books, and became an active, and, as was supposed, efficient guard against 'cowans and eavesdroppers,' as well as more prominent enemies. He slept

in the printing-room with me, with pistols at the head of his bed, and often expressed his astonishment that I did not sleep. I now can see the villain, with his snake head raised from the pillow, inquiring what position I lay in. He uniformly found me perusing a book or a newspaper. I used to apologize for disturbing his slumbers by a burning candle, assuring him that there was no danger to be apprehended from it. I had become wakeful and watchful, but not from suspicion of him.

"Thus time passed smoothly on for about twelve or fourteen days, enlivened now and then by some remarks at the expense of our enemies, and now and then forming the *living arch*, and repeating the distich, "We three did agree," etc. During all this time, however, Johns was extremely anxious of perusing the manuscript in the upper degrees of Masonry. This desire was not communicated to me by him, but through another person. He was accordingly presented with the Mark Master's (or fourth) degree. This was on the evening of the 8th of September. The next day, at noon, he was missing. He was seen last to go into the post office of this village, and although immediately sought for and inquired after, was nowhere to be found; most conclusively demonstrating that Masons knew how to *secrete* as well as to keep a secret. On this occurrence Captain Morgan for the first time became alarmed for his personal safety, assigning as a reason, that the Masons had become, as they supposed, now possessed of all his manuscripts on the upper degrees, three of them having been previously taken from him a short time before, under the color of a civil process. Most of the day of the 10th I spent with him in arranging papers and in devising means for his seclusion and safety."

By this statement of Colonel Miller, it appears that the 5th, 6th, and 7th degrees, as written out by Captain Morgan or, in other words, the Past Master's, the Most Excellent Master's, and the Royal Arch, were seized by the Masons at the time of his arrest on the 10th of August. He had then just finished writing out the Royal Arch degree, and there was no duplicate of this manuscript,

This degree, as we have already stated, was sent at once to Canandaigua, and thence by express to the Grand Chapter at New York city.

In consequence of these breaks and hindrances the publication of the work was put off. And, finally, when it was found that the original idea could not be carried out, it was decided to publish the three first degrees only. The volume containing these was issued, in spite of all opposition, a few months after Captain Morgan's death.

But the publication of masonic secrets was bound not to stop at this point. In the excitement which arose immediately after the abduction and murder of Mr. Morgan, members of the lodges of a conscientious turn of mind could no longer stand the moral pressure brought to bear upon them. Masons of every degree, even from the ineffable heights, bearing titles pompous enough to satisfy the most august and glittering Oriental monarch (a Sennacherib or an Ahasuerus could not have desired anything more empty and swelling), began to bow before the indignant protest of public sentiment. One after another, men came forward and gave up their impious and high-sounding secrets. The lower degrees, in a moral point of view, are modest, compared with the upper. In the six lower degrees one is bound to help a brother Mason in all cases, "murder and treason only excepted." But, as we have already said, when one reaches the seventh, or Royal Arch degree, the form of language changes, and one binds himself to help his brother, *right or wrong, murder and treason not excepted*. And generally in these upper degrees there is a defiant and Heaven-daring tone, as if Masonry were sufficient to make laws for itself, without regard to God or man.

The work, therefore, of exposing these pernicious secrets went on very rapidly after Captain Morgan's death. A convention of seceding Masons was held the following February at Le Roy, and they resolved to make a full revelation of masonic mysteries. The fourth, fifth, and sixth degrees, as written out by Captain Morgan, and when Rev. David Bernard, in 1829, published

his work entitled "Light on Masonry," the six degrees, as written out by Mr. Morgan, were brought together. In the same work will be found almost all the higher degrees, many of them, however, not written out with the fullness and minuteness of those revealed by Mr. Morgan. The author, speaking of his book, says: "While preparing it for the press, I obtained from the highest authority thirty-three of the sublime and ineffable degrees, all of which I KNOW TO BE CORRECT, and I give them to the world verbatim et literatum."

In answer, then, to the query suggested in the title to this chapter, it may be said that Morgan wrote out fully and carefully the seven first degrees of Masonry; that three of these were published soon after his death, in the work issued by Colonel Miller; that the three next were afterward published in the "Light on Masonry," and that indirectly, and growing out of what he did and suffered, the secrets of Masonry were soon very generally exposed to the public gaze.

(To be continued.)

HISTORY OF THE GRANGE.

EDITORIAL IN "GRANGE FORUM," MAY 15TH, 1912, BEAVERTON, MICH.

In our work among the Granges of a large part of the state for a number of years, we are led to the conclusion that the Grange is very imperfectly understood even by its own members.

The founders of the Grange were prominent Free Masons. Their connection with that order gave them valuable experiences to be used by them in arranging the cohesive forces which was to hold in a fraternal bond the agricultural people of America.

The terrible War of the Rebellion had just ended. The issue between the North and the South had been settled, not because the South was convinced of its error but because of the overpowering numerical strength of the North. The southern people were not good losers. When they looked at their devastated homes, fields and cities, and at their crippled and almost annihilated condition of their once magnificent manhood. At what they believed to be the ruin of their principal industry there arose a hatred against the people of the victori-

ous North so intense that now after the lapse of 47 years there still remains traces of this feeling.

* * *

The Masonic Order had, since its organization centered its attention almost exclusively to the problem of creating within its membership a highly exalted feeling of fraternity. Those teachings were not in vain. They were manifested throughout that horrible war. The slaying of a commander might be of greater strategical advantage than the annihilation of a corp, but if known to be a Mason, sharpshooters or others were not permitted to take personal aim. This brotherly feeling was manifested in caring for the wounded. In the hospital and in the prison, and when the frightful scene was ended at Appomattox, the few who could meet and part with the grip of the Mason could turn to their peaceable avocations with less rancor in their hearts at least towards a portion of the enemy of four long bloody years.

But the Masonic Order was expensive, for those days, and to a large extent, exclusive. From its very nature its benefit could not be extended to the people sought to be reached, at least within any reasonable time, for the purpose of allaying the feeling of animosity between the two sections.

Those were prominent considerations in developing the idea of organizing the farmers of the North and the South into one great fraternity. Could any purpose have been nobler?

Much of our information is taken from a booklet, entitled "Origin and Early History of the Patrons of Husbandry," by J. Wallace Darrow, Chatham, N. Y., from which we copy many paragraphs adding such other information as we are able to obtain.

* * *

On October 20, 1865, Isaac Newton, then U. S. Commissioner of Agriculture, wrote to Mr. Kelley, who was then in Itasca, Minn., to come to Washington "on special business." He responded and on Jan. 1st, 1866, received his commission as special agent of the Agricultural department "to proceed immediately through the states lately in hostility against the government," to procure statistical and other information bear-

ing upon the agricultural resources of the south, and report the same to the department for publication. On January 13, 1866, Mr. Kelley left Washington on his "long cherished trip," as he styles it, and while absent on that occasion, conceived the idea of a secret organization of farmers, North and South, to renew and promote a more fraternal feeling. There was need of it.

* * *

Of this period, National Master J. J. Woodman said in his annual address in 1885 concerning Mr. Kelley's travels:

"Although the garments dyed in blood had passed away, and the country was again undivided and indivisible, yet in his southern travels blackened ruins, abandoned fields and desolate homes met the gaze on every hand. The South and no small portion of the North, was furrowed with graves, and the whole land was shrouded with mourning, and peopled with crippled, wounded and dying soldiers, while in thousands of desolated homes 'grief was completing the carnage of war' and a deep and intense bitterness engendered by the events of the cruel and unnatural struggle existed between the people of the North and South. With Mr. Kelley's observing habits and active mind, he naturally took in the situation, and came to the conclusion 'that politicians would never restore peace in the country, and if it came at all, it must come through fraternity, the people North and South must know each other as members of a great family, and all sectionalism be abolished.' He expresses those sentiments in a letter written while in the South, and to his friend, the Rev. John Trimble, an officer in the Treasury Department, on his return to Washington and then went to his farm in Minnesota.

* * *

"That a fraternal organization of farmers would promote a better feeling between the two sections so lately engaged in fratricidal strife, was an idea that bore much fruit in the after years. And that an organization having the bond of secrecy as one of its chief features would insure a better fraternity of feeling and a more cordial unison of purpose than an organization non-secret

in its character, was the wise conclusion reached by Mr. Kelley."

THE PATRIOT AND THE LODGE.

[Pres. C. A. Blanchard, of Wheaton College, was invited to give an oration at Waterloo, Iowa, July 4th, on secret societies. In substance he spoke as follows.—Editor.]

Fellow citizens: I have been invited by those who have arranged the celebration of this day to discuss before you the relation which a patriotic people should sustain to the secret society system of our day. Having for forty years studied with care and with such ability as I possess the secret society system, it is inevitable that I should have had some thoughts on the subject which is before us.

Divorce.

There are many important questions now claiming the attention of the American people. Canada has about as many inhabitants as the state of Ohio. In Canada, during a recent year, there were four divorces; in Ohio, during the same time, there were three thousand. During a term of years Canada had sixty-nine families broken up in this manner; during the same years in the United States seven hundred thousand were so destroyed.

Catholicism.

Here is a tremendous problem and one which is, I am sorry to say, educationally neglected by both church and state. The encroachments of the Catholic church on American institutions is another great question which is far less thoroughly studied than it should be. This church has had a history of a thousand years. In Italy, Spain, Portugal, Austria, France and England it did its perfect work. The result has been that almost every country in Europe where the church has ever had a footing, has been compelled to legislate against it. The religious orders, so called, have been

banished from nation after nation where the Catholic church was the historic religion. We have welcomed these organizations which the countries which originated them have been compelled to cast out. All politicians—municipal, state and national—have to make terms with this church in order to accomplish their purposes.

Intemperance.

This is practically the only question of our day which is receiving anything like adequate attention, and this does not have the place in the thought, in the life and the work of the people that it should. Still we are undertaking a part of our duty. We realize the political, social and personal degradation which the traffic in strong drink causes; we understand that insanity, diseases, poverty, crimes and deaths are very largely responsible to this miserable, abominable traffic. And yet we know that the great political organizations of our country are the humble servants of the distillers and brewers, and, shame to say, the ministers and churches very largely support this thing by their votes.

National Murders.

The trade of war is another of the abominations of our time. Europe is spending about one billion, five hundred millions of money annually on wars, past and present, and preparations for future wars. We are now spending about two hundred millions more in war preparations. We have not an enemy in sight or any prospect of an enemy, if we behave ourselves. And yet we are called upon by our politicians to spend hundreds of millions of money for wars, arms, munitions, etc., with the full expectation that the whole business will go to the junk-heap within the next twenty years.

The Traffic in Women.

I have almost all my life supposed that women who gave themselves to

vicious living did so from vanity, from idleness, or because of discouragement. I never knew until within a few years that innocent girls were being actually kidnaped, locked up in rooms, pounded into submission to the lusts of brutal men and thus prepared for lives of shame. Nevertheless, the proof is overwhelming, and any young woman or girl who steps upon the streets of one of our cities is liable to this fate, which is a hundred times worse than death. Of course, men who carry on this business are hand and glove with the liquor forces; they are the same men in multitudes of instances, but the two trades, infinitely horrible as they are, are separate, and ought to have attention from the American people.

Sabbath-Breaking.

Another of the sins and crimes of our day is the paganizing of the Sabbath. Scientific tests show that a man who works seven days in a week lives on the average twelve years less than the man who works six days a week. In other words, the corporations which are working men seven days a week in our country are shortening their lives on the average twelve years per man. A thousand men lose twelve thousand years of life by Sabbath toiling. Pleasure seeking and greed and indifference are the terrible trinity which are producing this horrible result. But ministers, Sunday school workers, workers for the Young Men's Christian Associations and hundreds of thousands of church members are sharing in this movement to deprive the working man of his only vacation.

The Craze for Money.

I do not need to mention this, perhaps, and yet everyone knows that today, as in the olden time, the love of money is the root of all evil; that all the shames and crimes which are suggested by the subjects above named have their root first or last in the love of money. It

seems that as soon as a man has become very wealthy he gets tired of his wife. The Catholic church, from the beginning until now, has trafficked in the sins of men for gain. The liquor forces are conducted for purposes of profit, and so with war, and so with the trade in women, and so with the breaking of the Sabbath. All of these find their roots in the love of gain.

The Craze for Fun.

I mention last another tremendous evil of our times—I speak of the desire on the part of young people for what they call fun. Sports for young people used to be inexpensive, helpful and natural; now they are terribly expensive and injurious to body, soul and spirit, and the church seems to have little or nothing to say while the sheep are being slaughtered.

I have mentioned briefly these tremendous problems of our times, in order that you may not suppose me to be disposed to ignore any great interest of humanity, but I have been invited to speak with you in regard to the secret society system of our country; to ask what a patriot ought to do in regard to it, and I am pleased to accept this invitation and ask you to think with me for a while in regard to this vastly important subject.

Multa in Uno.

This is a Latin phrase meaning "Many in one." I use it because I wish to impress upon the minds of my hearers and readers that all the evils mentioned above and others which might be named are included in the subject of the hour. Different sins, vices, and crimes have each its own peculiar characteristics, but there is one marked fact which is common to them all, the instinct of evil is secrecy. When men have become thoroughly shameless, when reputation as well as character has been destroyed, men are sometimes open and avowed in their evil

doings; but as long as there is even a semblance of respectability, a man who wishes to do wrong apologizes for it to himself, denies it to his neighbor and hides it if he can. This is true of the thief, the counterfeiter, the drunkard, the adulterer, the traitor. So self-evident is this that it requires no argument. Even children know enough to hide when they are doing wrong; even a saloonkeeper, unless he is required to do otherwise, screens his windows and doors; gambling hells in civilized communities are upstairs or downstairs or in the far ends of buildings and the doors are always "duly tyled"; the crimes that lead to divorce are committed in secret and the divorces themselves are granted by judges in secret whenever those who secure them are able to get them in that way. It seems scarcely necessary to spend any time on a self-evident proposition like this, that all evil naturally hides and that organizations constructed on the principle of secrecy are naturally friendly to all things which need to be kept secret. The great Wendell Phillips said to me many years ago: "Secret societies are not needed for any good purpose and may be used for any bad purpose whatsoever. I think that all such organizations ought to be prohibited by law." If our rulers had acted upon this simple, obvious principle, it is safe to say that a thousand other evils which we are now bunglingly trying to deal with would never have existed at all.

The Cry for Publicity.

One of the great demands of the last few years has been for publicity in regard to matters affecting the state. It has been said, and truly, that the great corporations which have been controlling our nation for the benefit of a handful of people would never have been able to accomplish their evil tasks if the contributions to campaign funds had been made public. From ocean to ocean at

this time there is an effort to compel candidates and committees to publish itemized statements as to the sources from which they receive money and the purposes to which it is applied. It seems to be universally admitted that the political corruption of years past has been in large measure caused by the secret methods adopted by political managers. I think no sane man doubts the truth of this general opinion.

If it is correct, what must we say of a great system which binds millions of men together under the pledge of secrecy and permits them to work in cities, counties, states and the nation, each for the other, with no possible way in which the public could be informed as to what is done. It is a commonplace that office-seekers belong to secret societies; not generally to one alone, but to many. If secret societies are co-operating to put their members into places of power in order that they may distribute the spoils among themselves and protect one another from the consequence of crimes committed, this nation-wide phenomenon is clearly and fully explained. Publicity! Yes, this is the need of the hour. Without it, base and ignoble men will combine to rule the decent people of any municipality, state or nation. "Those who do evil," our Lord says, "love darkness," and it is equally true that those who are lovers of darkness do evil. We might stop here and rest the whole argument against secret societies on the general principles involved.

But this is the patriot's day. In thousands of cities and villages congregations are assembled and speakers are addressing them with reference to the past, the present and the future of our country. It will therefore be wise to examine somewhat more in detail the secret so-

ciety system, that we may judge what the patriot's duty respecting it is.

Religion the Fundamental Thing.

I make no apology for calling your attention to the fact that no nation can be permanently better than its religion. The sea rovers who used to devastate the coasts of Great Britain were as good as their gods; the government in Mexico has been for four hundred years as good as the religion of Mexico; the child widows of India and the girls who are married to "The Stone God" are the natural result of the religions and philosophies which have prevailed in India for four thousand years. Those who saw the foreign nations which were grouped on the Midway in the Columbian Exposition of '93 found in the faces and characters of those frightful people the natural result of the religions which they have believed and practiced. I mention this fact to say that if we know what the relation of lodgism to Christianity is, we shall be able to tell what the effect of lodges on the nation will be.

I do not dwell on this point at length, but I wish to set it clearly before you. All men who have studied the secret society system of our country know that it is religious in character. These lodges have a religious creed, a religious ritual; they profess to make men good in this world and to make men safe in the world to come. Only a few years ago a commandery of Knights Templars came into an evangelistic meeting conducted by Rev. William Sunday, and on being requested to do so stood up and repeated their creed and the Lord's prayer. Of course, all the parties to that horrible transaction knew that Knights Templars are often profane and drunken, and that they would probably have a great dance with its miserable vices attendant in the winter, but they listened and applauded while this secret society went through with its solemn mockery.

Religious, But Not Christian.

Rev. H. W. Stough, one of our leading evangelists, said not long ago that he had learned by his experience in meetings that it was not sin but religion which is the chief opponent of Christianity. It is this fact which has made every good and truly successful evangelist the enemy of the lodge system. Finney, Moody, Torrey, are examples of a host of godly men, everyone of whom has found that any pretense of Christian faith on the part of adhering members of secret societies is almost certain to be a deception and fraud. The world has never suffered for lack of religions. There are too many now, but the world has suffered and still suffers for want of Christianity. It is one of the sickening things of our time to attend religious gatherings and hear professed Christian teachers talking about "religion" as if there was only one, and that anybody who was "religious" was saved and safe. It would seem that in an age which professes to know so much about missions as this one does, we would long ago have been cured of such a folly as this. India, Africa, China, the islands of the sea, all are filled with religions, and these religions are consistent with the slavery of women, the murder of children, the neglect of the aged and the slavery of all except a handful of rulers. It is said by travelers that every house of ill fame in Japan has a little shrine, where men about to commit adulteries and fornications worship before they practice their vices. Cannibals who would cheerfully knock down, boil or bake and eat the persons who listen to me, all have their religions. Is it not time that Christians and Christian ministers discriminate between Christianity and the base and ignoble faiths which have conducted to such loathsome and unspeakable results?

Where is the Lodge Religion to be Classified?

In view of the facts above stated it becomes a question of prime importance as to the classification of the lodge religion. Is it Christian or non-Christian? If it is non-Christian, it is pagan; that is to say, it is in its essential character related to the system which ignores Jesus Christ and the Word of God. If it is Christian in creed, ritual and morals, so far so good. Of course, then it would have no right to be secret, it would have no right to exclude women, it would have no right to exclude children, or the poor or the crippled or the blind. The Christian religion is for all these, and if the lodge religion is Christian, the gates and bars which it has erected to fence out all the needy and suffering part of humanity should be instantly broken down. But when we study these societies we find that they are not even avowedly and by pretense Christian. The leaders in these lodges tell us plainly that their religion is that one in which all men agree. They not only exclude Jesus Christ from creed, ritual and teachings, but they tell us why they exclude Him. They say that their religion is universal, while Christianity is sectarian, and that therefore they are compelled to exclude all mention of the Savior of the world. I pause a single moment to name the crowning proof of this anti-Christian character; since the beginning of the world until now there was never but one society which struck the name of Jesus Christ out of the Word of God; religions have ignored the Bible, but aside from Freemasonry none have put the Bible forward, given quotations from it and then stricken out the name of the Savior of the world.

Morals Like Creed.

Of course, every thoughtful person knows without being told that a man's faith will ultimately determine his life. In other words, his character will not

permanently be better than his creed. If his creed is pagan his conduct will be pagan also, and this we find to be a settled fact as to the lodges. The Christian religion says, "Thou shalt not steal"; the lodge religion says, "Thou shalt not steal from a member of the lodge or from a lodge." The Christian religion says, "Thou shalt love thy neighbor as thyself," and explains that a neighbor is a man who is suffering, in need, near to us whom we may help; the lodge religion says, "Thou shalt help thy brother lodgeman who has paid his dues and who is sworn to help thee if thou art in need." The Christian religion says, "Thou shalt not commit adultery"; the lodge religion says, "Thou shalt not commit adultery with certain relatives of the members of the lodge." The Christian religion says, "Thou shalt not take the name of the Lord thy God in vain"; lodge religions swear and swear and still swear their adherents. I understand that many lodges cause their members to affirm rather than to take a formal oath, but all jurists agree that a solemn affirmation is in substance an oath, and this is required by all lodge religions.

It is the universal testimony of missionaries that pagan religions do three things for their adherents: They make them liars, they make them impure, and they make them cruel. A pagan will, when he is, with or without cause, jealous of one of his wives, sew her up in a bag and drop her into a river without any compunctions of conscience. I read only the other day from a missionary in Africa that he heard wailing, long continued, in the court next adjoining his house. He went to the battlement, looked over and saw a woman chained to a wall on the side of the court opposite to himself. There was a hole in the wall like a dog kennel, and when he saw the woman she ran into the hole. He spoke to her and she came out, and he said to

her, "Why do you weep and wail?" She said: "Some time ago I disobeyed my husband; he beat me frightfully; he chained me to this wall; he has beaten me every day and he tells me that he will beat me to death. This is why I weep." Yet the Koran, which is the Bible of that man, has no condemnation for conduct such as this. Freemasonry, Odd Fellowship, and hosts of lodges which are sprung from and patterned after them, will produce the same results when the Bible is gone, the Sabbath is gone and the world has become universally lodge in its religion.

Lodge Obligations Like Lodge Religion.

As the lodge religion is an antagonist of the Christian religion, so the theory of lodge government is antagonistic to free government, the result of the Christian religion. All free governments have arisen from the teachings of Christ, that He is Master and that men are brethren; not brethren because they have paid dues, gone through certain ceremonies or taken certain obligations, but brethren because they are the creation of God, made to love, befriend and assist one another. There is no way to found and conduct a government of this kind except by intelligence and Christian faith. An ignorant and an immoral people must always be governed by a despot. This is the trouble with South America, with Mexico, with Africa, with the far east. In any country, if people are to have a free government, they must be able to control themselves; there is no other way to accomplish this result.

Now, the lodge system in its construction allies itself, not with freedom, but with despotism. The rule of the master in the lodge is absolute; the rule of the grand lodge over the subordinate lodge is absolute; the whole discipline of the lodge system is a discipline for slavery and not for freedom. The man begins in his lodge life by promising to conceal

all he is told, and to obey those who are over him; in oath after oath, with painful and monotonous reiteration, these obligations are repeated, "I will conceal and I will obey," "I will conceal and I will obey." And this obligation to secrecy and obedience is enforced by death penalties or threats of dire disaster of one sort or another. I have often reminded you that Freemasonry is the mother of all modern secret societies. That the obligations of Freemasonry are enforced by death penalties all who have studied the system but a little know. "Throats cut across, tongues torn out, hearts and vitals removed, bodies cut in two, bowels burned to ashes, skulls smitten off, heads smitten off, representations of the pangs of hell," these are the methods adopted by Freemasonry to insure the keeping of the oaths to secrecy and obedience. Lodge men tell you that these penalties signify nothing, that nobody is being killed and that the penalties are mere trifling things. It is safe to say that no man who has taken these penalties and who feels that he ought to break his oath considers them lightly, and it is beyond doubt true that no one but God Himself can tell how many men have been killed under these penalties in lodges or in other secret places. Of course, an organization which swears its members to secrecy and to obedience is necessarily the antagonist of a free, civil government. There is not a lodge man within the hearing of my voice who, if he will stop and think, will not say that this is true.

Lodge Crimes and Criminals.

Aside from the consideration which I have already mentioned, which shows that the lodge government is a direct antagonist of civil authority, we have special lodge obligations which clearly indicate the same things. When, for example, the Master Mason swears that the secrets of a brother Master Mason shall

be as secure and inviolable in his breast as in the breast of the man who communicates them, murder and treason excepted, what does he mean? What does the man who administers the oath mean? Murder and treason are not the only crimes men can commit. Burglary, highway robbery, arson, perjury, these are not any of them murder and treason, and yet all of them may be covered by this oath. "The secret of a brother Master Mason I will conceal, murder and treason excepted." And why does the Royal Arch Mason swear after he has taken this oath that he will conceal the secret of a companion Royal Arch Mason, murder and treason not excepted? And why was it that the great rebellion against the authority of the United States was plotted in Royal Arch chapters rather than in Blue Lodges, except that the Blue Lodge Mason was not sworn to conceal murder and treason, while the Royal Arch Mason was? Out from that treason thus plotted and planned grew the most stupendous rebellion known to history. Three hundred thousand northern soldiers lie today in national cemeteries, dead on field of battle or in hospital, and it is fairly to be assumed that enough men died in homes of diseases induced by the war to raise this number to one million men. The number slaughtered on the side of the South was nearly or quite as great, and yet this infamous treason, causeless and wicked, was all the while protected by the Royal Arch oath. If men should be planning treason today in Royal Arch chapters no Royal Arch Mason would have a right to mention it to the civil authorities, because his oath forbids him to reveal the secrets of a companion Royal Arch Mason without exception.

The Lesser Crimes.

I speak of these under the head lesser, not because they are themselves less ignoble, but because they are personal ra-

ther than collective. One man goes out to kill or steal. If he is a lodge man, what is the relation of his brother lodge man to his crimes? The relation is, first, he is bound to conceal them; and in the second place, if he is in danger because of them, he is bound to help him if he can. Judge after judge has declared that lodge men have sought to secure immunity from punishment because of their lodge relations. Detectives tell us that Masons and other lodge men appeal to them as Masons for protection and help. Sometimes they get it; sometimes they do not get it, but it is understood that the oath governs the case, that they have a right to appeal for aid to their lodge brothers, and that if they do not get it they have a right to be disappointed. The same principle operates when a lodge sheriff has charge of a convicted brother lodge man; the same principle acts when a lodge witness is on the stand and a brother lodge man is on trial. Of course, a juror or a judge is in the same condition; in every case the lodge oath is directly antagonistic to the civic duty of all concerned. Men tell us that they would in every case perform their duty to the state and would never on any occasion allow their lodge obligations to interfere. This is well for them to say; it is to be hoped that it is true, but the question is not what individuals will do but what the lodge requires. And no man has studied the lodge teachings who does not know that the lodge teaching is that lodge men are to befriend, aid and assist brother lodge men engaged in difficulties, whether they be right or wrong.

What Will Time Do?

Men, when considerations such as have preceded are adduced, say, "What is the use of trying to scare us? Our country has stood more than a hundred years. It will stand forever. We shall never become the victims of a tyrant, our free

institutions can never be destroyed." Men who speak thus are very thoughtless, or they are poorly read in history. We are the first people who have adopted self-government; we are the only people who have adopted self-government with the advantage of a decided Christian foundation therefor. Our fathers loved the church of Jesus Christ and the public school system so that they were willing to sacrifice time, money or life itself for them. For this reason we have the nation we see and we have set the example which has been so powerful among the nations of the earth. But suppose the Christian foundation of our government be destroyed, what then? We are told that the president and vice-president of the new Chinese republic are Christian men; we are told that already they have decreed the observance of the Christian Sabbath and the freedom of the Christian religion throughout that vast and ancient empire. If this is true, there is hope; but what will occur if the Christian foundations are destroyed and a pagan religion, such as is taught by all the lodges of our country, should become the national faith? There is no reason to suppose that free governments which have been caused by Christian teaching will stand indefinitely after the Christian foundation has been removed. If our churches should become lodgified, should become unitarian in character and pagan in morals, what then? Men talk as if a hundred years were a long time for a nation to exist, and as if the nation was necessarily immortal because its birthday was one hundred thirty years ago, more or less. But it required a thousand years for Rome to die. Who is to say that our government will fare any better than the ancient republic of the Tiber?

No man looks at the present moral, religious, and governmental situation in our country without trembling, if he is a thoughtful man and has read history.

As in olden times, when an enemy threatened the coasts, beacon fires blazed out, hill answering to hill, and clans mustered to do or die for native land. So in our time, while lodges are appealing to ambition, to avarice, to love of home, to every passion, praiseworthy and ignoble, and when lodges are giving their pagan instructions to millions of men and women; in a time like this, the beacon fires ought to blaze out and the nation ought to be aroused.

What Can You Do About It?

This coward question has always been thrown in the teeth of every advance movement which the human race has made. It is a question for slaves and not for freemen. What can we do about it? Can we not do as much as our fathers did? They went to dungeon and block and rack and stake for their faith, and we have inherited the civil and religious privileges which we enjoy as the fruit of their suffering and toil, and when an enemy threatens all these priceless heritages and it is proposed to make an advance against them we are asked, what can we do about it. What did the people of New York city do with Boss Tweed and his companion thieves who asked this question? Is it true that with all our enlightenment and with all our civic power we are not able to preserve the liberties which our fathers wrested for us from the hands of kings and priests? Can France and Italy and Spain and Portugal banish the Knights Templars, banish the Jesuits, and are we so impotent that we cannot do the same? Can Mexico prohibit religious processions and even the appearance of monks in uniform on the streets of its capital city, and are we the helpless victims of two or three new-made cardinals and a handful of bishops and a host of priests? Are the secret societies which exist by sufferance of civil government become so strong that they can snap their fingers in the

face of the nation and state and city, and insolently ask us what we propose to do when we find that they are undermining every institution in which honest citizens have a right to be interested? This important question ought to be answered in a very positive way by the people of our time. Shall it be? That is for you to determine, and remember that time is hastening and that the issues are for eternity.

Editorial.

TRAPS FOR YOUNG BIRDS.

Back to dormitories and halls in regular autumnal migration come flocks of returning students, accompanied by fluttering additions from home nests in high schools. Which college to attend has been a primary question with the callow recruits, which dormitory to live in follows as secondary, and there comes a time when a glowing interrogation point will seem to burn above fraternity portals. Already a kindred society question has doubtless arisen for some of them in high schools, though strong and sweeping efforts to abate a recognized nuisance there have not failed of great and progressive effect. Before reaching college a student is liable to have arrived at some kind of secret society trouble. For instance, nine young ladies who accepted appointment as ushers for a high school graduation in a New England city, lately obliged the School Board to vote in special session that "It is the sense of the school committee that the Juanita and Ion organizations violated the spirit of the rule of the committee in its vote of January 2, 1912, referring to secret societies, and members thereof are not eligible for any appointive or elective office."

Difficulty of this sort is not sure to be left behind in passing out of the school door; it may again confront the freshman at the college gate. A new entrance requirement, liable to be copied widely, is named in a resolution lately presented to the board of regents of a state university. It asks for a rule that every high school graduate seeking admission to the

university must bring a certificate, signed by the principal, the superintendent, and the local school board, who give their threefold assurance that he belongs to no high school secret society. It is held that a duty devolves upon the governing body of this public educational institution to carry out the law which has been upheld by the supreme court, in the discharge of which it is necessary for them to exclude from a university provided, supported, and managed by the state, members of unlawful cabals, already violators of law and apt to bring in an element of discord. This threatens the "kid frat" with the chance of finding the door of the state college barred.

In some colleges though no such rule has been met at the entrance, plain business sense has, nevertheless, given strict scrutiny to the product of the class room. Sacrifice of life again and again on the altar of initiation, has not wholly fixed the attention; sacrifice of character has not been the only object of attention; but in a business-like way investigators have tested the fraternities at the precise point where a college shows warrant for its own existence. An educational institution is created to educate. Its indispensable product is scholarship. If a fraternity selects promising men but seems to check fulfillment of promise in accredited scholarship, it is open to challenge. President Schurmann of Cornell actually finds the scholarship of fraternity men averaging below that of the rest of the college by about four per cent. That is like a factory estimate of product, and it is impressive. Half a dozen recent Dartmouth classes have shown similar relative results. Elsewhere the same condition of inferiority of scholarship has been observed, and it has been noticed that through a long series of years acceptance of fraternity initiation at the hands of some Greek letter society was as good as renouncing all claim to college honors. No valedictorian came from its fraternity house. For eleven years the new president of Amherst was dean of Brown, and he was the first to collect, tabulate, and publish statistics of fraternity scholarship in that university. He protested against its relative inferiority. A fraternity man himself, he demanded a higher intellectual standard

and greater devotion to mental interests in the fraternities.

A noticeable feature of recent tendencies has been the shrinking of women's colleges from Greek letter evils. This is glanced at in a glowing tribute to Mt. Holyoke contributed to the Boston Herald by President William DeWitt Hyde of Bowdoin. He says:

Seventy-five years ago under the shadow of Mt. Holyoke there was founded a seminary, now grown into a college, which has been the model of all the schools and colleges for women established since; and which after much transformation still retains its leadership in the essential aims of its distinguished founder.

Proceeding to enumerate features deserving admiration and praise, he includes a brief mention of a memorable episode in the history of this noted college.

Founded in eager intellectual ambition, it has escaped the most fatal defect of the educated woman and the women's college—intellectual snobbery.

Founded in radical democracy, it has had the courage to retreat under fire from its few hesitating steps into the swamps of sorority exclusiveness, back on to the solid highlands of equal social opportunity for all.

Wellesley, too, has had its own trying episode, creditable to the mind and heart of the college bred woman. With less complete extrusion of the repellent exotic native to colleges attended by men alone, she has trimmed and clipped in the plant that had begun to ripen bitter fruit here as at Mount Holyoke where she was content with nothing short of progressive extirpation.

The New York Tribune does not spare the second rate scholars of the Wesleyan University fraternities, though it takes a wider view of the question than is provided by a single college, saying:

Some of our college presidents who are in full sympathy with all proper activities of student life, and are themselves members of college fraternities, have recently called attention to the unreasonably low average of scholarship among their students as a whole, and the still lower average of the fraternity men, generally the picked men most prominent

in student affairs. They are not asking for prodigies of learning or labor, but only for reasonable industry and faithfulness to the purposes for which men profess to be in college. Apparently the Wesleyan men are in the class thus criticized. Their "soreness" at seeing the honors go to women would be salutary if it gave any promise that, left to themselves, they would maintain a higher standard. It probably means a continuance with the lower, unabashed henceforth by the reproach of superior feminine devotion.

From instances like these salutary lessons may be drawn by those who approach the beginning of a new school and college year, which is inclusive of many beginnings. New studies for all, new scenes, acquaintances and relationships of various kinds for many, make the period memorable. Its errors, far out-reaching these months, will stretch out their slowly trailing length through years and decades of regretful lifetime. True initial judgments with safe selections will shed clear light on the whole undergraduate course, and far beyond. Young lives will come thronging in; may wisdom stand waiting at the door.

HOMOGENOUS.

An Eastern paper says that "It is reported from New York that thousands of persons who have bought what they thought were elk teeth have been swindled, as it has been found that the jewelry market is flooded with imitations made of walrus teeth, which have been colored. Elk teeth are very expensive and those who promoted the fraud probably have been able to clean up big profits."

And what is the whole Elk made of? Did they expect his teeth would be genuine—just his incisors and nothing else? When you stop to think of it, what would anything genuine do in a secret society? Fiction is in the name: Masons lay no brick; Moose, Owls, all kinds of beasts and fowls—they are alike featherless bipeds, and you can't tell one breed from another. Their "ancient" history is fiction; their moral boasts are humbug; their religion is superstition; their wisdom is folly systematized and

their enlightenment darkness focalized. What kind of jewelry fits better than fake jewelry? and as for Elks' teeth, ask the dentist. Did he ever fill or extract one adapted to grazing or browsing?

HAZED SCHOOLBOY MAY DIE. Initiators Tied Him to Board and Then Dropped Him.

Philadelphia.—Edward Martin, 14 years old, of Lansdowne, a freshman in the Lansdowne high school, is in the University hospital with concussion of the brain and internal injuries as the result of hazing he received at the hands of some of his fellow students.

Martin was about to be intitated as a member of the Delta Sigma society. He had left school when he was seized by four or five of his friends, tied to a board and carried through the streets. Every few moments the hazers dropped Martin to the pavement. He groaned at each drop, but his companions apparently thought he was shamming. Eventually he became dazed and the other boys cut the rope that bound him to the board and fled.

The injured boy staggered to his feet and began wandering around. He was seen by five girls, but he did not recognize them. They led him to his home at 94 North Lansdowne avenue, where he lives with his widowed mother and his grandmother. He was put to bed and removed to the hospital Wednesday.

The boys who did the hazing are being protected by their companions and their names have not been revealed. Martin may die.

No country has been more thoroughly dominated by the Lodge than Italy. A most remarkable conflict between the courts of that country and the Camorra lodge has been in progress now for some five years, and has resulted in victory for the country. We hope to give an account of this secret society in some future CYNOSURE.

Measure your minister not by the number of door bells he rings, but by the impulse he gives the community toward God.

President Blanchard's address appearing in this number was given before some four hundred thoughtful people of Waterloo, Iowa. It is the custom of those people to celebrate our Independence Day by a social gathering at which is given an address on some important theme bearing upon the interests of the country. This year they chose secret societies. What an ideal plan for observing such a day. Theirs is indeed a "sane Fourth."

One of our office force for a number of years was Mr. Ralph B. Grove. He left the Association for what he considered a more responsible position and was succeeded by Miss Alice E. Hitchcock, daughter of the late J. M. Hitchcock, who was for so many years a prominent officer and worker in our Association. We are gratified to be able to announce the marriage, on July 13th, of these two young people, Miss Hitchcock and Mr. Grove, at the home of the bride, by Rev. E. Y. Woolley, of the Moody Church, Chicago. They are at home, 2032 Howe street, Chicago. We feel sure that these Christian young people have chosen wisely and we unite with their many friends in offering congratulations.

A man who is too timid to oppose anything but ancient evils or condemn distant sins is too timid to be a herald of the Lord.

If there were more Daniels striving for the right, there would be more lions afflicted with the lockjaw. Of the Christians driven out of Jerusalem by persecution, it is said that they went everywhere preaching the Gospel. No one ever accused them of having the lockjaw.

Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the book you want to study while you are living. There is but one such book in the world.—*Joseph Cook.*

In such a land and at such a time it is of sovereign importance that the pulpit should be without a fetter.

ARTIFICIAL CONSCIENCE.

Has not the phrase at length been coined which names with precision what no student of secret orders can fail to discover? Conscience seems to suffer distortion under the torsion of secret society ritual and influence. In "Morgan Times" there seemed to be men who verily thought with themselves that they would do right to kill the man who served light rather than darkness. In our own time we have heard such a principle endorsed by those of whom you would not dare breathe an accusation of ordinary murder. "Artificial conscience" seems to fit the case. There is great force and sterling worth in these words of Rev. John Snyder:

"John Fiske gives an illuminative illustration of this vital truth. He is describing the death bed of Philip II of Spain. The king sent for his confessor, and for three days they jointly searched the royal conscience. At the end of that time Philip declared that he failed to find the trace of a single sin which demanded priestly absolution. Mr. Fiske says (I quote from memory): 'Perhaps, in the providence of God, it is impossible for any human soul to reach perfection even in evil. But, if Philip left any crime uncommitted, history failed to record it. With the possible exception of the first Napoleon, he was the worst man in the annals of modern history.' Was Philip a conscious hypocrite? Not at all. But he dethroned his natural conscience, stifled his natural affections, destroyed his natural sense of mercy and justice, and died, as he had lived.

"The most significant illustration of the awful truth Christ had in mind is shown in the history of that great religious order which was created to check the spread of Protestantism. Beyond question Loyola was absolutely unselfish and disinterested. He believed that the Catholic faith was the most precious thing in the universe, that everything in life must be subordinate to the hope of its success. The members of his society were pledged to an absolute, unquestioning obedience to an external authority. Those members showed their entire sincerity by deeds of devotion and courage almost unmatched in the story of religious missions. But, as a Catho-

lic writer says, they were at times driven from almost every Catholic country on both continents. For the same men who penetrated the untracked forests of Canada, converting savages, would have been just as ready to falsify history, justify unverity, or plan for the assassination of a heretical monarch, had these crimes been demanded by the directing head. It means the creation of an artificial conscience, and so of artificial virtues and artificial sins."



ELLIOT WHIPPLE, 1900.

APPRECIATION.

BY PRESIDENT BLANCHARD, OF WHEATON COLLEGE.

It will be a surprise and sadness to thousands of our readers to know that Professor Elliot Whipple is no longer with us. Most, perhaps all, of our readers, know that a year ago he asked leave of absence and went to California with Mrs. Whipple. He found delightful friends there, as he did everywhere, and was much improved in health. After about a year in Pasadena he went to San Diego, thinking that the climate there might be in some respects more helpful. He was sorely afflicted in the death of his grandson and son, but was cheerfully submitted to the will of God in these as in all other providences. But

the tremendous brain and heart which had done their work for seventy years were through, and very quickly he passed out of sight and the dear dust was laid away, there by the western ocean.

This was not a life to be disposed of in a paragraph or in a pamphlet. I knew him well for more than thirty years. I recited to him when I was in college and have sat in faculty with him for twenty-five years. I record it as my deliberate judgment that for clearness and accuracy of mind and for soundness and purity of heart, and for courage and strength of purpose he was such a man as the world seldom sees. At the recent meeting of our Board of Trustees his name was placed on the faculty page as Professor Emeritus, his resignation having been accepted and a small pension allotted to him during life. We did not anticipate the sudden end of this noble career, though we knew that the call might come at any time. We record here our gratitude that we have been permitted to know and labor in such absolute fellowship so many years and devote ourselves anew to the high and holy task at which we have together labored.

My association with him has been determined by three relations: For nearly thirty years we were members of the same church; for about twenty-five years we were fellow teachers in the college, and for more than thirty years we were associated in the work of the National Christian Association. In everyone of these forms of service he was remarkable for clearness of insight, sternness of integrity and self-sacrificing devotion. When he was drawing from the college a salary of about a thousand dollars he was earnestly desired to take a position in New York city, where the work would have been practically nothing and the compensation would have been three thousand dollars per year. He not only declined the position in New York, I think he declined even to consider it. I doubt if for a single instant it was even a temptation to him. He considered the work of a teacher not as a means of livelihood, but as a divine vocation. I think he would have considered a change to such a position as was suggested not a mistake but a sacrilege. He had the feeling of priesthood in his life task and

looked upon himself as an anointed one.

It was just so in his work for the National Christian Association. He served on the Board of Directors for many years. He was on the Investment Committee and in various capacities served the Association. And this also he considered an opportunity for glorifying God and helping men. The same convictions which made him opposed to secret societies made him a life-long enemy of the liquor trade. He voted for many years patiently and consistently and cheerfully for the Prohibition party. The fact that his candidates were not elected did not worry him; he was not trying to elect candidates, he was trying to do his duty and set an example which, if universally followed, would have remedied three-fourths of the political evils of our time.

For the past five or six years his strength has been failing. He went to New York for a surgical operation about that many years ago. The operation was successful, but his recovery was neither so rapid nor so complete as we had hoped. He was compelled to omit a great many things which he was accustomed to do. He declined re-election to the Board of Directors of the National Christian Association; he ceased to attend evening meetings except on rare occasions; he finally lessened his teaching work somewhat and took more rest during the day, and at last he went to California, thinking that possibly he might gather up strength enough to teach a little longer, but knowing when he went that this was not, humanly speaking, the probability.

I had hoped that he might die among us. I thought that the lesson of such a life as his would not be quite complete without the quiet home going and the assembly of his friends to look for the last time upon his wasted but noble face. It seemed to me that the only proper place for him to be buried was on the grounds of the college which he had loved so long and served so well. These, however, are comparatively trifling matters; so that the life be well lived, the incidents of death and burial are negligible. It would have been pleasant if we could have had him with us, but it is well that he is with the Lord. It is safe

to say that there will not be one of all the hundreds and thousands of students whom he instructed who will not learn of his promotion with thankful memories and regret that the noble life might not have been longer continued. We may say confidently of him what used to be so frequently said of the departed, "He rests in peace."

ELLIOT WHIPPLE.

Elliot Whipple, son of Ira and Phidelia (Davis) Whipple, was born Sept. 11, 1842, at St. Johnsbury, Vt. He received his preparatory education at the Academies in Colebrook and Orford, N. H., and entered Dartmouth College Aug. 24, 1860.

Immediately after graduating, he went to South Dartmouth, Mass., as Principal of a private Academy, remaining there for a year and a half. From 1866 to 1867, he was Principal of the High School at Fairhaven, Mass. During four months in the summer of 1867, he was employed by the Freedmen's Bureau, in the Department of Education, being stationed at Lafayette, Alabama. In the fall of 1867, he became Principal of the Preparatory Department of Wheaton College, which position he occupied until 1869, when he was elected Tutor of Natural Science and Latin. After one year's service in this capacity he was elected, in June, 1870, to the Professorship of Natural Science in the same institution where he continued until Aug. 1872. He then accepted the position of Professor of Mathematics in Westfield College, Ill., where he remained one year. He spent the summer of 1873 at Penikese Island, as a student of the late Prof. Louis Agassiz. In the fall of 1873 he became Principal of the Academy at Bunker Hill, Ill., where he remained two years. In 1875 he returned to Westfield College as Professor of Natural Science, which position he occupied until the fall of 1878. He then went to Mishawaka, Ind., where he was Superintendent of Schools for one year. In 1879 he returned to the East, and became Principal of McGaw Normal Institute at Reed's Ferry, N. H. After seven years' service here he became Superintendent of the Ramona Indian School, at Santa Fé, New Mexico, in 1886, but the fol-

lowing year returned to Wheaton College as Professor of Natural Sciences. Several years later he was elected to the chair of Political Economy and Social Science, having spent four summers at the Chicago University studying those subjects. This position he held until poor health required him to ask for a leave of absence to California and the letter from the Trustees granting him a pension was received just after his "home going," which occurred June 17, 1912.

He taught continuously for forty-seven years, and twenty-nine years of this time in Wheaton College.

He received the degree Master of Arts in regular course, and Ph. D. from Wheaton College.

In 1878 he published a work entitled "Analysis of Animals." He was President of the Merrimac Valley Teachers' Association during the years 1880-2, and Treasurer of New Hampshire State Teachers' Association for five years.

He was married August 27, 1863, to Miss Samantha B. Johnson, of Stratford, N. H.

The death of his grandson, Harold Cogswell Whipple (a student at Wheaton, two years ago), which occurred last November, followed by the loss of his only son, Harlan Woodbury Whipple, who was found dead in his bed last Christmas morning, were terrible blows to him.

Professor Whipple is buried in La Vista Cemetery, National City, near San Diego, Cal., beside Mrs. Whipple's uncle. Mrs. Whipple is now with their only daughter, Mrs. Maud Whipple Park, at Racine, Wis.

Among the devoted Christian workers and agents of the National Christian Association was the late John S. Baxter. His home has been in Oklahoma City, Oklahoma, for some time past. We learned last month that he departed this life at his home on June 17th last. We have no particulars, hence, can only make the above announcement, and assure his friends of our high regard for Brother Baxter as a Christian and laborer with us in the work of the Association.

Our readers will find herein the report of contributions to the Association for the month past. The work demands and merits your financial support. We need several hundred dollars for the "Free Literature Fund" at once, as well as contributions for the support of the agents and for the general expenses. There should be also a larger "General Endowment Fund" to insure continuous work in times of panic or "hard times," and especially for the enlargement of the work of the Association. The late Philo Carpenter, to whom so much is due for his financial support of our work—he and others thought that such a fund ought to be at least \$30,000. The present amount is \$7,000. There are readers of the CYNOSURE who could greatly add to this amount by bequest. The N. C. A. Treasurer will answer any questions and give all the information needed. He invites correspondence.

News of Our Work.

CONTRIBUTIONS.

Free will offerings since last report have been received for the N. C. A. work from: Rev. E. Y. Woolley, \$5; Eld. G. L. Coffin, \$5; E. Brace, \$1; Frank L. Gibson, \$1; Rev. Wm. Harder, \$1; Alice A. Miller, \$1; Geo. W. Shealey, \$25; Mrs. L. S. L., 50c; "C. S. M.," K., Iowa, \$5; F. M. Taylor, 25c; Mrs. Jennettie Siemiller and family, \$4; Christian Reformed Church: Rochester, N. J., \$4.03; Rehoboth, N. Mexico, \$5.

Any information that may be given us as to the "Guardians of Liberty" will be thankfully received. Is it a secret order? What kind of an obligation is administered by it? We have had several inquiries recently concerning it which we were unable to answer.

Those interested in the remarks of Rev. L. V. Harrell of South Haven, Michigan, at our Annual Convention, will be desirous of reading his booklet, "The Condemnation of Secret Societies," the price is only ten cents postpaid. It can be ordered directly from Mr. Harrell or from this office.

FORM OF BEQUEST.

I give, devise and bequeath unto the National Christian Association, a corporation created and existing under and by virtue of the laws of the State of Illinois, and having its principal office at 850

West Madison street, Chicago,

*. Dollars,
(or if lands, describe the same) to be applied to the uses and purposes of said Association, and under its direction.*

THE NATIONAL CONVENTION.**THE FREE PARLIAMENT.**

Five minute addresses. Rev. Wm. Dillon, D. D., Editor, "*Christian Conservator*," presided.

Rev. Alfred E. Meyer: Mr. Chairman, Ladies and Gentlemen. I am afraid that Brother Phillips is a Mason and has learned how to put a cable tow around a fellow's neck and lead him where he does not intend to go. At least I have been led to this place today by Brother Phillips. He sent me a program in which he had put my name, and though I felt that I was not the proper man to speak on this platform today, I also felt that I owed Brother Phillips something, and hence I came.

I want to say, that I wish God's blessing on this National Christian Association, because it has been to me a cynosure indeed, guiding me into things of which I had not the slightest idea.

I was in Evanston, visiting a brother of mine, when he gave me "Modern Secret Societies," by President Blanchard, and coming back to Chicago I read this little book, on the way, and I thought: "It cannot be; it is impossible that a lodge man is out of the way as represented in this book; and, I thought, what cowards we are, if the thing itself is really as this book shows it to be. It is cowardly for my church not to be fighting to the finish, against a society that has such oaths and such religious principles and such ethical principles. This book shows that secret societies are against Christianity and against Americanism and against everything that counts in decent society." I went to the

office of the National Christian Association. It was the first time I had ever been there. I think the clerk thought I was one of those Masons that wants to study his ritual in a cheaper way than buying one. But she gave me the books I wanted, and she told me about Mr. Phillips. I visited Mr. Phillips in the office again and again and I wish to thank him publicly for his help. He gave me all the information I asked for, and has helped me along in a splendid way, not only with exposures, but with the books of his library, and showing me where to get other books. I have made the thing a study, and I dare say quite a deep study, because I wanted to know whether these exposures were right and correct. I have studied the books of that N. C. A. library, quite a number of them; I think the pile was about two feet high. And I have gone to the John Crerar Library and looked up some German books, the language of which is more familiar to me, because I received my education in Germany, though I was born in South Africa.

I am a member of the German Evangelical Synod, a church that is independent, though descendant of the German State Church, which counts as members about twenty-six millions of people in Germany. Our synod has taken a stand on this lodge question by forbidding its ministerial members to become members of any secret society. But it does not exclude lay members from holy communion for being lodge members. The latter position being caused, I suppose, by the opinion that not all laymen have sufficient knowledge in Christian things, and not sufficient knowledge in affairs relating to the lodges, to make them really subject to exclusion from the fellowship of the Christian Church on that ground. Now our ministers have been in the past conscientious in sticking to the church constitution. But in the last ten or twelve years we have heard rumors that down East some of our ministers were becoming Masons; and it has become a fact that some have broken their word to the church, which they had given in their own handwriting, and contrary to their vow have become members of the masonic lodge.

Last year we received a minister here

in our North Illinois conference—which counts about one hundred and twenty-five ministers in its membership—who is very frank to state that he is a Thirty-second Degree Mason. And when we learned that fact, then the fight started; and I am in the fight.

We have a pastoral conference of about fifty members in Chicago, and they instructed me to take up that work and show them in what respect Masonry and other secret societies were wrong, if they are, and whether the paragraph of our constitution should not be changed so that ministers also may be allowed to join the Masons. Those of our ministers who want to become Masons do not care for the other lodges; they are too little for them. I took up the question, as requested by the pastoral conference, and gave them a paper on the subject. I want to say again, just to show my appreciation of the work of the National Christian Association, that it gives enlightenment to the people that is very much needed, and instruction of which they had no idea of its importance, for the people were just as dumbfounded as our ministers were, just as dumbfounded as I was at these revelations. One interesting result of this discussion was that none of them, none in our Chicago ministry—not a single one stood up to show that secret societies were right, or expressed a wish that this paragraph in our discipline be abolished, and they be allowed to become Masons.

We have had this paper on Secret Societies in our conference three times, and it is to be read before the conference of the Northern Illinois District, which will come together next week, that is, before the Ministerial of the Northern Illinois District; and it is to be printed.

And we find that while in the beginning of this year, the movement from the East that this paragraph on lodges should be abolished, and which sentiment seemed to be dominating the Synod, that now even the editor of our principal theological church paper endorses the stand that our Synod here has taken. The tide has turned, and I am absolutely convinced that there will be a flood of protest against the lodge at our next general conference, which will take place in Louisville, Ky. And if we can thank any-

body, we can thank the National Christian Association for the information it has given, not only to me, but to the pastors that have been writing to the N. C. A. from St. Louis, Mo., Bloomington, Ill., and other places. I say again that it is information gathered from the books of this National Christian Association that is giving us the victory. And that is why I say, God bless your work, brethren, you are a synosure—a pole-star indeed to men in a dark night.

Rev. L. V. Harrell: I went to the Michigan Conference. They meant all right, but they were mortal cowards. I started a revival meeting. Everything was going just to suit the devil—nothing doing. I preached and preached, and some of the old stand-bys in the Church sat and slept, and I said: By the grace of God, I will put a stop to this business, and I will wake these up.

I hit the lodge business a rap and you could see the eyes open. The most prominent men in my church came and said: "This will never do; you are driving people away from the church," and he said, "You go ahead and preach Christ and let these things alone." I slapped him on the shoulder and said: "See here, Brother, I am here to preach for Christ, and I am going to tell the truth. If you want a man to soft soap and whitewash them, you have the wrong man. I am going to be preacher while I am here. God knows if ever a lot of poor sinners needed a minister, you need it here. I will stay and fill the place, and I am going to fill it, and you can get the other kind just as quick as you can do so." In four nights we had fifteen conversions and a packed church. Mr. — and his wife had preached there three weeks before I came and they said, "Something is wrong." And it is my opinion that some of the folks knew just what it was, but they were afraid to touch it. God gives the victory to ministers who do not fear the people, but "hear the Word at His mouth," and I believe the reason the church is not having more victory over the world, the flesh and the devil, is because the ministers are afraid to stand up for God in the matter of the lodge.

I want to tell you that some of the best friends I have got in this world are

men that have left the lodge business for Christ's sake. Here is a brother of that kind present before me, who has stood beside me right along, through thick and thin, and I want to say, he seems as near to me as my own brothers. That elevator man down in Illinois who made me a present of a nice gun last Christmas a year ago—it is just a dandy. Some of the lodge men said that he gave it to me in the hopes that I would shoot myself with it; but this little token of love and good will coming from that source cheers me. The harder I fight the devil the more joy there is in it and the more victory there is in it; but the more cowardly I am, the more miserable I am.

Mr. Moses Clemens: I have been studying quite a bit about the methods that should be used in this warfare. Our Savior said to his disciples: "Be ye wise as serpents and harmless as doves," and there are two extremes to which one could possibly go. I think it is necessary that we should be gentle, be patient, and yet, on the other hand, we must remember that we are under obligations to Almighty God, and under obligations to Christ, to be faithful. And sometimes it is difficult to know just where to draw the line between patience and faithfulness. I think both can be combined. We can be patient and at the same time we can be faithful to God Almighty. We should deal gently with our fellowmen who are in error, considering that they are in a pitiful position in one respect, from one point of view, in a very pitiful position, and hence it is proper and right that we should deal gently with them, and yet at the same time be faithful in giving them the light, showing them what is wrong, as well as what is right.

There are some who would give us the advice: "Preach the Gospel and let other things alone," and I recall what is said in Hebrews: "Thou hast loved righteousness and hated iniquity." Now, it is not only necessary that we love righteousness, but we need to hate iniquity, if we would be like our great Master; and in order to teach people rightly and bring them into the light—bring them to realize what is right and what is regular—it seems to me it is necessary not only to be positive and tell them what is right,

but it is also necessary, on the other hand, to tell them what is wrong, and get at both sides of the thing; and thus we shall be able to teach them more clearly and more effectively.

It was when I was a boy that I first came into touch with the work of the National Christian Association. My father was always opposed to secret orders, and I remember that when the Grange organizers came around to set up their lodges, he sent in to Chicago to the National Christian Association to secure publications. I will never forget that speech I heard Ronayne give in Lincoln's Hall. He went through the third degree that night, and the two previous evenings he went through the first and second degrees. I was there the third evening and saw him give the third degree. It made a lasting impression on my mind. I have since had no sympathy for the great lodge system.

I grew up to manhood and made teaching my profession for a while, and later on felt called to preach the Gospel, and from that time I have been both preaching and teaching. About three years ago I went from my home away out to Western Canada, and there I took a school and taught for a while. I was out there for two years, and Brother Phillips will remember well that I got into fresh communication with the head of the National Christian Association, and also corresponded with different persons East and West, from ocean to ocean. A lot of those letters by Doctor Torrey were sent me, and I would enclose a copy and send it to different parties throughout Canada. Sometimes I would simply send a letter of inquiry to find out just what the individual felt or thought with respect to secret orders, and then perhaps the next time I would send some more ammunition and give them to understand on which side I was, and then probably I would hear no more from that quarter. I received letters all the way from Nova Scotia. I received a letter from a Scotch Covenanter minister from the United States. He wrote a very pathetic letter. He said he was entirely alone in that town. His brethren in the ministry in the town where he was, treated him very kindly, but they had no sympathy with him in his attitude toward secret orders.

He wished that someone could come that way and stop and address the people, so that the people would find out that his people were not the only ones who were opposed to the secret lodge system. I sent letters to Montreal to a French professor in one of the institutions of learning there, and he replied and stated that he was in full sympathy with Doctor Torrey in his attitude toward the secret lodge system. I sent letters to Norwegians and others. I wrote letters in different languages. I had the time and I took some of my spare time to write letters and correspond; and I wrote letters for publication in the CYNOSURE. I tried to stir up the people in this way, for I was interested. I thought that the work of inducing the leading men and women to come out of the lodges ought to be pushed.

I believed that we should be wise in prosecuting this work, that we should be gentle and patient toward our fellow-men, yet we should be faithful and push this work. Doctor Dillon and I are trying to do what we can in Huntington, Ind. I am hoping that we shall be able to organize a league in that town and hold meetings at least occasionally and let the light of them shine, hoping that the darkness of error and all sin will be more and more dispelled.

Rev. J. J. Hiemenga of Michigan: I haven't very much to say. I am, perhaps, one of the youngest men here, and of least experience, especially.

It seems to me in order to do effective work in this line, it is first of all necessary that we have a firm and positive conviction founded upon facts. And a conviction that what we are working for is really worth while. That we have good reasons for spending our strength and spending our efforts in this cause.

The first question for us to settle should be: Is the lodge system really wrong? Now, as long as we remain half-hearted as to this question, we will never be able to do effective work. I have thought more than once that the lodge is not so bad, after all. Now, that may sound rather strange here. Let me explain myself. If a man has no Christianity or no sincere faith in Jesus Christ,

what can you give him better than lodge religion?

Mr. Dillon: Give him nothing.

Mr. Hiemenga: Let me explain myself further. Two years ago I heard Dr. Gray of Moody's Institute give an excellent address before the National Christian Association on the topic, "The Counterfeit of Christianity." Now, Satan has tried to give, as nearly as he can, a counterfeit of the Christian Church. This simply means that man cannot get along without something. He must have something. So it is but natural that man is going to look for something, and that Satan is going to give him something. Now a man without Christ and yet with a desire and with the necessity in his heart to have a religion, he thinks he finds a pretty good thing in the lodge.

How can a man become righteous before God? One of two answers must be given. He can become righteous through Jesus Christ, but if he does not see that way and believe that way he will try to find out some other way, and he finds the way the lodge teaches. The question must be answered, my friends, and it seems to me as long as man is a creature of God he is going to ask that question, which must have an answer. Without Jesus Christ, the natural answer is given by the religion of the lodge, the anti-Christian religion, or salvation by works.

The second thing for us to do is to instruct. Instruction is a wonderful method and it brings wonderful results. Not only to those that oppose the lodge, or have not yet entered the lodge, but also to lodge members. The great majority of lodge members do not know what the lodge is; they don't know the wrong there is in it; they are simply induced to become members and they do not take the time to study the system as such; they do not stop to think that the lodge itself is a religion. They claim it has some religious elements, but they do not believe and they do not see that the lodge is a religious institution. We don't know the results from the work of this Association. Sometimes a man walking in Christ gets discouraged because he sees no results. There are more results than we know, and the best method to oppose secrecy and to get results is to convince men that the lodge is

wrong; and the way to do that is by instructing the people. Show them the wrong that is in the lodge and let the light of Jesus Christ, the light of the Gospel, shine upon them.

When I got back from that convention two years ago, I preached four sermons on the lodge on four successive Sunday evenings. I announced it beforehand, that I would speak about the lodge. Every time I could see that the audience was larger. I said to them: "If I make a statement that is not true, let me know and I will retract it openly from the pulpit." Now, one man tried it. I had given some quotations from the rituals that I got at the convention, and made a statement in one of my sermons that a man who became a Knight of Pythias had to kneel before the coffin and take an oath. A man wrote me, not signing his name, that that was not true. The next Sunday night I read that letter. I said the charge is partially true. When the writer claims that when a man becomes a Knight he does not kneel before the coffin, he is correct; but he cannot become a Knight unless he first becomes a Page, and that is the time he takes the oath, when he becomes a Page. Now the results were marked. Some people came to me when I showed them the ritual and said: "You have it correct, all right." One was a young man. I said: "I thank you for the statement and I will make use of it Sunday night in the pulpit."

Mr. Phillips: I received a letter from Rev. Tanis, the president of the Wisconsin association, stating that he would be here as a delegate of that association. I suppose something has detained him. I would like to say before I sit down that Brother Hiemengä, who has just spoken to you, is a delegate from the Michigan association. They are a live body and propose to do what he has advocated today: instruct people in his State during the coming year.

(To be continued.)

The minister cannot transform men who are not responsive to his touch.

No mortal on earth is so despicable as a pulpit coward.

STODDARD IN OHIO.

Bellefontaine, O., July 12, 1912.

Dear CYNOSURE:

Not an hour ago I came across an Odd Fellow, who thought I would not be opposed to his order if I could only visit its home at Springfield, Ohio, and see the good they were doing.

I said, "What a pity this good is not done in a Christian way, in the name of Christ." He admitted there were Jews and non-Christians in their lodge, but contended that their work was not opposed to Christianity. People are often doing what they call "good things" and what really are good things, taken apart from their surroundings, yet these good things are used in the destruction of souls, by leading from Him who is the Author of all good. There can be no salvation without the Savior, yet here is an institution claiming to be good, and to do good while denying the Author of good.

In Lima, O., I met a man, who said he had seen a newspaper printed on the day of George Washington's funeral, which paper gives a detailed account of that funeral. It is owned by a Mr. James Stewart living near Elida, O. This newspaper report is said to state that there were Masons in attendance at the funeral, but that they had no part in the service. The holding in the background of this show-making organization on such an occasion would be in line with Washington's expressed disapproval of such displays.

I am finding ample opportunity for the use of such strength as God gives me. I found Bishop Zimmerman of the Mennonite church willing to aid our work. With his kind assistance a hearing was given me at the Slate Hill church near Shiremanstown, Pa. My meeting in the Harrisburg, Pa. Brethren church was not largely attended, because of a storm. Some lodge-men were among those present. There are many ensnared at Harrisburg. It is my hope to respond to the request for lectures and that they may be well advertised. Pastors of some of the churches in this city are constantly advertising lodges as good institutions, and preaching special sermons in laudation. May God have mercy on their souls, and show them

the Christian way. With such an army of blind leaders no wonder the people are befogged spiritually.

Eight addresses were delivered in accordance with previous arrangement in the Wesleyan Methodist churches near Forksville, Sullivan County, Pa. Our good stand-bys, Brethren Wilcox and Molyneux, did much for my support and comfort. Collections supplied the need in travel. There were many additions to the CYNOSURE list. Churches in that section are generally found on the mountains. They live near the stars, and seem to get more of Heaven than earth. God helped, and it was felt that the meetings were well worth the effort. Bro. Wilcox is an ex-Odd Fellow and has a very interesting experience, which I trust he will soon give to CYNOSURE readers.

At a meeting of the English Synod of the Missouri Lutherans gathered in Baltimore, Md., I gathered some twenty-five CYNOSURE readers, renewed old acquaintances, told of N. C. A. work, and arranged for a lecture that, God willing, I shall give in the future. The pastors in this synod appreciate the help the N. C. A. gives and feel encouraged in their efforts against the forces of darkness.

Our old friend, Pastor J. W. Miller, of Ft. Wayne, Indiana, preached a doctrinal sermon in which he called the lodge by name, as he showed how it opposed Christ and Christianity. We need more of this preaching right to the point, so that everyone may know what is meant.

Running through Pennsylvania and Ohio in the night and day of the "Fourth," it was pleasant to note the improved conditions in the celebrations conducted in the cities and towns. There was little of the loud firing and much that looked as if the people were endorsing the "Sane Fourth" so generally advocated.

I find our mid-summer convention is welcomed by our friends, for they know its value.

Ohio Convention.

Last Sabbath I spoke in the Zion Mennonite church where the State convention gathers, D. V., July 29th and 30th. The program is being prepared. All indications point to a very helpful convention. Pastors of the Covenanter

churches at Belle Center, Northwood and this city, expect to attend and speak. The good convention held in the Brethren Church, Bellefontaine, last year is not forgotten. The results of that gathering have been most gratifying to friends.

Father T. C. Speer and James Stewart were among our good helpers here last year. Mention has been made of the departure of Father Speer, who left us in September last. Mr. Stewart's death occurred in May. He was an officer in the United Presbyterian church. An earnest Christian worker. One of the best informed anti-secretists the writer has ever met. In his study he went to the bottom of things. The origin of the principles of Masonry in the old Baal worship was well known to him. He had Masonic books, and showed to those in touch with him the teachings they advocate. He was not a public speaker, but was continually letting the light shine upon those with whom he came in touch. Our sympathy goes out to his bereaved family and to his many friends.

West Liberty and other points near at hand are on our list for meetings. On the 28th the appointments are at Pandora and Bluffton.

Yours In the Work,

W. B. STODDARD.

"MRS. LIZZIE WOODS' LETTER."

Dyersburg, Tenn., July 3, 1912.
Mr. Wm. I. Philips, Chicago, Ill.

Dear Brother: I was in Humboldt, Tenn., a few weeks ago doing house to house mission work. I distributed anti-secrecy tracts as I went along. I found that the lodges had sapped the life of the church in that town. A sister said, "Well, we all belong to them. All of our preachers are lodge men. They are wrapped up and tied up in secret societies themselves and they got all of the women and children into them."

One woman said, "I used to do the kind of work you are doing, Sister Roberson. We studied the Bible in our home with our children, and God blessed us. Miss J. P. Moore came to us, when we were in darkness and organized us into Bible Bands, and I worked in the Fire-side School Work for ten or eleven

years, and our children were brought up to love and reverence the God of Heaven; but after a while the secret order preachers began to come to the churches, and make big speeches about the lodges, and we just went right into them. After a while we began to grow careless about our "Bible Band" and when we did meet we had lost interest; we did not love our Bible lesson as well as we did before we went into the secret orders. The church services grew cold and tiresome to us unless we had a big annual lodge sermon, or, some member of the lodge having died, we could have a big demonstration at the funeral. And yet I did not know why we were so cold. We stopped taking our Bible paper, *The Hope*, edited by Sister J. P. Moore. We did not know why we had lost interest. But I see now, since you brought these tracts to us, that lodge worship is idolatry. We have been trying to serve two masters."

I said, "Yes, you are right. The lodge is a counterfeit church, a church of the devil." I said, "Sister, God told His minister to preach the Word. 2 Tim. 4:1-2. 'I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the Word: be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.'

"Why," I asked, "must they preach the Word? 2 Tim. 4:3. 'For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.'"

She said, "I see now why my daughter quit after they initiated her. She never would go back to meet with them. She said to me one day, 'Mamma, don't you see how wicked the lodges are?' And I said to her, 'I don't see anything wrong!' And yet I was growing cold in my mission work for the Lord. Sister Rober-son, I brought this daughter up in the 'Fireside School' at home and educated her in Christianity, and she could see that the lodges were not what I thought they were. But I have at last waked up, since you have been here with us and explained to us the wickedness that is in these secret societies."

She said to me, "God bless you! I will quit the lodges today. How I have grieved over the churches in this place," she said, "because the young people had drifted off to the public dancing hall, and card parties, and our young men were lounging around the gambling hells, while the church is left a widow. Some preachers see this condition and some of them speak about how the church is dying, or growing cold, but they are evidently afraid to say much; for if they should—the church has so many members that belong to the lodges that they would turn that preacher off."

I said, "Yes, our people have all gone into paganism; as a people they have forgotten God, and are serving the creatures more than the Creator. Rom. 1:25."

Pray that the Lord may use me for His own glory in exposing these wicked societies.

Yours for Christ's service,
LIZZIE ROBERSON.

AGENT DAVIDSON'S CAMPAIGN.

Jena, La., July 10, 1912.

Dear CYNOSURE:

Since my last writing there has been a good deal of underground plotting by the secret workers of unrighteousness to disturb the peace and harmony of my church, but God still lives and his truth is marching on. This iniquitous work was engineered by a rum loving lodge preacher, but his ungodly efforts have proved fruitless thus far.

I have visited Willow Glen, Moreland, on Bayou Roberts. Bayou Rapides and Jena, and sowed the seed. Some, I am sure, fell in good soil and will bring forth fruit to the glory of God. The lodge has planted its seed of corruption in Jena, but its hold is not as strong upon the people here as in some communities.

The CYNOSURE and the tracts distributed, the parlor meetings held and the sermons and lectures delivered from time to time in my own home town (Alexandria, La.) is bearing precious fruit to the honor of God. The enemies to all righteousness a few weeks ago spread the news abroad to the effect that my church was going to depose me as its pastor and ordain one of their licentiate

preachers as my successor, but on calling the church together so as to hear the real truth, it was very satisfactorily proven that there was no truth in these rumors. The licentiate in question protested his innocence and declared no such movement was on foot to his knowledge, and so branded its author as untruthful and the "rumor" as false from start to finish.

A very influential man, a school teacher, said to me a few days ago on one of the most prominent thoroughfares of the city, "Doctor Davidson, I am in full accord with you in your stand in our city for a reformation among our churches and people. You are right in your contention against the Lodge System. I am thoroughly disgusted with their blood curdling oaths and obligations."

This good man has promised me a written statement. It is an undeniable fact that the Secret Lodge System is doing more to corrupt society, disrupt homes, destroy the virtue and sanctity of the home, break down the family altar, stamp out morality, bribe jurors, courts, lawyers, and pervert justice, and change our republican form of government into a government of despotism, than all other influences combined.

Unless the Christian Church shall arise in the power of her might and stand square upon the Word of God and contend for the faith, and separate herself from the fellowship of lodge members and have "no fellowship with the unfruitful works of darkness," she will lose her saving power.

I shall continue to battle for the right and stand upon high Gospel grounds. Any person desiring addresses on the Lodge Question can be supplied by writing to 1732 West Elliott St., Alexandria, La.

FRANCIS J. DAVIDSON.

Many a man has been ousted from the pulpit simply because he dared to preach the truth.

It is not by philanthropic agencies nor the creation of new societies, but "by the foolishness of preaching," that the world is to be redeemed.

Those desiring lectures or addresses may write to any of the speakers named below:

Rev. W. B. Stoddard, 3118 Fourteenth St., N. W., Washington, D. C.

Rev. F. J. Davidson, 1514 Jordan St., Shreveport, La.

Rev. John Nelson, 909 E. Lyon St., Des Moines, Iowa.

Rev. C. G. Fait, Ellendale, N. D.

Rev. B. E. Bergesen, 1727 West 56th St., Seattle, Wash.

John Franklin Browne, 43 Catharine St., Springfield, Mass.

A NEW CREATION

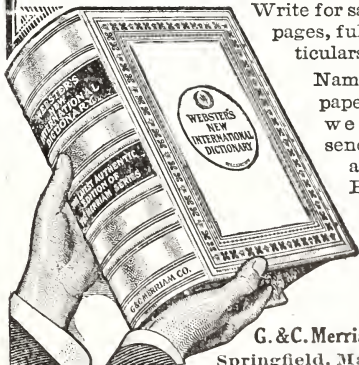
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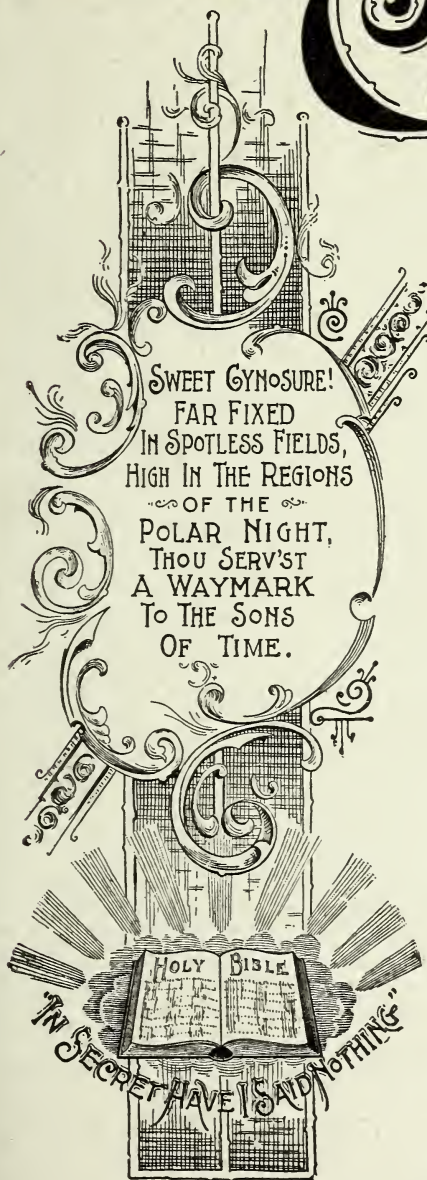
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In a valiant suffering for others, not in a slothful making others suffer for us, did nobleness ever lie. The chief of men is he who stands in the van of men; fronting the peril which frightens back all the others; which, if it be not vanquished, will devour the others. Every noble crown is, and on earth will forever be, a crown of thorns.

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Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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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 XLV.

CHICAGO, SEPTEMBER, 1912.

NUMBER 5.

The Broken Seal

By
Samuel D. Greene

From the personal reminiscences by Samuel D. Greene of the abduction and murder of Captain William Morgan were taken some of the facts so vividly brought out in Miss Flagg's "Power of the Secret Empire," which ended in the December number of the CYNOSURE. The story has created so wide an interest that we propose to give our readers in the next few months some of these facts as recorded by Mr. Greene, an eyewitness.—Editor.

CHAPTER IX.

My Subsequent Experiences With Masonry.

The course I had pursued during the exciting scenes of the Morgan abduction was such as would naturally bring the Masons into bitter hostility to me. It is not too much to say that they hated me with a perfect hatred. Taking human nature at what it is, I cannot much wonder at it. I was the first to reveal their plans to the world, and to take measures to thwart their infamous designs. To say that this made me enemies which have never forgiven me, but have pursued me with the bitterest feelings, would be to say what every candid man must see would be the result of my relations to the Masons of Batavia. Masonry was a great power in the State of New York, and in the land generally, at the time of the Morgan abduction. It was only by reason of its great strength that it dared defy public opinion, and do what it then did. It had got possession of the places of power throughout the State. It had a mighty sway in matters civil and ecclesiastical. It could ruin the business interests of any ordinary person against whom it chose to set itself in array. It

did speedily ruin my business in Batavia.

In the latter part of the summer of 1829, having some business to transact in connection with a mortgage on a farm in the western part of Connecticut, I came back to New England, bringing with me my oldest daughter, and taking her for a visit to her grandmother's in Providence. While staying a few days in Providence, I was invited by a Mason to go with him over to Pawtucket to attend an anti-masonic meeting that was to be held there. I consented. He did not then know of my history, but supposed that I was a Mason still in regular standing; nor did I, on my journey over, reveal the state of things. The meeting was a large one. The speakers, in the course of the proceedings, unfolded the secrets of Masonry. When the meeting was nearly over, and the people were going out freely, some one on the stand called out and wished to know if there was any Mason present who would confirm or deny what had been said. I rose and said in a full, strong voice, that the ceremonies and operations, as they had been described, accorded very accurately with those in the lodge with which the

late Captain William Morgan was connected; that I was a member of the same lodge with him, and was well acquainted with the method of doing things there.

No sooner were these words spoken than the most enthusiastic greeting was given me by the assembly. Men about the doors called after those who had gone out, "There is a man here who knew Morgan, and was in the same lodge with him. Come back! come back!" Soon the house was packed full again, galleries and all, and I told the story of Morgan to most eager and attentive listeners, and three Masons renounced masonry on the spot.

Immediately after this meeting, leaving my daughter at Providence, I started for Goshen, in Litchfield County, Conn., to attend to the business pertaining to the mortgage. But the report of the meeting at Pawtucket had been noised abroad through the papers, and a messenger was sent after me with letters to persuade me to visit Boston and deliver a lecture. The messenger who came was Frederick A. Sumner, and he brought a letter to me from Dr. Abner Phelps. The messenger came first to Providence, and, finding I had gone to Western Connecticut, followed me all the way thither, to invite me, in behalf of a most respectable committee, to give an anti-masonic lecture in Boston. I accordingly consented, and arrangements were made that I should speak in Fanueil Hall on the evening of September 8. Handbills had been posted all over the city for days, giving notice of the meeting. I reached the city in due time, and stopped at a hotel in Milk street. I found Boston full of excitement with reference to the approaching meeting. The Masons were numerous and strong in the city, and they threatened to break up the meeting. The anti-masonic party also was full of spirit, and was determined to resist this attempt. Clubs and billets of wood were freely carried into the building, to be used in case the exigency should arise calling for them.

When I reached the hall in the evening, I found it packed. Such was the excitement then prevailing about the Morgan affair, that there was the most intense desire to see any one who had

been mixed up with that business. When I reached the door, so great was the press, that I was literally lifted from the floor and borne all the way to the stage without once touching my feet.

But it was evident that the Masons were there in great force. I went through the preliminary part of my lecture very well; but when I came to the story of Morgan and his abduction and murder, the uproar began. The room resounded with cries, "Pitch him out of the window!" "Kill him!" "Break his neck!" etc., etc. I would wait a little for the tumult to subside, and then attempt to begin again, when the same noise and confusion would set in in full force. I finished my lecture in the best way I could under the circumstances. Dr. Thompson, of Charlestown, was the presiding officer, and he did all he could to quiet the storm by appealing to their pride as a Boston audience, and in various other ways, but his efforts were unavailing.

Then it became evident that we were in some measure besieged by the Masons. They had banded together to block the doors, and prevent all egress of the crowd from the building. They were waiting apparently for an attempt to be made to get the lecturer and the leaders of the meeting out, and this would be the signal for violence. It was near eleven o'clock when a carriage was brought quietly to the back door of the hall, and I was taken out by the stairway behind the stage, and conveyed to my hotel.

At three o'clock the next morning I took the stage to return to Connecticut.

So full of rage were the Masons, that after I left the city, they printed and posted up all over the city, in connection with my name, some verses from one of the imprecatory Psalms—the 109th Psalm:

"Let his days be few, and let another take his office.

"Let his children be fatherless and his wife a widow.

"Let his children be continually vagabonds and beg; let them seek their bread also out of their desolate places.

"Let the extortioner catch all that he hath; and let strangers spoil his labor.

"Let there be none to extend mercy

unto him; neither let there be any to favor his fatherless children.

"Let his posterity be cut off; and in the generation following let their name be blotted out."

On my return again to Boston some little time after this, I saw some of these handbills which had spoken in so complimentary a manner of me. They had been preserved by my friends as memorials of the anti-masonic meeting in Faneuil Hall, on the night of September 8, 1829.

This was my first introduction to a Boston audience, and there was nothing, certainly, in the events of that night to convince me that it was better behaved than other audiences.

It was not until the January following the Morgan murder, that I really broke with the Masons, and renounced the order. I kept my secret until that time, though not without falling under considerable suspicion. But in January I publicly seceded, and took my stand openly in opposition. I was afterwards summoned to attend the lodge; but giving no heed to the call, the Masons took their revenge by expelling me, which was just as well. Between them and myself I was by that time pretty completely out of the order.

From the fall of 1826 on to 1830, I was compelled, with thousands of others, to be witness of the abortive attempt to bring guilty men to justice. Month after month, and year after year, the prosecutions started against the Morgan abductors dragged their slow length along. Everything would seem to be in train for a speedy result; but the hope was always a vain one. Secret hands, out of the darkness, were all the while working against truth and righteousness. If the prophet Isaiah had written some of the verses of the fifty-ninth chapter of his book expressly to describe what was going on in Western New York during those years, he could not have hit the case more exactly.

"Therefore is judgment far from us, and justice doth not overtake us; we wait for light, but behold obscurity; for brightness, but we walk in darkness.

"We grope for the wall like the blind, and we grope as if we had no eyes.

* * *

"And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter.

"Yea, truth faileth; and he that departeth from evil maketh himself a prey."

We will not undertake to tell the weary story of those four or five years. But in the Appendix we give the story as it was told, while yet the subject was fresh and new, by Mr. John C. Spencer, of New York, in the very able and carefully prepared report which he presented to the Anti-Masonic Convention in Baltimore, in 1831, having been previously appointed for that duty. The story is a long one, but we prefer to give it unbroken, that it may be understood by the people of this generation what a pernicious power Masonry is, when it is once fairly entrenched in society.

My own experiences in the courts taught me how useless it was, in those times, to look for justice by an appeal to law. When the Masons, on every hand, set upon me to ruin my character and my business, I attempted to gain the help of the law, but found, by a bitter experience, that no adequate protection was to be looked for from that quarter. I was compelled to leave it to time to vindicate my character and motives in doing what I had done.

The great anti-masonic movement was now well under way, and from my experiences I seemed to be called naturally into the field as a lecturer. From 1829 on to 1834, I was largely employed in this way, speaking in a great number of places in various New England States. Everywhere I went, I had to encounter a strong masonic hate. I could not but be sensible that hostile eyes were upon me, watching every movement. Sometimes this hatred would break out into open abuse and violence, and sometimes it kept a more decorous and smothered form, but was none the less real. It was not pleasant to live in such an atmosphere, surcharged all the while as it was with the elements of violence. I knew, by a most vivid experience, what had been, and I knew that what had been might be again. The institution of Masonry, though scotched, was not killed. It was still bold and defiant, all the more

better, perhaps, because its power and influence were now beginning to wane. Many stories might be told, many incidents and illustrations given, showing what kind of a life a man had to live, who was a public anti-masonic lecturer, between the years 1820 and 1832. But I will content myself with a single incident additional, and will take one that had more of detail in it than was ordinarily the case, and one that is well fitted to illustrate the whole subject.

I was lecturing in Connecticut—had been at Woodstock, and from there to Norwich. I had an appointment at New London, but meanwhile had turned back to lecture at Hebron, before going to New London. This was in the early fall of 1820. I spent the night at Hebron, staying at the public house. After I had retired to rest for the night, about eleven o'clock, my room was suddenly invaded by some ten or twelve men, under the lead of one Taintor, who had come, as he said, to serve a writ upon me for debt. His manner, and the manner of the men with him, was very peremptory and rough. There was a most needless and impudent haste in all their proceedings. They would not give me time to dress properly, but hurried me down half-dressed into the bar-room. They said I was to go with them that night to jail in Tolland. The town of Tolland was some fifteen miles away. The road leading thither was through a lonely and hill region, with scattered farm-houses here and there. The way was rough and rocky.

It was late in the evening. The people of Hebron had retired to rest, and I seemed to be at the mercy of these men, who had seized me under the forms of law, but as I knew in a moment, on a case artificially got up for the purpose, and without a shadow of justice in it. This, however, was to be shown in the future. Meanwhile they had me in their clutches, and, for the time being, I seemed to be helpless. There was sitting in the bar-room, at that late hour, a man who was troubled with asthma, or phthisis. He was sitting up to rest, because he could not well lie down. Seeing him there, and knowing that he appeared to be a man of character and respectability, I made my appeal to him.

I said, in substance, "These men have arrested me on pretence of debt, and propose to hurry me away at once to Tolland jail. The claim on which they arrest me is an old affair, and is all settled. I have a receipt for it among my papers at home. But that cannot avail me here. It is not that for which they have arrested me. I understand well their motives. My name is Samuel D. Greene. I am an anti-mason. I am lecturing on that subject. I was a member of the same lodge with Morgan, and knew all the arts and devices by which they took him away and murdered him. These men have arrested me because they are Masons, and I am exposing masonry. If they take me away to-night, I have reason to fear that they mean violence. I therefore make my appeal to you. If you suffer me to be taken away without giving any alarm, and if violence comes to me in consequence, my blood will be required at your hands."

The man spoke up, and said, "My name is Hazel Gott, and I suppose I am worth thirty thousand dollars. Mr. Taintor, this is a bailable offence—is it not?"

"Yes," said Mr. T., "but you would not give bail for such a miserable wretch as he is—would you? He is going about disturbing society, and stirring up strife continually."

"Yes, I will give bail for him," said Mr. Gott. "How much is the bail?"

The bail was fixed at three hundred dollars. Mr. Gott promptly recognized for me to that amount, and when he had done so, generously said to me—

"Now, Mr. Greene, go your way, and keep on with your work. You need not trouble yourself, or give a second thought to that three hundred dollars."*

I thanked him for his great kindness, but intimated that I should not cause the bail to be forfeited, but should appear in due time at the court in Tolland, and answer to the charge. By the terms of the bail I was called to appear in December following; but afterwards, in consideration of the fact that my resi-

*I ought to add here as the sequel of this story that Mr. Gott, though an utter stranger to me until that night, was afterwards one of my truest friends. He sent me, by letter, twenty dollars, to help me on in my defense.

dence was out of the state, the time was extended, as was required by law, until March, 1830.

(To be continued.)

"TALK YE OF ALL HIS WONDERFUL WORKS."

BY PRESIDENT BLANCHARD.

I have a friend who very strongly objects to one's saying that his prayers are answered. It seems to be a sort of a mania with him. He says that he prays, that he believes in praying, that at times the things for which he prays come about, but that he does not know whether they are answers to his prayers or not, and he thinks it is rather a presumption to say that this is the case. In his speaking on this subject he never quotes the Scriptures, in fact, though he was trained as a preacher, he does not quote the Scriptures a great deal as an authority. He is quite prone to say, "I think," or "I do not think," or "I would not dare to say." One might suppose from this remark that he is not a worthy man. On the other hand he is one of the best men I know. In personal conversation, a perfect gentleman, in public address not always so careful of what he says, but absolutely conscientious and generous-minded, one of the sort of men you would like to know. It might appear to some that the statements above made are contradictory. They seem so only to persons who are superficial thinkers or who do not think. It is one of the common-places of human experience that men, good men, hold contradictory views on subjects which seem to others perfectly plain.

You will remember that Dr. Samuel Johnson said, "Probably no man is altogether in his right mind." Whether we admit this statement in its broadest application or not, it is certain that we are all finite and that being finite we strike our limitations in various ways. This is his trouble. In fact after some

remarks of this kind in a Bible class at one time, several of our most thoughtful men said that if they believed what he said he believed, they would stop praying. He was very much grieved, and yet it seems difficult to understand why he should have been, for evidently he affirmed the impossibility of knowing whether prayers are answered or not and intimated very strongly that the prayers of an individual were not likely to be answered, and yet, as I have said above, he is a thoroughly good man and one whom we all value so far as we know him, true and staunch for the whole truth as he sees it.

A Case That Is Settled.

It is wise for us to consider what God has actually accomplished and to talk about the things which He has done. If we do this, some misinformed people will think we are boasting of ourselves. Nevertheless, we must make our boast in God, we must talk of all His wondrous works, we must make known His great deeds among our people. It is a sin and a shame that His church does so little of this. More and more let us tell out the good things which God has done; let us speak of all His wondrous works.

Now one of the things which God has unquestionably done and we may say finished in this country, is to create the impression in the minds of all decent people that secret societies in high schools are enemies of every good thing that there is in the world. The National Teachers' Association which is a most august educational conference have voted practically without a negative that secret societies in high schools are not only nuisances but are national perils and ought to be abolished. This has become, as it were, a settled thing in the minds of teachers. In the meeting of the National Education Association this year, held in the city of Chicago, speaker after speaker repeated this thought and

there was nothing said on the other side. There was nothing to be said on the other side. The teachers of the United States have come to understand that secret societies in high schools are not only injurious, but that they are destructive and that they ought to be abolished. It is a good thing to know this and it is a good thing to talk about it, for it is one of the wonderful works of God.

The boards of education and principals who have taken this position against secret societies in the high school are largely secret society men. One of them, Superintendent of Schools in one of the largest cities of our country, said to me, while his Knight Templar badge was hanging on his watch-chain, "Some of my masonic brethren think it wrong for me to take the position I do on secret societies in high schools, but I tell them that I am superintendent of schools in this city, that it is my business to protect the children and the schools and that I am going to do it to the best of my ability." The secret society people nagged him out of his position, but a better one was open to him and his successor, while more of a politician and less of a teacher, has not dared to publicly go back on his work.

Recently a number of young men were excluded from a suburban high school because they were running a secret society. They applied for admission to a high school in another city and that Board of Education told them that they did not propose to help to break down a rule of which they approved by receiving students who had been expelled in accordance with it. So let us drive a stake here. The people of the United States, a hundred million of them practically, have agreed that secret societies in high schools are a public danger and must be suppressed. Legislatures, boards of education, Circuit and Supreme Courts all are agreed.

There is no dissenting voice. Let us, therefore, make our boast in God. Anyone who should suppose that such a result as this has been brought about by human agency would show his ignorance of the way in which national movements are produced.

From One Judge All.

This is an old Latin motto which teaches that when one knows the characteristics of a class, he knows the characteristics of each individual of that class. When one sees what secret societies do in one place he can understand what they will do in another place, the circumstances being substantially the same. I desire to impress upon the minds of our readers the fact that there is no difference between a young man in the fourth year of high school and the first year or two of college which will cause a secret society to work in a different way upon his nature. What a fraternity will do for him in high school it will do for him in college. Of course we know this independently of the recent discussion. All students of college fraternities know that they have been producing the same demoralizing effects for many years which we now find them to work out in the high schools, but since the national opinion has been so decisively settled as to the high schools, the question as to the reason of the case recurs. Why should a young man in college be benefited by an organization which ruins a young man in high school? The answer is that he will not be benefited by such an institution. What ruins the young man in high school will ruin the young man in college. This is evident from the nature of the case and it has been overwhelmingly proved in actual experience. College fraternities are founded upon a mean desire to secure an advantage over other persons irrespective of desert. Young men join fraternities because they wish to secure un-

deserved favors, to carry elections, to be able to do things which other men cannot do. Of course this is the same principle which operates in life after the school days are ended. Men who wish what they are entitled to by reason of their characters and attainments do not need or desire the help of lodges, but men who want something which they feel they do not deserve or which they would not be likely to obtain in open competition with other men, enjoy having a secret brotherhood to fall back upon. It is so in life, it is so in college, it is so in high school and the results are the same in each of the three cases. Men who ought to be self-reliant, manly fellows, become pipe-layers, wire-pullers, degenerate persons who are looking around for some one to boost them into positions which they could not attain by their own merits.

Out of the Darkness Dark Deeds Grow.

Uniting in secret societies for this selfish purpose and without the intention of doing anything particularly bad, men naturally go on: out of the darkness dark deeds grow. A lot of young men in college meet in a hall where they are secure from public observance and where each is obligated to conceal from all except his fellows what is done, naturally do things which the same men would never think of doing under publicity. No man who has studied college fraternities a little is ignorant of the fact that smoking, drinking, gambling, and licentiousness are common-places in these fraternities. No sensible person would affirm that these vices are practiced to the same extent in all fraternities. There are fraternities and fraternities, but that the natural tendency of these combinations is in this direction, no thoughtful person will either doubt or deny, and that these results are actually working out, no one will deny who is conversant with the facts.

Why should it not be so? What is a secret society for? Is it to conceal noble and illustrious words or deeds? No sane person believes it for a minute. I was talking with a gentleman on a Michigan Central train only this week who told me that in his youth he had joined the Freemasons, but that for many years he had had nothing to do with them. He said, however, that he had no particular objection to them. Apparently he took me for a member of the order. When he had concluded his personal testimony, I said to him, "Perhaps you can tell me what I have long wished to know. What does an honest man need of a secret society?" He replied instantly, "An honest man has no need of a secret society at all." He said, "Men get into them when they are young, ignorant and foolish; some get out as I have, others go along because they imagine that they secure certain advantages through them, but no honest man has any need of any secret society." This was his testimony. I think it is the testimony of all thoughtful people whether in or outside of lodges.

What Have We a Right to Hope?

Over and again in discussions of all moral questions we come up against the practical question, "What can you do about it?" I believe the liquor shops and the lodges would die in one year in this country if it were not for this question. It is natural for men to spend time for themselves and it is natural for good men who would like to do good to spend time on other things which they feel sure can be accomplished. There is a natural indisposition to work at what is predestined to be a failure. That was our great trouble in the slavery question; that is our great trouble in the temperance situation today; it is the great trouble about the lodges. Let me ask the reader to stop and think whether he believes that inside of ten years secret so-

cieties in colleges will be universally condemned as secret societies in high schools are today. I think the average man who reads will say, "No, I am afraid not." Why not? If the arguments are the same in each case and if God has wrought a national sentiment of opposition in the one case, why should He not work a national opposition of sentiment in the other? The only answer can be, "Well, I am afraid He will not." No one can doubt that the feeling should be the same, but it is different. How shall it be made the same? The answer is, "What has wrought the result in the one case, we must rely upon for the other." There is no other sane position to take, and if God can make a hundred millions of people believe that secret societies are bad for a young man in high school, the same God can make the same million of people believe that secret societies are bad for the same young man when he has gone away to college. And if this result can be wrought out by the power of God then the same power can produce the same sentiment respecting secret societies among men who have passed out from school life. I, therefore, insist that we are called upon to more faith and stronger testimony and more earnest work.

"Work Out Your Own Salvation."

That there is a place in the plan of God for the will and the work of men is beyond question. The Scripture, which is above quoted, shows it, "Work out your own salvation * * * for it is God who worketh in you." Because God works, work you. Here we have a contradiction of the natural blunders of men. Some say if God is working men do not need to work, and others say if men work properly we do not have to rely upon God. The truth is that men ought to work because God wills that they should and when they work, He

works with them; they accomplish the ends which He approves. "Work out your own salvation for it is God who works in you." This general principle applies to social and religious activities as well as to those which are merely personal. Work because God is working. Do not stop work because God is working; do not imagine that God has stopped working or will stop working because you are busy; work because God works. This is Scripture and it is also reason and anyone who does not act according to this text is foredoomed to failure. And when God has accomplished great results because men have worked with Him and in the line of His providence and direction, then let him give Him the glory and say, "God worked in me and for me and therefore results have been accomplished." So let all to whom this writing comes settle it in their hearts that God who has already wrought this tremendous miracle before our very eyes, is entirely capable of working other miracles of like sort and let us expect Him to do it and when He does it let us praise His name.

**Nothing Secret That Shall Not Be Known
and Come Abroad.**

I imagine that there are few things more difficult for the ordinary man than simply to believe what God says. Take for example this Scripture. We more and more see the insoluble mysteries of the police system, murders, thefts, which are never detected, which no skill nor perseverance of the police are able to uncover; and men say, "How is it true that there is nothing secret which does not become known and come abroad?" Yet every day this text is proven true. Take for example the various facts connected with the recent expulsion of Mr. Lorimer from the United States senate. How carefully they were covered! How many various considerations there were which tended

in the direction of keeping them covered! How strangely they came out one by one, not all at once, but all from the same sources, but first one thing and then another thing until at last the whole dark story is revealed to the public. Wealth, political power, perjury, subordination of perjury, fear of actual slugging and killing were involved, and all failing and in spite of everything the truth little by little revealed.

This fact has two bearings. In the first place it should encourage people who are living in the fear of God and in the second place it should terrify those who are not so doing. How resplendent is the character of Mr. Funk in view of all the facts in the case! Men and women and boys hired to perjure themselves to destroy his reputation, yet when the case comes into court the lawyers for the prosecution do not dare to cross-examine him. He tells his story; it is confirmed by the persons who have been hired to blast his reputation, and hundreds of thousands of people know him for a pure and true man, who without this infamous conspiracy would have had doubt or at least would have been in ignorance concerning it.

From time to time persons write me that they are being wronged by other people; that their property is being obtained by some abuses of legal procedure, or that their good names are being destroyed by the malice and the false word of evil men. Usually in the cases which come to me, the secret society system of our country is involved. Men say that the Freemasons or the Odd Fellows, or both, or some other lodge is seeking to rob and ruin them. There is no question but that such things are often done, and these friends, if they are themselves living as they ought before God, should take great courage out of the Word and from the Spirit, and by the providence of God, for there is no secret

which shall not be known and come abroad. Good deeds hidden in darkness will bloom and shine in the light and evil deeds done in the darkness are sure to come to be seen, first or last, to be that which they actually are. Jesus Christ, who said that the secret things were known to God and should be made known to men, is the one who rules the universe. The government is upon His shoulder, and therefore those who do well should be confident, and those who do ill should be afraid.

Expect Great Things from God.

I think we dwell too much on the other side of this great saying, "Plan great things for God." I do not mean that we do this more than we ought, but that we plan more than we expect to do. The fact that we expect less than we ought hinders us from planning as we should. Let us expect great things from God. After the miracle of the last ten years in China, who is to doubt the power of God to work His will among the nations of the earth. A man who ten years ago should have said that today China would be exactly where she is, would have been counted no better than a lunatic. And judged by all human standards, he would have been, but there is no human way of judging the Divine. God does not work as men do, His ways are high above ours and His thoughts are high above ours as the heavens are high above the earth. We need to expect more from God. Let us do so and let us talk of all His wondrous works. Let us not tell about what we have done, or are going to do, or intend to think, but let us tell of what God has done. If we talk of His wondrous works, we shall learn to expect them and if we learn to expect great things from God, we shall plan great things for Him.

I find my heart this morning going out in great love and expectation toward the people of God. I praise Him for all that

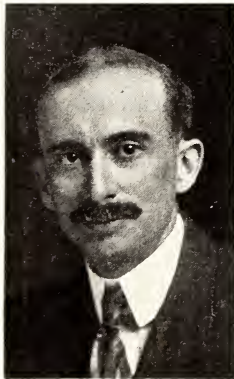
He has wrought in them and for them, and for all that He is to accomplish for them and through them. But the days are hastening and the need is very great, and we should work the works of Him that sent us while it is day, for the night comes when man cannot work.

OUR NATIONAL CONVENTION.

The stenographic report of addresses is continued from the July number. They have not been revised by the speakers, but we believe that there has been no serious failure on the part of stenographer to catch their meaning. Rev. E. Y. Woolley, Assistant Pastor of the "Moody Church," Chicago, took for his subject the:

NATIONAL CHRISTIAN ASSOCIATION.

Mr. E. Y. Woolley: I am going to speak along an entirely different line



than I expected to when I came here, because as I look into your faces I see our congregation is largely made up of our own members of the Association, and therefore, I want to say a word of good cheer and inspiration, if I can, to you men in this fight. I will begin right where Rev. Mr. Alexander stopped, namely, with the remark of Rev. Dr. George who said that "the influential movements of today were the sacrificial movements of yesterday." We are in the sacrificial part of the movement, brethren. So far we have not attained to the influence which this movement, under God, I believe, is going to attain to. We are in the same position that the abolition movement was in the early days, when it was looked down upon, when it was small, when it was few in numbers, but there is a time coming when the truth along the line of the real meaning of organized secrecy is going to see the light of day, and is going to permeate the Christian churches.

I congratulate this organization upon its name. I don't know who gave it this

name, but I believe it must have been given by the inspiration of God; for it seems to me that our name has in it wonderful sweetness, wonderful helpfulness, and it bounds and surrounds the purpose for which we stand. And I want to speak for these few moments, on the three words which constitute the name, NATIONAL CHRISTIAN ASSOCIATION.

This movement is *National* and against that I want to put the statement which perhaps not every one of you will admit, that the secret society in essence and in its rule, is against the nation. Granting this is a free country, the secret society is against freedom. It is for a certain, select few. This country is built on the proposition that all men are created free and equal. The secret society is built on the proposition that all men are not free and equal; that mankind is composed of those who are in that particular society on the one hand, and those who are on the outside on the other hand.

The framework of our government is built upon the proposition that every man shall have an equal chance. But the leading secret society, the Masonic organization, of which I was once a member, made me swear the oath, in one of its degrees, that in law when the accused was a brother Mason, or when the accuser was a brother Mason, and the accused was not—whichever way it happened to be, I was to give my testimony in favor of my brother Mason, whether he was right or wrong, murder and treason alone excepted. In other words, I was to perjure myself for the sake of my secret society oath. And in another degree in Masonry, a little farther on, a little higher up, they said, but I think it was a great deal lower down, I took the oath that I was to try to liberate my brother Mason if he was the defendant—I was to be on his side, give my testimony in his favor—whether he was right or wrong, murder and treason not excepted. Now that is treasonable! I did not see it at the time because I was hoodwinked, but as a matter of fact it does not need a very logical man—it does not need a very clear thinker, to see that

that policy, carried through, would break down the bulwarks of this nation, or any nation.

When we attack and undermine the purposes and the justness and the effectiveness of our public courts, of our courts of justice, we are undermining the arch which holds up this free and independent nation; no question about that. Such a lodge is anti-national. The secret society system, by its secrecy, often controls the politics of the city, and the state and the nation—not for the best man, not for the best movement, but for the men who are linked with the other politicians in the secret society. I state what is still within the facts: if any of you have taken the pains to look the facts up you know it, that scores and scores of the cities of this country in their politics are run by secret societies. On the north of the Mason and Dixon line one of the great parties, if it is in power, is run by the Masons, in scores of our cities; on the other side of the Mason and Dixon line, if the other one of the big parties is in power, it is run by the Masons. If the politics of the average city in this country today is not run by the Catholics, it is run by the Masons, or kindred secret organizations. Now friends, it is not only run by the Masons, it is run *for* the Masons, and in many a city no man, no matter how good a man, how well qualified for the office, from the mayor down to the dog officer, has any chance of being elected unless he is a member of a certain secret organization and in the clique which names the officers and pulls the wires. That is no exaggerated statement; that is a statement well within the facts; and such a condition is all against the welfare of this country. Not only is that true of the cities, it is true of the states; and it is true in a measure of our general government. Not only is it true of politics, it is true of the business contracts that are placed. There are certain business contractors who do business with city governments and state governments and national governments, that could not succeed in business unless they were members of certain secret organizations, and used that fact in securing these government and city and state contracts.

The National Christian Association,

therefore, is standing as a protest against secretism in these various institutions in these United States. It is standing for the bottom plan of our government, namely, that as far as this country is concerned, all men ought to be free and equal.

Second, this association is *Christian*. That has already been touched upon from one or two angles by the preceding speaker. I just want to run over one or two points he spoke of, and then one or two others. I want to say that the secret societies are anti-Christian. I know they will tell you that a man—for instance the Masons tell you: "Oh, you have to believe in God before you can be a Mason." It is true, that in the very opening degree each candidate is required to admit that he believes in a Supreme Being, but Masonry takes in Mohammedans. They believe in a Supreme Being; Masonry takes in Jews. They believe in a Supreme Being. Masonry takes in Deists, or anyone else that will acknowledge, in the opening degree, that he does believe in a Creator. But that is very far from a belief in the true God, as revealed in the Word, and in His Son, Jesus Christ. On the contrary Jesus Christ's name and faith is strictly barred out of the three foundation degrees of Masonry, the Blue Lodge, the taking of which degrees makes a man a Mason. It is true the Knights Templar degree puts in the Ritual some of the New Testament, but it is a very perverted and garbled portion of the New Testament, as is true of all rituals of secret organizations which take here and there a passage of Scripture and adapt it to their own purpose.

The man that went into the Blue Lodge with me, the very night of my initiation, was an out and out infidel. It is true he admitted that he did believe in a Supreme Being, but he was a notorious character in that town; afterwards was separated from his wife for beating her; she sued him for divorce and got it without controversy. Do you know that the lodges are honeycombed with characters—with men whom you would not invite into the sanctity of your own home, into fellowship with your own family? I know many ministers are misled into joining the lodge on the

ground that it will give them an influence with the men of the town, and of the parish. In my opinion never was a greater mistake made. One minister that was induced to join the lodge, said he very soon found that he was simply the advertising donkey that the lodge members used to bring in all the other young men of the town on the ground that the minister belongs, and if he belongs it must be all right. I want to say that if there are any young men here to-night that are not members, but are thinking of joining lodges—I want to say to them, beware of the list of the good men that the lodge will present to you as members, because my experience is that while a great many good men have been gotten into the lodge, very few follow it up. They are still on the list of members, and many of them shrink from coming out and throwing the whole thing over, but you will seldom, if ever, find them at the lodge meetings, which are carried on principally by a set of rounders that just enjoy that sort of horse-play that is involved in the intiation of candidates, and in all the boyish frolic and folly that often goes with that sort of thing.

Now men, Christian men, are afraid of the church taking a stand against the lodge, oftentimes, because they fear it will drive the men out of the church. I noticed the other day the statistics of the men and religion movement, whereby it was said that so far as they have gathered the statistics, that one-third of our congregations today were men and two-thirds were women. Now if an outspoken position on secret societies drives out the men, then the church in which I am working should be pretty well bereft of men, because for the fifty years of its existence it has taken that outspoken stand against the secret societies consistently and continuously, from Mr. Moody and Elder Hitchcock right down through the line—not only to-day, but always. Mr. Moody has already been mentioned here as an outspoken opponent of secrecy and secret societies, and yet the facts are that for fifty years the Moody church has been one of the largest Protestant churches in this city of Chicago; and that it has had by actual count, not thirty-three and one-third

per cent men in its congregations, but it has averaged fifty per cent men in its congregations.

Now there is an object lesson on the influence of having an outspoken and bold testimony against the lodge. Our last pastor, Dr. A. C. Dixon, has often spoken from the platform of the N. C. A. conventions, and he has written against secret societies, and very frequently in the pulpit has spoken against them, not only in the Moody church but in conventions and other places. We consider him a sane preacher and he is always welcome at the Moody church. The man who preached to us last Sunday morning and evening, is one of your own most prominent men, President Blanchard; and not only that, but we of the Moody church find that speaking against secrecy is an attraction to young men and not a deterrent.

A couple of years ago we had a young man converted on the streets in an open air meeting. He was a socialist, almost an anarchist, and also a Mason. Soon after his conversion he became a member of the Moody church and was taking an active part as a Christian worker, when a deacon, in one of our testimony meetings, happened to speak against secret societies. This convert came to me after the service in a great rage because we allowed such a good organization as the Masons to be spoken against in our church. I talked with him, I loaned him some books on the subject, I told him in a few weeks the Convention of this National Christian Association would be held in our church, and I advised him to attend its sessions. He thought over the matter, prayed over the matter, read up on the matter, came to the sessions of the National Christian Association and was converted and gave up his lodge. He left his business shortly afterward and went out as a preacher. He came into my office this past week, after having been pastor of three churches in Nebraska, and told me that in his churches he had given an outspoken testimony as strong as he knew how, against secret societies, with the result that, while he had great opposition, yet, the *men rallied to him*, and there had been conversions and revivals in his churches; and he had been able to

defeat the liquor vote in his town; and had been able to put the one dance hall in his town out of business, because all the young people were coming to church, both young men and young women, and the dance hall could not get enough young people to carry on the dance. That is what an outspoken and brave stand for this truth means.

Again, the Lodge is a false religion. Secret societies set up a false religion. The religion of works. It varies in the different organizations, but you take only their public ritual, the ritual of their burial service, and while they vary, they state in brief this—that if the lodge member follows out the rules of the lodge, is a good Mason, or a good Odd Fellow, or a good Woodman, or Red Man or Elk or Moose or White Rat or whatever he happens to be, if he is a good animal, according to the rules, he is promoted to the Grand Lodge above, or to the happy hunting grounds, or whatever the abode of the good White Rats is. Now friends that is blasphemy; that is a religion of works. All these secret societies leave out the blood of Jesus Christ. They leave out the cross of Jesus Christ. They leave out our atoning Savior who loved us, and came and gave himself for us; and we have it in the Word of God that whoever denies Jesus, the Son of God, the Savior of sinners, denies God the Father, denies our Christian religion.

Finally, *Association*. This association unites us through that bond which really unites. That bond is the Holy Spirit himself. You remember the last night of Christ's life there in the upper room how he prayed that his disciples might be one. One with one another, one with the Father, one with Himself. "As I and my Father are one, that they may be one in us." Oh, friends, that is real unity. That is unity that goes right down through the heart and through the soul and through the spirit of men and women. That is what has kept the Church of Christ, founded by a few despised, persecuted people, that is what has kept the Church going and growing through the centuries. But the secret organization that binds men on a false basis of perfunctory vows, binds men who have nothing in common; men as unlike in spirit and in thought and in

conviction and in ideals and in conscience and in everything else as the poles. Any organization that binds by an obligation the men of that wideness and unlikeness, is counterfeit; it cannot be real; it is not real; it never works. There is a formal fellowship, there is often among a little group a real fellowship in the secret organization. But there can be no real fellowship between the Lodge devotee and a saint; and if you, Christian young man and Christian young woman, become bound up in secret organizations with those who are fighting Christ, with those who are fighting all the ideals you hold sacred, with those who are perhaps criminals, then you are committing a grave offense against yourself, against your fellow man and against your God.

I once spoke to the Mayor of a city about his soul, and asked him to come to Christ, and he said, "Oh Masonry is a good enough religion for me." I could not move him. But afterwards, when he had lost his office, and the respect of his fellowmen through his immorality and scandalous conduct, when he embittered his own home and destroyed his own usefulness and prospects, I knew why Masonry was a good enough religion for him. It is a good enough religion for a man or a woman who wants to follow self and selfishness and then hopes to be promoted to the grand lodge above, but it is not a good enough religion for any man or woman, who realizes that he is a lost sinner, and needs an atoning and a powerful Savior.

Personal Experience.

In closing may I give a word of my own experience? When God put upon my conscience this question of continuing a Mason, a secret society man, and when the Spirit of God took the Word of God and wrote it in letters that burned on my soul:

"Be not unequally yoked together 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?"

"Wherefore come ye 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."

That looked hard to me. I was then in business myself and most of my customers were Masons, fellow Masons. Some of my best friends were fellow Masons, in the church and outside of it; and it seemed to me that to come out from Masonry meant persecution, loss of business and loss of friends; but I could not get away from that still, small voice, and finally one night in great distress, I bowed before God and said: "Lord you show me your will in this matter, and if it is your will that I come out of secret societies, I will do it at any cost." The next day going down to my business in Boston, from Tremont street down toward the post office by the Parker House, I was led to retrace my steps—I didn't know why—I came back to Old Park Street Church, saw in front of it a bulletin of a Convention then in progress of this very National Christian Association. I hardly knew what it was, but saw the names of men like Dr. A. C. Dixon and Dr. J. M. Gray and others in whom I had confidence, and I went in, bought some of the books by Joseph Cook and Wendell Phillips and C. G. Finney and A. J. Gordon and others. I listened to the addresses that evening, went home and read those books, and God had answered my prayer and shown me beyond the peradventure of a doubt that a Christian man, who wanted to be true to God, who wanted to follow the will of God, who wanted to be filled with and led by the Spirit of God, had no business in being unequally yoked together with unbelievers, who scoffed at the name of Jesus. That night I sat down and wrote my withdrawal from every organization: Masons and College Greek Letter Society, and so on; and friends. It did not take long to find out with the peace of God filling my soul, that I had done His will. The persecution, the loss of business and the loss of friends that I dreaded, was simply the windmill giants of the devil; they had no real existence. And one of my best customers, a Mason, who was not a Chris-

tian, and from whom I was trying to get at that very time a forty thousand dollar order, when he asked me why I had given up masonry, and I sat down and told him, but his hand on my shoulder and said, "Woolley, I think from your point of view you did just right," and he gave me the order.

Now I do not say that you, if you come out from secret societies, are going to escape persecution. Perhaps I would have got a still greater blessing if I had had persecution, but I do say this: Persecution or no persecution, good consequences or evil consequences, truth is truth; and righteousness is righteousness; and following the will of God is *following the will of God*; and God is not divided; He has not got two wills for you at one and the same time. You cannot go with Him and go with Belial at one and the same time.

God help us men to ring true in these days of small things; in these days of ridicule; in these days when secret societies seem to have it all their own way in this country; and hold on, for the day will come when the light will shine and darkness and all its attendant imps will flee away, through our King, Jesus Christ.

TRIBUTE TO JOHN QUINCY ADAMS.

BY WILLIAM H. SEWARD.

In the history of American statesmen, none lived a life so long in the public service—none had trusts so numerous confided to their care—none died a death so glorious. Beneath the dome of the nation's capitol; in the midst of the field of his highest usefulness, where he had won fadeless laurels of renown; equipped with the armor in which he had fought so many battles of truth and freedom, he fell beneath the shaft of the king of terrors. And how bright, how enviable the reputation he left behind! As a man, pure, upright, benevolent, religious—his hand unstained by a drop of human blood; uncharged, unsuspected of crime, of premeditated wrong, of an immoral act, of an unchaste word—as a statesman, lofty and patriotic in all his

purposes; devoted to the interests of the people; sacredly exercising all power entrusted to his keeping for the good of the public alone, unmindful of personal interest and aggrandizement; an enthusiastic lover of liberty; a faithful, fearless defender of the rights of man! The sun of his life in its lengthened course through the political heavens, was unobscured by a spot, undimmed by a cloud; and when, at the close of the long day, it sank beneath the horizon, the whole firmament glowed with the brilliancy of its reflected glories! Rulers, statesmen, legislators! study and emulate such a life—seek after a character so beloved, a death so honorable, a fame so immortal. Like him—

“So live, that when thy summons comes to join

The innumerable caravan, which moves
To that mysterious realm, where each shall take

His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon; but, sustained, and soothed

By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.”

Like the author of this tribute, John Quincy Adams was too truly American not to be loyally antimasonic. One of the ablest of all talented writers against the secret evil, he left specimens of clear, brilliant exposition, scorching invective, and stern arraignment, worthy to live forever not only as models for the rhetorician, but also as exponents of lofty principles, and exhibitions of the highest ability in advocating them. They stand unrivalled among the chief literary monuments of the great reform.

“To be useful in the world needs preparation. Everything really useful must be shaped to fit some place or task. Youth is the time to follow the advice of the old Persian proverb, ‘Square thyself for use; a stone that may fit in the wall is not left in the road.’”

“THE IMPUDENCE OF SATAN.”

By REV. J. R. MILLIN.

Two or three years ago, Oklahoma City, at a cost of more than half a million dollars, adorned and honored itself with a magnificent high school building of white marble. So far, good.

Passing by the north end of the building, one might suppose that the building is a Masonic Temple, for the symbols of Freemasonry are carved on the cornerstone of black marble high in the wall. Masonic symbols on a civic institution! Why? Why? Why?

This case is not exceptional. Ever and anon one reads in the papers an announcement like this—The cornerstone of the new school building or high school building at A or B or C was laid today with impressive ceremonies by the Freemasons. Such an incident is so common that it is taken as a matter of course and goes without comment. Masonic symbols on a civic institution! Why? Who can tell why?

A few years ago a splendid courthouse was built in the city of Lawrence, Kan. Against a just and forceful and timely protest the Freemasons laid the cornerstone of the Temple of Justice and cut their lodge symbols on it. Nor is this an isolated case. Other communities besides Lawrence, Kan., have suffered a like indignity. Masonic symbols on a civic institution! Why? Who knows why? Masonic symbols on a courthouse! Surely every stone in the Temple of Justice cries out against such injustice and insult to the citizenship of the community. Masonic symbols on a *civic institution!* Yes, the spectacle displays “the impudence of Satan.” How account for such gross and reckless impropriety? How can such insolence and arrogance be explained? By what process of crowd psychology does such a crude case of butting in become possible?

We shall be told, of course, that the Freemasons were “invited” to lay the cornerstone of the schoolhouse, or the courthouse. Yes! But people are “invited” to do all sorts of abominable things. Jesus was “invited” to worship Satan! And again, the Freemasons are “invited” to lay the cornerstone of the schoolhouse or the courthouse, in every

instance, doubtless, by civic officials who are themselves Freemasons and who betray their trust as civic officials in giving an invitation to the Freemasons. Civic officials are elected as civic officials by the citizens as citizens. Civic officials are elected as servants of the people and as "ministers of God" (Rom. 13:1-6), not to coddle Freemasonry. Civic officials who betray their trust by inviting the Freemasons to lay the cornerstone of any civic institution ought to be compelled to resign. And the Freemasons ought to say, "Amen." But instead of resenting the invitation to such an incongruous performance, the Freemasons accept the spurious invitation with thanks. And every free and honest citizen, if he allows himself to be present, looks at the fool performance with wonder and disgust and righteous anger.

What a cry of indignant protest there would be if any other class or clan, political or religious or otherwise, should arrogate to itself the laying of the cornerstone of a civic institution! And the Freemasons would probably be the loudest in the bunch.

As night the day, or day the night, so conclusion follows premise. Hear it. Freemasonry smites its members with moral blindness. Freemasonry produces impossible people. Men, otherwise fair and honorable, become impossible as Freemasons. And Satan laughs, "Ha, ha!"

Hear? Hear? "Wherefore come out from among them, and be ye separate." (2 Cor. 6:14-18.)

"A man's future is his own. He makes it every day as he goes along. As a keen thinker says, 'What a man chooses today he chooses for tomorrow; what he overcomes today he is overcoming for tomorrow; what he yields to today, he is still more likely to yield to tomorrow.'"

"We all wish to be loved. We may not confess it, but it is true, and it is nothing to be ashamed of. Well, then, let us be worthy of being loved, and let us love. This is the secret of winning souls into the Kingdom."

"JINER" TELLS EXPERIENCES.

Secret Society Editor Recalls Some of His "Goat-Riding" Stunts.

"For years and years every art and wife of woman the world over has been used in an endeavor to pry from the lips of husband, brother or sweetheart, through just what ordeals he is required to pass before he is entrusted with the secrets of the various secret societies.

"While some of them think they have succeeded, in truth they haven't, for did the inquisitive members of the fair sex realize the terrible punishment oftentimes they endeavor to bring down upon the heads of those whom they ply with queries along this line, they would desist forthwith.

Without dealing with specific instances, by which I mean identifying the various orders' forms of initiation, I will relate a few things that, perhaps, will furnish V. B. C. with ideas upon which he can base the initiation forms for the club he refers to, provided he cares to.

"I remember one dark, stormy night, I was bound for a lodge to take my first step toward becoming a full-fledged member thereof, when I was set upon by a crowd of thugs, at least I thought them such to be, and was bound, gagged and blindfolded a short distance from the lodge's meeting place. I was loaded into a wagon and driven rapidly for miles, it seemed to me, then taken to an undertaking establishment, placed in a coffin and thrown back into the wagon again. I was helpless, and all I could do was to think, and I was doing that most strenuously—all my past life came up for review, for I thought it was all up with me. My conviction along this line was strengthened amazingly when I was taken from the wagon and carried into what seemed to be a church, for I could hear the strains of the dead march as the bearers of the coffin enclosing me proceeded slowly into the edifice.

"The coffin finally was placed somewhere, apparently in front of the pulpit, and the choir—the most mournful I ever heard before or since—struck up a sad hymn. A sermon followed, in which some good deeds of which I had never suspected myself of doing were enlarged

upon. It was pointed out with emphasis by the speaker that, nevertheless, they didn't offset the one great offense—whatever it was the speaker didn't specify—and that it grieved him very much that one so young and with so much before him to all appearances should be stricken down in his prime and buried alive. But to go any further might be revealing too much, and even now I may have overstepped the bounds, so I pass on. Another time I have a keen recollection of treading upon a redhot stove—at least I was so told—and at the time felt quite certain I was doing that very thing and that, too, in my bare feet. Since, however, I've discovered that I was simply treading upon a cake of ice, into which hot poker were being forced at a perfectly safe distance from my trilbys, producing the noise of frying meat.

"Sliding down a slippery plank, first falling into a tub of uncomfortably warm water and next into an ice cold one and finally into a big barrel of flour, still lingers in my memory.

"But I could go on indefinitely—no two orders treat incoming members the same way, but how they do in each there is only one way to discover—join, and then, like mine, your lips will be sealed against improper disclosures. Once a member of an order V. B. C. should have no difficulty whatever in getting up any sort of an initiation form.

"In my vast experience I have discovered initiations are divided into two great classes—the sublime and the ridiculous, to a greater or lesser degree, although some forms partake of both."—*The Pittsburgh Chronicle Telegraph.*

THE TEST OF CHOICE.

Much has been said about organized labor's distrust of the church and the ministry. The church has been bitterly criticised because of alleged subservience to capital. An incident in a recent street railway strike in Detroit, Mich., revealed a very different situation. In an attempt to submit the differences between company and men to arbitration, the names of four prominent clergymen, a Congregational minister, an Episcopal bishop, a Catholic priest and a Jewish rabbi, were proposed. In every case these names were proposed by the

labor union, and in every case rejected by the company. Under pressure of public opinion, the strike was promptly settled by direct negotiations between company and men.—*The Congregationalist.*

ITALY DEFIES THE POPE.

Italy has challenged the world's admiration by its conviction and sentence of the accused (and no doubt guilty) Camorristi. Italy did something more than convict these men and sentence them to punishment. It once more proved that the pope's word is not law as far as the prosecuting arm of the Italian government is concerned.

It was while the trial of the Camorristi was being conducted that the pope promulgated his famous decree that no accusation or prosecution of any Roman Catholic clergyman shall take place without the consent of the Roman Catholic church authorities.

Among the Camorristi on trial was a priest, named Vitozzi. Some editors have insinuated that it was just especially to save him that the pope was "inspired" to pronounce his "ex cathedra" decree concerning to-be-prosecuted Roman Catholic clergymen.

Be that as it may, the court has included the priest in its conviction and sentence. Vitozzi was found guilty; and his sentence is not a light one, comprising seven years of imprisonment and two years surveillance after that.

If the pope's rule will not work in Italy, where will it work? Perhaps it is Italy's evident unwillingness longer to be in any way subject to his dictation which has led some of his admirers to suggest that the seat of his power should be removed to America. But what would the old gentleman do in America, where, even making allowance for the truckling of seekers after political support, he would be accorded ten times less reverence than he receives at Italy's hands?—*Lutheran Standard.*

"To take short views is a wonderful help in hard crises. 'Anyone can carry his burden, however heavy, till night-fall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, till the sun goes down—and this is all that life ever really means.'"

Editorial.

THE CAMORRA SENTENCE.

It is possible to hope that the wreck of the Camorra secret society removes, or at least lessens, the shadow of the dreaded Black Hand. The trial, which began in March, 1910, and ended in July, 1912, has outlasted the lives of some of the prisoners in the great cage. At the end, one prisoner who tried to commit suicide, introduced a feature hardly less dramatic and hardly more surprising to an American eye than scenes that had already been enacted by the shrieking prisoners in the strange trial. Evidently Italian court practice differs from our own in matters of licence and decorum, with the advantage apparently on our side; in efficiency and attainment of inevitable conclusion, the advantage may lie on the Italian side. Capital punishment having been abolished in Italy, none of the convicted assassins can be executed, but eight of the multitude of surviving prisoners have been sentenced to thirty years of imprisonment and ten of police surveillance. Others were given lesser sentences, including the priest, Vitozzi, who furnished the "founded on the Bible" type of demonstration from time to time. At the time of hearing the verdict and the sentence he knelt weeping and praying, others screamed like maniacs, and one cut his own throat. It is claimed that the secret society in question was practically annihilated by the collection of the prisoners into the cage and that the order is destroyed by the crushing result of this trial.

LOST IN THE WOODS.

The Modern Woodmen of America have been apt to offer desired patrons almost incredible promises, but this year their Head Council has issued to already secured patrons a letter of warning. It threatens Camps with annulment of charter, and individual members with cancellation of insurance, if they attempt organized resistance to the increase of price. Unless ceasing to claim benefits they leave this piece of woods, they must pay taxes at a higher rate than

was named when inducements were offered and promises were trusted.

Additional cost was decreed at a session held here in Chicago by the board of directors and the executive council. Submit or forfeit, is the stern alternative. To be sure, the managers probably felt compelled to make some change of either rate or benefit, because, if they did not, the benefit would automatically change itself. Neither Oak nor Evergreen can shade promises that affect the inevitable relation between outgo and income; not what agents promise or imagine, but the necessary and inherent factors of a mathematical problem must be reckoned with as fixing the unavoidable outcome. For this unanswerable reason, it is better to follow plain financial paths already well measured and surveyed, than to wander dreamily in untracked fraternal woods.

GUARDIANS OF LIBERTY.

We have been asked whether the "Guardians of Liberty" is to be classed with secret societies, and in opposition to the Holy Scriptures. We do not consider it a secret society. There are "no religious ceremonies, no ritual, no chaplain is elected, and there is no altar." They do not require one to take a secret obligation, but they have an open declaration of principles.

We wish to thank our friends for their prompt and liberal response to our inquiry last month concerning this association.

A LABOR UNION'S HONOR.

By a unanimous vote the International Typographical Union convention at Cleveland indorses the stand of its own officers and those of the Stereotypers and Electrotypers' union in refusing to approve the "walk-out" in the Chicago newspaper plants this summer. There is thus presented the remarkable and reassuring spectacle of one of the most honorable and powerful of the labor unions of the country putting the stamp of approval upon the action of the employers with whom its men work.

For the committee report points out in unfaltering terms the unwisdom and injustice of the strikers' disregard of their arbitration contract. It declares

without hesitation that the men tried to get arbitration "predicated on conditions laid down by themselves" instead of sticking to their agreement. It adds that had they kept that agreement there is no reason to doubt that they would have received a fair adjudication of their case from their employers.

A report like this backed by the unanimous indorsement of a great international convention of union men is profoundly significant. It shows to the hot-heads of unionism, the men who think their given word is not worth the trouble of keeping, that they do not represent the real conscience or conviction of the labor movement. It proves the justice of the stand taken by the newspaper publishers of Chicago. And it re-establishes and strengthens for the future the foundation for real and mutually fair agreement between employer and employe.—*Editorial of Aug. 17th in Chicago Evening Post.*

UNIVERSITY LIFE ARRAIGNED.

An arraignment of American university life, made by Chancellor Samuel Avery, of the University of Nebraska, when the National Education Association met in Chicago, is at once severe and startling. It recalls the remark of a New Haven minister's wife, that she would rather send a son to hell than to Yale. Extravagant idlers able to afford to spend their winters in fashionable universities, regard institutions of learning and culture as attractive winter resorts, and in the multitude of such almost nominal students the chancellor appears to find a burden which the college must unnaturally bear. "A student nowadays must be very brilliant or very troublesome before the college president becomes acquainted with him at all," said Chancellor Avery. "The enormous influx of students has changed the character of the student body. Every college president knows, and if he is frank, will admit that there is some truth in the strictures of the late R. T. Crane.

"The story widely circulated and commonly believed that in the destruction by fire of a fraternity house at one institution the students lost their lives because they were too intoxicated to escape and the other story of the drunken student who blundered into the wrong

apartment and was shot as a burglar, are sufficiently well known to make every college president wonder if these things are not present in his own institution."

The educational system has never been perfect, and it is easy to compare old schools and colleges with new to the disparagement of either. Some balancing losses may have offset some other gains. A log with a boy on one end and Mark Hopkins on the other, was in the judgment of President Garfield a pretty good college, and there can be no doubt that there were advantages on the side of the small colleges. Denominational institutions may have often offered better prospects of developed character than state universities can always hold out, even though they enjoy state patronage as agencies expected to provide the state with good or well trained citizens.

Undue parental anxiety should not be ruthlessly stimulated by needless muck-raking; temptations are not monopolized by college; life with its duties and its chances is everywhere, and love will seek by prayer the protection of the Father in Heaven for any child away from home; but an educational institution is disappointing in peculiar degree if it fails of being duly parental in any degree. It is a fair question whether any college that favors the existing secret club system is providing a reasonably safe four years' home. Character and scholarship should retain precedence of athletics and societies. Moreover, open societies are free from objections which haunt secret halls and may well enjoy the preference of faculties and trustees. Let it be granted that cleaning and sifting will make a college smaller; there are advantages in small colleges and mere size is not so valuable that no price is too dear to be paid.

Stevenson speaks of "the great task of happiness." But happiness is not a task. It is not even an occupation. It is a quality of life. Happiness depends on helpfulness. That's the reason joy is social. Helpfulness keeps happiness because it adds to the area of affection. People are not happy when they seek after happiness. They become steeped in happiness when they undertake to promote the joy of others.—*Walter Williams.*

THE REAL KRISHNA.

The Holi festival has been celebrated as usual, and the observance has been of the usual abominable nature. Once more throughout vast districts immense multitudes of men, women, and children abandoned themselves to appalling debauchery in the name of religion. During the festival one day is devoted to the flinging of mud and cow manure at each other, and another day is spent in squirting red and green fluids over the clothes of others, while drinking and carousing go on as accompaniments. Children imitate their elders in the use of shockingly indecent language. Idols are taken from temples and surrounded by dancing mobs, whose dances are wild and obscene. The whole festival is in honor of the god Krishna, who has of late been accepted by certain dilettante cliques in Western lands as a fountain of ancient wisdom, the Bhagavad Gita being in such circles preferred to the Bible. Neither the Swamis nor Mrs. Besant seem disposed to refer to the stories of Krishna and his 1,600 wives, nor to the shameful immorality of those who in India are devoted to the service of this god, nor to the ruin of the lives of women in his name.—*Homiletic Review*.

Yet is not Annie Besant a very high priestess of Freemasonry in dark East India, the land of Brahma, Vishnu and Siva? Krishna is identified with Vishnu. Masonic tradition credits the introduction of the Mysteries or secret order into India to Brahma. The Veda recognizes the three steps of the sun. The Masonic worship of the sun flourishes in India. A writer in *The Theosophic Messenger* says: "I belong to Universal Co-Masonry * * * One of the vice presidents of this order is Mrs. Annie Besant. * * * Here is her designation: "The very illustrious Vice President; Grand Master S. Annie Besant, 33d degree, P. M.; Hon. R. W. M. 'Human Duty Lodge,' No. 6 (London) Member of the Supreme Council; Gr. Ins. Gen. for Britain and the British Dependencies.' * * * In India there are already seven lodges. * * * The last one, 'The Rising Sun of India Lodge,' has the good fortune of having the Very Illustrious Sister, Annie Besant, as its R. W. M."

Another article in the same Theosophic

magazine considers the case of "Theosophy and Masons." The writer declares that "Fortunate is the Freemason who is also conversant with Theosophy, for he is provided with the means of gaining an insight into the workings of his craft which nothing else can supply." In fact, as one turns the pages of the magazine he is half tempted to wonder whether it is chiefly an advocate of Theosophy or of Masonry. We are almost as mixed in our ideas as Tommy Atkins in Kipling's "Mother Lodge," which the same publication contains.

"An' man on man got talkin'
Religion an' the rest,
An' every man comparin'
Of the god 'e knew the best,
* * * * *
We'd say 'twas 'ighly curious,
An' we'd all ride 'ome to bed
With Mohammed, God, and Shiva
Changin' pickets in our 'ead."

"Charity begins at home and often ruins its health by staying there too much."

OBITUARY.

Rev. J. S. Baxter died June 17, 1912, at his home, 414 West Seventh street, Oklahoma City, Okla., aged 43 years.

He was born in Ohio, but his parents moved to Iowa when he was quite young. He was converted in his young manhood. In the year 1895 he was married to Miss Ada Rinard at Corydon, Iowa. He was ordained a Baptist minister in 1897, at Leon, Iowa, where he was pastor about eighteen months. His other pastorates in Iowa were Harvard, Sibley, Riverton, Peoria and Afton. He moved in the fall of 1910 to Oklahoma City, where he and his wife have lived since.

His widow and four children, Orville Shelton, Martha Marguerite, Paul Gordon and Frank Alford Judson, survive him.

He died of valvular heart trouble, after a brief illness. He had won his way into the hearts of many Oklahoma friends by his consistent godly life. He rests from his labors and his works do follow him. The funeral was conducted at his home by Rev. J. B. Rounds, pastor of the Trinity Baptist church.

assisted by Rev. J. R. Millen, pastor of the United Presbyterian church.

"With heavenly weapons he has fought
The battles of the Lord,
Finished his course, and kept the faith,
And gained the great reward."

News of Our Work.

Get the booklet called, "The Condemnation of All Secret Societies!" It puts the lodge proposition into a nutshell, and gives the reader some points of argument that no lodge man can overthrow. It is just what every antisecrecy man needs. It will cost you only ten cents. Address Rev. L. V. Harrell, South Haven, Mich.

Wheaton, Ill., March 18, 1912.

Rev. L. V. Harrell, South Haven, Mich.

My Dear Brother: Thank you for the copy of your little booklet, which came duly to hand. I am sure that God will use it to accomplish great good, and I am glad He stirred you up to offer this testimony to the honor of His Son, Jesus Christ, and for the saving of precious souls of men.

I shall always be glad to know of your prosperity.

With best regards, I am

Fraternally yours,

CHARLES A. BLANCHARD.

MINUTES OHIO CONVENTION.

The Ohio Convention of the National Christian Association for 1912 was opened in the Zion Mennonite church of Bluffton, Ohio, at 7:30, July 29. After a song the devotional service was conducted by Rev. J. M. Faris, of Bellefontaine.

In the cordial welcome extended by the pastor, Rev. J. B. Brunk, reference was made to the fact that all sought happiness. Any organization that brought about a better condition of things, brought happiness. The association was welcomed into the church, the homes and hearts of the people.

President, Rev. W. S. Gottshall, in a happy response joined in the thoughts presented, gave reasons for our coming

together and hoped that much good might result from the work undertaken.

After the appointment of committees by the president, Rev. Dr. William Dillon, of Huntington, Ind., showed the condemnation of God's Word to all secret lodges. He especially spoke of two organized lodges referred to in the Bible, the Adonis, the account of which was found in the eighth chapter of Ezekiel, and the Eleusinian mysteries referred to in the fifth chapter of Ephesians.

The concluding prayer was offered by Rev. S. P. Overholtz, of Lima.

Tuesday's Sessions.

The Tuesday morning session was opened by Scripture reading and prayer, led by Rev. Thomas Meyer, of Lima. In his comments he said, "Many things are done behind barred doors and screened windows. The light is shut out. It is the work of Jesus Christ to have the light penetrate these dark places."

Men were then appointed to report the proceedings of the meetings for publication in the various church papers.

Letters of sympathy and good wishes were received from a number that could not be at the convention and were read by Rev. W. B. Stoddard.

After the reports of the committees a motion was made and carried as follows:

That a committee consisting of the president, secretary and treasurer be appointed and given power to use the funds in the state treasury in prosecution of work in the state.

Rev. R. Hargrave, of Northwood, gave a very instructive address on the "Unfruitful Works of Darkness." The following were a few salient points made: 1. The attitude of the Christian towards institutions of secrecy is that of separation. 2. Secret society men have a wrong conception of God's character. How can they know God the Father when they reject Christ, who came to reveal the Father? 3. The workings of lodges are not in harmony with the principles of Christianity. Men who have wrong conceptions of God have also wrong views of life. They have wrong views of their relation to men. Their motives in philanthropy are selfish. The light which they claim to have is kept under a bushel. 4. The lodge has no good fruitage. Fruit that grows in dark-

ness is not good. The lodge says, "If you submit to the rules of the lodge you will be admitted to the Grand Lodge above." They make works the condition for admittance to the "Grand Lodge."

Rev. Albert Schumacher, of Pandora, O., made an effective "contrast." He contrasted two banners which he saw displayed in one of our Ohio cities.

1st. The banner with an *eagle* and the letters F. O. E. which spell FOE. The lodge of Eagle's banner was displayed mostly before saloons and houses of infamy and vice.

2nd. The banner of the great Sunday School Army with the figure of the "Cross," and motto, "By this sign we conquer," was displayed before churches, business houses and homes of Christian people. From the standpoint of ethics lodges cannot stand. They exclude all who cannot pay and are physically disabled. They are detrimental to home and church.

The meeting adjourned for the noon hour. Plenty of food was provided for and placed on a long table in the shade of trees. No one needed to remain hungry. The sisters of the Zion Church and others also, are to be commended for their bountiful provision and hospitality.

After the physical and social refreshment the afternoon session was opened by Scripture reading and prayer, led by Rev. Jno. Blosser, of Rawson, O. He showed the relation of Christ and the Church as illustrated by the relation between husband and wife. This close relation between Christians and Christ does not permit affiliation with lodges.

An address on "The Church of Jesus Christ Our All Sufficiency" was given by Elder A. B. Horst, of Bellefontaine, O. He made reference to man's invented ways for gaining salvation as very poor substitutes for the plan of God. The lodges are an imitation of the Church of God, therefore draw men from Christ. The privileges of song, fellowship, burden-bearing and helpfulness are all found in the Church; therefore, the lodge is useless. The Church of Christ offers a full salvation, which is all we need.

Another collection was taken, after which a chart talk was given by Rev. W. B. Stoddard, so full of inspiration and revelation that one scarcely knows what to mention in a brief report. He ably showed the foolishness of the lodge system. He convinced us of his thorough acquaintance with it. He revealed in detail the steps taken in initiating new members.

A ringing testimony was given by a brother Watson, of Lima.

After the adoption of resolutions the meeting adjourned to meet for the closing session in the Ebenezer Mennonite church. Even though a storm came up at the time of meeting, the large house was perhaps half filled. The main feature of the evening's program was an address by Rev. Simon Peter Long, of Mansfield. Subject: "The Enemy to the Throne." Since this able address will doubtless appear in the CYNOSURE a few thoughts will suffice.

1. We know there is a personal devil by his tracks in all parts of the world.
2. The fact of evil proves the existence of an evil Being.
3. This evil Being is back of all so-called religious ceremonies practiced by lodges.
4. This enemy of the throne associates the good with the evil, the holy with the unholy.
5. This enemy works against God, our Father, His Son, and His children. He separates families and enslaves men and women in the lodges.

The spirit and interest of the meeting throughout was commendable.

A goodly number expressed themselves as not having known before the evils existing in the Lodge. Doubtless many shall be protected from its snares. May God add His blessing to this convention.

J. B. BRUNK, *Secretary.*

STODDARD IN OHIO.

Washington, D. C., Aug. 12, 1912.

Dear CYNOSURE:

Another month has passed, and I am again expected to report. I must tell you of our Mid-Summer Convention, which came to our Ohio friends with opportunity and blessing. Some think that amid the summer heat, and harvesting, it is useless to ask the farmer folk to gather for the consideration of such

truths as the N. C. A. workers bring. That they appreciate our efforts to bring needed truth, and are willing to sacrifice that they may obtain it has again been demonstrated.

Our convention, near Bluffton, was the result of a kindly, united effort. There was a general willingness to help, each contributing his or her part. Though compelled to leave quite suddenly at the close I heard many expressions of approval. God's blessing was upon our meeting. Through the set addresses, and the general discussions, there came truths to receptive minds never to be forgotten. In a time like ours, when so many forces of darkness are blighting, and destroying, what a privilege to be a co-worker with Christ in helping our fellowmen!

The varied parts of our convention were well sustained. The speakers were on hand; the money needed was supplied, and our entertainment was very good, even luxurious. Indeed, when considering such delightful occasions with such delightful people the exclamation naturally comes, "Oh, why won't everybody be good, and enjoy what goodness always brings?" Long travels through smoke, heat and dust extended over days and nights are forgotten in the remembrance of blessings received.

The letters to this convention were not as many as they should have been. Some got the blessing of the helper in that line, others missed it. Several meetings were held as usual during the preparation. West Liberty did splendidly as usual. Meetings held at the Oak and Walnut Grove Mennonite churches found on either side of the town gave opportunity to reach the hundreds who came. There was a noticeable increase in the contributions and in the number of CYNOSURE subscriptions taken. The death of two, who had been kind the year before brought a sadness, but so it is, God takes, and gives others who are to stand in their places.

One Sabbath was given the meetings in the M. E. church of Lockport and the Fairview Brethren County church, near Beaverdam. The former service was not well attended, because of a storm, but the Brethren church was well filled with attentive listeners. About one hundred

and fifty gathered one week evening in the Pike Mennonite church near Elida, some coming from the thrashing machine and others from harvest fields. Meetings in Mennonite churches in Pandora and Bluffton were largely attended. An organizer of Modern Woodmen lodges was getting in his persuasions to willing ears at Rawson. His song was the great opportunity his society was affording for men to properly and cheaply care for their loved ones. Those who do not stop to calculate, will of course be added to the mourners left by similar organizations. I was permitted to give warning to some who did not seem glad to hear. The organizer was not a professor of Christianity, and charged that the reason I (a minister) was opposed to his lodge was because I wanted their money in my church. The unwise laughed, evidently thinking he had made a great point.

You will have in the minutes the record of the convention. I feel the embarrassment of not being able to mention the names of the many who contributed toward the aid of the work. Friends will understand, I am sure. Our work in Ohio has received a good uplift. In our outgoing and incoming Ohio State Presidents we have strong, efficient men, able to oversee the work in their care.

In our political and social national life no man knows what is ahead. God knows. Let us trust Him to uncover the hidden things of dishonesty. Yours in the conflict.

W. B. STODDARD.

AGENT DAVIDSON'S REPORT.

Monroe, La., August 13, 1912.

Dear CYNOSURE:

I am on the firing line pouring hot shot (the Word of God) into the enemy's camp. I have been unusually busy since my last letter to you. I have visited two district Sunday School conventions, and conducted a Ministers' and Deacons' Institute. The first convention of the Eighth District Baptist Sunday School was held at Lamothe, La., where I preached one sermon, delivered one lecture, served on several important committees, secured a number of CYNOSURE subscriptions, and distributed tracts and made some converts to our cause.

I next attended the annual session of the Educational Eighth District Sunday School Convention at Palestine church, Alexandria. Here I also conducted the Ministers' and Deacons' Institute at Shiloh church. I am now on my way to the Tenth District Baptist Association at Delhi, La., and will go from there to Vicksburg, Greenville, and other points in Mississippi.

I received the tracts and am using them to the best advantage. The Secret Empire is not openly opposing my work in Alexandria, as they did a few months ago; in fact, some of the more intelligent and conservative among the leaders are beginning to see and acknowledge that I am not the forked-tongued, hideous monster which some of their number pointed me out to be, but rather that I am contending for a principle of righteousness. Indeed, a few openly acknowledged the justness of my contention. Nevertheless, there is still a secret undercurrent quietly at work among some of my members to disturb the peace that has existed and still exists between myself as pastor and the Shiloh Baptist church of Alexandria. God has wonderfully blessed my pastoral labors. I celebrated my first anniversary last Sunday, August 11, and my report showed an increase in membership of forty-eight, and I baptized two on Sunday, making fifty. It also showed improvements made to the extent of more than three hundred dollars.

Monroe, as of yore, is sorely afflicted with secret lodges of almost every description. As in other places, they are sapping the very life, spiritual and financial, out of the Church, and leading the people farther and farther into idolatrous worship and away from God. The churches, without a single exception, are suffering, while the lodges are flourishing.

Crops between this city and Columbia, along the fertile Oauchita river valley, are very poor, foreshadowing an unusually hard winter. The lodges are making hay while the sun shines, and laying up in store so they can continue their work, deceiving the ignorant masses, and fastening them down with terrible oaths.

I am to preach here tonight at the First Baptist church. Rev. C. B. Collins,

the pastor, is an ardent out and out anti-secretist. I have planted some CYNOSURE seed here, which will bring forth fruit to the glory and honor of God. Pray for my continued success, and the final triumph of truth among the masses of my poor, deluded race.

Those desiring to correspond with me, write to my home address, 1732 West Elliott street, Alexandria, La.

Yours for righteousness,

F. J. DAVIDSON.

"LIZZIE WOODS' LETTER."

Dyersburg, Tenn., August 2, 1912.

Mr. Wm. I. Phillips, Chicago, Ill.

Dear Brother Phillips: I have just come in from Newbern, Tenn., where I have been distributing tracts, and lecturing to the people against their idol worship. I had a chance to talk to more than three hundred people every evening for a week. We had a mixed congregation every night, both black and white people attending our meetings.

I said to them among other things: "Israel is an empty vine" (Hosea 10:1). I reminded them of the many altars they had even in Newbern. Six different lodges met in one hall. I said: "I see that the lodges have killed all the churches in this place. Men, women and children all belong to the Lodge."

One man said to me after the service, "Yes, you are right. The churches are all dead here. They don't do anything for their sick, and we always take care of our sick people." I said to him, "Brother, you are a part of the Church, and Christ Jesus gave Himself for it. Do you think you can belong to these societies and please God while walking with sinners?" He said, "Well, you are right, still I belong to several lodges and am a Christian. When I went into them I did not know they were against the Church, but since then I see that the people are slothful and don't care for the Church." I said, "Well, what are you going to do? Are you going to remain in them when you see that it is against the Church?" He said, "I have spent so much money in them that I hate to give them up." I said, "Poor thing, I am sorry for you!" He asked, "Why?" and I answered, "Well, you know that it is wrong, and you will be lost if you per-

sist in your sin." Then he said, "I want to leave my wife and children something when I die." His wife said, "Sister Roberson, I would rather beg bread if he dies before I do, than to have that policy, and my husband in Hell on account of it. I don't know when anyone has been converted. The churches cannot have a revival, and all of our children seem to be going to the bad. Everyone here belongs to some kind of a secret society, and I never could see anything good in them."

The next evening a big Baptist deacon walked up to me with a tract called "Freemasonry," and asked me where I got it. I took the tract and showed him your address on the back, and he was very angry. He said, "I don't see why some Mason has not killed the man who got out that tract. I bet he will be killed, and it is not at all wise in you to give that to anyone." I asked him why, and he said, "Because masonry will not stand it. When her secrets are told, someone has got to suffer for it, and you will not be left out!" I said, "Well, who will kill me? If you are a good deacon like Stephen—I know that a good Christian would not kill me." He hung his head and said, "No, I would not, but there are men in the Lodge who would do such things." I said, "Brother, why are you yoked up with such things, and such men?" He just walked away from me and never said another word. I said, "Poor man; God help him to get his eyes open."

Trenton, Tenn., August 13, 1912.

Satan has captured nearly all the people about here, but Jesus can cast him out with His word, and of a truth He has given me His word, and sent me to my people. As He sent this message to the children of Israel, so has He sent me to this people. (Ezek. 2:3-7.)

A man came to me last week while I was in Dyersburg, and said to me, "Sister Roberson, I am not a Mason, but I have two friends who are, and we went out to the church one Sunday evening and heard you lecture against lodges. When you spoke of the first three degrees of masonry, I looked at my two friends, and they looked as though they were going to faint, and we went out as soon as you closed. One of the men said

to me, 'Look here, someone will shoot that woman down on the street. I just know that someone, white or black, will do it.'" The gentleman said to his friend, "Is that masonry?" Then the Mason came to his senses, and said, "No, that is not masonry." The gentleman said, "Well, friend, if it is not masonry, why would anyone want to kill a poor, innocent woman?" He answered, "Because she is trying to expose us, but she can't do it, and she ought to be made to stop talking against us, because our lodge is just as good as the Church. We make men better than the Church, and that is why the people do not care for the Church. It don't do anything for fallen humanity." The gentleman said, "My good man, what are you talking about? Jesus Christ died for the Church that men might come into the Church and be saved." "Well," he said, "The Church is not doing for the people what masonry does." The gentleman said, "No, I don't think the true Church has anything in it so bad as to want to kill a poor, innocent woman for talking about it." Just at this time the other masonic friend said, "If that was not masonry that Sister Roberson exposed, then there is no such thing as masonry." When he said that it was masonry, the other Mason jumped to his feet, looked at his brother Mason, and fled. He did not want the gentleman who was not a Mason to hear that, but the man said, "It is masonry just the same, and I for my part am going to quit it from today, and I wish Sister Roberson would come to my house and lecture to the people up there, for they have all forsaken the Church." He said, "The lodge is damning the negro race. Nearly all the preachers are in them, and they are telling men to go into them. That is why I am in the thing, but I will not stay in another day, for they do kill men and protect murders and thieves. If a man has raped a woman and they can get him out of the clutches of the law, they will do it." I told him that I knew of just such a case myself. A few years ago when I was in Pine Bluff something like that happened. There was a white family living right behind the Colored Sanctified church, and the sisters of the church had their Bible lessons there

every Monday. One evening while they were down at prayer, they heard such a noise at the back of the church that they stopped praying and went to see what was the matter. When they got out in the churchyard, they saw that the noise came from the white people's yard that adjoined the church in the rear. They got up on the fence, and peered over into the next yard, and found that the noise came from a little house that stood in a patch of corn close by. In a few minutes they saw a white woman roll out of that house nearly exhausted fighting for her life, and trying to get away from a black man. When the sisters saw it they ran, and yelled and screamed at the man until he let the woman go, and fled. One of the sisters chased him as far as the steps of the Normal School, and by that time others had telephoned and nearly all the officers in Pine Bluff were on his track. They hunted him day and night. One night while sitting on my porch I heard some young people talking about it, and one said, "They will never get him because he is a K. of P. and they will get him out of the way." When I heard that, I said, "My soul, what will become of the souls of men if they will protect a dog like that?" I know one thing. They never did catch that wretch.

Yours for Christ,
LIZZIE ROBerson.

THE NATIONAL CONVENTION.

THE OPEN PARLIAMENT.

REV. WM. DILLON, D. D., CHAIRMAN.

Mr. Dillon: We should like to hear from Mrs. Amanda Smith; we would be glad to have her come forward and speak for five minutes in the place of Mrs. Lizzie Woods Roberson, who has been detained by the sickness of a sister.

Mrs. Amanda Smith: Mr. President, Gentlemen and Ladies. I am not in the best condition physically to talk or do anything else. I am not well, have not been for quite a little while, but I wanted to come here. I get a little help and encouragement and strength when I go into a meeting. I am hid away so and out of touch with things generally, that I used to be familiar with—conventions

and temperance meetings, etc.—that I was very glad to get here in time to hear some of the speeches that have been made.

I have nothing but good to say about the National Christian Association. They consented to make me a member of this Association, and I was very glad of it. And I appreciate their kindness.

There are many things that you say that I know a little about, but I cannot say them as well as you say them. All of you express yourselves so nicely, and I am so weak in so many ways. I used to sing my way out, if I could not talk out, I could sing out, but I have got so now I cannot sing much. My throat and chest are not in condition to do that. In my work I have been more than ever convinced of some things that I had not looked into as deeply as I have lately. In this work of my orphans' home (I have an orphans' home for colored children in Harvey), I have a much harder time now than I used to. I used to be able to get helpers—I am past seventy-five years now, and I am feeling things more physically than I used to. I cannot work as well. The care and responsibilities are breaking me down. I cannot do many things that I used to—that brings me to think now as I did not before, of the need of help. There are lots of things that ought to be done in work of this kind for the children, and what not about the home, that I cannot get my people to do. I think one of the reasons is my position in regard to those secret organizations. Somehow or other, I don't think much of them. Hence my people don't want to do things for me, because I am not a member of their secret orders. Someone will come to see me, and when they see that I am fully committed to fear God and to go in His direction, and am determined not to wabble about and join this thing and that and everything that comes along, they let me down. I see very clearly, if I was a member of some of these secret societies I could get most everybody to work for me that I wanted to, only I could not get the Lord to work for me. I would rather have the favor of the Lord and a clear conscience in regard to it, than to have all the rest.

I see work that ought to be done; I

cannot do it; but one of the things I am glad of is that notwithstanding all this, down deep in my own heart I have a peace. What I cannot do and can't get anybody else to do, I don't have done, and the Lord keeps me in peace; away down deep in my soul, there is a peace unspeakable. Now it is all these facts that I see and cannot help—but do you know I think that is very sweet. It is to me.

I have got to be an old woman and cannot go about like I used to, and attend all the conventions I used to attend, and I say sometimes to myself: "I wonder if the devil is after me to make me be quiet?" Perhaps I ought to fuss a little bit, but I am so peaceful. Oh, the deepness of the peace, the deepness of peace! It is the thing I appreciate, and thank the Lord for.

"If I could sing I would like to sing one of those songs: "If I go forward still, 'tis Jehovah's will." The Lord is bringing things to pass and we will all have a shower of blessing when it comes. Then forward still, 'tis Jehovah's will,

Though the billows dash in spray,
With a conquering tread, just push ahead,
He rolled the sea away.

Mr. Dillon: Now we have reserved the best for the last. W. B. Stoddard will address us.

W. B. Stoddard: I am a little, perhaps, like the man that was to give a lecture on the devil, and the advertisements said that everybody should hear him because he was full of his subject. I hardly know what to say in the five minutes. I have been delighted with what I have heard, and so much interested in what others were saying that my mind is not very settled as to what I can bring to you. Brother Phillips said, "Speak about 'The Lodges for Women and Children.'"

Now the lodge has design, it has disposition, and it has devices. A farmer has weeds; he wants corn. He makes a device for the killing of weeds and the raising of corn. The devil is wary in his seeking for men's souls. He has his plans, his devices, his means for securing his end. He is not averse to using women and children. I used to go fishing when a boy out here on Rock River, and I learned quite a number of things that have since been helpful to me. One of

the successful ways of getting fish was what we called the out-line. We put a peg down on the shore; running out from the peg was a line into the river; on the end of the line was a sinker. Running out from the main line were little lines, and on these little lines were placed a hook and the bait. We discovered that if we were to catch fish, we had to get different kinds of hooks and different kinds of bait. Of course the suckers would hitch on to almost anything; they were not very particular; but if we wanted the choicer fish, we had to get something that would be attractive to them, and so we arranged our lines according to the fish that we expected to get. In the morning as we pulled in the main line we had the whole outfit. It didn't make any difference whether they were bullheads or suckers or whitefish, or some other kind of fish, they were all there.

We used to have masonry chiefly to contend with. When I first began this work, years ago, the masonic lodge was the main lodge, and, in fact, there were a few others. We didn't have then the owls and eagles and monkeys and white rats and all of these various kinds. All of these other lodges have been coming in, for Satan is a shrewd fisherman, and he found that it was necessary in order to catch all kinds to fix up his devices with different kinds of bait. We now have women's lodges; we have children's lodges; we have the lodges for the college people; we have lodges for the soldiers; we have the lodges for the sailors; we have the lodges for the railroad man; for the farmers; and each has a hook and a bait that is calculated to catch the individual which he desires to get.

I noticed in the paper yesterday that those who were hunting foxes found that they could appeal to the curiosity of the fox with the largest hope of success. The fox was suspicious, he was careful, and he watched where he went. They did not put the trap right with the bait. Some of the animals you know you can catch by putting the trap right with the bait, but the fox would be scared if the bait were put with the trap, but trap is put in one place and the bait quite a little ways off. The paper stated that the fox would approach this bait, suspecting that

there was some design to catch him, and he would walk around in a large circle and then as he became a little bolder and his desire to find out became a little greater, he would come a little bit closer and so he would keep closing in and closing in until finally he would come where the trap was, and then they would catch him in that way. Now this desire for secret knowledge—this curiosity—seems to be universal. People want to find out. The lodge has this as one of its prime devices for the catching of men. It appeals to curiosity. It places the bait where it must be sought after, and the individual presses on and on, and his curiosity is increased as he stands looking at the thing before him; then he goes in and so is finally secured.

Pastors are finding everywhere that these smaller lodges are often greater hindrances to their work than were the larger ones. I was talking with a pastor of a Lutheran church, he said, "We used to have our men going to the lodges, and then we had difficulty in holding the church meetings; but," he said, "I am about ready to resign, I am so discouraged since they have gotten the women to join, and now the children." In Lancaster, Pennsylvania, they have a children's, or young people's, lodge in which one of the members is styled a high priest! One of the pastors in speaking of this children's lodge spoke of the difficulty that he found in getting persons, after they have gotten into such a society, to see the truths of the Gospel, and to get into real touch with the Church.

I rejoice with you that the National Christian Association is doing this work; and I think we have every reason to rejoice. The light is shining out; men are being liberated and the truth will finally triumph; and God will reign in this world.

People often ask me if I expect to have any success. I tell them I have success all the time; I take it right along with me. God is sure to succeed and our work is going to succeed, notwithstanding the devices of Satan. His designs are far-reaching, his disposition is exceedingly secret, and he has been wonderfully successful in winning men; yet I believe that God is on our side; that we are indeed going forward, and that

we are going to have eventually an eternal victory.

Committee on Resolutions Reports.

The Committee on Resolutions reported through its Chairman, Rev. J. J. Hiemenga, as follows:

1. First of all the Association expresses its thanks to God for the many blessings received in the past year on the work that has been accomplished, for the strength given to all laborers in the cause and for the results obtained.

2. That the outlook for the work of the Association is encouraging. There are signs that indicate that the powers of secrecy are weakening, and that they eventually will be entirely overthrown by the onward progress of those of truth and righteousness led by the great Captain of our Salvation.

3. That special mention should be made of the work done in the legislatures of some states as greatly encouraging. High school fraternities and sororities are prohibited in several places, which is due in part to some very effective work done by the Association.

4. That, with the promise of God's blessing and the assured success of the work before us, we continue with united efforts and energy in this particular sphere of the Master's work, spreading forth the light of His Gospel to save from darkness those that are still bound by the deceitfulness of secrecy.

The phrase in the second resolution that: "There are signs that indicate that the powers of secrecy are weakening" evoked a lively discussion.

Mr. Bond: I would like to get a little information as to what is considered signs of weakness in the Lodge. In business, if we make a big success, we would count that signs of strength. One lodge gave away twelve thousand watches as prizes for getting the largest number of members. I know that there is another secret society figuring on giving away a stereopticon. There never has been a time in the history of the country when lodges were increasing at such a rapid rate as today. The membership is growing by leaps and bounds; the lodges of children and women are multiplying more rapidly than those of the men at the present time. It seems to be that there never was a time when the Lodge was stronger than it is now. When we consider that God is not on the secret society side, then we acknowledge the weakness of the Lodge; but when we consider the Lodge as it is we find it exceedingly strong, and we do not want to fool ourselves with the idea that we

are overthrowing the Lodge. The men that we are getting out of the lodge are few in number to those going in. The men that we are keeping from the lodge—I do not suppose that amounts to a tithe or ten in a hundred, to those that go into the lodges. From the most minor lodge to that of the Masons, the same general plan is being worked. They have men organized specially for this building up of the Secret Empire—studying up means to get men into the lodge by every plan they can devise, but any way to get them in, and it seems to me that it is a mistake to state that the lodge is weak, or that it is getting weak, for I do not believe that it is true.

Mr. Dillon: Brother Stoddard, let me address you as the Chairman. In the city where I live, we have been attacking the lodges and we said to them (Brother Moses Clemmons said to them in our daily paper) that we have a man here that will discuss the merits of the question with any of you, or with anybody you shall get, and we have cowed them down; they are under our feet; they dared not attempt to defend the Lodge. They have enough good sense to know that their lodges are so weak and so vulnerable that if they discuss them they lose ground.

I did discuss the question once with a Mason. They were arranging to build a lodge hall and organize a lodge in that town, but they didn't get their lodge, because they discussed it! Then again, the great mass of men that are in the lodges do not thoroughly believe in them. I have got some inside information. A Methodist preacher who had been a Mason for years and had never withdrawn from it said to me that he was in the lodge one night with another Methodist preacher and they went from labor to refreshment, which is a recess, and that preacher said to him, "Brother Day, I feel that this is not the place for a preacher at all." He replied: "I take just as little of this as I can and get along." They know it is not the place for a Christian at all, and there is a weakness there. I talked with another Methodist preacher some time ago, and I said to him, "I have known some Methodist preachers that have demitted, and

do not attend the lodge" (he was one of that kind), and he said, "Do you know of any of them that are otherwise than that?" He knew from the inside, that the mass of Methodist preachers do not attend the Lodge. They know its utter weakness and indefensibility. I defy any man that lives—I will discuss with any man on this ground, and affirm that the secret lodge system conflicts with the teachings of Christ, with the principles of Scripture, and with the civil institutions of our country, and if they want to lump their head against mine, they can have a chance. I have been on the arena before, and I am willing to stand there again, and with any man that they have got.

And then again, the unions have injured the reputation of the lodges and weakened them. The McNamaras who with sixteen sticks of dynamite blew up the printing office and killed 21 men, and then got Darrow to defend them. He failed and the only way to save their lives was to confess and to ask for mercy. That has gone all over the country and has weakened the Secret Empire.

Then in my state, in Indianapolis, a few weeks ago they indicted fifty-four of these union men, and their trial is to come off in October. The secret lodge system is the devil's master-piece. He will never locate a better thing to deceive and mislead souls while he lives. I am sure, and yet it is weak. God Almighty is against it; and all good men that understand the lodge are against it; and even men that do not profess religion, and yet have a good deal of common sense, are against it, and I know that it is weak, very weak.

Mrs. Frink: Just a word. Perhaps another proof that the Lodge is not strong is seen in our president and ex-president running through the country doing the work against each other that they are. It shows that the bond of masonry and of secret organizations—the tie that binds—is very weak! And it seems to me that just one member of this National Christian Association can put a thousand of them to flight, and two can put ten thousand to flight.

Mr. Worrell: This resolution should

be adopted, if it is adopted, by faith and not by sight. I do not believe the secret lodge is weak. It has been called "Satan's masterpiece." Perhaps it is. I don't know; I don't know whether Satan has played his last card. I do not know whether Satan has worked his last and best; I think not. I think there are more "masterpieces" yet to be exhibited to men, and you have not seen the last of them. However, I don't count the secret lodge weak. I know the argument. I was brought up an anti-mason. I am the son of a minister who suffered because of the position he took years ago. I can make an anti-masonic argument. I do it quite frequently. Not so much from the platform of late as in private. There is not a man in this world on the basis of the Gospel, or the basis of civil liberty, or democratic institutions, or on the basis of God, or Home or Native Land, who can make an argument for the lodge. No such thing is possible. Nevertheless, it is a strong institution, and the man that would call it Satan's masterpiece ought not to berate its strength. When Roderick Dhu met Fitz James he called him carpet knight and all that sort of thing, and finally when Fitz James answered back he said, "I thank thee for the word; it nerves my heart." and when the two men went at it he did not find a carpet knight, but he found that his own gigantic form was prostrate. If this is Satan's masterpiece there must be something of the strength in it that Jesus spoke of when He compared Himself to the man stronger than the strong man who binds him before he enters his house and takes his goods. That is what we are at, and it seems to me like boy's talk—buckling on a little drum and tin sword and that kind of thing—to speak of the lodge as weak. I do not believe it at all. Of course, I know that the Devil is weak as compared with the Almighty; of course I know that he is nothing but a poor, contemptible changeling, who never goes anywhere or does anything that he is not permitted to do. That is Presbyterianism. I suppose you understand the doctrine I stand for.

The Lodge is going on and on. I expect to see the development of Anti-Christ if I live long enough; I see signs

of his development. I heard the president of Wheaton college say to me in my own home twenty years ago, when I was beginning to preach, he said, "Worrell, the Anti-Christ is coming out of the Lodge." I cannot say that he holds such a thought today. It may be that he has changed his mind about that by this time, I don't know; but if that be true, I doubt that you have his "masterpiece" before you.

There are good signs; this school tussle, this working in of the women may do good. The men may get sick of taking care of the baby, that the women may go to the Eastern Star. I have men in my church who tell me that the plumbers and carpenters are saying that these things are interfering with personal liberty, going against the family institutions of this country; they know that the lodges are disintegrating the churches; and a 32d degree Mason said that the men are kept away from the churches in shoals by the lodge. But to pass that resolution—I think the Lodge is going down, with the rest of the things that this world constructs, when God takes hold and when He brings in the Kingdom. You know all about the revivals that are worked up; you know about all the people running about building up the Kingdom! They are doing nothing of the sort; the Kingdom will come when He who sits upon his throne turns to the Blessed One, the Anointed One, the Glorious One, and gives Him the Kingdom, then it will be here, and secret societies will go down with the rest of the human devices and institutions, along with all the world powers that Daniel and John saw; they will all go together. The Lodge will be here then, and will be destroyed.

Mr. Dillon: I think that we are on God's side, instead of God being on our side.

Mr. Clemmons: I think there is a misunderstanding. If you will read the resolution carefully you will not read: the forces of secrecy are not strong. The wording is "the forces of secrecy are weakening," and I believe that if we have knowledge of the facts we will say that the Secret Empire as a whole is beginning to crumble. The very fact

that lodge men are asking the legislatures of the states to legislate against anti-secrecy shows their weakness. They have no other defense. They contradict the Constitution of the United States, and their own individual states, and it is quite evident that they are on their last legs, and that the forces of the Secret Empire are beginning to crumble. Some of the lodges are going to pieces financially, because they are compelled to raise the premiums to such an extent that they are driving hundreds and thousands of their members out of these lodges.

Mr. Stoddard: The fact that the inherent principles of the lodge are coming to the front, are becoming known, makes them weak. When they become apparent to the public, the institution itself must go down.

Years ago the people used to think that these secret mysteries—they had a kind of reverence for them, and hence looked upon them with more favor than today; but when the real nature of the mysteries is brought to the surface, the weakness of the thing itself is made apparent. It seems to me that in the very nature of things the lodges, increasing as they have been, together with the exposure of their mysteries, are weakening themselves and being in the eyes of the public.

Mr. Fischer: I would like to have the resolution read so that we will know exactly what the wording is.

"There are signs that indicate that the powers of secrecy are weakening, and that they eventually will be entirely overthrown by the onward progress of those of truth and righteousness led by the great Captain of our Salvation."

Mr. Hiemenga: There are signs that the forces of secrecy are weakening, and that they finally will be entirely overthrown by the onward progress of truth and righteousness led by the great Captain of our Salvation. I have been asked to explain that. I think that the secret organization as a whole is strong, very strong, but suppose it were ten times as strong as it is today, if what has been said here in this meeting this afternoon is true, then I still maintain that there are signs that indicate that they are

weakening. There is no such statement made as that the Secret Empire is weak. We all believe that it is a mighty force, and it is strong, it is very strong; and a handful of laborers against such a mighty force does not seem to mean very much, but we know that usually God does not figure with numbers. The Midianites were much stronger than the Israelites. I wish simply to express the thought that there are signs that give information of the lodges weakness, and I believe the signs are true.

Mr. Harrell: I see the elements of weakness in the orders more and more; that is moral weakness, spiritual weakness. The power of the lodge is a physical, world power; it is not the power of truth and righteousness. Truth is almighty. The truth in the mouth of a little child is stronger than a lie on the tongue of the biggest giant that ever walked on the earth, and I like the ring of that resolution because I believe that God lives. Now, I care nothing in particular about the development of Anti-Christ. What is Anti-Christ anyway? He is simply the Devil. You don't have to go on the other side of the graveyard to find devils. There are plenty of them on this side, in their attitude toward God. Had the Devil himself power he would turn religion out of the world and lock the door of God's own world against Him, if he could do it. Now I never looked forward to a time when the Anti-Christ character will be more fully developed than it is today. Never! And as far as the great principality and power of the lodge system is concerned, I am not worrying one particle about the foundations of our holy Christianity. Babylon when she falls will come down in one hour. It will not take a long, gradual process of changes and interchanges to bring it about, God will bring it down in one swoop. I have the victory by faith. I take it for granted that God is on the throne. When men ask me if I am not afraid to stand up and say so and so in the pulpit, I say, "I see nothing to be afraid of; I am working for a God that is Almighty and I find His Truth is Almighty, and when I go into a field the first thing I do is to compel the men

that are running the lodge business to absolutely lie down and surrender, and display the white flag." How do I do it? If it cannot be done in any other way I read the lodge rituals. Suppose I read the Masonic Ritual and a lot of Masons come to hear it. Here is some vile-mouthed, rattle-brained man that has no truth about him, who jumps up and says that the ritual is not right. How does his lie affect the other Masons when they know that he is a liar? He has destroyed their confidence in him.

I want to tell you we have the lever of God's eternal truth in our hands, and the reason why God's cause is not moving forward to-day as it ought to move, is simply because too many of our ministers are afraid to even cheep on this theme. The Devil has them cowed down and they are afraid to stand up; but I tell you these men are correct when they say the Lodge is showing signs of weakening. They are desperate. Note their efforts to put a law through the legislature in Ohio. When there was no other refuge for them they undertook to stop men from speaking against the order and exposing it by legislation, but when they tried it there was such a storm of protest went in against that infamous bill that it was snowed under. How did they get along out in California? How did they make it with Governor Johnson? The Devil is making some of the most desperate efforts he ever made in his life to hinder the cause of Jesus Christ; but he is getting the worst of it. This little bunch of people is not all there is to this anti-secrecy movement. The Devil never had a greater proposition on his hands than he has to-day. And so far as the moral and spiritual strength and intellectual strength of the kingdom of darkness is concerned, it is as weak and unstable as water. We have the victory by faith. I have got it.

Mr. Fischer: I think the resolution good. We find signs that the Lodge is strengthening, and that is perfectly consistent; there are signs that the power of the Lodge is becoming stronger, and there are signs that the power is weakening. The fact that this sister referred to, these two Masons, is one sign; that we have in our country, our President,

who was initiated into the Masonic lodge, and our ex-President, also initiated into the Masonic lodge, if newspaper accounts are correct, how much they really care for the oath of the lodge. Is the oath that binds a Mason to a Mason, is it as strong as it used to be? I think not. I think it is weaker. I should oppose a resolution that said the Lodge is getting weak, and I should oppose a resolution that said the Lodge is getting stronger; but I don't care anything about that; if we are fighting a losing battle all the time, and if we have to wait until the consummation of all things, that is coming, and then do nothing, then we don't want any resolution of this kind; but if there is some advantage in fighting against the lodge, and if that will possibly hasten the day, I want to be counted in for the work; and the words our brother spoke when I came in, as to the effect of the work of the National Christian Association are signs that our work is not in vain. If there are not such signs at all, I think I could find some other work in which I could engage, where there are some signs of success at least, or some use in the work we are doing.

I would like to leave you one Scripture-text which also applies, I think: "Fear not, little flock; it is the Father's good pleasure to give you the kingdom." And the other is almost as true, although it is not from the Bible: "Whom the gods wish to destroy they first make mad."

The resolution was then adopted.

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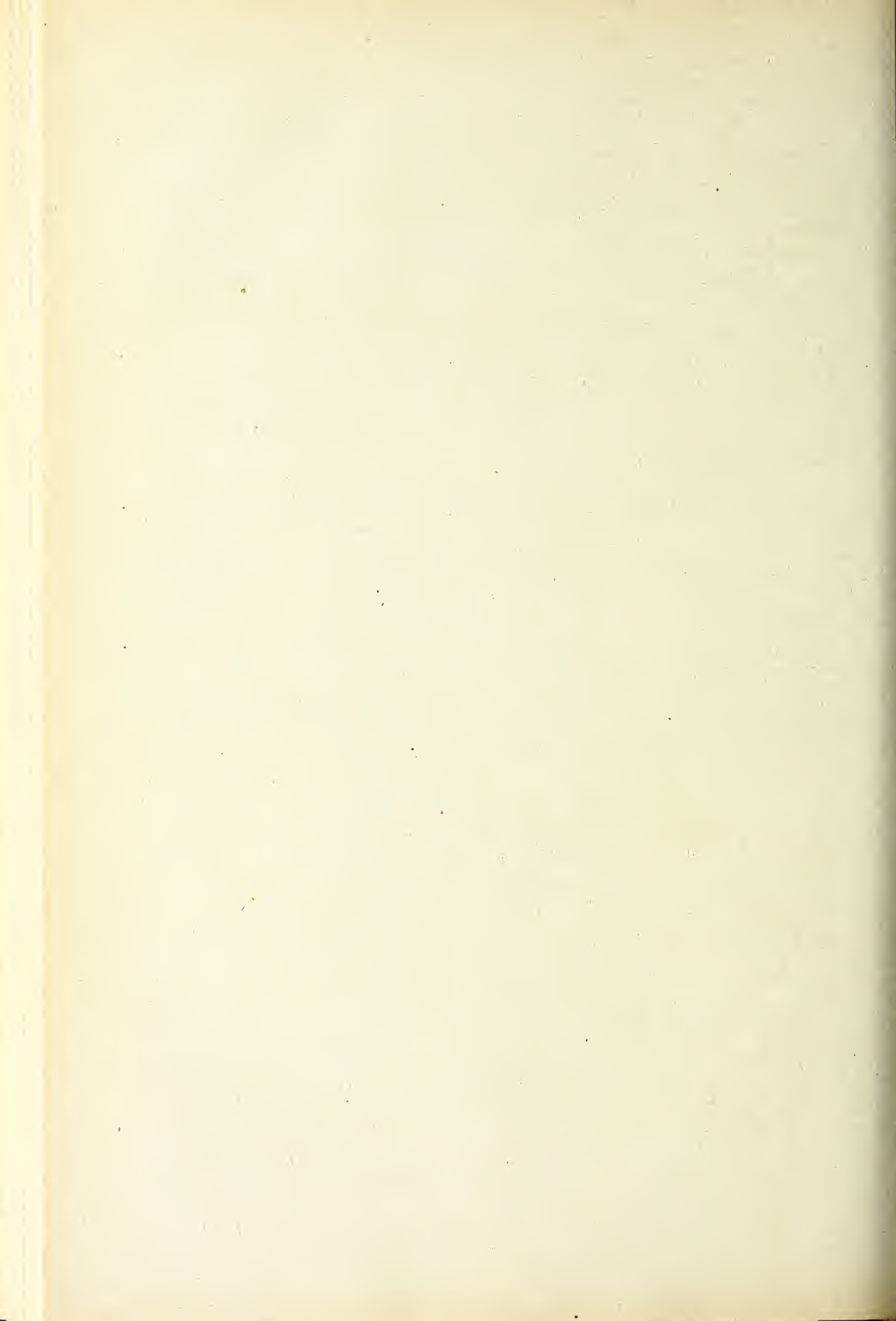
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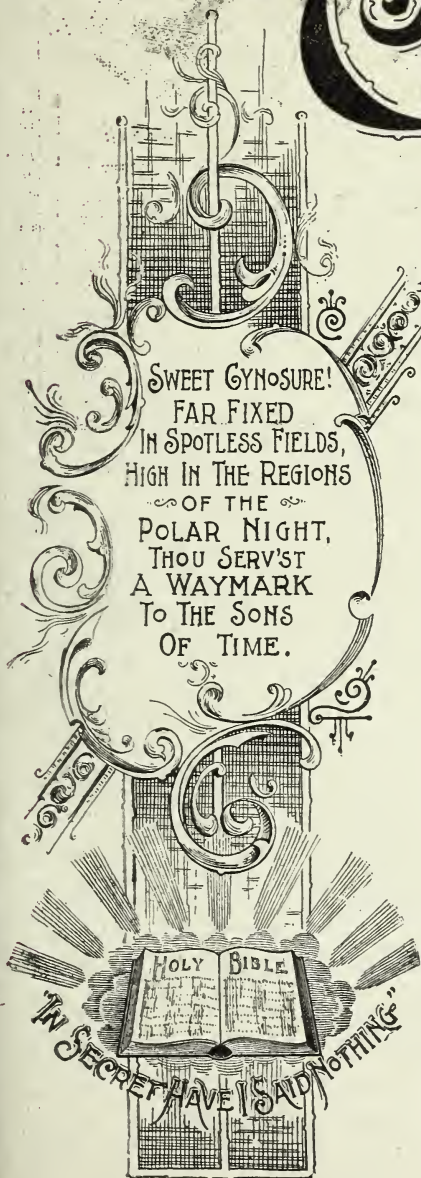
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Still,
Spreads wider boughs, for God's good-
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Meets all its wants.

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Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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Christian Gynosure.

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

VOLUME XLV.

CHICAGO, OCTOBER, 1912.

NUMBER 6.



Marlboro

By

Miss Susan F. Hinman



CHAPTER I.

Just at the Gate.

It was a raw autumn morning. A pall of smoke-tangled mist hung over the great city, which even the searching lake wind could not dispel. A queue of waiting passengers with their friends jammed the wickets of the gloomy railway station. The tide of summer travel had ebbed, but a new and mighty stream had replaced it, the tide of ardent youth setting college-ward. Gay, thoughtless, slangy, extreme in dress and speech, headstrong and impetuous in pursuit of pleasure, they are, nevertheless, the rising hope of our nation.

Less conspicuous than many in the lively throng were two girls, the simplicity and tastefulness of whose dress were in marked contrast to some of their neighbors. The younger of the two was taking leave of a careworn, almost shabby, middle-aged man, evidently her father.

"O Daddy," she exclaimed in a soft, though high-pitched voice, "please run away quick, before you see me cry. I promised Mother I wouldn't, but I shall, I know I shall. If you would repeat the multiplication table, or something soothing, before you go! Thank you so much for taking a whole morning to see me so far on my journey, and tell Mother"—her arms were about his neck now, and

her face buried on his shoulder—"tell Mother these are not tears, as she might suppose, but that you were caught in a bad shower in Chicago. O, Dearest, how can I leave you?"

There was a preliminary cough from the engine; the hands of the nearby clock-tower pointed painfully near ten-thirty; the father gently unfastened the clinging arms and slipped away, pursued by kisses flung from small, gray-gloved fingers. He lingered an instant beneath her car window to breathe a prayer for his only daughter, in whose budding womanhood he renewed the romance of his youth. How could he spare her, the oldest of the little flock, the sunshine of the home? "My Ruth, God bless her!" he sighs and turns away.

Ruth turned volubly to her quieter companion. "I know I shall be horribly homesick; I feel it coming on now: a mixture of lovesickness and seasickness, they say—ugh!" She went through a droll pantomime of *mal-de-mer*. "As for lovesickness, well, I had a touch of jealousy once, and of all torturing, degrading emotions! She was a queenly creature who used to listen to my foolish spouting with a worshipful air. Believe me, there is nothing so absolutely ensnaring, my dear, as the gift of listening. Then somebody else came along who was older and richer and very much more worth while

than I. and she transferred her worship to the Usurper. Oh, how I suffered!" Ruth shook her head with girlhood's mingling of tragedy and comedy, and pushed back a bright curling lock.

"I was young then, of course," she resumed with the superior air of eighteen. "It must have been all of two years ago. I haven't thought of it before in ages. My one thought now is college—COLLEGE, in large capitals. And yet, College is only a means to an end. Do you know the secret ambition of my inmost soul?"—with a lowered voice and a melodramatic air—"it is to Go Abroad."

She sank back with shining eyes and an intake of breath. "The Old World, that realm of enchantment. More enticing than the Golden Mountain to the sordid fancy of the Celestial of a cycle ago—for you should know, my dear, that 'a cycle of Cathay' is only sixty years. The Old World, my 'house of fulfilment,' a vision of beauty, illumined with the light that never was on sea or land! Oh, I'm plumb daffy on the subject!

"But, on the other hand, I'm just eaten up with ignorance. You know Mrs. Browning says

With what cracked pitchers we go to
deep wells
In this world:

and Emerson tells us that we bring back from Europe only what we take there. I don't want to think of Rome as the place where 'Pa bought them socks.'

"O Rome, my country, city of the soul! Think, only think, Celia, how much one must learn to appreciate it all. There's the historic interest, the literary interest, the art interest." She checked them off on her fingers. "Take history: what do you know about the Guelphs and the Ghibellines?—and that isn't a circumstance! We had a whole hour's lecture the other night on the history of Siena. Do you know whether Siena is in Holland or Russia? And then, literature and art. Oh, dear! I don't know whether the artist Raphael and the archangel Raphael are one and the same, or whether one is real and the other mythical, or whether both are myths." She sighed with comic despair.

"Now that, to my notion," she resumed more seriously, "is what College

is for. I am a rattlebrain and an ignorant, but I can't bear to be a Philistine. Some Americans who go abroad are mere marauding swine. I want to feel that I am kin to all the great things I see.

"But that isn't all. After I have absorbed Europe—like the girl who sat on the banks of the Grand Canal in Venice and drank it all in—I want to come home and write the long-expected Great American Novel. It will be a thriller, of course, but it will be more, a *vade mecum*, a compendium of practical philosophy, a Guide to Life. Oh, I'm not ambitious, not the least little bit!

"Now, Celia, having listened to these Confessions of an Egotist, tell me why you go to college."

The older girl smiled thoughtfully. "I suppose," she said, "it is the line of least resistance. I think I have inherited a kind of book-sense; my mother sometimes tells me it is the only sense I have. I must prepare to teach, I suppose, but I think, too, I should like to learn really to use books, and not merely to appreciate their power and beauty and goodness."

Meanitme, in the coach ahead, two lads bound for the same institution, were occupied, as it chanced, with the same theme.

Lyman Russell, the elder of the two, was tall and spare, with thin, serious face and square shoulders, held somewhat stiffly. The other, Bayard Kent, had a slight figure and delicate features, with a quick, responsiveness in his eyes and a delicate flush like a girl's. Their first meeting was like the meeting of David and Jonathan. In the midst of rampant gaiety and laughter from fellow students, the two were soon fathoms deep in serious talk.

"Are you going to college, or being sent to college?" asked Lyman suddenly. Bayard found nothing offensive in this brusque inquiry, but laughed meditatively.

"Well, as I'm of age, I should hate to say that I was being sent. Still, I fear it's more or less a conventional thing. I should like better to be out at work in the world. 'There's a reason.'" The ready color flushed his cheek. The reason was a girl. "I've been coddled," added Bayard lightly, "or I should be out

of college by this time. I've lost some three years first and last, besides beginning late. Perhaps I shall get more out of it now."

"I think so," was Lyman's grave response: "I am twenty-four myself. I have a rather sordid motive for coming to college. The college man stands a little better chance in the world, I suspect. It is true, as some complain, that we aren't taught to do anything in our college life; but if we get from it what we should, we learn to be something, and doing and being are not separate things but one and the same thing. At least being good and doing good are identical. He amended.

"Aren't you a philosopher?" There was admiration as well as amusement in Bayard's smile.

"I don't know," was Lyman's sober answer. "I'm afraid I have not found myself yet. I don't know how you feel about religion"—Bayard's kindling eye and brightening cheek gave quick response of sympathy—"but I'm in the dark about some things. If 'An honest God's the noblest work of man,' I've got my work cut out for me. I rather hope Marlboro will help me in it."

It was many months before Bayard learned the reason for his friend's religious perplexities. His father was a reformer, ascetic, harsh and gloomy; his mother, a quiet, timid creature, whose repressed affection was centered on her only son, had just died.

No small part of the mission of Marlboro College, whether our quartet of travelers was traveling, was and is to bestow the help which Lyman Russell was seeking. Something like this, with just a touch of boyish embarrassment was the substance of Bayard's reply:

"Oh, you'll love Marlboro, I know," he continued enthusiastically: "I've not studied there, but I've visited the place several times." It was from others that Lyman learned that a former president of the college was Bayard's kinsman. "You will hear a good deal about the Marlboro Idea. Edward Everett Hale says that the Marlboro Idea is just the Fatherhood of God and the Brotherhood of Man."

"I don't believe so much as some," said

Lyman simply, "but I believe most heartily in that."

"The Marlboro girls," announced Bayard, "are not called co-eds, as if they were there on sufferance. In some other co-educational institutions, in other colleges, the girls may say with a great sum have we bought this freedom. But in Marlboro they were 'free born'."

Lucy Stone and Antoinette Brown Blackwell, alumnae of Marlboro, might have disputed this statement, but let it pass. It has enough of truth to itself to make it a source of pride.

"Of course you don't need to be told," pursued Bayard, "of Marlboro's early prominence in the anti-slavery reform of professors and leading citizens languishing in prison in a nearby bay for rescuing black men from Southern slave-hunters. I don't know that they languished, though; they were overwhelmed with adulation. And Marlboro, too, was a pioneer in admitting colored students, as well as in other social and religious reforms." There was something of an anti-climax in his tone, and he concluded with a laughing sarug of his shoulders. "There are people who call present-day Marlboro a great aristocracy, because 'the best part is underground.' I don't believe it myself," he added, sternly. "Uncle Frederick"—this was the former president—"never believed it to his last day. The Kents are born optimists. We find the doughnut when no one else can see anything but a hole."

"As a dyspeptic," smiled Lyman, "I maintain that the hole is far more digestible than the doughnut. However, if you tell me to look for doughnuts in Marlboro, I shall expect to find them. I am not an optimist, but I am a hopeful pessimist."

"You ought to get a lot out of your," said Bayard kindly. "I expect to myself, though I shall never show an athletic side, I can never hope for prominence and popularity in college." He shrugged his shoulders with a pretense of self-pity.

"Now tell me," queried Lyman, "if Marlboro is sport-mad like all the other big colleges. If I thought so, I'd find the humblest brute backwoods college—provided it didn't boast itself as a 'University'—that ever combined itself as

Greek, Latin and Mathematics, and I'd peg along there like the Lotophagi."

"Oh, you can be a Lotus-eater in Marlboro as well as anywhere, if scholarship is your idea of lotus-eating. It isn't mine. It isn't most people's. In these days of materialism and pragmatism, it's a fight, even in our institutions of higher learning, to maintain scholarly ideals; that is, to make them the foremost thing with the student body. Marlboro has succeeded better than most colleges," he added loyally. "'Learning and Labor' is its motto; I should put it 'Character and Culture' myself. You know President Earle's book 'The Fight for Character?'"

For answer, the other produced it from his pocket.

"I like his 'emphasis on self-control as a prime condition of character and of happiness and of influence—the chief differentiation of the human and sane life from the animal and insane life, and a root principle of all virtues! I thought," he said in comment, "I could follow a man like that. There's a mist or a twist in my theology, but I feel pretty sure—perhaps too sure—in the realm of ethics. And I've always known that Marlboro stood for character. It did in my father's day. He was a student here in the sixties. I expect to find it different, but I thought when I read Earle's book, you can't get anything higher than that. If the leaders of Marlboro are like that, it's Marlboro for mine."

Bayard laughed at the closing touch of slang, so solemnly uttered. "You call yourself sordid," he protested; "you make me feel frivolous. Well, we can only be young once. Come back into the next car. I've learned there's a girl on board that I know, a classmate of mine in High School, Ruth Markham. She's a very bright girl. We'll all be freshmen together in Marlboro, so you ought to know her."

"Is it part of the curriculum?"

"Sure! Haven't I been telling you this is no monastery. Bring your suit-case and come on."

They passed in the vestibule a youth with a suit-case bearing the Marlboro pennant and smoking a cigarette.

"If the tag on his baggage is right, the one in his mouth is wrong," remarked

Bayard, sotto voce; "he will have to cut that out in Marlboro."

The first coach was also a frothing torrent of gay youth. College colors fluttered from the racks and were waved in the aisle. Snatches of college songs and yells filled pauses of laughter-punctuated talk.

Bayard decorously presented his new friend to Miss Markham and she introduced both young men to her seatmate, Miss Bond, but soon conventions relaxed and the four were engaged in lively chat. This was true, at least, of Ruth and Bayard; the other two listened more sedately.

Lyman's preoccupied air piqued Ruth Markham. "Mr. Russell," she began demurely, "isn't this a fine day for the race?"

Of course he asked, as she expected, "What race?" and she replied mischievously, "The human race," whereat the other three shouted with the ready laughter of foolish youth.

Ruth was the first to recover herself. Seeing that Lyman looked first astonished and then indignant, she tactfully led the conversation into channels which she guessed he might find more congenial.

As evening fell, the girls produced lunch boxes and shared with their companions. The news vendor chancing along just then, Bayard treated the company to fruit. He would have made another purchase when the basket of sweets reappeared, but Lyman said hastily, "My treat now," and pulled out a worn, shabby purse. The girls with quick intuition declared that they could not eat another thing, and there wasn't time, anyhow.

Presently came the brakeman's call of "Marlboro!" A swirl of confused movement, and the four found themselves surging with scores of others out the car doors and down the steps. The station platform, slippery with rain, was filled with a welcoming host, who greeted the incoming train with a flutter of crimson and gold and the swelling rhythm of the deafening chorus—

"Hi-hi-hi!—Ho-ho-ho!
Marlboro-Marlboro—Marlboro!"

Some of the welcoming group wore official badges, being representatives of the college Young Men's and Young

Women's Christian Associations. These were ready with information and assistance. Without waiting for them, Bayard, who knew the place well, took charge of his companions.

"One minute, Russell, and I'll see you to your room. Miss Bond and Miss Markham, if you'll give me your trunk checks, I'll see that you have your baggage at the earliest possible moment—though that may not be tonight."

Lyman was standing beside Ruth. He had never noticed girls before, and now his chief impression of Ruth was an irritated wish that she would do her hair more sensibly; when he saw her suddenly turn white. "I've lost my purse," she said faintly. "It had my money for term bills—and everything; a hundred dollars in all. Oh, how can I tell Father?"

(To be continued.)

THE TRUTH SHALL MAKE YOU FREE.

BY PRESIDENT BLANCHARD.

"Ye shall know the truth and the truth shall make you free."

A friend writes me that he has recently read an article on the subject of reform work, the sense of which was that since Christianity includes all good and since no efforts to do good can really succeed unless they be Christian, it is useless or worse to carry on such work as ours. The doctrine is, for substance, that we should preach the gospel. Those who hold the narrow view of this very blessed work, at times seem to feel that the sixteenth verse of the third chapter of John is about the only text which a thoroughly enlightened Christian would ever use. Those holding this view are accustomed to say that the agitation against slavery, against intemperance, against Mormonism, against gambling, against the social evil and against secret societies would accomplish far more if the efforts were given directly to the salvation of men. Get men right on the main issue, then they will be right on subordinate matters; preach the gospel but do not appeal to the courts; preach the gospel but do not strive for laws. This is the general doctrine and it is sufficiently important and sufficiently widespread to justify a brief discussion.

Ye Shall Know the Truth.

But what truth? It is obvious that knowing a part of the truth will not free one from all error; knowing part of the truth will not free one from all bondage; knowing the truth on any subject frees one from error and bondage as regards the particular matter, but not in regard to other things. For example, if I know the truth respecting eclipses of the sun or moon I will not be in bondage to fear when the sky is darkened at midday by the interposing moon; but I may know the truth about eclipses, and if I do not know the truth about salvation, I may be the slave of sin. On the other hand, I may know the truth about salvation, but it will not necessarily free me from error and bondage in regard to economics. If I do not know how men should live in order to prosper in regard to their home conditions, I may know the truth about salvation and at the same time be in a very evil condition as regards my daily life. Some men are. There are women who are unquestionably saved who are miserable housekeepers and there are men who are unquestionably saved who are miserable home providers. They know the truth in part, but they do not know all the truth. They do not know all the truth which they need to know. They are free on the subjects respecting which they know and hold and live by the truth. This is perfectly plain. I do not need to illustrate further, any of my readers can easily find a multitude of instances exhibiting this fact in their own experience.

The Truth Shall Make You Free.

It is worth while in the interest of clearness to stop a single moment on this word "free." Free from what? Many of the slaves in the times when we had slavery in this country knew the truth as to salvation and they received it and believed it and were comforted by it, but they were not free from bondage. They rose at the blowing of the horn, they worked under the overseer's lash and they lay down at night to sleep in their miserable cabins, bondmen, not to Satan, but to their fellow-men. In other words, freedom may be partial or complete. The only absolutely free being in the universe is God. All finite spirits are subject to limitation, that is to restraint, if you

allow the term, to bondage. We are cramped by our ignorance, by our inability, by our surroundings, so we probably always shall be. By and by there may come a time when we shall be so largely free that compared with our present state, we shall seem to be absolutely so, but this will be in seeming and in relative proportion only. The finite is, by its very definition, subject to limitation. Yet this word was spoken by our Heavenly Father for the benefit of humans like ourselves, and therefore its meaning should be understood and conditions, as far as possible, applied.

Progressive Detail.

All men who think a little recognize the fact that throughout our whole life we are advancing through truths to freedoms. When we learn the alphabet it sets us free from ignorance; when we learn arithmetic another great field is open to us through which we may range at will; when we learn the truth respecting the earth or the stars or the flowers or the elements, page after page, volume after volume, territory after territory becomes ours. So when we gain the victory over vanities, envies, jealousies, ambitions, sensualities, prides, selfishnesses of every kind, we are learning truths continually and continually we are advancing in liberties. The walls that hemmed us in recede; the things which we did causing regret, remorse and shame we do not do; the things that we struggled for unavailingly become easy; so continually learning truths, continually we are being made free.

The Case in Hand.

Now to the case in hand. Those of us who feel compelled to sacrifice time and money and reputation and friends and things for great causes which have to do with the honor of God and the interest of men, are reproved, rebuked and exhorted to preach the gospel and to let the potsherd strive with the potsherd of the earth. We are told, as already noted above, that if we can get men right, everything will come right, that until we get men right, nothing is really accomplished, therefore we should cease our efforts against slavery, against intemperance, against lodgism, against political corruption. Let those who see these evils and regard them but who do not know

the all-compelling evil of sin, attend to these matters, but let us who are enlightened regarding the fundamental character of spiritual things attend to spiritual things alone. This is the argument; in the light of what has been said above, is it sound? We think not, and we rest for our conclusion on the reason of the case and on the facts in the case.

In the first place, we have differing duties; we are persons, members of family circles, citizens in the community, members of the body of Christ. In each of these departments of our life we have differing obligations. Respecting the rights and wrongs of each of these sections of our being we need to know the truth. Knowing what I ought to do respecting breathing pure air, taking care of my food and drink and clothes will not instruct me as to my duties as husband, father, son or daughter. To be sure, I must keep myself in good condition if I am to perform my duties in the home, but I need to know what they are and I shall not know intuitively. I must learn, and some of the things I must learn by thinking and others by teaching, and as fast as I know the truth, the truth will make me free. So if I am to be a citizen, if I am to have the protection of civil government, according to Romans thirteen, I must recognize my obligations to the governor. He is a minister of God to me for good just as a blacksmith is my helper for the shoeing of my horse, or the Bible teacher is my minister for the enlightening of my soul. It seems obvious that if I am to do my duty as a Christian in the various relations which I sustain, it is right that some one should tell me what those duties are. God, by His Holy Spirit, speaks to us directly. The Bible is full of direction, but among its directions are that we should hate evil and love the good; and we are told that those who do the truth love the light, and those who do evil love the darkness.

And There Are Others.

We are not solitary beings, but social. We do not live alone, we live in communities, and while we are responsible for ourselves we are, according to the measure of our power and relations which we sustain, responsible for others. I am responsible for my children. If I am a teacher I am responsible for my

pupils; if I am a civil official I am responsible for those over whom I am called to rule; if I have influence I am responsible for those who are to be affected by that influence. No man has a right to isolate himself from his fellows. Jesus did not do it, He was contrasted with John to his discredit by certain ignorant religionists of His day. They said, "this man is a wine bibber and a glutton" because he lived as men did among men and did not separate himself from others as the recluses of His time and of all ages did, and so we are to live and in these differing relations we are to perform our duties, and the Christian teacher is not discharged from his obligations when he says to men, "You must be right and do right," but he is also under obligation to say to them what right is. Not as lords over their faith, but as workers together with God.

The Facts in the Case Are Overwhelming.

Here was slavery; for the sake of clearness, let us contrast two ages, slavery in the time of the Cæsars and slavery in the United States in 1850. In the time of the Cæsars the Christian faith was struggling for its very life, churches had not been established, there were no schools, the overwhelming majority of the human race knew nothing about reading or writing. All power was in the hands of the few, the masses of men could do nothing but labor and suffer. It is obvious that at such a time the little flock of persecuted people had no large responsibility for the improvement of such conditions among men. In 1850 and in our own country the conditions were different. The hundred years' struggle which the Puritans had with the Stuarts had ended in the beheading of the king and the triumph of the people. Our fathers had inherited that long struggle and its resulting free institutions. Churches were planted everywhere and, strange to us, these churches had become infected with the virus of human bondage. Ministers, bishops, members of churches bought and sold and whipped and branded and starved and worked without wages men and women and children quite as good as themselves, in many instances far better. Now this state of things called for a radically different attitude on the part of

a Christian believer. It was idle to ask people who were committing these crimes to become believers, they said they were believers already. It was of no use to quote John 3:16, they believed themselves to be living in John 3:16, at least they said that they believed themselves to be thus living. What they needed was consciences that should show them the iniquity of professing to love God while they were oppressing men. Even at this time, 1912, nearly fifty years since the abolition of slavery, there are certain people who still justify that sum of all villainies and these people call themselves Christian and feel offended if other people question their Christian character. One who knows how a single wrong enshrined in a church corrupts and infects everything which it says and does, does not need to be told what moral degradation ensued from the ignorance of the truth on the part of persons otherwise well meaning in the times of American slavery.

So About the Whisky Traffic.

In the memory of men and women yet living distilleries and breweries were owned by officers and members of the Christian church. Men have been seen to distribute the tokens of Christ's slain body in the church and to hurry home that they might deal out intoxicating drinks to their fellow church members as they were going home. I speak of this as if it were past. Everyone knows that it is not altogether past, though it should be. A large share of the stock in English breweries and distilleries is today-owned by officers of the church. The miseries and crimes and degradations and hopelessness and despairs and murders and suicides and pauper graves which come out from the liquor trade in Great Britain are, in large measure, to be laid fairly and squarely at the door of the church today. This is not ancient history, this is current events. The same thing was true in this country. Thank God, it is generally changed, yet here and there are lingering relics of this abominable condition. But while personally and socially our people have been largely freed from this iniquitous system, politically the masses of them are identified with it today. Stop one hundred voting church members in the street today and it is

safe to say that ninety of them are expecting within sixty days to vote for political organizations which have bargained with the liquor business. It seems to be clearly proved that one of the great political organizations of our country has made a contract with the Mormon power by which, in return for certain votes duly delivered, certain political powers are to be conferred. The Republicans seem to have made this bargain directly in words through Mr. Hanna or his representatives at the time when Mr. McKinley wished to be elected for the second time. Mr. McKinley was a very pleasant man in his home, he was in many respects a model, but politically he was in league with the liquor trade and Senator Hanna for him made a contract, as is reported, with the Mormon power. Now was this according to the truth, and ought Christian ministers and members of churches to identify themselves with organizations of this kind?

Just So About the Lodges.

Lodge men are claiming now several hundred different sorts of lodges in this country and are alleging that these several hundred different sorts of lodges have in them about twelve millions of members. These members are men, women and even children. In our time, in order to serve the lodge movement, they are extending their membership among children and women as diligently as possible. These twelve millions, more or less, of men, women and children attend lodge meetings, held usually at night. The home, which ought to have in it a complete home circle, usually is scattered and divided; fathers are in one lodge, mothers are in another, older children are in a third, and babies cry alone at home. This is not invariable, sometimes fathers and mothers are in the same lodge, but the home is disrupted. Fathers and mothers ought to be with their children at night. Children have rights which even white men are bound to respect, and fathers and mothers who neglect and wrong their children by robbing them of companionship will pay a heavy price before they are through.

This Is Enough but Not All.

If this were the only objection to secret societies, it would be sufficient for

thoughtful men who have known the truth and been made free, but we all know that this is only the beginning objection to these orders. They are not simply rivals of the home, they are enemies of the gospel and of the church which preaches it. They declare that men can be saved by works and that they cannot be saved by faith in Christ alone. You can scarcely speak to the average lodge man or woman without seeing the countenance light up as the person replies, "If one lives according to the teachings of our lodge, he will be a very good man." The form of statement varies, some will say, "he will be a Christian." Some Freemasons even, who ought to know that Freemasonry is a deadly enemy of Christ and Christianity, tell us that if a man is a Freemason, he must be a Christian. Not content with destroying the home and the church these twelve millions of lodge people, ignorant, in large part, let us gladly say, are also doing what in them lies to destroy civil government. They have put ignorant, unauthorized people to administering oaths until the oath has largely lost its significance to the average American. A man with a half dozen lodge oaths on his conscience is not to be expected to know what an oath means. Any judge or competent lawyer will tell you today that perjuries are horribly common in our courts. Why not, when a multitude of oaths, in many instances conflicting, are sworn by one individual? Which oath is he to keep and how is any oath to be sacred to him?

The Rulers and the Chief Priests Crucified Him.

All this would be bad enough if the system were in the hands of confessed unbelievers, but everyone knows that this lodge system is very largely in the hands of professed Christians; ministers, bishops and members of churches have united with these organizations. It is true that spiritual minded people among them do not go very frequently to the meetings, but they are known to be members, and what influence they have is used to sustain and extend these organizations. Money by tens of millions, and people by millions are drawn away from homes and churches to contribute to these synagogues of Satan, these altars

of Baal. Can we fully perform our duty if we preach to these professed Christians that they should believe on the Lord Jesus Christ that they may be saved? They profess to believe in Him now: there are numbers of them officers in His church. If you ask them to become Christians they feel insulted; they say, "We are Christians already, just as good as you are," but if you say to them, "Did you swear under penalty of having your throat cut across, your tongue torn out, your vitals removed, your body cut in two, the top of your skull smitten off," or questions of this kind, they say, "That is none of your business, that is a private matter; there is nothing in our lodge which is against my Christian faith, our lodge is all founded on the Bible." This is the way these people talk to you. Un-

questionably the Christian church owes a duty to these people; some of them are intelligent and wicked, others of them are honest and ignorant, but all of them need testimony to the truth. Christians who have the truth are bound to speak it; Christians who have the light are bound to let it shine. They have no right to rehearse platitudes and self-evident truths while men by millions are being destroyed. This is the reason why we should not preach the gospel in any narrow, picayunish sense. Preach the gospel, of course, but preach it fully, teach the main truth certainly, but teach other truth also as far as men need it, and it is in our possession. In this way only will men come to know the truth and to be by the truth made free.

Wheaton College.

The Broken Seal

By
Samuel D. Greene

From the personal reminiscences by Samuel D. Greene of the abduction and murder of Captain William Morgan were taken some of the facts so vividly brought out in Miss Flagg's "Power of the Secret Empire," which ended in the December number of the CYNOSURE. The story has created so wide an interest that we propose to give our readers in the next few months some of these facts as recorded by Mr. Greene, an eyewitness.—Editor.

CHAPTER IX—CONTINUED.

When the time came for the session of the court in March, I appeared at Tolland, and gave myself up to the proper authorities, and was locked up in jail to await the coming on of the case. During the first night I was in jail, the wife of the jailer came into the prison, and spoke to me in a low voice, through the grate, asking if my name was Greene, and then telling me that they were plotting to take me out of prison and carry me off. When this intelligence reached me, it was so much like Western New York, four years before, that I could not fail to understand the meaning of the transaction. Through her I had intelligence at once conveyed to Elisha Stearns, Esq., my lawyer, living in Tolland, to come and take me out of jail on a writ of *habeas corpus*. Accordingly, he came, and in the early morning I was taken out of jail.

I was prepared to make a legal defense against the claim brought against me on the writ by which I was first arrested; but so decidedly illegal and disorderly had the whole proceeding been, and so evident was it that the affair was merely a masonic persecution, that my counsel thought best to put in a plea of abatement. The forms and documents used against me were vitally deficient.

To show how this had come about, it is necessary to go back a little and explain. This suit was begun by Benjamin Salisbury, of Stafford, Ct. A note, which I had given many years before, in 1816, in Pembroke, N. Y., had come into the hands of Salisbury through his wife. The note was for thirty-eight dollars, and had been settled. I had the receipt for it; but somehow the note had been overlooked, and had not been given up or destroyed. Salisbury expected to find me

at New London, where he knew I had an appointment to speak. Accordingly, he went to New London, and had the writ drawn there, and directed to the sheriff of New London County. Then he heard that I had turned off to Hebron, and was not coming to New London directly from Norwich, as he had supposed. Not wishing to lose time, and being eagerly bent on working out his masonic hatred, he came up to overtake me at Hebron. The town of Hebron is in Tolland County, and the sheriff of New London could not execute the writ. So Mr. Salsbury stops at Colchester, the neighboring town to Hebron, and gets A. D. Scovil, Esq., to empower Newell Taintor to make the arrest.

Here was the fatal defect in the writ. In this transfer of authority none of the rules had been observed which were required, in such cases, by the laws of Connecticut. We need not attempt to specify all the points wherein the papers were deficient. But they were openly and obviously so to every legal mind. They had been prepared not with legal calmness, but in the hurry of masonic hatred, which could not wait to comply with little forms. My counsel, therefore, moved a plea of abatement. Something like this result was a kind of legal necessity from the premises. Yet, notwithstanding these fatal defects, so strong was the masonic zeal animating the lawyers on the other side, the judges, etc., that there was still a manifest disposition to press on with the case. My lawyer, seeing the tendencies, thought the safest way, therefore, was to move that the case be erased from the docket; for, in truth, there was no case. The writ had not been served (in the technical sense).

Even in this state of things, one of the lawyers on the other side had the audacity to move that I should be called, and should be defaulted. When my lawyer saw what Masonry would dare to attempt to do in a court of justice—for he had never before so clearly discovered its character—he rose and said with earnestness, "What! oblige us to answer or be defaulted, and have judgment rendered against us without any precept (or writ), and when we have a just legal defense, too! Render judgment upon your peril."

The court could not have the face to go farther in this direction, and the case was quashed. Then came the time for the other side to look after its interests. Those concerned in the case wished to come to a settlement with me. I had it in my power to make them suffer; that is, if justice could be obtained through the courts, which was doubtful. However, not being disposed to render evil for evil, I made a settlement with the parties, and the following is the receipt, word for word, which I gave on that occasion:

"Received of Benjamin Salsbury, Jr., Newell Taintor, Amherst D. Scovil, Esq., and Ephraim Hyde, by the hand of the said Benjamin Salsbury, Jr., sixty-nine dollars and fifty cents; and in consideration thereof, I do hereby release and discharge them, and either of them, and all others acting by or under the direction and authority of them or any of them, from all manner of action or actions, cause or causes of action, claim or claims, and demands, which I ever had or now have against them or either of them, or against any other person or persons acting for and in their behalf, or under their authority, or either of them, for any assault and battery and false imprisonment committed on me by them or either of them, or by any other person or persons acting in their behalf or under their direction or authority, or either of them, up to this date. In witness whereof, I have hereunto set my hand and seal, at Tolland, this twenty-seventh day of March, in the year of our Lord one thousand eight hundred and thirty.

"(Seal) SAML. D. GREENE.

"Attest:

"ELISHA STEARNS,

"AHOLIAB JOHNSON."

I was employed in those years, not only as a lecturer, but also as an editor and publisher. In 1827 I had charge of the *Masonic Investigator*, published at Batavia, and which continued for some years, until the masonic trials were ended. In this paper was gathered up almost all the anti-masonic literature of those early years.

In 1830 I took charge of the *Anti-Masonic Christian Herald*, in the city of Boston. This paper was designed to be a religious newspaper, with a special

guardianship and support of the anti-masonic cause. I kept my connection with this paper until 1835. One of my sons, who was very young then, but who served as a carrier to deliver the papers to subscribers in one section of the city limits, remembers to this day how full-grown men used to send their provoking remarks at him; and some of them forbade their children to play with him, because his father edited and delivered an anti-masonic paper.

As already stated, many other facts might be given illustrating the hostility which I everywhere encountered among those who still held fast to the masonic institution; but I will not prolong the narrative by their recital. A man in my position during those years need not be surprised, when he undertook to lecture against Masonry, to find himself in the midst of a mob, and to receive a salute of eggs, brickbats, and other convenient missiles.

However, the work went on gloriously in spite of all opposition. There was a great satisfaction in helping forward the movement. The anti-masonic cause gained ground with rapid strides. There was an uprising of the people against the haughty assumptions of Masonry, such as was no longer to be trifled with. It was a question of mighty import, whether a free people was to be ruled by a set of Freemasons working in the dark—concocting their schemes in the seclusion of the lodge-room—whether “justice was to be turned away backward” by the arts and contrivances of a set of men who were bound together by secret oaths of the most impious and shameful character. The work went on, year after year, until Masonry was an utterly dishonored institution in this free land. The great body of those who had taken its oaths had either publicly seceded, or had ceased to attend upon its meetings. States came forward and passed laws forbidding extrajudicial oaths. The charters of the lodges, in a majority of cases, were returned, and the lodges utterly broken up. Not many years ago, in the State of Massachusetts, only five masonic lodges remained out of some five hundred. The institution was believed to be dying, and as far as any out-

side influence was concerned, was practically dead.

But of late years Masonry is growing again, and that rapidly. During the fierce anti-slavery excitement through which the land has been passing, the dishonored institution again saw its chance to rise and spread. The public mind had become thoroughly absorbed with other interests. Masonry embraced its opportunity. Little by little it has been fortifying itself in the dark, gathering in its numbers, until, now and then, it makes some outward demonstration calculated to impress the world with its great strength. A day like that in Boston, a few years ago, when the new Masonic Temple was finished and dedicated, and when President Johnson was invited on from Washington to grace the occasion with his august presence, was fitted to make men thoughtful with reference to the growing power of this institution. Masonry showed a great procession on that day. The sight was anything but pleasing to one who remembers the past, and who knows the mischievous and corrupting power of the order.

But for all this, Masonry is not yet back again where it was in 1826. As compared with her presence and influence then, she is even now a dishonored institution. The class of men who were then prominent in her councils are no longer in her councils at all, and cannot be drawn there at present. They are shy of all approaches looking to such a connection. The history of Masonry, in this respect, has been a little like the history of intemperance. The drinking habits of society, as they were forty years ago, have been dishonored and abolished. There is plenty of hard drinking now; perhaps it is on the increase. There are multitudes of men in our cities and towns who call themselves very respectable, and who use wine and strong drink freely themselves, and offer it to their guests. But the great body of truly religious and strictly moral people, throughout the land, do not do this, though they once did it. It may be possible to prove that there is more spirits used now than there was forty years ago; but it is not possible to prove that drinking is as reputable now as it was

forty years ago, or that the same classes of people give themselves up to it.

So with Masonry. The institution is not yet reinstated. It does not hold its old place in the public estimation. Formerly Masonry drew its active supporters from the ministers, deacons and members of every denomination of Christians. Now it is comparatively rare to find church members, and especially ministers of certain of our religious denominations, in its ranks. We do not know precisely how the case stands in the Congregational churches, but of the more than three thousand ministers of that order in the land, we will venture the guess that not so many as one in a hundred is a Mason.

There is one large and growing denomination of Christians in this country where we are sorry to see a different tendency prevailing. We hear it said that the ministers of this denomination, in large numbers, have connected themselves with masonic lodges within a few years. Their initiatory fees are paid by others, as an inducement for them to come in. After all the light which has been shed on Masonry in these latter days, and when one considers how all sacred and divine things are turned to sport in the masonic literature, how any minister of the gospel can think himself in the way of duty by confabulating with Masons is more than we can understand. We believe the plea commonly urged is that it will give them greater facilities for usefulness. But this is "going down into Egypt for help" with a vengeance. We should as soon think of joining some drinking club, in order to gain the means of preaching the gospel more effectually, as to join with the Masons. It is very certain that no denomination of Christians can stand the moral influence of such a connection a great while, without the most serious inroads upon its piety.

Masonry is not back where it was in 1826, but it is gaining strength in a way that is alarming. The foundations of great public structures have to be laid "with imposing masonic ceremonies," and in numerous ways it is manifest that the institution is on the watch to extend itself on every side.

I am an old man, and I shall soon be gone. But I leave it as my last injunction

to my countrymen, that they watch this institution with a jealous eye. It is an old enemy to their liberties. It has no thought of the general good. It is not founded and worked upon any such idea. It is built upon the principle of tyranny in all ages, "the good of the few at the expense of the many." Whenever and wherever Masonry is asserting her claims, and pushing herself forward, one may be perfectly sure that such are her secret purposes and aims.

(End.)

"THE RELATION OF THE CHURCH AND THE MINISTER TO THE LODGE."

BY REV. W. BRENNER, MARTIN LUTHER
ENGLISH LUTHERAN CHURCH
(GENERAL COUNCIL).

Thesis I.

The Church and the Lodge are two institutions, not only distinct and separate from each other, but in many respects contrary the one to the other in character, teaching and tendency.

Thesis II.

The Church is divine in its origin in a unique sense, differentiating it from all other movements in human history, and making it grandly superior to all other institutions in the world. The Lodge is human in its genesis. Whatever of the mysterious and supernatural operated in its creation certainly cannot claim to be divine.

Thesis III.

God has entrusted to His church certain privileges, duties and responsibilities with which no one dare interfere, or arrogate and claim for himself either in full or in part.

Thesis IV.

To such privileges and responsibilities of the Church belong properly the burial, with certain fitting and duly prescribed ceremonies, of all those members of the Christian Church who have departed this life in Christian faith and hope.

Thesis V.

To offer its services or to insist upon performing its own unchristian rites previous to, or following the services rendered by a regularly ordained minister of the Church over the remains of the departed is an undue interference and an

unrighteous and unwarranted impeachment of, and calling in question of the completeness of, the liturgy of the Church; it is an infringement of its rights and an intermeddling wholly unjustifiable, and is therefore to be positively declined and resisted.

Thesis VI.

Every Lutheran minister should not permit but use every possible means to prevent the lodge from attending the funeral in a body: not tolerate any parading with music and regalia; not acquiesce in, or in silence consent to their performing any religious exercises before or after the ceremonies of his own church, because it detracts from the dignity and importance of the Church's liturgy, diminishes reverent attention thereto; and all the features and incidents connected with their pompous and frivolous ways make it, and not the Church of Jesus Christ and God's everlasting Gospel the central figure and object of the occasion; and because it contributes to the idea already too common that the secret society is the ally of the Church, an important adjunct of the same and that such an organization, if it has a ritual, is all that is needed and the Church becomes in the eyes and estimation of many people a non-essential and negligible factor.

Thesis VII.

Every Christian or disciple of Christ, and especially every minister of the Church is invested with the duty of witnessing unreservedly and unequivocally to the truth and against falsehood. This duty he is to hold sacred and inviolable and to perform so conscientiously and persistently as to allow no questions of policy or expediency, temporal honor or worldly advantage, gain or fame, to influence him to ignore or disregard it in any way at any time, or in any place.

Thesis VIII.

A correct and common conception of the true character of the lodge and the observance of stricter and better rules with reference to their presence and official activity on funeral occasions, where Lutheran pastors are called upon to officiate would remove one of the great obstacles to Lutheran courtesy and cooperation. We are to strive earnestly for

the best way and use every power and put forth every effort to promote unity of spirit and harmony of action among those who are of the household of faith. Could we reach the same conclusion and pursue the same course, the wisdom and value of it would soon manifest itself in the increased beauty and power of our churches, the greater respect and admiration of the outside world and a stronger and better attachment devotion, faith and Christian activity on the part of all our church members.

SISTER LIZZIE REE.

Right good at cards, she wins the prize
At many a game of euchre;
And trim and fair, she holds the eyes
Of the young and gay onlooker,
Who seeks a partner at the dance,
A partner who can please him,
Can hold him with bewitching glance,
Or in good humor tease him.
O, she's as busy as a bee,
This lively Sister Lizzie Ree.

Her husband, he's a good, kind man;
At night he never budes,
But stays at home so Lizzie can
Go off to all the lodges,
They say she's very gifted there
In general conversation;
Her lively speeches would compare
With the preacher's best oration;
She is a high up "Star" you see,
This comely Sister Lizzie Ree.

She's Matron this, and Lady that;
A Grand Star, if you please;
The head beneath her spacious hat
Is full of mysteries,
"The church is quite behind the times
With modern thought at war";
Yet once a year her beauty shines,
At the annual church bazaar,
The deacons they do all agree,
"We need no more like Lizzie Ree."
A. THOMSON.

"Who can bring a clean thing out of an unclean?" "Doth the fountain send forth from the same opening sweet water and bitter?" "Neither can a corrupt tree bring forth good fruit."

Are men to be taught morals by the very same vicious guide that lures them into swearing to keep wicked secrets of criminals and to extricate them from consequences of crimes?

O ye sons of men, how long will ye turn my glory into shame? How long will ye love vanity? (Ps. 4: 2.)

THE NATIONAL CONVENTION.

EXCLUDING SECRETISTS.

BY REV. WM. DILLON, D. D.

Stenographic report of address before the National Christian Association in the Second United Presbyterian Church, May 23d and 24th, 1912.

Mr. President: I propose to speak to you on the scriptural authority for excluding secret lodge members from the Christian Church. I controverted with Bishop Hargrave of the Southern Methodist Episcopal Church which separated in 1846 from the Methodist Episcopal Church North, on the subject of slavery, and the great number of ministers which composed that church held the view that slavery was a divine institution; but God Almighty came and swept it out of existence. Bishop Hargrave told me that he owned a slave when he was a minister, and that the slave was a keen, sharp man, and that he expected him to make money, but he always gave a share of the money to him. A system of iniquity, of wrong, that John Wesley said was the sum of all villainies; and I lived in a day when slavery was better entrenched in this country than secrecy is now. God Almighty swept it out of existence, and I believe that God Almighty will sweep the secret lodge system out of existence and I hope to live until he does it.

It seems to me it will give a great approach toward the millenium when the lodge is swept out of existence.

Now while the opinions of men are valuable, Trumbull uttered a great truth when he said that every man's opinion is equal to his intelligence and interest; his intelligence to know the facts, and his interest to express it, but God Almighty's opinion and judgment is invaluable; it is always true. Now if we can get at the opinion of God Almighty in respect to the secret lodge system we will have an unalterable privilege, and I think we can.

First of all, there are two definitely organized secret lodges named in the Bible, and they were analogous to the orders, some of them, but not quite as bad as the orders we have at the present time. The secret orders, the orders of the Adonis, called Tammuz, is named in

the eighth chapter of Ezekiel, and the Lord says, or Ezekiel says that God Almighty took him by the hair of the head, and transported him to Jerusalem; and there was over on the north side of the Temple an addition, and there was a little hole in it, and God Almighty told him to make that hole bigger so that he could get in. He got in there, and there were seventy elders of Israel with the images of jealousy painted in the wall, idolatry, the worship of Tammuz, or in our classical Cyclopedias, of Adonis or Tammuz. You notice in that statement it says, women weeping, several times—in the fourteenth verse. What does that mean? To what does that allude? The legend was that Adonis was killed by a wild boar. That he was greatly admired by Venus and also by Mercury, and they lamented his death for a day and then claimed he had risen from the dead and rejoiced the next day, and so it is women weeping for Tammuz or Adonis.

Now what does God Almighty say of that secret order called Tammuz or Adonis? God Almighty says it was an abomination, and then he showed them greater abominations. He took him in further and found the twenty-four elders of Israel with their backs to the temple, and their faces toward the East, looking for light in the East, and God Almighty denounced it, and placed it as a tremendous abomination in the city.

There you get God's opinion of the secret order. It was a regularly organized secret society, and God loathed it and hated it, and that is the mystery to which Paul alludes in the fifth chapter of Ephesians, where he says "have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret."

Now you can go to Rollins' Ancient History and there you have a description of the Eleusinian mysteries. The candidates were initiated in the dark, through thunderings and signs and wonderful manifestations, and you notice Paul's inspired notes telling them "to have no fellowship with the unfruitful works of darkness, but rather reprove them." You can have no fellowship with them by not saying anything, but then you are

required to reprove them (the Greek word means expose), to show their iniquity. When you do that and persuade men to do that, you turn them against secret societies.

If you would take the Methodist preacher of Huntington, Ind., or the Rev. Mr. Cole of the Campbellite or Christian Church, who says he is a Mason and initiate him publicly his audience would never hear him preach again. Take him before his audience and go through with the Entered Apprentice Degree, the Fellow Craft and the Master Mason, and it would shame him forever—cabletowed, exposing his left breast to the point of the needle, a slipper on one foot and a hoodwink about his eyes.

Mackey says the Masonic lodge has existed for centuries as a secret society; he says it could not exist as many years if it was an open society. I believe that people do not know how bad it is.

I have said that the secret lodge system is Satan's masterpiece. I believe it. I believe that the Devil will never look for a better thing to deceive men than these orders. Why? Because it leads them, without a full knowledge of the fact, to reject Jesus Christ.

Now I have told Odd Fellows, "You reject Jesus Christ in your lodge relation." Jesus Christ is excluded from the prayers of every degree of Odd Fellowship, even the Rebekah Degree for women. I met the grand secretary of the grand lodge of Ohio in Springfield, Ohio; his home is in Columbus, Ohio. I said if a case would come up on appeal to your lodge, your grand lodge, the Odd Fellows, of which you are secretary, as to whether it was lawful to use the name of Jesus Christ in prayer in Odd Fellows, how would you decide it? He said, "Rule Christ out." Can you go where Jesus Christ is excluded?

Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you;
Take it, then, where'er you go.

But when you go into a lodge of Odd Fellows you go where He is shut out, and their grand lodge has so decided, and the man who will go into an organization where Jesus' name cannot be used in prayer, is a mean man, whether you

think so or not. It is so, and more than that, the prayer without the name of Christ is of no effect. I had rather go out when the lightning is flashing through the skies and take a steel point and point it at the lightning's flash than to go to God Almighty any other way than in the name of Jesus Christ. There is no access to Him. "No man cometh to the Father but by me." "If you ask anything in my name I will give it." Now when a society deliberately, intentionally, purposely strikes out the name of Jesus and refuses to have it used in prayer in their lodge, it is not only mockery, but let me tell you it is more than that. President Jonathan Blanchard enlightened me some years ago; it is devil worship, that is just what it is, I say, and I am ready to stand by it, that all lodge worship is devil worship, and I can prove it. "Well," you say, "do it." I will do it. Paul says in writing to the Corinthians, "The things which the Gentiles sacrifice they sacrifice to devils, and not to God." Now suppose he had told a Gentile, "You worship the devil." He would have answered, "Why no, I worship Serus the god of grain, and Pomona the god of fruit, and Flora the god of flowers." Paul says all that is not the true worship of God Almighty, and none is but that in the name of Jesus, is devil worship, and so all lodge worship is devil worship. Do you hear me? When a man goes and worships a devil in a lodge I don't want him to come into my church and worship, until he repents of it; we have a mourner's bench in our church, and I want him to go down there and get down humbly and acknowledge his sin before I will fellowship with him.

There is another way to determine, and that is by statements in the Bible. Jesus said, "He that doeth the truth cometh to the light.

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd."

What is light? Paul tells us in the fifth chapter of Ephesians. He says "Whatsoever maketh manifest is light." So if this room was perfectly dark, I could not see you—the lights turned on make you manifest. Whatever makes manifest is light. Or reverse that, whatever conceals is darkness. Does the

lodge conceal? Yes, they pledge themselves always to conceal and never reveal any part or parts of their mysteries in ancient Freemasonry. They have gotten up one lately in the West for farmers, and there is the regular pledge of concealment in all these lodges, and whatever conceals is darkness. The lodge is darkness, and include their first two lines and then it is selfishness. There is no charity in any of the lodges. Some men may be members of the lodges who do works of charity incidentally, but by the arrangement of the lodges there is no one item of charity in the whole lodge system. Why should there be? There are lodges in this country that do not return to their members on the whole an average of quite one-third of what they put in. You can put in three dollars and they will pay you nearly one dollar back, and I heard Brother Stoddard say he would do better than that, he would give them half back—and then you see they call that charity, to give you one-third back of what you put in. If I would put three thousand dollars in the First National Bank of Huntington, and they would give me back one thousand and keep the other two, would I count that charity? No. There is not an atom of charity in the lodge, in any lodge in the land. They are the consolidated essence of selfishness.

More than that, the secret lodge system, and I think I could make a case if I had time to do it—I can hint at it today—the secret lodge system is the anti-Christ of the Bible. I believe it, and in the book I have written I elaborate upon that point. The statement where the anti-Christ is referred to in the first epistle of John says that every one “that confesseth that Jesus Christ is come in the Flesh is of God; And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of anti-Christ whereof ye have heard that it should come; and even now already is it in the world.” Now see this is that spirit of anti-Christ—who? Why those that do not believe, those that deny that Jesus Christ came in the flesh. Who denies that Jesus Christ has come in the flesh? Jewish people, unless they abandon Judaism and come to Christianity, deny that the Messiah

came at all. Why do they? C. H. Limon says, “We rule Christ out of the prayers.” Why do you? Why, you know the Jews; and this very phase of religion is what rules the lodges. In order to get the Jews into membership they reject Jesus Christ.

Why, Mackey says in his Lexicon that the religion of Masonry is a pure theism on which the several members engraft their own peculiar phases of religion, but he says they are not allowed to introduce them into the lodge or to connect their truth or falsity with the truth of Masonry. He says that the only principle of religion that they recognize is the existence of God, and he can qualify on that. In some of their books they have the picture of the rising sun, and three Hebrew names, all very innocent if you cannot read Hebrew.

Mackey says that the twentieth landmark of Masonry consists of the book of the law, and I say advisedly the book of the law. By this is not meant necessarily the Old and New Testament Scriptures, but that volume which in any country by the religion of the country is supposed to represent the revealed will of the great architect of the universe. In a Christian country this would consist of the Old and New Testaments. In a Jewish country the Old Testament alone would be sufficient, and in a Mohammedan country the Koran can be substituted. Whatever book of the law is popular in the country that is their book of the law; hence they do not exclusively hold the Bible to be the book of the law; and let me tell you if a man gets Holy Ghost religion it will knock every lodge out of him that ever got into him.

I know that I got a Methodist preacher out of the Masonic lodge some time ago. He came out weeping when the light was turned on. It is like going into a field where there is a big, flat stone on the ground; turn up the stone and let the light of the sun in, and every beetle starts to run, because the light is turned on, and in a little bit you cannot see one bug. If you can turn on the light sufficiently you will knock out all its members.

I heard Dr. Cooper say in one of our National Conventions that he was out visiting his parishioners and he came to

one young man: "Do you pray publicly?" "No." "Do you pray in your family?" "No." "Do you pray at your meals?" "No." "Do you pray in secret?" "No." "Do you pray at all?" "No, I don't pray at all." "Well," he said, "you are about to the end now." He said, "The Odd Fellows take all the Christianity out of a man; he is empty, swept and garnished and then he wants some system of religion—the religion of the lodge."

The lodge is a wicked thing from first to last, the consolidated essence of selfishness; it is wrong in all of its principles; it is out of harmony with God Almighty who is light and in Him there is no darkness at all, and John says, "If we say we have fellowship with God and walk in darkness," does he say we are mistaken? Does he say we made an error? He puts it flatfooted in three letters, "we lie." Every man in the lodge walks in darkness, and if he says he has fellowship with God he does the very thing that John says, he lies about it; he lies in his heart and in his throat and in his teeth, and I think I could tell him so. The whole thing is wicked.

If I wanted to make a Devil that I knew would be acceptable I will tell you how I would do it. I would get a pig and soak him with tobacco and I would put three links on his right ear and the compass and square on the left ear, and a K. of P. button on his nose and the K. O. T. N. on his tail, and a Republican politician, and Democratic brewer to go with the Devil and it would suit me exactly.

May God Almighty help us to put our whole strength against the lodge, antagonize it intelligently, everywhere until it is knocked out and gone forever into oblivion.

A SERIOUS QUESTION.

"When a Mason enters a lodge room he should feel that he is entering a sacred place, one that has been erected to God, and his behavior should be such as would be expected in a house of worship."—*Masonic Herald*.

Is it right to speak of a building as erected to God, if it is a building erected as a place in which to swear men into confederacy with criminals, who are aided in concealing crimes and in extricating themselves from difficulties which crimes involve?

SECRET SOCIETIES ASSAILED.

**Judge Orders School Boy Reinstated—
Commends Stand of Oak Park Board.**

A severe attack on secret societies was made today by Judge John Gibbons of the Circuit Court, when he ordered that a writ of mandamus be issued directing the members of the Oak Park and River Forest Township Board of Education to reinstate Edward Smith as a pupil of the Oak Park and River Forest Township high school.

The boy, who lives with his father, George Smith, at 404 Home avenue, Oak Park, was expelled from the school March 22 on the charge that he was a member of a secret fraternal society. The evidence showed he was not affiliated with such an organization.

"I entirely coincide with the views of counsel for the School Board respecting the baleful influence of secret societies," said Judge Gibbons in rendering his opinion. "Secret societies are, and always have been, a menace to order and law. They inculcate in their members a spirit of insubordination, prevarication and falsehood, and thereby indirectly, if not directly, shield from punishment members leagued together by secret pledges and passwords.

"From the day when Robespierre and other Jacobins hoisted the red flag of the commune to the night when McNamara and other anarchists blew up the Times building at Los Angeles, every vile conspiracy that has shocked mankind and convulsed the nations may be traced to the evil influences of secret societies. Secret societies are the enemies of the state and the foe of our Christian civilization.

"However much we may dread and condemn secret societies, the petitioner in this case should not be made a scapegoat for the sins of others, when the evidence conclusively shows that he never was a member of any prohibited fraternity. Not only is this true, but the evidence shows that the petitioner's father was one of the first members of the community to petition the Board to adopt rules against the existence of a high school fraternity or sorority."—*Chicago Daily News*, Aug. 31, 1912.

Blessed is the man that walketh not in the counsel of the ungodly. (Ps. 1:1.)

Editorial.

"THE CHURCH VS. THE LODGE."

"The reason why there is so little power in the church is because it has turned its power over to the lodges. They are doing the work the church was called to do, and, when even the ministers belong to them, what can one expect? Why is it that most men will attend the lodge in preference to the church? Christ taught brotherly love and all that is good and noble; why does the church not do its duty and look after the widows as the lodges do?"

The church and the lodge
 Can't go hand in hand;
 The one must fall.
 While the other shall stand.

This letter, from a Western coast correspondent, is among responsive contributions to *The Christian Herald* published in its column headed, "How is your own church?" The caption reads correctly still if reversed: "The lodge versus the church," for "These are contrary, the one to the other," both in principle and in practice, if the estimate carefully made by lodge opponents is correct.

The writer of the letter sees plainly a fault which she tries to explain; yet the explanation seems not fully adequate. Take her plain question, "Why is it that most men will attend the lodge in preference to the church?" No one really conversant with the inside affairs of lodges would seem to us able to use one of her answers, which would account for absence from church by lodge help for widows. Another form of answer used is, that lodges are doing the equivalent of church work. Hence, instead of going to churches not doing their own work, men go to lodges where it is done for churches. Again, we are in doubt whether the explanation explains—if, indeed, there is sufficient suspense of judgment to warrant the term doubt.

If she really feels the identity of lodge and church aims, practices and principles, finding them measurably shown even in the life of some churches, how can she then find impossibility of going

"hand in hand"? What reason is there in co-operation, to say "must" when she thinks that if one continues to care for widows the other must fall? In many cities old ladies' homes care for them: do the churches in those cities therefore fall? Do charity hospitals break churches down?

Similarity may have less to do with the case than she imagines; there may be an unrecognized charm in dissimilarity. Possibly a man might go to a lodge because it makes a different appeal. Men who would not attend a church, no matter what it did for widows, will go to a lodge. They could not smoke in church. It would not be in order to tell in a prayer meeting some of the stories that can be told in lodge rooms. The kind of company differs. Widows counted out, there remains the difference between church meetings and meetings of lodge men. The lodge, like the show, provides attractions. Some go to the theater instead of the church; does she therefore blame the pulpit for being so little like the stage, and for leaving to the theater its own proper task of interesting people in more or less moral themes? Even if the pulpit became more dramatic, it would still lack the ballet. Regular insurance companies, omitting ritualism and sanctimoniousness, often deal better with widows than the lodge, yet their patrons pursue their regular course so far as church attendance goes, and make no change upon being insured.

There is no doubt that the insurance element of secret orders draws many in, but why should it change them more after they are in than the same element in other institutions? If it still be urged that there are different forms of help, it may still be questioned whether so much of what is imagined is not practically wanting as to leave the question why men neglect church imperfectly answered. The carnally minded man, finding his conscience better quieted by ritual and sanctimonious forms and maxims, would naturally prefer what feeds rather than checks his moral appetites, and attend not the church, but the lodge. A church prayer meeting charms him less than a lodge dance; a sermon that probes a sin is less soothing than an emollient ritual.

SOME REASON.

It is a melancholy sign of the times when such a man as Dr. Washington Gladden can say to the First Congregational church at Columbus, Ohio:

"I do not attribute the absence of church members in many cases to disaffection; in most cases I believe it is simply lack of interest. For some reason they have formed the habit of church neglect. Some of them devote their Sunday to pleasure—the ways of Sunday diversion have been multiplying of late. All this means that the interests of recreation have taken precedence in the minds of many church members, of the interests of the higher life. The fact is that this is taking place everywhere does not comfort me. This is the alarming thing."

We wonder whether Dr. Gladden has traced that which he indicates as "some reason," back to one possible source. Does he in his own private thinking reckon as one of the forces augmenting the deplored drift, Sunday funerals attended in regalia, with the return trip following? Or does he weigh the effect of sanctimonious and hypocritical services attended on week evenings? Has he cast into the philosophic scale the Masonic superstition intruding on the desecrated boundaries of Christian faith? It is to be noted, however, that Dr. Gladden does not find the sole cause of defection in a craving for Sunday amusement. He seems to feel the presence of an inclusive reason, wider than can be read in the newer Book of Sports. Speaking of "some reason" why the godly man ceaseth and the faithful fail from among the children of men, he limits the application by the selective phrase, "some of them." Some of them are pleasure-seekers. Are yet some of them darkness-seekers, and are they finding what they seek in the secret lodge? Is it because they love that darkness, that they turn from the light that illumines the open shrine of an unforbidden gospel? Thus far, Jesuitry has been restrained from closing the door of the Columbus church; Freemasonry cannot prohibit the mention of Jesus name in that building dedicated to Him; but Freemasonry can put members of that church on their knees in a Columbus lodge where the chaplain cannot lawfully pray save in conformity with that prohibition. Whatsoever a man soweth, that shall he also reap. Has the lodge chaplain, whoever he may have been, sown the wild harvest

that the pastor has reaped in the church field? It may be that, in cultivated levity, indoctrinated superstition, moral fiction imperfectly initiative of the ethics of civilization of which it is a minified travesty, is yet to be found an efficient element of "some reason."

TWO INFERENCES.

One inference is drawn by the correspondent of another publication who tells the story from which we think it possible to draw another. We say possible, advisedly, making no final decision so far from the source of testimony. The regular news correspondent begins his letter with the discussion of an important subject, perfectly proper to present, under the circumstances, though at most only in a constructive sense news. A good part of what we quote, he himself copies. His own correspondent thus complains:

"A few of the brothers are placed on committees many times, and the large membership of delegates or messengers are paid no attention to. Result: they feel their neglect, and stay away from the meetings or go as a matter of duty and curiosity."

"The brother says that he is at the 'head of a public school having 33 regular teachers and specialists' under him. has been connected with Sunday school work for many years as a teacher or superintendent, and has been a deacon for 20 years. He says he used to be regularly at the meetings of the association of churches, but was never asked to do anything and his interest 'faded away.' 'I am active in other walks of life,' and he says he holds high official position in several fraternal organizations to which he belongs, which he regards as evidence that his friends there think he has 'ability and character;' 'and yet my church fellowship in this association has never asked me to do anything.'

"The brother probably did not write for publication, but the gist of his communication is given as possibly furnishing 'food for thought' for those who are called to serve on program committees. Let the laymen and some of the less prominent pastors 'speak out in meeting' and assert their rights. They are not intentionally slighted."

These are wise words, and they follow

the complaint with effect. Yet, another question arises out of the reference made to organizations, in several of which the critic is an officer. It is not straining a point when we consider the possible effect of society membership on one whose interest in these Christian gatherings has 'faded away.' Even if the tendency did begin before the first of the societies was joined, and even if it did start as he thinks it did, still it remains easy to wonder whether the influences and associations into the hands of which he fell, were not powerful agents in augmenting the tendency.

DISTEMPERED MINDS.

Few surprises met by a student of theoretical and practical freemasonry are more startling at first and more bewildering afterward, than the superstition and mental obscurations or moral obtuseness and distortion, that appear to envelop like a mist the intellectual and moral nature of otherwise rational and virtuous men. Masonry takes on the aspect of insanity. Its symptoms are analogous to those of mania. So far, indeed, does the similarity go, that the observer finds himself acquiring a habit of treating the phenomena with similar charity, and suspending blame.

This perplexing vagary of the human mind may not, after all, be restricted to masonic infatuation and superstition, but is perhaps included within the operation of a social principle recognized by Maccauley where he finds occasion to account for the apparent inconsistency of a zealous Protestant and brave soldier, tried and executed in the cruel reign of James Second. Rumbold had borne a gallant part in the rebellion of Monmouth, and, if for no other reason than that Monmouth had presumed for a brief season to wear a crown, there was nothing left for his followers but to die. In the course of the story of his life's brave ending, occurs the passage to which we have referred, in which the historian proceeds as follows:

"Both at his trial and at his execution, he spoke of assassination with the abhorrence which became a good Christian and a brave soldier. He had never,

he protested, on the faith of a dying man, harbored the thought of committing such villainy. But he frankly owned that, in conversation with his fellow conspirators, he had mentioned his own house as a place where the king and the duke might with advantage be attacked, and that much had been said on the subject, though nothing had been determined. It may at first sight seem that this acknowledgment is inconsistent with his declaration that he had always regarded assassination with horror. But the truth appears to be, that he was imposed upon by a distinction which deluded many of his contemporaries. Nothing would have induced him to put poison into the food of the two princes, or to poniard them in their sleep. But to make an unexpected onset on the troop of life guards which surrounded the royal coach, to exchange sword cuts and pistol shots, and to take the chance of slaying or of being slain, was, in his view, a lawful military operation. Ambuscades and surprises were among the ordinary incidents of war. Every old soldier, Cavalier or Roundhead, had been engaged in such enterprises. If in the skirmish the king should fall, he would fall by fair fighting, and not by murder. Precisely the same reasoning was employed, after the revolution, by James himself and by his most gallant and devoted followers, to justify a wicked attempt on the life of William the Third. A band of Jacobites was commissioned to attack the Prince of Orange in his winter quarters. The meaning latent under this specious phrase was, that the prince's throat was to be cut as he went in his coach from Richmond to Kensington. It may seem strange that such fallacies, the dregs of the Jesuistical casuistry, should have had power to seduce men of heroic spirit, both Whigs and Tories, into a crime on which divine and human laws have justly set a peculiar note of infamy. But no sophism is too gross to delude minds distempered by party spirit."

He that hath clean hands and a pure heart; who hath not lifted up his soul into vanity, nor sworn deceitfully, he shall receive the blessing of the Lord. (Ps. 24:4-5.)

MASONIC PRINCIPLE AND PRACTICE.

"Our principles are always better than our practices. This is true of every human organization. Men rarely, if ever, live up to their professions. Nations lag behind their declared aims. A river cannot rise above its source, no matter how beautiful and wholesome the surroundings may be. And a fraternal organization, though founded on the grandest of human virtues, must be measured in its influence for good by the standard of the individual members. Hence the importance of ever keeping in remembrance that truly Masonic principle that it is the interior and not the exterior qualifications of a man that should recommend him to be a Mason.

Whether we can trace our origin to the building of the temple, or whether the milestones which mark our pathway through the dim and dusty past extend but a few centuries back, this is true, that the Masonic fraternity has weathered the storms of ages—the whips and scorns of time—and has passed through the ordeal of centuries of existence with its escutcheon untarnished by shame, or its luster undimmed by dishonor.

No enemy has ever successfully impugned its patriotism or cast stigma or stain on its bright patriotic emblem. Patriotic duty to the government and obedience to the laws under which we live are unalterable edicts of the Craft. True Masonry has always been allied on the side of justice and right. And, notwithstanding a belief among some to the contrary, Masonry gives no aid or comfort to the man who willfully violates the laws of the land."—*A. L. Miller, Washington, in The Masonic Chronicler.*

Dogmatic iteration of unproved claims is one of the arts of the demagogue, and it serves the purpose of any deceiver. Moreover, it is charitable to believe that the deceiver is also deceived. Another has first deceived him; or he has begun his task by deceiving himself, becoming, thus, his own first victim. Which case is illustrated by the foregoing quotation, it is not for us to decide, but that the words themselves are wildly astray from well known and easily observed facts, it seems impossible not to know. Men of the highest qualifications have spoken decisively with reference to the facts, and have spoken the precise opposite of this writer's claims. The force of their words cannot be broken by an auxiliary claim that those writers were not well informed, or were not qualified by mental ability or moral judgment to deal truly and justly with subjects of this kind. This is not the place to display at length those unimpeachable, not to say peculiarly striking credentials, which are always

ready to be shown when occasion requires.

We are not shut up, however, to setting other witnesses or judges over against such as the one from whom we have here quoted. Ignoring the mockery of pretended secrecy, we can, for ourselves, look with candid vision on such principles as are involved in the "third point of fellowship," and developed in lecture or obligation in an unmistakable way—or, at least, in a way that should be so to any man who calls English his mother tongue. By more than one well known oath, the claims dogmatically made in the quotation to which we here call attention are flatly disproved in Masonic words and terms.

BLACK OR WHITE.

His name was White but his lodge was black, and his ways seemed dark and vain. In July he was holding grand lodge in all his glory; his Alpha Grand Lodge of Colored Masons was duly convened; the place was Paine Memorial Hall in Boston, the "City of Notions." Into this sacred retirement intruded Inspector Loughlin of police headquarters, with a warrant from a merely profane civil court for the presiding officer of the solemn and august convention. The warrant charged the great dignitary with stealing delegates—or initiates—or at least with using the name of a fraternal organization with fraud.

The dreadful charge having been met with a plea of not guilty, the case was put over from Friday till Monday. But the undesirable citizen was allowed his liberty, in the interim, only under bail of three hundred dollars in amount.

The complaint was made by no less a dignitary than the past senior grand warden of Prince Hall Lodge of Colored Masons, which received its charter from England soon after Masonry took its rise on that island, from which it spread branches abroad to shadow the world. It is alleged that this desperate boss has been engaged for about two years in getting black men to wear white aprons, to the grave neglect and despite of the dead negro, Prince Hall, or of the performances which England allowed him and his successors to perform. This is

not saying that the acts themselves are different: but it does recognize that Mr. White has had a hand in passing and raising negroes in and near Boston without duly connecting the activities in question with Englishmen, or early New England negroes, or even negroes now wearing regalia and immense titles in Boston.

THEATRICAL RAMBLERS.

About fifty people were present at the meeting held in a New England city in February, when "The Fraternal order of Ramblers" was organized. It is composed of theatrical people, and is designed as a national organization, with chapters in all prominent cities in the country. Although open to all who do theatrical work, the new order is mainly designed for the chorus. Of the large number of such organizations already existing, none were open to both chorus men and women. Yet it is claimed for them that they compose the larger part of the theatrical world. The chapter organized in February will remain the mother chapter of the order, although another was to be organized within two days and others were quickly to be formed. No doubt the membership will continue to be composed exclusively of people from stage, and those connected with the theatre along with them. It aims to be a widely extended theatrical order.

ANYTHING TO AMUSE.

An American newspaper commenting on a London escapade, remarks that "'Anything to amuse' seems to be a motto of blase London society. Harry Lehr and his monkey dinner caused some commotion in Newport, but the London leaders have outdone him. At a ball there a few days ago, the men wore imitation heads of beasts, in which were megaphone attachments through which they bellowed as they thought the beasts would roar; they decked themselves with paper streamers and jumped through paper hoops, as the animals do in the circus, and they fenced with foils tipped with powder puffs, dabbing the women's faces so they might claim them for partners afterward."

Probably they were trying to keep abreast of the American progressive

campaign. If they will come to this country we can make Elks, Moose, Beavers, Eagles, Owls, or White Rats of them, and teach them no end of antics.

We are asked for information regarding the order of "Heptasophs."

The organization called "Heptasophs" or "Seven Wise Men" is one of the oldest of the mutual benefit secret organizations in this country. In ritual and ceremonies it resembles the other organizations of its kind, and has many marks of similarity to the Masons. It "requires from its candidates the profession of a belief in a Supreme Being. It bears aloft the motto, 'In God We Trust,' admitting to its mysteries both the Jew and Christian on the common ground of mutual dependence and universal brotherhood under the Fatherhood of God." There are three degrees in addition to the introductory degree.

In 1878 an organization designed for purely beneficiary purposes, calling themselves "The Improved Order of Heptasophs," split off from the first body. The membership of this society is several times greater than that of its parent, and some of its features as insurance have since been adopted by the original society.

A California Freemason wrote in the course of a criticism of lodge names: "While I have been a Spanish scholar for over fifty-two years, and can read and write that language nearly as good as I can English, yet I can see nothing in the language or people that should cause a Spanish name to be adopted for a Masonic lodge by an English speaking people. There are not twenty-five Masons of Spanish blood on the entire roll of the grand lodge of California. The names of no saints (excepting the Saints John) have any business in being given to any Masonic lodge." We wonder if he does not write Spanish rather than English, even though he claims only to write "nearly as good as he can English." As well as English, would hardly be well enough.

Horace Greeley said: "It is impossible to mentally or socially enslave a Bible-reading people."

News of Our Work.

CONTRIBUTIONS.

Free will offerings since last report have been received for the N. C. A. work from: Mrs. H. W. Bourne, \$6; Wamot Sigsworth, \$2; Mrs. H. A. Sigsworth, \$2; W. I. P., \$10; L. H. Bohrer, \$1; K. E. Stephenson, \$2; Christian Reformed Churches: Englewood, Chicago, \$20.26; Weilsburg, Ia., \$20.72; Grand Rapids, Mich., \$20.63; Wright, Ia., \$11.03; Pella, Ia., \$25.78.

OHIO CONVENTION.

Report of Committee on State Work.

Your committee on state work would respectfully report: Our cause in Ohio is gaining ground, owing to efforts put forth by the Eastern secretary. Many enthusiastic meetings have been held during the year past and the CYNOSURE subscription list has been enlarged considerably.

Many pastors awake to the need have been informing themselves and have been giving forth needed truth in relation to the lodge evil. Others are awakening to the need.

While lodges and lodge members have increased the inherent weakness of the system is becoming more apparent, and some are leaving in disgust.

A decided step in advance has been taken by many states which have placed laws upon their statute books forbidding secret societies in high schools on the ground that they are undemocratic and subversive of good morals and of good citizenship. Educators of this and other states are opposed to the system of secrecy in schools and stand almost unanimously against it.

Principles that are wrong in schools of learning are wrong in the school of life. Truly the leaven of truth is at work and there need be no discouragement as to the final outcome. Religious as well as political upheavals will follow education and enlightenment.

Your committee recommends: 1. That such education as may be given by the circulation of the CHRISTIAN CYNOSURE, and by the distribution of N. C. A. books and tracts, be vigorously pushed. 2. That pastors in sympathy be requested

to preach on the subject at least once each year and inform their members concerning the evils of secrecy. 3. That special efforts be put forth through seminary and college to reach those who are to be our future religious leaders. 4. That a committee be appointed which shall employ such help and use such funds as our treasury will permit for the prosecution of the work during the year. 5. That more definite work be done by Christian churches opposed to secrecy to develop the spirit of Christian brotherhood among their members.

STODDARD IN PENNSYLVANIA.

New York City, Sept. 12, 1912.

Dear CYNOSURE:

The announcement "it's camp meeting time" brings joy to multitudes of toilers on the farm, in shops and the many places where brain and muscle are taxed to provide life's necessities. The woods-gathering with its opportunity brings joy and makes the trials incident to tent life seem small indeed. The stirring messages with the prayers, songs and testimonies are all an inspiration.

Through the Eastern states the number of these camps increases with the years. Not less than eight were held near Allentown, Pa., during the month passed, and I am told all were well attended. Many songs of the redeemed will date their beginning to one of these gatherings.

It was my privilege to attend three of these meetings. There was opportunity both to give and to get help. In looking "unto the hills from whence cometh our help" one is naturally lifted to a higher plane of life and better fitted for the valley of conflict.

Being detained, I missed the blessings I hoped to get at the Radical U. B. Camp held at Rhodes Grove in the beautiful Cumberland Valley. I attended those at Waynesboro, Chambersburg and Franklinton, Pa., who reported "this is the best yet." It was not difficult to secure CYNOSURE subscriptions. The increased love for Christ naturally caused a reaching forth to help those in darkness.

Brother Burton, vice-president of our Pennsylvania state work, was found at his home in Chambersburg, much

cheered. He looks forward to the state convention to be held in Philadelphia next March, where he promises D. V. to give an address.

Providence indicated that I spend a Sabbath at Grantham, a new town on the Reading Railroad, ten miles south of Harrisburg, Pa. Our good friend, S. R. Smith, has been the chief promoter in the building of this town, bringing manufacturing and other interests grown too large for their quarters in Harrisburg and establishing them here. Bro. Smith is an elder in the Brethren in Christ Church, president of Messiah's Bible Training School, etc. The Bible school was not in session, but opportunity to preach was given and an invitation extended to address the students later. That this school is being appreciated is shown by its enlarged student body. The evils of the lodge are presented as there seems to be need and opportunity. Professor Enos Hess, an active N. C. A. worker, is well fitted for this.

The first camp meeting attended was at Kreider's Grove near Cleona, Pa. This meeting was well sustained. Your agent was received kindly and given opportunity for work. The spirit of God was manifest in our midst. At the Mispah camp meeting at South Allentown, Pa., I was surprised in finding so large a gathering. There were 163 tents. The Mennonite Brethren in Christ who have purchased here a beautiful ground, and well equipped it for the work, are certainly to be congratulated. When it is remembered they bring much truth that is not popular their success is the more to be appreciated. Our work was given kindly consideration by those in charge.

At the Emmanuel's Grove camp, north and west from Allentown, I found another blessed opportunity for good. This camp is conducted by Brother B. F. M. Fahl and co-workers. While the salvation of souls was the central thought, your representative found opportunity for expression along N. C. A. lines. Our work was well received among the enlightened, and many new subscriptions to the CYNOSURE obtained. I spoke twice to large audiences.

Here in New York I find the usual opportunities of this time of the year. After consultation with leaders it has

been thought best not to attempt the N. Y. and N. J. convention at this time. A conference of the New York pastors of the Missouri Synod, Lutheran, friends gave another opportunity for mutual help. Lectures and meetings are being arranged which will be reported, if God wills, in my next. I find myself much crowded for time to do the work needed. It is my hope to spend next month in the West, responding to such work as shall be arranged by our general secretary. Yours in the work,

W. B. STODDARD.

AGENT DAVIDSON'S DOINGS.

Alexandria, La., Sept. 13, 1912.

Dear CYNOSURE:

I am still on the Lord's side and sounding the alarm. Since my last letter I have been very busy. I visited the thirty-eighth annual session of the Tenth District Baptist Association at Delhi, La., where there were about two thousand persons in attendance. I had a very cordial invitation to address the association, but was unable to do so, as I should have liked, because of a hasty call to return home at once. Upon reaching here, I found a deep laid plot to confuse and upset the work in my own church, but I have been fortunate in blocking any headway that had been made.

Though unable to speak at Delhi, I secured some CYNOSURE subscriptions and distributed a few tracts. I also visited another association at Standard, La., where I was received very cordially, and treated with great consideration. I preached two antiseoret sermons, delivered two addresses, secured a number of CYNOSURE subscriptions, and convinced several that they ought to sever their connections with their lodges. I next visited Clarks, and several rural points, where I preached and lectured, and secured readers for the CYNOSURE.

This week I am blessed with the help and services of Rev. W. T. Nickerson, of Chattanooga, Tenn., who is conducting a fifteen day's meeting for me at the Shiloh Baptist Church. Great interest is being manifested by the people and souls are being saved by the gospel. God's word is powerful and will prevail. Many, seeing the evil influences of secret so-

cieties, are quietly renouncing them.

I hope to be able to get the co-operation of the pastors of the city to hold an undenominational conference here sometime in October, if I can get Secretary W. I. Phillips, Rev. W. B. Stoddard and Mrs. Lizzie Roberson to deliver addresses. The lodges are straining every point to hold their own. Pray for our triumph over sin and unrighteousness. God bless you, and make your efforts a glorious success.

Sincerely yours,

F. J. DAVIDSON.

"LIZZIE WOODS' LETTER."

Newbern, Tenn., Sept. 12, 1912.

Mr. Wm. I. Phillips, Chicago, Ill.

Dear Brother Phillips: I have been out in the rural districts to a camp meeting. I distributed tracts and told the people the sins of secret societies. I found no opposition. Nearly everybody just listened quietly and seemed to enjoy the Bible lesson. That is one place where the Devil was dumb. We had great crowds at the evening meetings, and a good many at the day services, both white and colored. These people were all searching for Bible truths. Some of them sent for me three miles away to come to their homes with my Bible, in order that they might know the word better. I went, and I believe some were helped and edified. These enquirers were men and women of both races.

I am now at Newbern, Tenn., for a few weeks. When the people heard I was in town a goodly number of women and girls came to see me. We were sitting out on the porch talking, and one little woman said, "Sister Roberson, my husband and I have left the lodge since you were here. What you said about lodges that night was enough for us. We quit in two weeks after that. My old father was a good old Methodist, and he always taught us not to join a lodge, but I was just lead off by preachers and others into them." While we were talking a big lodge man was sitting on a settee out on the ground, right in front of us, listening to our conversation. When I began to tell the sister about the wicked penalties, the big man interrupted and said, "Why, woman, you don't

know what you are talking about. The lodges are doing more for the people than the church has done, or ever will do." I said, "Jesus gave His life for the church." He answered, "Oh, I am not thinking about Jesus. He is not going to give one thing for the sick. You look to Jesus, and you will be buried like a hog." I said, "Brother, do you organize lodges?" He was so angry and spoke in such a short way that I was afraid of him. Finally he rose, and said, "Yes, madam, I organize lodges, and I intend to keep on organizing them; and what is more, I am a Christian, but I am not going to depend on Jesus and the church to take care of me. How many sick people are ever helped by the church?" I said, "The old Baptist Church to which I belonged in Pine Bluff, Ark., had an account at the drug store just for the old members and the poor of the church, so that all might get their medicine when they needed a prescription filled. We had an open account with the undertaker, too, so that the poor could be buried decently; and we, the members of that church, sometimes raised one hundred and fifty dollars and kept those bills settled up; and not one ever had to swear to have his throat cut from ear to ear, and his tongue torn out by the roots." "Oh," he said, "you just did that for a big name." I replied, "We were doing just what the church was commanded to do. (Acts 6.) Brother, you say you are a Christian, yet you blaspheme the name of Jesus, and glory in idolatry. Jesus is coming back to earth after His church, and what will your record be?" He said, "Well, you go on and follow Jesus and I will stay in the lodge. Nothing you can say or show me in the Bible will make me give up the lodges." I said, "No, you love money more than you love God." "Well," he said, "God made me to look out for No. 1, and I am going to do it." I said, "Will a man rob God? (Mal. 3:8) 'Your words have been stout.' (Mal. 3:13) You say, 'It is vain to serve God' (Mal. 3:14) and 'You call the proud happy.' (Mal. 3:15) The Lord says that He will judge you, and be a swift witness against you. (Mal. 3:5)" At this he quieted down and walked off, saying, "Well, I will serve God and still stay in the lodge." I think,

though, that he was a little uneasy about his big talk, for he came back to the store the next day and spoke very pleasantly to me, and said he would visit our meetings sometime next week.

Yours for the work of the Lord.
LIZZIE ROBERSON.

A KENTUCKY HARVEST.

Pikeville, Ky., Aug. 27, 1912.

Dear Brother Phillips: We had a meeting in one town in which many were saved and sanctified, coming out from among the ungodly, and giving up all for Jesus. One lodge was completely abandoned and the members sent in the charter, and left all to follow the master. It is wonderful how God will manifest Himself to us when we live faithful and true.

May God bless you and your work.

Your brother,
A. D. CLINE.

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Those desiring lectures or addresses may write to any of the speakers named below:

Rev. W. B. Stoddard, 3118 Fourteenth St., N. W., Washington, D. C.

Rev. F. J. Davidson, 1732 West Elliott street, Alexandria, La.

Rev. John Nelson, 909 E. Lyon St., Des Moines, Iowa.

Rev. C. G. Fait, Ellendale, N. D.

Rev. B. E. Bergesen, 1727 West 56th St., Seattle, Wash.

John Franklin Browne, 43 Catharine St., Springfield, Mass.

From Our Mail.

AN OPEN LETTER.

Scottsville, Ky.

My Dear Brother in the Ministry:

As I heard your lecture to the Odd Fellows, I feel that justice and the cause of Christ demand that your lecture should not go without a reply.

You say, "Odd Fellowship is not a religion, but is a system of morality, and is engaged in the noble work of elevating manhood, caring for the sick, the widows and orphans and burying the dead."

My comment is that the Methodist Church is not a religion, but it has a religion and is a religious institution. Your order is not a religion, but Odd Fellowship has a religion and has a religious status as an institution. And in taking the position that it is not a religious institution, you differ from your leading authorities, your lodge Manual, and contradict other statements made by yourself in your lecture.

You also said, "An atheist need not apply. A man must believe in God to get in." This demand for a belief in God and this rejection of an atheist gives to your order a religious status. It declares a religious faith and lifts up a religious standard that debars certain unbelievers. It makes demands on the basis of a religious belief. I once knew a railroad conductor who was an atheist. And why was he employed? Because the railroad company is not a religious institution, has no religious belief, makes no religious demands, and an atheist can serve it. An insurance company likewise is not a religious institution. It is a business concern, making no demands of belief of a religious nature.

This demand of a belief in God, without a demand of a belief in the deity of Jesus Christ gives to your order an institutional deistic religious cast. But while deistic it is not Christian, for it does not require that one believe in Jesus Christ. This you very well know, for many Jews are in your order. Odd Fellowship draws a line between God and Christ. It tries to rule God in and leave Christ out. I have before me the songs, prayers and ritualistic ceremonies of your

order, and no Christ can be found in any of them. The Methodist Church has an institutional Christ; your home has an institutional Christ; your order has no institutional Christ—it is Christless. The grand secretary of the grand lodge of your order, C. H. Lyman, Columbus, Ohio, in answering a hypothetical question relative to using the name of Christ in lodge prayers replied, "Christ would be ruled out, you know the Jews." Now if you can rule Christ out because of the Jews, which is done in your manual, why not rule God out because of the atheist. "God out of Christ is a consuming fire."

Again, you say, "An Odd Fellow's lodge has its altar, its Bible, its prayer and its song." Altar: "A table to receive offering to some deity."—Webster. These implements give to your order a religious status. What more does any religion have? You very well know the typical significance of an altar to a Christian. How can professed Christians bow at so sacred an emblem, typical of the sacrificial death of Christ, in the lodge room of an institution which recognizes God, but stops short of Christ. How much does this lack of being sacrilegious?

You mention your lodge burial of the dead. The manner of the burial of your dead gives to your order a religious cast. And it buries all, good and evil, under the same ceremony. Officially, as the order does not recognize Christ, it purports to send all to heaven without Christ. How you, a minister, can perform the ritual burial ceremony of the order over one who died in sin, and then return to your church and preach, that to be saved one must be saved from sin here, is a mystery.

Your order "is a system of morality," you say. The morality of your order is a morality without an official recognition of the author of Christian morals. Now, a morality that does not officially recognize Christ has always been self-sufficient, self-righteous, a boasting morality, full of pride, and its advocates the very hardest sort of men to Christianize. That which lifts itself up against the church and says, "See what we have done! Can the church beat that?" Immorality is much easier converted and Chris-

tianized than morality; for immorality under sense of guilt and its own insufficiency comes in its tears to the Christ who cleanses, while morality is self-sufficient and indifferent.

The good works you refer to, caring for the sick, the widows and orphans, are commendable in themselves and yet members of your order must not be deceived into thinking that these have any Christian significance. Good works must be done in the name of Christ to merit Christian reward. The works of your order are simply humanitarian and must be distinguished from the works of the church which are Christian. The church officially performs her works in the name of Jesus Christ. If your order fails to impress this on the minds of its members it deceives its own followers. The fact is most lodges and lodgemen leave the impression that they are performing Christian works, whereas they are humanitarian only.

"Odd Fellowship is founded on the Bible." Now, I want to ask you if your statement is true? Can anything properly be said to be founded on the Bible that is not founded on Christ? Christ is the theme of The Book. Is it not misleading and deceiving the less informed, who join your order, to say it "is founded on the Bible," while it rejects Christ?

If you contend that in basing your order on Bible narratives you base it on Christ, the soul of the Bible, I reply, Your order is grossly inconsistent, then, in not giving to Christ an official recognition in your manual and making him the soul of your manual and order, as the church does. Then, too, your order is deceiving the Jews, for if you tell them that your order is based on the Bible and through it on Jesus Christ, and make Him the theme of your order as the church does, the Jews will all leave your order. Those institutions which, though unrecognized by many of their adherents, are designed to become substitutes for the church, back up as close to the church as they expediently can and then hoist their flag and say, "We are founded on the Bible." But a careful examination shows that they are deceptive in their claims.

"I have told my wife," you say, "that if I should die and she should find herself unable to care for my children, that she must not put them in the Methodist Orphanage but in the Masonic or Odd Fellow's Home. For these homes have more money and are better prepared to take care of the children. Then, too, if put into the Methodist Orphanage they may be put out into families, become estranged from each other, adopted and lose their paternal name. In the lodge homes this will not be done."

I appreciate very much your paternal instincts and sentiments here expressed, so far as the mere fact of your children being better cared for and not running the risk of losing their paternal name is concerned. But, if what I am to suggest is true, then you are not only in error but leading others to a wrong course of action as regards the relation of their offspring to the church and to Christ.

1. Such statements put you in an inconsistent and disparaging attitude to your church. You have virtually said to the world that your church is incompetent; and between giving to your church orphanage and your lodge homes you have practically recommended your lodge as the place for the church people to put their money to secure the best results in the financial care of their children. With such statements before the public, how can you consistently recommend that your church people support your Church Orphanage? Tell the people to put their money into the church orphanage when they can get better results in the lodge homes! In collecting your church assessments, should a member say to you, "See here, I don't want any assessment money which I pay into the church to go to the Church Orphanage, for you say the lodge gives better results, and hence I want to pay to the lodge," what could you say?

Then, again, such language lessens the confidence and respect of men for the church. The men outside will say: The lodge is doing things today. I can hardly see how you can make a logical plea for men to come into the church when it is so delinquent and unpromising. How much more in keeping with the facts

it would have been, had you said, "If you lodge people will put the time, money and energy into the church that you are putting into the lodges, the church will take care of your widows and orphans, and Christ will then get the glory and not a Christless lodge." No wonder the orders can do things! They are getting money that should come to the church. A steward of your church in this county says, so I am informed, that he knows men who give \$10 and \$15 a year to their lodges, and it is by hard work that he can get 50 cents out of them per quarter for the church. Remarks like this of yours help to bring about this state of things. Lodgery is ruining the finances of the church and ministers are largely to blame.

2. As already stated, your order does not officially accept Christ. The church does. Now what puzzles me is that you should prefer to put your children into the care of an institution where Christ is not taught; and where children are brought up with lodge prayers, songs and ceremonies where Christ's name is never heard. If Christ is ever named in your Odd Fellow Homes it is because those in authority go beyond the lodge creed as expressed in the manual. There is no "blood on the doorposts" of your lodge orphanages and in putting children there they are swung outside of the protection of the "blood" so far as the institution is concerned. The church has on its doorposts, officially and ritually, the protecting blood, and the same on its orphanages, and while to human prospects the appearances of financial consideration, because of so many professed Christians putting their money into the lodge instead of the church, may be better in the lodges, I should prefer to risk the church to care for my offspring.

You mislead your brothers of the order and misrepresent your critics when you fail to clearly state the real objections of the latter. After stating the good things your order was doing you ask, "How is it because we are caring for the sick, the widows and orphans, that you find fault with us?" This remark had a telling result, for several of your brothers smiled at each other and nodded their heads. Now, I doubt whether you

ever heard of one objecting to secret societies because they took care of widows and orphans. Had you stated, "Some of our personal friends are opposed to our order because they think the time, money and energy spent in the lodges would be better spent in the churches," and then had proceeded to show wherein your order was right and these friends were wrong, you would have shown fairness and justice in argument. The mention of such grounds for opposition before an audience will carry sufficient force to make it appear that the opposition is opposed to some humane act. This may serve your purpose and lead some of your lodge brothers to misjudge your brethren in the ministry, but some will see and regret unfair argument.

I beg you, I pray you, my brother in the ministry of our Lord Jesus Christ, come out of your secret orders which draw a line between God and Christ, and prove to men that God in Christ and the church is sufficient to build up humanity and promote morality. Amen.

Yours,

WALKER MAYFIELD.

ENCOURAGING WORDS.

Detroit, Mich., Aug. 30, 1912.

Mr. W. I. Phillips, Chicago, Ill.

Dear Sir: I fully realize the value of the N. C. A. in this lodge ridden country and shall therefore gladly continue to keep the CYNOSURE, which, owing to present conditions, must depend upon a limited number of subscribers.

Yours very truly,

(REV.) L. LIST.

From Eld. I. J. Rosenberger:

It always affords me a pleasure to meet with the annual assembly of the Ohio N. C. A. I feel sure that the N. C. A. is doing effective work, especially in one line—in uniting and organizing the scattered forces that stand opposed to secrecy. What can ten thousand scattered and unorganized soldiers do on the field of battle? There is no doubt, however, that the state organizations could be improved. The N. C. A.

organized as it is, with its effective publishing force, and its effective men in the field, gives courage to many to renounce their allegiance to the galling yoke of secrecy with which they find themselves enslaved.

Rev. G. A. Pegram says in an encouraging letter:

In every place I have met with hearty responses to my work, but also with some opposition. Everywhere I meet with seceders from all sorts of lodges. They and some who are now members seem anxious for light on lodgery.

You know better than I how many tracts, books and Cynosures I have distributed in the last year. I have never preached anywhere or held a meeting where I did not raise my voice against the secret empire.

H. F. Stubbs writes from California:

I find the lodge system very strongly entrenched here in Whittier, although this is considered a very popular city for religion. The Quakers have a strong college here and a church membership of nine hundred. There are several other denominations with strong churches.

Evangelists Brown and Currie have been here and delivered powerful blows against the lodge. Another courageous evangelist, St. Clare, now holding meetings, is not afraid to proclaim the truth on this question, and many are trembling on account of their sins.

McFarland, Cal., Aug. 8, 1912.

Dear Brother Phillips: I am praying daily for the King's blessing on your work. How glad we ought to be that the Great I Am takes such poor things as men to glorify His name. We are on the battlefield today. Tomorrow we may be at home with Jesus. Hallelujah!

I never expect to see you here, but I will in the King's country, and that will be a glorious meeting. Surely He will come or send for us soon.

The Lord bless and keep you.

Your brother,

GEO. A. SHEALEY.

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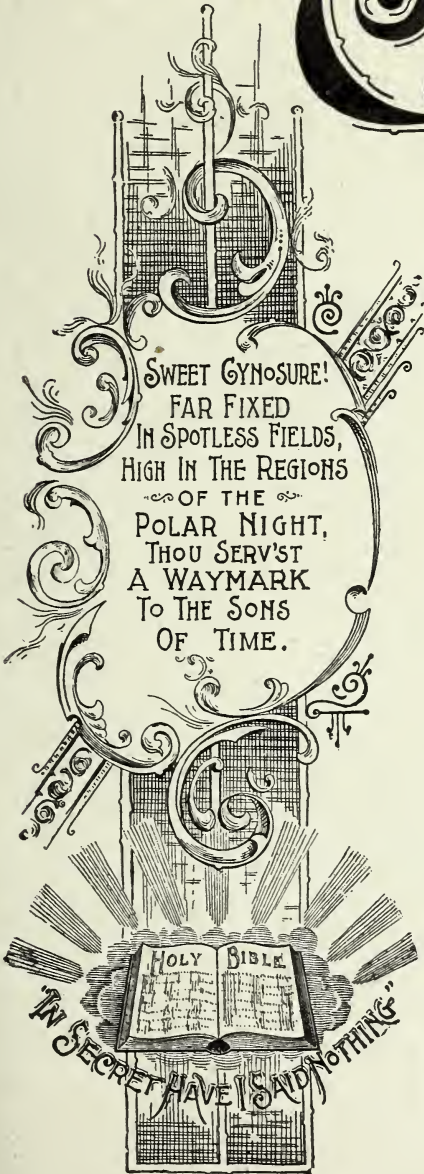
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—J. H. Thom.

Ephraim is oppressed, he is crushed in judgment; because he was content to walk after man's command.

Hosea 5:11.

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WILLIAM IRVING PHILLIPS
 Managing Editor.
 850 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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Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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

VOLUME XLV.

CHICAGO, NOVEMBER, 1912.

NUMBER 7.



Marlboro

By
Miss Susan F. Hinman



CHAPTER II.

Some History and a Problem.

(Synopsis.—Chapter I. introduced four young people on their way to Marlboro College. In their conversation they state their reasons for desiring a college education. Ruth Markham is seeking culture to prepare her for travel abroad and for a literary career; Celia Bond wishes to fit herself to teach; Lyman Russell hopes to better his circumstances and to solve his religious doubts; Bayard Kent goes because it is the conventional thing. On reaching Marlboro after dark, Ruth discovers that she has lost her purse containing one hundred dollars.)

"You ought to be able to reach the conductor by telegraphing to the next station." It was Lyman's voice, cool, collected, authoritative. "What marks of identification has your purse?"

With the collaboration of the four, a telegram was composed and sent to the conductor of the train they had so recently left; but so much time had been consumed that it was impossible to reach the train at its next stop, and it was the general opinion that they would better not wait at the station for the reply. Ruth's nerves were badly shaken, and her friends wished to take her away to a quieter spot than the still crowded and noisy station. Ruth was about to set foot in a waiting hack when she remembered her penniless condition, and turned away with a half-hysterical exclamation.

The young men at first urged her to

ride, but realizing on second thoughts that the fresh air and exercise would do her more good after a day's confinement to the train, they proposed that the quartet should walk up together to the boarding house where Ruth and Celia were to be domiciled for the next few months.

Bayard took Ruth's arm in brotherly fashion, and Lyman, followed with Celia. For years afterwards, that walk seemed to Ruth's remembrance like a long, painful delirium. The great elms and maples that shaded the streets were dripping with rain; the arc-lights above seemed no brighter than candles; the dwellings were hidden in somber masses of shade. Bayard knew Plum street well. The unpretentious home of his late distinguished kinsman was one of its landmarks. He indicated on the right near the station the striking colonial house erected by President Earle's immediate predecessor. As they neared the intersection of Plum street with College avenue, handsome stone boarding-halls, modestly called cottages and bearing the names of the donors, made larger areas of brightness in the gloom, but the beautiful square in the heart of the town, known as the campus, and verdant with turf and trees, was only a huge blot, pricked by a few pin-points of light. Even the impressive stone colonade erected as a memorial to the martyrs of 1900, Marl-

boro alumni and their families who had perished at the hands of the Boxers, was but vaguely outlined in the blackness as they passed a few rods distant.

Bayard's ready tact perceived that Ruth was in no mood to enjoy descriptions of her new surroundings, and he soon returned to the subject uppermost in her thoughts.

"Ruth," he said coaxingly, "if you don't find your purse—as of course you will—I want to ask a great favor of you. I have five hundred dollars deposited in the Marlboro National Bank; I can't possibly use it all up this semester. I should take it as a great kindness if you would accept a loan of a hundred dollars of it. It is just lying idle, drawing no interest, so you might every bit as well have it. Indeed, you might better have it if the bank should fail as it did a few years ago. You remember, I dare say, the sensational failure of the old National Bank here?"

Ruth did not remember.

"Oh, you were too young then, of course, to take an interest in the daily papers, but the thing was heralded from Maine to California—the biggest sensation in Marlboro's history since she was the grand central station on the Underground Railroad. Just as in the case of the man who threw himself into the river, 'there was a woman at the bottom of it.' You must have heard of Callie Chapman, the notorious swindler, who hypnotized the most cautious bank officials into making loans beyond the legal limits and without any adequate security. She worked off some story about being the daughter of our distinguished Scottish multimillionaire, and handed out notes for a hundred thousand dollars as if they were cigaret papers. Poor thing! She died in state's prison about two years later, preceded and followed by some half-dozen of her victims.

"But there's a pleasanter side to the story. A number of students had money in the Marlboro National Bank, and of course the bank failure was a serious thing to them. Among them was a young colored man named Money—odd coincidence, wasn't it?—who was taking a theological course here. Shortly after the disaster, he was speaking in a church in Beryl, eight miles from here, and in

his address he told of the great things he had hoped to do for his people in the South, and how his hopes had been blighted by the bank failure. The pastor of the Beryl church sat right down and wrote to the Scottish-American plutocrat, suggesting that as his name had been used—however without foundation—in swindling the bank officials and robbing the depositors and stockholders, perhaps he would be good enough, as a matter not of obligation but of generosity, to help make good the losses of the most needy.

"Saint Andrew responded nobly. Every penny was restored to the student depositors. Of course, he gave Marlboro a library, too, probably the finest he ever took out of his Santa Claus pack.

"In fact, so far was that 'ill wind' from blowing 'nobody good' that its results extend even to the Pacific Coast. About two years after the Marlboro bank failure, that Beryl pastor, while attending a missionary convention at Marlboro, heard a veteran worker for Orientals in America plead for a new mission building in San Francisco, to replace one destroyed by the earthquake and fire. The pastor was so impressed by the appeal that he wrote again to Saint Andrew and secured a gift of ten thousand dollars. I was in San Francisco this summer and saw the result, a handsome five-story and basement building with front of cream-colored pressed brick and crenelated roof-line, a lighthouse in the moral darkness of Chinatown.

"That cloud certainly had a silver lining, or a gold one, I might better say. Of course, the Beryl minister got various good things out of it for himself, too, as by-products—a visit to Skibo Castle, for instance, with all expenses paid."

Ruth listened half-heartedly with an occasional stifled sob.

Bayard recognized the difficulty of the situation. "Do forgive my loquacious gossip," he begged; "you remember what Mrs. Browning says about 'clocks voluble with lead.' And you will be good enough to accept a small loan, won't you?—that is, if you have occasion, which I feel sure you won't." He was far from feeling the assurance he expressed, and he knew that Ruth felt the same.

"To lend you the money will give me not the slightest inconvenience, but, on the contrary, the greatest possible pleasure."

By this time they had reached the steps of the large, new attractive dwelling where the girls had pre-engaged their board and lodging. The other couple had come up behind, and Lyman's quick ear had caught Bayard's last sentence.

"Miss Markham," he interjected, "you doubtless know that Mr. Kent's great-uncle, a former president of this college, was the author of a textbook on ethics—or moral philosophy, as it was called in his day—and that the cardinal tenet of his system was Benevolence. He was said to be the complete embodiment of his favorite doctrine. His grand-nephew aspires to be a worthy successor?"

"Miss Markham," retorted Bayard, masking his annoyance with an air of levity, "pay no attention to this person. He is an impostor. He is going about under an alias. His real name is Buttinski. I bid you both *au revoir*."

As the two young men descended the steps, Bayard continued: "What made you do it, Russell? Of course, I ought to have seen that you had come up to us; but still—why, man, I counted on your help in persuading her! Don't you want her to borrow the money?"

"No, I don't. And I don't believe she will, either. I think she will sell her false hair first."

"Cynic! I can't think why you are so hard on the girl. She is a mighty good sort."

"That's just the point. Good metal will stand tempering. If 'it is good for a man to bear the yoke in his youth,' it ought to be good for a woman, too. I am a thorough believer in the equality of the sexes."

"Then in fire or shipwreck you would discard the principle of saving the women first?"

"Oh, well. I was talking about moral equality. That little Flossy Markham"—"But her name isn't Flossy," protested Bayard—"I repeat, that little Flossy Markham is as worthy of moral discipline as you or I."

"Would you welcome a footpad that would rob you of all your money?"

"He'd not get a hundred dollars, or anything like it," returned Lyman grimly; "no, my moral discipline is coming in a different way."

The two meanwhile had been retracing their steps along Plum street. "Where do you go now?" asked Lyman.

"I have just about seventeen families of relatives here, and they have all invited me to stay with them till the completion of the new Men's building. It's mighty embarrassing, for they probably won't let me pay board."

"H'm! wish I had some relations of that stripe in Marlboro. But what about this Men's building? Is it the Marlboro equivalent for the fraternity houses of other colleges?"

"Equivalent, no; substitute, yes. The club features, I mean the recreation and assembly privileges, are open to all the college men. They are all to pay a small fee, you'll find"—then he paused in some embarrassment. He knew intuitively that Lyman Russell would not find five dollars a small fee.

"I presume I shall have very little use for the recreation privileges of the new Men's building, but of course I wouldn't refuse them to others in different circumstances. It does strike me, though, that there is danger of over-emphasizing the social side of college life. In my father's day, Marlboro life was a desperately serious affair. It wasn't thought necessary then to build and equip amusement halls for the students."

"Is it quite fair to speak of the Men's building as an 'amusement hall?'" suggested Kent, mildly. "But I freely admit that some of the diversions of the early Marlboroites are no longer possible to us. I presume you have heard of the worthy abolitionist of Marlboro—one of many, as you know—who was betrayed by a neighbor to slave hunters, and finally plead guilty to the charge of harboring darkies; driven still further, he finally led them to his barn and showed them a pair of new born black lambs. Some of the students of that era found amusement in disguising themselves as runaway slaves and so throwing their pursuers off the scent, while the real runaways improved the opportunity to make good their escape."

"It is really too bad that we have no such means nowadays of cultivating our sense of humor. It was after the passing of those good old days, but still many years ago, that the stuffed gorilla was taken by night from the college museum and hoisted to the top of the soldiers' monument in the heart of the town. It is said that the exposure and humiliation caused the poor beast to lose his hair."

Lyman declined to be amused by this recital and remained silent.

"I suppose," resumed Bayard, "you would like to go back to the time when the young men cleared the forest and the girls washed dishes at from three to seven cents an hour. Would you condemn Ruth Markham to washing dishes for three cents an hour?"

"I was thinking," replied Lyman gravely, "that any girl should be able to wash dishes; but it would hardly be fair to ask her to do it for three cents an hour. The cost of board is fully five times what it was then, and the cost of labor should advance in proportion."

Bayard was startled at the suggestion of Ruth's doing kitchen work for her board. "I wonder if she would think of such a thing?" he exclaimed.

"I wonder, too," said Lyman thoughtfully; "I hope so."

"What? You don't mean it?"

"I meant that I hoped she might think of it; but I doubt if she could do it without losing caste."

"I protest at that view of the case; Marlboro is just as democratic as it ever was."

"*Quod est demonstrandum*'—which is to be proved. I wish I knew; but I shall find out soon enough. Still, how can we expect more of the spirit of democracy in Marlboro than in the nation at large? Is our country so democratic as it once was? Is there the same equality of opportunity?"

"If not, it is because the rapidly increasing population is beginning to produce a sensible pressure on the means of subsistence; competition is increasing, and difference of natural endowment create differences in the advancement of individuals. But these economic problems do not enter into college life except in theory."

"You are quite sure of that?" There was a note of sarcasm in Lyman's even tones.

"I beg your pardon, Russell; I know mighty little about economic problems, and even less about life. But I can tell you this; there isn't another place on top of the earth where money counts for so little as in Marlboro."

Bayard spoke with the enthusiasm of conviction, but Lyman only answered dubiously, "I hope that's true. You see," he added after a pause, "my interest in Miss Markham's plight is not wholly altruistic. I have a similar problem of my own to solve. It isn't that I have lost money; I've never had it to lose. I earned last summer a little more than enough to take me here, and I have no one to depend upon but myself. It remains to be seen whether as a self-supporting student I can claim equal rank, socially, with the rest. Of course, it is of little moment to me; I am not a gregarious animal. But with a girl I fancy it would be quite different. A woman's cowardice in the face of public sentiment is a pitiful thing—a pitiful thing! I suppose we men like women better for being clinging creatures, but fully half their peculiar trials and temptations arise from that fact.

"I admit," he added more lightly, "I know precious little about women. Miss Markham may be an exception; I hope she is; but if her money is irrecoverably lost, as I have no doubt it is, I predict that she has a thorny road before her unless she accepts your help or that of her friends at home. Yet I can't help hoping she will refuse. Short of actual want, I should be willing to have her suffer almost any hardship just to prove what a glorious being a heroic woman can be."

"Well," said Bayard slowly, "I think Ruth Markham is a strong character; but I wouldn't go so far as to say that she is a second Lucy Stone or Alice Freeman. Still, self-supporting students are fairly numerous, yet among the girls, and with the men, self-support is a commonplace. It's a weakness of mine to want to be on the side of the majority, but in the matter of self-support, I'm well aware that I belong to the minor-

ity." And the lad gave a sigh that did him credit.

The two had rambled on in the misty darkness and were now standing beside the steps of a rectangular brick church, of more than Puritan simplicity of architecture. They paused and Bayard looked up.

"Until ten years ago," he said, "the pulpit of that church was filled by a man who earned a good part of his education by his labor as a carpenter; who entered Yale at an age when most professional men are well started on the practise of their professions; and whose bill of fare during his preparatory studies, was drawn from the cracker barrel and the molasses jug in the corner of his attic room. His life was doubtless shortened by his privations; but the story of his heroic struggles is as inspiring as Abraham Lincoln's."

"But that was long ago," persisted Lyman. "I am not so sanguine about the present. I'll venture you could search New Haven from end to end to-day and find no student reared on crackers and molasses."

"Oh, well, we've learned to live more hygienically. But I dare say you could find equal self-denial and devotion, and—I can't make any statements about Yale, of course—but I'm sure that in Marlboro such self-denial and devotion would be respected."

"If backed up by unusual talents, they might be," granted Lyman; "but perhaps the possession of unusual talents is the only thing that would justify such sacrifices. Meanwhile, it remains to be seen how Marlboro will treat Miss Markham if she washes dishes for her board, and how it will treat me in any case."

"Isn't it true," ventured Bayard timidly, "that we generally receive the treatment we expect?"

"You're dead right!"—with harsh emphasis—"but I'm an indigo-dyed pessimist tonight. You see, I traveled all last night with practically no sleep at all." He might have added that he had during his thirty-six hours of travel almost as little food. "I am sure of a roof over my head for the present, if I can find it in this Stygian darkness, and I think I'll turn in, early as it is."

"Come down to the corner drug store first, and have some hot chocolate," urged Bayard cheerily.

It was a tempting offer, but Lyman persistently, almost sullenly refused. Seeing Bayard felt hurt, he relented sufficiently to accept his guidance to his lodging. They parted on the porch with a hearty hand-grip which assured Lyman that he had at least one friend in Marlboro.

(To be continued.)

HERE WE BALK.

No more resolutions of respect will be published for the K. of P. lodge if they are worded like the new form brought in for publication this week.

A printed form, nicely executed, evidently intended for framing, with spaces for names and dates all filled out, was handed in and reads: "**Once again the Supreme Chancellor of the Universe hath summoned through death, a Brother Knight, from the labors of the castle hcre to the joys of the beautiful castle in the New Jerusalem. As a recompense of his service under tri-colored banner, he has received the plaudit 'well done,' from the Great Father.**"

Now we have no objection to men banding themselves together for mutual protection and helpfulness. We can see no wrong in that. But when these men take Holy Writ and garble and distort it and purposely leave out the name of God to keep from offending those of their number who do not believe in the author of the Bible and say that membership and service in their company is a passport into the presence and favors of the One in whom they do not believe, then it is time to show up the absolute silliness and idiocy of what is nothing but a sham and a humbug.

How any member of a Christian church and professing lover of God and His Son and believer in the blood atonement can stoop down to such downright mockery and blasphemy is beyond our comprehension.—*The Berne Witness*, Aug. 30, 1912.



C. A. BLANCHARD.

MASONIC TEMPLES.

In many cities and towns at this time there are being erected structures adapted to public and private meetings, which bear the title indicated above. As investments these buildings have not ordinarily been financially profitable, so far as I can learn. Many readers will recall the complications connected with the erection of the large Masonic Temple in this vicinity. It did not rent well for a time, and there was a very unfortunate circumstance connected with the payment of taxes. The "Medinah Temple" was another and later enterprise of the Masons in the same city, which went into the hands of a receiver. I chance to know that another Masonic temple erected in one of our larger cities and costing a large sum of money, changed hands on a mortgage for only nineteen thousand dollars. I mention these matters simply because they have a bearing on the case. Some persons may say who would expect temples to pay? Temples are not erected for the purpose of investment; they are erected for worship. But whatever may be the purpose, the fact is as

above stated. This would seem to show that a Masonic Temple should be erected and maintained by those interested, and without the hope of financial returns.

What Is a Temple?

Men are habitually careless regarding the use of words. They frequently employ words concerning the meaning of which they have no definite thought. This is not advisable. Let us therefore stop a moment on this expression. A temple is defined as a building erected for the worship of a god or the worship of gods. All men who have read a little about the history of the world know that throughout all lands, Christian and pagan, these buildings for the worship of a god or of gods are prominent characteristics of the architectural landscape from the forests and plains of Africa, Egypt, India, China, the Islands of the Sea and north to the utmost bounds of civilization. Temples are found under every sky. And these temples are all intended for the worship of a god or gods.

What Is a Masonic Temple?

A masonic temple is a building erected for the worship of the masonic god. This is obvious from the title and its definition. It is not an unkind or abusive remark to say this, for it is simply the expression of the facts in the case.* Christian temples are for the worship of the Christian God. Masonic temples are for the worship of the masonic god and no Freemason should be offended when a simple fact like this is stated. It therefore becomes a question of great

*Albert G. Mackey, 33d degree Mason, Past General Grand High Priest, etc., etc., author of "Text-book of Masonic Jurisprudence," "Symbolism of Free-masonry," etc., etc., under the head of "Temple" in his Encyclopedia of Free-Masonry he says that speculative masonry is intimately connected with temple building and temple worship; that the spiritualizing of the Temple is the first, the most prominent, and the most pervading of all symbols of Free-masonry. It is that which most emphatically gives it its religious character."

interest who and what is the god of Freemasonry? If Freemasonry has but one god and he is the true God manifested in Jesus Christ, then the Masonic Temple is for the worship of this true God, and is simply another place for the worship of God in Jesus Christ.

It is true that in most of our cities and towns there are already a sufficient number of buildings erected for the Christian's God. In fact, at this present time, there is a movement, widespread, among the converts in **heathen** lands to diminish the number of buildings for the purpose of Christian worship. The reason is obvious. There is no essential difference in the purpose which is sought to be attained by the Baptists, Congregational or Presbyterian churches; they all recognize the same text-book as authoritative; they all accept the fundamentals of Christian faith. Converts in heathen lands cannot understand why a question of government or of ritual should separate persons who are so united; and throughout the heathen world at this present time there is a strong movement toward the unification of the Christian denominations, worshipping one God, recognizing one Book, and it would seem to be a short and easy road to the union which they desire and propose. The reason of the case is equally strong in our own country, in Great Britain and other lands where the Christian faith has had a history of centuries. The difficulty is that vested interests, both general and personal, have become so large that it will be more difficult here, than among the converts in heathen countries, to secure this unification of Christian effort, which would seem to be the demand alike of common sense, business sense and Christian faith. If this is true, what folly to add to the already numerous places of worship a Masonic Temple, if

such Temple is for the worship of the true God as manifested in Jesus Christ.

Not Other Religions But the Christian Religion.

All men who have read the history of the world with any care understand that the greatest curse of the world has been religions which were not Christian. A professor in a large and wealthy university recently said to me: "You cannot make the distinction between Christianity and religions stand." I was astonished at his remark. It exhibited an ignorance which I did not suppose any person could be afflicted with in this age. As already noted, there is not a heathen country in the world where there are no temples, and where religions do not prevail. The great opponents of the Christian religion have always been the priests of false faith. The representatives of a religion which was not Christianity were the men who hunted our Savior to the cross; and the same sort of men with such variation as the times require, are doing the same sort of work today.

The Lodge Bible Not the Christian Bible.

There is perhaps no one thing which has deceived more careless thinkers, who have been entangled in lodgism, than the fact that on the altars of these lodges the Bible is frequently found. Men say, how can an organization be idolatrous when the Bible lies upon its altar? One should note here that as a temple is a building erected for the worship of a god or gods, so an altar is a place for the deposit of offerings to a god or gods; and when we find altars in all Masonic bodies, we have another proof of the religious character of these organizations. If they are not religious, what do they want with altars? But this is aside; let us return to the book that lies upon the altar. Does the Masonic system require the Christian Bible to lie upon the altar in a Masonic lodge? Evidently not. If the reader will turn again to Mackey's

"*Masonic Ritualist*," page 59, he will learn what Bible the masonic system requires to lie upon the altar in the masonic lodge. The writer here says that whatever may be the religious creed of a Mason, the revelation of deity which is recognized by his religion becomes his trestle board; that is to say, the rule by which he works. Thus the trestle board of the Jewish Mason is the Old Testament, of the Christian both the Old and the New, of the Mohammedan the Koran, etc., etc. He might have said that the "trestle board" of a Mormon Freemason is the Book of Mormon, the trestle board of the Hindoo or Chinese or Persian or other heathen Freemason is the religious book which is recognized in his country. The Bible is used in Christian lands, not because Freemasonry believes in the Bible, but because the people do, and Freemasonry wishes to use the Bible to get the men. If the Koran was put upon the altar of a masonic lodge in a Christian country, the Christian people would not fellowship that organization. Putting the Bible there, those who are uninformed respecting the facts in the case say: "Why we have the Bible, of course it is like the Church," but the organization has no faith in the Bible and wherever the community does not force the Bible on the lodge some other book is laid upon the altar. This is another evidence and a sufficient one to a thoughtful man, to show that the god of Freemasonry cannot be the God of the Bible.

The Masonic Religion Not the Christian Religion.

I meet gentlemen on the street connected with masonry, and I say to them, Is Masonry a Religion? One of them promptly answers, "Yes, it is plenty good enough for me. If I could live up to masonry I have no fear but I should go to heaven when I die." Another man says: "No, it is not a religion at all. That man is mistaken. He does not

know what it is. He says it is a religion, but it is not a religion at all. It is an insurance company. It is intended to help a man to put a little money where he can find it if he wants it. It is not a religion any more than a spade is a threshing machine. This man means all right, but he doesn't know." Another man says, "Freemasonry is not a religion, and it is not an insurance company, because when a man joins the Masons he is not promised any money at all. He swears to help all Master Masons who need help around the world, and they swear to help him, but they do not promise him money at all. Masonry is a social organization. It is a place where kindred spirits meet to have a good time, and the aid is an incident."

You may speak to a dozen men and get a different shade of answer from each of the twelve.

I shall be compelled perhaps to weary you a little, but the only way to ascertain the facts is to appeal to the authorities. We will stand or fall on the question with these masonic witnesses.

In Webb's "*Masonic Monitor*," in the article entitled "Religion" (it is in the second part of the *Monitor* consisting of a "Synopsis of Masonic Law" prepared by Robert Morris, an elder of the Presbyterian church, who lived in Louisville, Kentucky, and was one of the principal Freemasons of the United States). On pages 284, 285 he says:

"The meeting of a Masonic lodge is strictly a religious ceremony. So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew and the Mohammedan, in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshiper of Deity under every form."

Robert Morris, the author of a "*Synopsis of Masonic Law*," says that.

Open Mackey's "*Lexicon of Free-Ma-*

sonry." On page 402 you may read under the title "Religion":

"Free Masonry," says A. G. Mackey, "does not profess to interfere with the religious opinions of its members. It asks only for a declaration of that simple and universal faith in which men of all nations and all sects agree.—the belief in a God and in his superintending providence. Beyond this, it does not venture, but leaves the minds of its disciples, on other and sectarian points, perfectly untrammelled. This is the only religious qualification required of a candidate, but this is most strictly demanded. The religion, then, of Masonry, is pure Theism, on which its different members engraft their own peculiar opinions, but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry."

Now this gentleman clearly states that the religion of Masonry is "pure theism"; that is, a belief in the existence of a god or gods.

Now I wish you to read from the "*Masonic Ritualist*" by the same author, on page 22, under the subject "The Shock of Entrance":

"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. There he stands (the candidate) without our portals, on the threshold of this new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors, and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth and asking a withdrawal of the veil which conceals Divine truth from his uninitiated sight."

This is what the candidate is doing when he comes into the Masonic lodge for the first time. He is in blindness, darkness, helplessness and ignorance, and is wandering among the errors, is covered with the pollutions of the outer world, and is seeking the new life and asking for the withdrawal of the veil which withholds Divine Truth from his eyes.

On the 39th page of this same masonic

Ritual we have some of the words respecting the initiation into this degree about which you have been reading. You read about what the candidate was doing when he came to the door for the first time; now read some of the things which are said to him after he gets inside the lodge. Please remember this is not secret work, this is open work furnished by the authority of the lodge.

The lodge says to this candidate in the Entered Apprentice degree:

"The Common Gavel is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones, for that spiritual building, that house 'not made with hands, eternal in the heavens.'"

In a note explaining the latter he goes on to say:

"The Speculative Mason is engaged in the construction of a spiritual temple in his heart, 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, and whence every evil thought and unruly passion are to be banished, as the sinner and the Gentile were excluded from the sanctuary of the Jewish Temple. In the symbolic language of Masonry, therefore, the twenty-four-inch gauge is a symbol of time well employed; the common gavel, of the purification of the heart."

I wish you would read from the 109th page of this same book. I am afraid this will be a little tiresome, but the only way to know what the authorities teach in regard to Freemasonry is to find out. There is no way of learning without taking time to ascertain.

"It was the simple object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness, shining as a solitary beacon in all that surrounding gloom, and cheering the philosopher in his weary pilgrimage of life, to teach the immortality of the soul. This is still the great design of the third de-

gree of Masonry. This is the scope and aim of its Ritual. The Master Mason represents man, when youth, manhood, old age, and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and a better existence. By its legend and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulchre of pollution. The ceremonies and the lecture beautifully illustrate this all-engrossing subject; and the conclusion we arrive at is that youth, properly directed, leads us to honorable and virtuous maturity, and that the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of eternal bliss."

I will ask you to read a brief extract from page 238 of this same work. It is from the burial service which is pronounced by the authorities of the lodge over all members who die in good and regular standing in the order, and have taken three degrees in Masonry:

"Unto the grave," the Master says, "we have resigned the body of our deceased brother, there to remain until the general resurrection, in favorable expectation that his immortal soul may then partake of the joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of His infinite goodness, at the grand tribunal of unbiased justice, extend His mercy to him and all of us, and crown our hope with everlasting bliss in the realms of a boundless eternity."

In Sickles' "*Ahimán Rezón*" the extract selected has to do with prayer only. The books have many prayers in them. I have read sixty-five prayers at a single sitting printed for the use of members in the different masonic bodies.

Here we have a prayer to be used at opening:

"Most holy and glorious Lord God, the great maker of the Universe, the giver of all good and graces, Thou hast promised that where two or three are gathered together in Thy name, Thou will be in the midst and bless them. In Thy name we have assembled, and in Thy name we desire to proceed in all our doings. Grant that the sublime principles of Masonry may be substituted for discontent

and passion, and that the lodge at this time may reflect the love and purity which are forever before Thy throne."

I will ask you whether or not it is not perfectly fair and just for me to use these books representing Masonry, the mother and model of all secret societies, save and except Jesuitism alone? They represent the candidate as coming 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. These books teach that the man that comes into this organization and accepts its teaching will live a worthy life; that he will purify his heart until it becomes a fit temple for the indwelling of the Holy Ghost, and when he has gotten through with his life and passes out from this world he passes into eternal bliss. Now is that not a fair statement?

If that is a fair statement, then we ought to have done with the idea that this secret society system, which counts its members by millions, which erects temples in every city like this, which erects halls and lodges in every smaller city, which is soliciting the membership of every young man who is sound in body and has money enough to pay to get in and to pay his dues after he gets in, is a trifling matter. It is a great religious organization, and all the other organizations which have sprung from it, and are modeled after it, so far as they are copied from this mother organization, are of the same sort, professing to give men the new birth, to teach men how to live, professing to teach men the way of life. These are the men that rule Masonry and they ought to know it, if anyone does.

In 1,500 lodges prayers like this which you have read are offered week by week, often by men who make no profession to Christianity at all. No mention of confession of sin, no mention of Christ, no mention of the Holy Spirit, who

makes sin known to sinful hearts. Thousands of men hearing these prayers read, are saying that these prayers are every bit as good as they have at the churches; and these men believe if they live and die in good standing with the lodges with which they are connected they are going to heaven. They say to themselves: When we came and were initiated we were born again. The veil that held divine truth from our eyes was drawn away and now we can see divine truth, we can divide our time as we ought to do and give one-third to God and one-third to business and one-third to sleep. Our hearts are not exactly right, but we learn to cleanse them ourselves, and now, when we come to die, we will lie down in the hope that we will wake in the regions of the Holy One. No repentance for sin; no confession of sin; no faith in Christ; no faith in the true God; no faith in the Holy Spirit—the very things which Christ makes essential to salvation!

The Holy Spirit says that sort of thing is the worship of demons; and the Holy Spirit says Christian people ought not to have fellowship with demons.

Who or What Is the Masonic God?

Evidently he is not the Christian God, for in the first place if he were, there would be no need of a Masonic Temple. We have, as already indicated, plenty of places in our cities and towns for the worship of the Christian God already. In fact, as just noted, we have too many, rather than too few. Still further the creed of Freemasonry shows that the god of Freemasonry cannot be the Christian's God. Jesus Himself said "No man cometh to the Father but by Me." The Holy Spirit says "He that abides in the doctrine of Christ, the same has both the Father and the Son." It therefore is evident, from the creed, as well as from the practical situation, that the masonic god cannot be the Christian's God. This

fact, which is doubly proved already, is susceptible of further evidence. First the reason of the case, and the alleged creed show that the Masonic god cannot be the Christian's God, so also the Ritual of the Masonic bodies clearly evidences the same fact. In the Blue Lodge the prayers and lectures do not contain the name of Jesus Christ at all. The same thing is true in the Chapter. So intent have been the Chapter authorities to rid themselves of the name of Jesus Christ, that they have even stricken it from the Scripture readings which they use in the Mark Masters degree, and in the degree of the Holy Royal Arch, as they call it. Persons in doubt respecting this matter will be able to satisfy themselves by consulting Mackey's "*Masonic Ritualist*," pages 271 and 348. The quotations are from 1 Pet. 2:5 and from 2 Thes. 3:6-16. In these Scriptures, the name of Jesus Christ occurs three times, and in the Chapter readings it is stricken out each time. In the Lodge of Perfection, the Consistory and the Scottish Rite bodies generally the name of Jesus Christ does not occur, though He is evidently alluded to, but never with respect; always with a hostility more or less clearly revealed. The Commandery does use in its ritual the name of Jesus Christ, but in such a connection as to horrify every Christian heart. In the taking of the fifth libation, when the Knight Templar is required to drink pure wine from a human skull, he calls upon God to doubly damn his soul if he does not remain true to the Order. "May the sins of him whose skull this was, be laid upon me, in addition to my own, should I ever prove wilfully untrue," etc., etc. It is obvious that such a mention of the Savior, as we have here in the Knight Templar's degree, is not an honor, but an insult, and that Knight Templarism in fact is like all other Freemasonry in that the god which it worships is not the

Christian's God. The Christian's God has never set men to drinking wine out of the skulls of human beings like themselves, and praying God to doubly damn their souls if they do not remain true to a secret society.

The Roman Pantheon.

When Christianity made its way into the Roman Empire the first thought of that mighty nation was that Christianity was a form of religion like the many religions which the conquered provinces contained. They were willing to give a place in their Pantheon to the Christian's God; they were willing to set Him up alongside of Jupiter and Saturn and the deities of the further East, but when they learned that the claim of the Christian religion was exclusive, that Christ was not to be put on a shelf with a lot of other gods, but claimed supreme power, and demanded the abolition of the worship of these pagan deities, then the block and the stake and the cross were invoked to crush out what they called "the malignant superstition."

We therefore see that the masonic god must be like the gods of Rome—a general god who admits no particular claims for anybody, but who demands that all gods should be treated alike, and that all holy books should be treated alike. The Christian Bible may be used in a Christian country, the works of Confucius in a Chinese lodge, the Zend-Avesta in a Persian lodge, etc., etc.

Lodge Morals and Christian Morals.

If it is true that a Masonic Temple is not a building for the worship of the Christian God, and that the Masonic altar is not a place for offerings to the Christian God, and if the religion of the Masonic Temple is that universal religion in which all men agree, and not the Christian faith in which all men do not agree, it is obvious that the morals of the Lodge and the Temple must be

different from the morals of the Church. The most superficial examination proves that this supposition is true, and that the morals of the Christian Church differ in the most marked and complete manner from the morals of the Masonic Temple.

Before the ritual of Masonry was so generally revealed as it is at this time, ignorant Freemasons used to insist that no one could know the Ritual of the Masonic lodge without becoming connected with it. At the present time the revelations of the unwritten work have become so common that no Freemason, who is ordinarily truthful and fairly intelligent, repeats that old falsehood. I do not stop to argue the case, I simply assume that my readers are honest men, if they be lodge men, and that they will not deny what they know to be true. So much understood, I proceed to a brief examination of lodge morals as compared with Christian morals, and I remind the thoughtful reader that he will find the lodge morals of his age to agree precisely with the pagan morals of heathen lands and religions of long ago.

The essential thing in Christian morals is that men are to live in the presence of a pure and holy God, pure and holy lives. This is in brief, the only requirement. Remember that you are created by, have been redeemed by and are responsible to a pure and holy God, and are to live accordingly. This is the teaching of the Christian faith. It is obvious that such a faith is universal in its requirements. It does not permit a man to do a wrong or dishonorable act in one place, or to one person, and forbid him to do that dishonorable act in another place or to another person. He must live a pure and holy life in the presence of a pure and holy God. If he does not make it the purpose of his life thus to live, he is not a Christian at all, but he is a child of Satan and in danger of hell fire.

The moment one passes to the examination of masonic morals he finds that they are totally different in character. I do not now speak of the lectures, but of the obligations. "It is the obligation which makes the Mason," and the obligation of the Mason is to Masons and the relatives of Masons, and not to other people. The very name by which persons who are not Masons are called, is an evidence of this fact. The lodge name for such a wife or child or neighbor or brother in the Church is "Profane"; and the lodge rituals tell us that in masonic bodies, as in the old pagan temples, one of the first things required is that all the Profane depart. This would seem to be an insult directed at the whole human race which has not yet been initiated into masonic degrees. Of course if those who are not connected with the masonic lodge are Profane, they may be treated differently from those who are not Profane; and this we find to be the clear, decisive and continuous teaching of the Order. I solemnly promise and swear that I will not rob a Mason or a lodge. I solemnly promise and swear that I will not speak evil of a Master Mason before his face or behind his back. I solemnly promise and swear that I will not have illicit, carnal intercourse with a Master Mason's wife, mother, sister or daughter, knowing them to be such, etc., etc. What does all this mean? Does this sound like the Ten Commandments or the teachings of Jesus Christ? No man who has a particle of sense and a small remnant of honesty will affirm it for a moment. It is totally different so far as morals are concerned. This does not prove that it is not the correct form, it simply shows that it is not the Christian form, and we who are Christians of course must dissent from it. We cannot retain our Christian profession and admit that Christian morals are imper-

fect. If the Christian system is from God, is the divine system, then Christian morals are what should prevail throughout the world.

This clear and obvious inference from lodge obligations is confirmed when we take up the study of the penalties—throats cut across, tongues torn out, hearts and vitals removed, bodies cut asunder, bowels burned to ashes, hands smitten off, the tops of skulls smitten off, heads smitten off, etc., etc. Are these the teachings of the gentle Jesus? They do not sound like it. Every Christian man knows that they do not belong under that category. Jesus Christ never imposed penalties of that kind on His people. His churches never have done so. Only emissaries of Satan have thus bandied about slaughter-house penalties of this kind. If some man should say: "I am a Freemason and I never took any of these penalties," all that is to be said is that he is not a Freemason, or else that he is a liar. There are clandestine lodges, and in these lodges at times the degrees may not be accurately conferred. There are men who are made Masons "at sight," or in short form, who may not repeat the obligations and penalties entire, but that the penalties of the obligation are as indicated above every fairly intelligent Mason knows, and no honest Mason denies.

What Will You Do About It?

When it is proposed to erect Masonic Temples dedicated to the worship of the Masonic God and to teach Masonic morals, under Masonic penalties, what is the duty of Christian people? In the first place it is their duty to have no fellowship with such unfruitful works of darkness. Men of the world who belong to Satan by choice, though they belong to God by right, may perhaps find fellowship in organizations of this kind; but men who know Jesus Christ and live by

His teaching, have no part or lot in a thing of this kind. 2 Cor. 6:14-18 is decisive. A man in the Fulton Street Prayer meeting once said to me that that Scripture pulled him out of nineteen different secret societies.

In the second place, it is the clear and obvious duty of Christian people to bear testimony against the god and oaths and morals and penalties of this kind. Jesus Christ said that men who loved Him would be hated by the world. Is the average minister, the average church member, in our time hated by the world? I do not believe anybody will affirm it. If not, why not? Jesus Christ gave the reason clearly. He said, The world cannot hate you, but the world hates me, because I testify of it, that it is evil. Wherever you have this testimony, you will have the answering hatred of the world. It is unspeakably pitiful to see the sons of Balaam in our time seeking to avoid the hatred of the world by neglecting to bear testimony against the sins which are destroying the homes, the bodies and the souls of men. We are not to judge them unkindly, but they assume a frightful responsibility and we should warn them that except they repent—as Balaam died among the enemies of God so they will perish.

Third, it is obvious that a Christian man has no right to put money or time or work into the support of an organization so clearly unchristian. As I must be a Christian altogether, or not at all, so must I refuse to support in any way such an organization.

A Word in Conclusion.

I wish to say this last word to my friends who are in the Masonic lodge. It has been my good fortune to know many men, who had been deceived into this system, as personal friends; and I am glad to believe that no honest man among them all ever doubted my sin-

cerity in the teaching of the last forty years. I have seen scores, I think hundreds of men abandon these pagan temples, these false gods, with their blood curdling oaths, their display, their appeals to vanity and to ambition. Why should not the Christian men who have become connected with these organizations, when they see what they actually are, and what they are really doing—with their banquets and their dances and their oaths and their penalties—why should not Christian men say at once and forever, without qualification: "The lodge must change or we abandon it." Why should a Christian fellowship an organization which shuts his wife and his children out; which shuts his Savior out; which shuts his church brethren, who are poor, blind, halt or maimed out; and which admits Jews, Mohammedans, Buddhists, Parsees, Confucianists and worshippers of deity in every form; what part or lot has any Christian man in an organization like this? As I look into my heart I find there nothing but a real and Christian affection for my brethren, whom I now address. I esteem them for the many good things which God has wrought in them through Jesus Christ our Lord, and I entreat them to read once more, 2 Cor. sixth chapter, verses 14 to 18, and to do the things which the Holy Spirit there requires. In His Name,

Charles A. Blanchard.

Wheaton, Illinois.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Ps. i: 1.

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

THE PLAY AND THE CANDLE.

In July, 1904, the Odd Fellows Companion published an article with the heading, "The cost of the affair," and in this discussion of cost gave a glimpse of the financial problems met by joiners. It should be borne in mind that the article is from the pen of a secret society editor, and is addressed to subscribers of a secret society organ. Let the reader imagine himself the guest of a lodge just when business is before the meeting, and let him try for the moment to forget that he is reading the CYNOSURE.

The Cost of the Affair.

The Sovereign Grand Lodge invited itself to meet in San Francisco in September next. The Odd Fellows of that jurisdiction were not exerting themselves to have this great body of the order cross the continent so they could spend a number of thousands of dollars in showing the order and the world how glad they were to have them travel thousands of miles to the "Golden Shore." The Californians wanted the supreme body of Knights of Pythias to visit them in 1902 and offered to pay twenty-five thousand dollars for the show. Neither the "Native Sons" nor "the Argonauts" cared to entertain the "Sovereigns" in 1904, for the reason that the Knights Templars' Triennial Conclave had been invited to enjoy their hospitality at about that date and the expenses of their entertainment, which were expected to be great, were to be provided for, and many thousands of dollars have been gathered for that purpose.

The Californians, and the San Franciscans especially, had expected to "lay themselves out" to entertain the great Templar gathering, and that was about all they desired to do in one season. But our "Sovereigns" wanted to go to San Francisco and so voted. In order to treat their self-invited guests decently, the Odd Fellows of California got together—Grand Lodge, subordinates, Patriarchs, Rebekahs—and have arranged to do the best they can on the occasion. But comparison of the arrangements for entertaining the Knights Templar September 4 to 10, and the Odd Fellows the week beginning the 19th, cannot but be other than to the disadvantage of the latter. Another year the whole phase of the affair would be changed. But the die is cast, and now things will have to be taken as they develop.

Another feature that will probably be looked into with much interest by the rank and file will be the cost of the pleasure trip. The expense of the meeting at Baltimore amounted to \$31,701.90. The miles traveled to get there aggregated 28,380. The mileage to San Francisco will be about 1,016,642 miles. This is easily figured at the rate of 10 cents a mile, the usual rate

allowed by this body, and with six days' per diem at \$5.00 can be reckoned to be one of the most costly communications this body ever held. When the Sovereign Grand Lodge comes to cost the order over a hundred thousand dollars, if past rates are to prevail, the commoner from the "back district" will gaze upon it with awe—if nothing else.

GUARDIANS OF LIBERTY.

Editor THE CHRISTIAN CYNOSURE:

My Dear Sir: It has been my pleasure to read several issues of the CHRISTIAN CYNOSURE. My sympathies are with you. It is a serious and difficult task you have undertaken, but clothed with the right that makes might, I am confident that you will live to see an awakened conscience of the American people.

In your last number, you told us that it was your opinion that the "Guardians of Liberty" were not a secret order. I believe I am in possession of information, which if it does not cause the opposers of secret societies to condemn the said organization, will yet cause them to hesitate and wait for more light before joining or approving the order.

Let me first give expression to my sincere approval of the Declaration of Principles of the Guardians of Liberty, and to my belief that a national movement is necessary to oppose the encroachment of those who are enemies of such principles. I believe that these principles are really in danger, and I am with those who actively agree with the "Guardians" as to the source of this danger. Therefore, my criticisms are not made in a spirit of cavil, but with a clear mind, I hope, and a heart burning with desire to contend for our liberties. But only those are truly patriotic, who are wisely patriotic, and I fear that the zeal of the founders of the "Guardians" has caused them to follow very unwise methods.

My fear is that (1) this organization will defeat its ends, or that (2) by or through gaining its aim, it will establish evils scarcely less grievous than the ones it is determined to eradicate.

The "Guardians" will defeat their own purpose because of their secrecy. To prove that they are secret in their dealings I have a letter from Mr. P. Corning

Edwards, Deputy Chief Recorder, which explains itself.

"Dear Sir:

"Replying—we beg to say that the order is not secret *further than that the names of members are not made public, nor can those other than members attend meetings for the above reason.*"

So their meetings are secret. Furthermore the spirit of secrecy in all things is bred by them in other ways. Notice the title of officers: Chief Guardian, Chief Attorney, Chief Recorder, Chief Custodian, Chief Vigilant; in local courts Master Guardian, etc. They have "ceremonial services," as can be learned from the announcement of C. G. Haines, that certain Mass. courts should give the address of their Master Recorder, so that ceremonial services can be sent to them. (*American Citizen* of August 31 and September 7th, 1912.) It is the only newspaper containing official utterances of the National Court, Guardians of Liberty."

Then observe their manner of securing members: During the intervening period, the applicants should earnestly, carefully but energetically canvass for membership among those, who, in their opinion would make good members. ("Instructions for formation of local courts"). Finally look at the personnel of the Advisory Board, over half of which are *high officers in lodges*. All this will engender and nourish a spirit of secrecy and lodgism.

Now leaving out of consideration the arguments that can be made against societies that are undoubtedly and fully secret, I will restrict myself to the facts in this particular case.

Why are the names of members kept secret? Because, it is said, it is necessary to protect the sustenance and life of members from Catholic persecution. Well, say I, let them persecute. What better propaganda of principles could we have? The "Guardians" desire to promote pure patriotism. But what is the test of pure patriotism? It is to come out bravely, against all odds and uphold the principles upon which the country is founded. I greatly fear that teaching people to deliver a blow to the enemies of the country from behind a screen, will beget cowardice. The members, if once

confronted by the enemy with the fact that it is known that they belong to a society which will not let its membership list be known—such members will be confounded and unnerved for further battle. May this not explain some of the recent withdrawals of noted men from the Guardians of Liberty?

History shows in this country that a *secret society* can never long have a big sway in politics, at least not such as has a noble aim. We ought to have learned that much from the disaster to the Know-Nothing party and the A. P. A.

In a secret meeting, even though the biggest cowards could be constrained from great boasting, still the claims of the conservative side are never fully presented. And the inevitable result is that excesses and unwise moves will occur and destroy the whole work. *The Menace* and the *American Citizen* are doing much good, but there is often a lamentable lack of clear judgment and foresight and many rushings into the extreme. If this can occur with persons in cases where they will be held responsible before the bar of public opinion, what will occur if the parties know that possibly nobody will find out what intemperance they have committed in speech or action.

I have heard it stated that secrecy must be fought with secrecy; that some secret body must eventually take up the war against the political activities of the Romish church, but I can not believe it. These people are too willing to believe that this struggle must end in a war. Then secrecy would be necessary. Not bullets but ballots can and should settle it. And to get enough ballots they will eventually be forced to come out with their accusations and intentions before the whole public.

It seems to me, the "Guardians" with their secret membership are bungling the affair. Even granting that the Catholics have 15,000,000 inhabitants, Non-Catholics have 85,000,000. If these are encouraged to step up and demand their rights before the world, individually and collectively, each taking the responsibility for his action, the arrogant Catholic minority would be overwhelmed. The secrecy of the "Guardians" will defeat their object.

Their inconsistency will defeat their object. The "Guardians" do not number more than 600,000, I am sure. Therefore they must recruit millions before they can be sure of sufficient strength. But after the first impulse, the natural judgment of men, influenced by what is heard in just criticism and unjust slander, will cause the people to pass judgment on the value of the organization with greater nicety than now. How will this society stand when its consistency in putting its principles into action is concerned? Masons are in the highest counsels. Have they "no superior temporal allegiance than their obligations to the principles of the Constitution of the United States?" Are the Masons really determined that every citizen shall exercise these rights and privileges unmolested? Do the court records show it? Have we forgotten the times of Morgan? But this organization is strongly represented by many lodges—whole lodges it is said, having gone over to the "Guardians." Now how will this inconsistency help it? Who with open eyes will join it? But if the "Guardians" cannot get sufficient members, they will fail in their own efforts and hinder the wiser efforts of others.

Granting that the "Guardians" could crush the political power of the Romish hierarchy, would that not mean that those who were most instrumental, would be given the helm of the ship of state—that is would not the highest lodge members seize the positions of power and influence? What is the benefit of escaping one secret organization and running into the hands of others? Is it our privilege simply to choose between the "Devil and the deep sea?" If we choose the "Guardians" we will have taken to the deep sea possibly, and will still have left to us the Devil. There is a better way!

I could give the arguments against the Guardians of Liberty which their Constitution suggests, but I must no longer transgress on your patience.

It is not impossible that by a lack of knowledge of all facts I am judging the order too harshly. I sincerely wish that this were the case, for nothing grieves me more than to see an organization with such noble principles acting so un-

wisely and inconsistently. But judging from what information can be gotten before joining, I firmly believe that I have judged the Guardians of Liberty justly.

Let us hope, Mr. Phillips, that we may soon have an organization that has all the good qualities of the Guardians of Liberty and none of its faults. I am sure such a one is not impossible.

Yours very respectfully,

WALTER SCHLARAETZKI.

Concordia Seminary, St. Louis, Sept. 20th, 1912.

"OH CONSISTENCY!"

The trustees of our High School in Oklahoma City, Okla., recently took very positive action against "fraternities" and "sororities." Such action was intended to completely and perpetually eliminate these secret orders from our High School. This action was right, wise, necessary, and popular.

The secret society system is a curse to the High School. Who, knowing the facts, would dare to deny that statement? Now let us be true to logic and true to fact. Do you say Yes? The secret society system is a curse to the college. Yes? Come on: the secret lodge system is a curse to society. Yes? Let us progress. The secret society system in toto ought to be abandoned and abolished. "It must be so, Plato, thou reasonest well!"

Oh consistency! Our High School management eliminated secret societies from the school. Good! But *the symbols of Freemasonry* are carved on the black marble corner stone of our magnificent white marble High School building,—the Masonic symbols grin at the High School management; grin at the High School teachers and students; grin at all of us! Oh consistency!

By what right or with what propriety are these Masonic symbols on our High School building? Answer who can! Our High School is a *civic institution*. Why then are symbols of Freemasonry on the corner stone of our High School building? "Fraternities" and "sororities" excluded from our High School. Good! But when this good action was taken by our school authorities the walls of our High School building must have bulged out with laughter. "Oh, ho, ha,

ha, consistency!" It would probably be a bit embarrassing to our High School management, if the students should present this proper and appropriate question to them for solution:

"Why are Masonic symbols on our High School building?"

Listen! Every stone in our High School building is a voice crying out to the Freemasons to erase their symbols from its cornerstone.

Very sincerely,

(REV.) J. R. MILLIN.

Oklahoma City, Okla.

Editorial.

BRIGHTENING DEFENSIVE ARMOR.

The approach of winter suggests preparedness for whatever may be said about Washington as a Mason, for the last month of winter brings the anniversary of his birth, the first one, that of his death, and the month last preceding the season the date of his initiation. It is well to begin early to renew knowledge and freshen acquaintance with facts useful in the refutation of Masonic fictions about Washington.

In learning or using truths relating to this subject, it is wise, though not indispensable, to follow guides who have already traced the line of truth. They can at least encourage their followers to expect light, and they can also point out a way to seek for desired illumination. Besides this, by distinct announcement of the results of their own researches they can actually instruct. It is wise to hear what they say.

To do no more than this, however, is to do less than some of these teachers themselves have done. If it is useful to listen to their words summing up their own studies, it must also be profitable to follow their example in pursuing those studies. Dr. Blanchard, for instance, indicates this example by basing his pamphlet entitled *Washington* largely on the testimony of a Masonic biographer who aims to write for members of the order. The little memorandum of dates reprinted from the *CYNOSURE* of January, 1911, as a tract entitled, "Washington; What kind of a Mason was he?" was almost wholly derived from Masonic sources.

This is an effective method. To accept testimony to facts from an opposing witness, and then deduce your own undeniable conclusions from them, is a powerful method of fixing conviction. "Out of the eater came forth meat and out of the strong came forth sweetness." To show that antagonistic proof is actual disproof, is overwhelming refutation. Such erasure of extravagant Masonic claims concerning Washington is worth having and can be had.

Appeal to Washington himself must not be omitted. Among Masons he is one who provides information about himself. If some Mason attempts to claim that he was grand master at a certain time, he will not only give assurance that he was not, but will add, besides, that he was not any kind of master, and had not even been warden. In preparing to answer what some Mason may try to say about Washington, no one should neglect to know what he himself actually did say about Washington.

These are hints at some things which will brighten a disputant's defensive armor. It is safer to be always prepared, because no man is more liable to be appealed to in defense or exculpation of Masonry, though comparatively few initiates seem to have had much less to do with Masonry. One should not fall back on nothing but the bare statement of students of the subject; he should qualify himself to cite or quote proof. It is not enough to utter a bare proposition which can at once be offset by a Mason with a counter proposition. In that case, his antagonist has an advantage that need not be allowed; for he holds the position of one who is presumed to know, while his opponent fails to take the trouble of going out of the position of one who does not appear to know. It would be unfortunate to make the Masons and others take sides in appearance, so that all members should seem to be on one side, showing a solid front to all of contrary opinion concerning certain claims relating to Washington. Such is not the actual case. Masons who really know, contradict Masons who do not know, and who are clearly contradicted by that Mason to whom must be attributed perfect knowledge—that is, by Washington. We ought to keep ourselves prepared to take sides with him.

GREAT SWELLING WORDS.

"It is high time that Masonic educators commenced to pay some attention to the teachings of the institution and, instead of teaching perfection in ritual, impart a little instruction along the line of right conduct. Masonry should set up a new system of merit and give commissions with title of Right Worshipful to those who are found proficient in moral uprightness and deeds of charity. It is to be hoped that the Freemason with wide influence for good will escape the mania of the present time and impress the Craft of Illinois with the truth that the wording of our ritual is the vehicle which makes men better, and that the great man in Masonry is not he who by oracular powers, but he who by foot, knee, breast, hand and cheek assists his fellow man."—X. Y. Z., in *Illinois Freemason*.

A prominent Mason living in Texas attended a funeral which he thought too few other Masons attended, but instead of "dropping into poetry" he dropped a few resolutions somewhere, which read in part as follows:

"Whereas, It is the duty of every good Mason to uphold the good name and fame of masonry; and

"Whereas, On week-days the brethren are either tired, busy, or it rains or shines too much; and

"Whereas, It is too much trouble to dress in their best clothes during the week-days; therefore, be it

"Resolved, That it is hereby declared the duty of any member of this lodge, hereafter, to die only on Saturdays, so as to be buried on Sunday."

But on how many Saturdays should "any member" die?

A NEW SCHEDULE.

Here is the new schedule for Sunday issued by Rev. Arthur Wilson, pastor of the Unitarian church of Our Father at Newburgh, N. Y.: "Go to church in the morning, and in the afternoon go to the countryside, see a baseball game, play tennis or go fishing. In the evening rest, read and get acquainted with your family." We would like to see his *week-day* schedule, though without seeing it we can distinguish a vacant space where it does not mention a prayer meeting. Probably the lodge appointments follow those of the lodges themselves, yet we wonder how many of them are included in his list. Perhaps the dances, card, and theatre parties, not scheduled for Sunday, are left for the week because

he finds people not sufficiently enlightened, according to his standard, to include these so early among Sunday exercises like ball games.

"A SARCASTIC BUT PERTINENT RESOLUTION."

"A prominent Mason of Texas, after a slimly attended funeral, in substance offered the following resolution:

Whereas, It is the duty of every good Mason to uphold the good name and fame of Masonry; and

Whereas, On week days the brethren are either tired, busy, or it rains or shines too much; and

Whereas, It is too much trouble to dress in their best clothes during the week days; therefore, be it

Resolved, That it is hereby declared the duty of any member of this Lodge hereafter to die only on Saturdays, so as to be buried on Sunday, that the Lodge may turn out in full strength and pay the proper respect to his memory.—*Texas Freemason*.

The foregoing is equally pertinent to Odd Fellows.—*The O. F. Companion*.

Mr. Any Member ought, moreover, to give the lodge due notice beforehand which Saturdays would be agreeable to him, so that arrangements could be made to forestall interference and secure a convenient date for dying.

INTERNATIONAL CONFERENCE.

The first international Masonic conference having been held in Brussels, the capital of Belgium, in June, 1907, the second was convened in Washington, D. C., October, 1912. After a week spent in Boston, Mass., members of the supreme council, 33d degree, Ancient Scottish Rite, attended a closing session in the Masonic Temple, where the Most Puissant Sovereign Grand Commander presided. His real name was Smith.

It was decided to hold the next gathering of the members of the supreme council of the northern jurisdiction of the United States at Philadelphia. The date is September, 1913. A special train of Pullman cars carried the Masons to Niagara Falls, where they were met by a deputation from the Canadian supreme council. Having been escorted to the Clifton House for a banquet, and otherwise entertained, they resumed the journey to Washington. Here the Southern supreme council as host entertained them in a week of festivities. The main object of the visit, however, appeared to

be to attend the second international Masonic conference already mentioned.

FLEET ELKS.

Two men who were about 45 and 60 years of age were instantly killed about one o'clock in the morning of the second Sunday of June, not far from Pittsfield, Mass., on the Dalton road, and another man who was with them was taken to the hospital. The four in the automobile that ran down and killed the men were arrested. The driver was an Elk, who with one of the other men had been lately living at the Elk home. A newspaper report says that:

The machine was evidently going at a high rate of speed, as the ground was torn up for a distance of 100 feet by the axle, from which one of the wheels had come off, before striking a telegraph pole and breaking it off. This obstruction stopped the machine and it partly overturned in the ditch against a wire fence. Doucet and Leonard probably never knew what struck them. The former had his neck and both legs broken, scalp wounds and cuts and bruises all over the body. The latter's back was broken, there were scalp wounds and the body was cut in many places. Thurlow, who says his home is in Brookline, is an Elk, belonging to the Burlington lodge. He is 24 years old. Hulske is 30 years old and says he hails from Boston. Both have been at the Elks' home for two weeks. A Pittsfield Elk said today that the young men were liked at the home, were popular and were gentlemen. They had been at the Elks' home and left there shortly after 12, according to those who were at the club at the time. They went to the Pittsfield garage for some gasoline and on the way picked up Godette. Later they started for Dalton and encountered the pedestrians. They were seen about the city early last evening and appeared to be having a jolly time.

Is not the question a natural one, whether a lodge or secret society home is a good place to start from on a midnight ride? The Elks drink a toast regularly at 11 p. m., but do not restrict themselves to the toast. The order was originally constituted to evade the full effect of a prohibitory law, and an account of its formation was given on page 56 of the June magazine, in the article, "Secret Society Zoo."

I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.—John xviii: 20.

THE HAND OF JOAB.

In an editorial on what it names "The Vice Trust," a prominent religious journal quotes this statement made by Dr. Moody Boynton:

"When it comes to getting the active assistance of some Federal officials in protecting womanhood, cleaning up the vice districts of a great city, keeping clear of liquor the Prohibition states and other sections of our nation, you must brace yourself for a disappointment; for experience teaches that even in the high seats of courts, in the quiet seclusion of the Attorney General's office, and in the department of internal revenue, law is often interpreted in such a way as to give comfort to the forces of darkness and discouragement to the powers of light."

The article itself declares that "The Supreme Court of the United States has recognized that there are good trusts and bad trusts, but the Vice Trust is the worst of all." "These combinations, by secret methods, set themselves to defeat the good and most effective efforts for the advance of the people in morality and good citizenship," says this journal, thus recognizing the service which secrecy renders in some form to evil purposes. It indicates a hypocritical method of protecting the secrecy which in turn protects vice, when it says:

"A most conspicuous instance of the methods of the Vice Trust was the securing of the exclusion of the report of the Chicago Vice Commission from the United States mails. This Commission was appointed by the mayor of Chicago at the request of the clergy of the city, and consisted of thirty of the most respected men and women of the city. The commission spent a year in investigation, and prepared a report which is the clearest and most convincing presentation of the prevalence of vice ever made of immoral conditions in any city. It was widely circulated through the mails and otherwise, but proved so damaging that those interested in the maintenance of vicious resorts brought it to the attention of the postoffice authorities, and it was decided to exclude it from the mails after it had been in circulation six months. The report is the finding of a municipal body * * * and its exclusion from the mails aroused great indignation."

The method here used is so much like those sought and employed by that arch enemy of free speech, Freemasonry, that

the hand of Joab is easily suspected of being with the Vice Trust in this thing. Vice and lodge secrecy steadfastly clasp fraternal hands, and together they fear Freedom of the Press. Masonry is itself one of the Vice Trusts, and it makes no secret of restricting freedom of the press by laws restraining the press from showing plainly and conclusively its irreligious and immoral teachings and practices. Masonic bodies and members are great patrons and protectors of criminality, and it would be truly Masonic to shield the Vice Trust with which it is linked by close affiliation. To cite a single instance, proof of this fraternal unity is furnished by the drinking and debauchery of the Triennial Templar Conclave, which adds to all the daring crime of sacrilege. "Is the hand of Joab with thee in this matter?"

SHOULD CHURCH FELLOWSHIP SECRETISTS.

BY DANIEL KAUFFMAN, BISHOP, MENNONITE CHURCH, AND EDITOR
GOSPEL HERALD.

Can the church afford to fellowship members who belong to secret lodges? We oppose the secret lodge on the broad ground that it is contrary to Scripture and to the highest interests of man. The professed child of God who enters into covenant relations with this secret, oath-bound organization is shockingly unfaithful to his covenantal vow before God. How can he swear to "always hail, and ever conceal, and never reveal the sublime truths" of which he is yet in the dark when the oath is positively forbidden by Christ and the apostles (Matt. 5:33-37; Jas. 5:12), and the law specifically condemns swearing to things unknown (Lev. 5:4, 5)? How can he profess to have come out from the world and identified himself with "a peculiar people" (Tit. 2:14), when at the same time he holds "inviolable" in his breast things which bind him more closely to this unscriptural organization than to his family or his church (II Cor. 6:14-18)? How can he confess to have his life "hid with Christ in God" and at the same time maintain his fellowship with a motley crowd of professed believers, half-believers and unbelievers in an organization which studiously avoids and deliberately

refuses to permit any official reference to Jesus Christ as the immaculate Son of God?

These are a few of the many questions which indicate how incompatible is lodge membership with membership in the body of Jesus Christ. Let us therefore speak in no uncertain tones when we testify against this arch foe of real spiritual life which has been for generations robbing both Church and home. To all who are in danger of succumbing to the voice of this siren we would say with Paul, "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."

Recognizing that both Bible and the highest interests of man are against the things for which organized secretism stands, the question naturally arises, Can the Church afford to fellowship as members those who are also members of secret orders? Is not the church which professes to oppose secret societies and at the same time tolerate lodgemen as members, simply inviting the lodge to come in and take possession of the organization in the next generation? Has not this been the history of many a denomination which at first vehemently opposed secret orders, then for the sake of peace and winning more members allowed members of lodges to remain as members of the church, then eased up on the question of ministers belonging to lodges, then kept silent, and then embraced and defended this subtle foe of real Christian faith and life. Where is the consistency in railing out in thunder tones against an institution of evil and then hugging it close to our breast by holding in Christian fellowship members who have been hypnotized and captured by this evil? Though the ship at sea may be encompassed and tossed about with mountain billows as it faces the mighty storm, it is safe so long as the water is kept outside. But when the water comes in it is a sign that unless the leakage is stopped and conditions changed the billows will soon begin to roll in and sink the ship. So with the question of the secret lodge or any other evil. Let these troublesome waters be kept outside and the Church is safe, even

though we may have rough sailing at times.

To all churches that have weakened and permitted members of secret lodges to find membership among them we would say with Paul, "Purge out the old leaven, that ye may be a new lump."

May the Lord help us to remain pure and loyal, consistent and courageous, standing up in defense of the whole Gospel, praying and working that the Church may be kept pure from all evil, acknowledging the Bible discipline which if put into force in the spirit of the Gospel will keep the Church free from entangling alliances with any institution of iniquity. May we do all that we can to persuade men to throw off the slavery of sin whatever may be the form of the chains forged about them.

INTERMIXTURE THE SECRET.

The first grand lodge of the deistical order of Freemasonry was organized one hundred and seventeen years later than the Roman Catholic order of Jesuits was authorized by Pope Paul III.; for while Jesuitism existed from the year 1540, grand lodge speculative masonry can show no date earlier than 1717. Though it would no doubt be disputed that one is the prototype, it can hardly fail to be noticed that the other is of almost identical type. In either and in both, accordingly, the thoughtful student and observer discovers principles and practices almost incredible. The surprise is more confounding because in both orders are men of the finest culture and of apparent worth. It loses none of its perplexing quality when some of the products of both systems are seen to have been, within certain limits, useful or benevolent. One Jesuit tortures a Protestant, another is a messenger of mercy to a leper. Under his iron oath he will unquestionably sacrifice himself or any other man.

Subjects of this kind impose a disadvantage on the humbler class of critics or instructors, who, even when they cannot be answered with argument or fact, can be met with retort and epithet. Far otherwise is the case when the truth is found in the records of a dignified and accredited historian. In the present instance, both praise and blame appear, in

connection with the story of James II., where Macauley has occasion to introduce the man who "bore, perhaps, the largest part in the ruin of the House of Stuart." Place can be made here for no more than a few sentences, selected from pages in which the great English historian informs his readers concerning an order apparently antagonistic to Freemasonry yet strikingly similar. Macauley here says, in part:

"As each of the two parties at the court of James had the support of foreign princes, so each had also the support of an ecclesiastical authority to which the king paid great deference. The supreme pontiff was for legal and moderate courses; and his sentiments were expressed by the nuncio and by the vicar apostolic. On the other side was a body of which the weight balanced even the weight of the papacy, the mighty order of Jesus.

"That at this juncture these two great spiritual powers, once, as it seemed, inseparably allied, should have been opposed to each other, is a most important and remarkable circumstance. During a period of little less than a thousand years the regular orders had been the chief support of the holy see * * * In the sixteenth century the pontificate, exposed to new dangers more formidable than had ever before threatened it, was saved by a new religious order which was animated by intense enthusiasm and organized with exquisite skill. When the Jesuits came to the rescue of the papacy, they found it in extreme peril; but from that moment the tide of battle turned. Protestantism, which had, during a whole generation, carried all before it, was stopped in its progress, and rapidly beaten back from the foot of the Alps to the shores of the Baltic. * * * They appear to have discovered the precise point to which intellectual culture can be carried without risk of intellectual emancipation * * * with still greater assiduity and still greater success they applied themselves to the ministry of the confessional. Throughout Catholic Europe the secrets of every government and of almost every family of note were in their keeping * * * But with the admirable energy, disinterestedness, and self-devotion, which were

characteristic of the society, great vices were mingled. It was alleged, and not without foundation, that the ardent spirit which made the Jesuit regardless of his ease, of his liberty, and of his life, made him also regardless of truth and of mercy; that no means which could promote the interests of his religion seemed to him unlawful, and that by the interest of his religion he too often meant the interest of his society. It was alleged that in the most atrocious plots recorded in history, his agency could be distinctly traced; that, constant only in attachment to the fraternity to which he belonged, he was in some countries the most dangerous enemy of freedom, and in others the most dangerous enemy of order. The mighty victories which he boasted that he had achieved in the cause of the church were, in the judgment of many illustrious members of that church, rather apparent than real. He had indeed labored with a wonderful show of success to reduce the world under her laws; but he had done so by relaxing her laws to suit the temper of the world. Instead of toiling to elevate human nature to the noble standard fixed by the divine precept and example, he had lowered the standard till it was beneath the average level of human nature * * * If he had to deal with a mind truly devout, he spoke in the saintly tones of the primitive fathers; but with that very large part of mankind who have religion enough to make them uneasy when they do wrong, and not religion enough to keep them from doing wrong, he followed a very different system. Since he could not reclaim them from guilt, it was his business to save them from remorse. He had at his command an immense dispensary of anodynes for a wounded conscience * * *

"So strangely were good and evil intermixed in the character of these celebrated brethren; and the intermixture was the secret of their gigantic power * * * The chief representative of Jesuits at Whitehall was an English brother of the order who had during some time acted as vice provincial, who had been long regarded by James with peculiar favor, and who had lately been made clerk of the closet. This man, named Edward Petre, was descended

from an honorable family. His manners were courtly; his speech was flowing and plausible; but he was weak and vain, covetous and ambitious. Of all the evil counsellors who had access to the royal ear, he bore, perhaps, the largest part in the ruin of the House of Stuart."

THE MODEL CHURCH.

The *Watchman* of September 8, 1911, declared that the model church "would be a church whose chief characteristic is love. * * * The impression which the model church will make on the world will be an impression of love. * * * A quarrel among Christians is the worst possible heresy. It is so because a quarrel violates the most fundamental and necessary feature of the religion of Jesus Christ—love. We repeat what we have said before at greater length, that, if the Christian church had continued to show the same active love and charity as in the first three centuries, there never would have been any place in the world for fraternal or philanthropic institutions of any kind outside of the church. * * * By its warm human love it would have held to itself the masses of mankind which to-day are identified with various sorts of societies and orders."

An article on "Rural Social Betterment," in the same paper, reports that "the interdenominational commission of Maine is making an effort to induce the schools, the Granges, and the churches to work in co-operation for the social betterment of the rural districts of the State. * * * The ideas of the commission are shown in the following extract from a circular letter:

The three agencies now active in social betterment are the school, the Grange, and the church. Often these agencies are working entirely apart, sometimes in competition and rivalry. They should recognize their community of interests, and should co-operate. Sometimes the school is of an inferior grade; the Grange and the church should combine to improve the school. Sometimes there is no Grange, or perhaps an inefficient one; the church and the school should be allies to establish and perfect the Grange. Sometimes there is no church; or religious services, if maintained, are spiritless and of little value; then the school and the Grange should revive and sustain the spirit of devotion, and should

aid the church to exercise its ethical and religious ministrations."

We are reminded of Artemus Ward's description of his home town, from which he sallied forth to exhibit his "wax figgers," with other features of the famous show. "The principal institutions," said he, "are the meetin' house and hay skales." We venture the suspicion that the writer of the circular letter never had much experience as pastor in a small hamlet where the Grange was relatively a leading institution. Maine is fortunate if the Roman church has not yet succeeded in extirpating from her schools the Bible, religious and moral teaching scripturally derived and warranted, and such an activity of influence as could be thought of among agencies to "revive and sustain the spirit of devotion." Maine is fortunate, indeed, if she finds her Grange willing to turn from cards, dances, and things in natural harmony with them, and able to help the "church exercise its ethical and religious ministrations." We wonder if this circular was not written by the rather youthful pastor of a city church.

Dr. Blanchard touches this very subject of church duty and comparison of churches with lodges in Chapter VI of "Modern Secret Societies."

"In the question there are two implications: first, the churches do not do their duty; second, lodges are needed in view of this lack. * * * Churches do not do their whole duty; they are made up of imperfect men and women. * * * This is not only charged by lodge men, but admitted with sorrow and shame by the church herself. Daily she strives to be more nearly what her Divine Head and Master would have her be. But it does not follow that there is need of lodges on this account. All honest work may be done openly; 'Out of the darkness, dark deeds grow.' It is probable, however, that, when this question is asked, the real point in the mind of the questioner is this: 'If the church would give more money to those who need it, would not that hinder the growth of secret societies?' There is no doubt of it; but then the question arises, 'Is it the duty of the church to give money to these men who join lodges to get help? * * * What would the

church be if she should distribute money to idle, extravagant, or vicious men? * * * At the same time, it is the duty of the church to distribute alms where it can be wisely and helpfully done * * * and for two thousand years the church has been doing this * * * She has established moral standards and created a moral atmosphere which have originated the charities of the world.

* * * * *

"When a city is devastated by fire or flood, what communities respond to the cry for help? Christian communities. When millions of people are starving under a cloudy or a burning sky, what nations send ships laden with relief? Christian nations.

"How would such lessons be learned from orders which exclude the needy, make all that enter pay, and limit benevolence to those who have paid? It is the height of impertinence for members of secret societies to criticise the Bride of Christ; imperfect she undoubtedly is, but she has no lessons to learn from lodgism. Imperfect she is, but she is still the light of the world and the salt of the earth. * * * The chief work of the church will always be to get the souls of men into living contact with the Savior of men; when this is done all else will follow."

We get an impression of confusion from the favorable discussion of a case depending on comparing lodges and churches. There seems to be a lack of homogeneousness, a deficiency of similarity, that confounds comparison. It suggests, in rhetoric, the laughable mixed figure of which we sometimes have glaring illustrations; as in the exhortation of the professor to his class: "Gentlemen, if you have one spark of genius, water it;" or when we are shown a progressive political car "rolling onward, and gnashing its teeth as it rolls." Even Ossian, abounding with "beautiful and correct metaphors," is criticised for one mixed figure: "Trothal went forth with the stream of his people, but they met a rock: for Fingal stood unmoved; broken they rolled back from his side. Nor did they roll in safety; the spear of the king pursued their flight." This is a mixture of figurative language with plain; comparison breaks. Shakespeare mixes two

figures when he makes it possible "to take arms against a sea of troubles." A literal spear pursuing figurative rolling waves, and figurative arms defending one against a figurative sea, make havoc of comparison.

Such figures are suggested by the attempt to mix ideas of things so incongruous as churches and lodges. To ask which one prefers, a church or a lodge, is too much like asking which you would rather have, four-sixteenths or five-thirteenths of a dollar, when one of the conditions of the solution is to avoid reducing the fractions to other terms. The comparative factors of the church and lodge problem seem incapable of reduction to a common denominator.

The Church's one foundation
Is Jesus Christ her Lord.

News of Our Work.

MICHIGAN CONVENTION.

The Michigan State Convention will be held November 6th and 7th in the 14th Street Christian Reformed Church, Holland.

The first session begins at 2:00 o'clock Wednesday, the 6th. We regret not being able to give more space to their very strong program, but it was received too late.

"Masonic Temples," which appears in this number, has been published by the Association in a 32-page booklet with cover and will be sent postpaid for 6 cents per copy; per hundred \$3.40. It is worthy of being put into every home in your neighborhood. That is our judgment, what is yours? Will you do it?

We wonder if parents will recognize their opportunity for interesting their children in this reform through the story "Marlboro" by Miss Susan F. Hinman, which began in the CYNOSURE for October!

One of the newer fraternal insurance lodges is the Fraternal Reserve Association, with headquarters at Oshkosh, Wis.

President Blanchard has spoken on secret societies by invitation during the

past few weeks at Mattoon, Ill.; Mound Ridge and Halstead and Newton, Kan.; Waterloo, Ia.; Indianapolis, Ind., and is to speak at the Michigan convention on Nov. 6th.

Wheaton College is prospering in numbers as well as quality of its students this Fall. Why could not many of our readers visit a college that does not have to weaken or destroy faith in the Word of God, or keep silent on the secret society iniquity? If you should make your call on November 7th, December 12th or January 23d you could have the added pleasure and profit of enjoying the special lecture course. We have often called upon President Blanchard for help, and now let us show our appreciation by a visit to the college which is so dear to him and has been such a godsend to our country.

CHRISTIAN CONFERENCE IN LOUISIANA.

There will be a three days' undenominational Christian Conference held at Union Baptist Church, Rev. G. W. Davis pastor, Alexandria, La. Wednesday, Thursday and Friday, November 20, 21 and 22, 1912. The purpose of the Conference is a prayerful study of the Bible, and to discuss subjects of great moment to the Negro race and the Christian church, to see what plans can be put on foot to awaken a greater interest in the masses to pay more attention to religious services and thereby win the young from the places of sin.

Mrs. Lizzie Roberson of Dyersburg, Tenn., will enliven the Conference with Bible lessons and spicy lectures. Mrs. Roberson is one of the ablest female Bible students and one of the best lecturers on Christian reformation in the South.

F. J. DAVIDSON.

CAMPAIGNING OF SECRETARY STODDARD.

Martinsburg, Pa., Oct. 12th, 1912.
Dear CYNOSURE:

God's goodness has been extended another month. Your Eastern representative has been able to put forth the usual effort with favorable results. My meetings in Christian Reformed churches in Passaic and Paterson, N. J., were well attended and encouraging in many ways. Our good friend Peter Stam gave spe-

cial help as he has frequently done before. There have been several changes in the working forces in the anti-secrecy churches at Paterson during the year, owing to deaths and removals. None of our friends, however, appeared discouraged. A goodly number of new workers were found.

Attendance at a Conference of Missouri Synod Lutheran pastors, meeting at Bloomfield, N. J., was very helpful. It was voted to give your representative a hearing. Questions were asked regarding some of the minor lodges, showing the perplexing situation in which some pastors find themselves. Frequently the lodges with but little ritual, claim they are not secret societies. The pastor finds that the lodge in initiating some many objectionable features have been omitted. What shall he do? How far shall he exercise discipline? These and many like perplexing questions arise. The cunning and deceit of lodges and lodge organizers make it difficult for the pastor often to know the real situation. When persons have gained admittance to the church claiming that the organization with which they are connected is not a lodge, they later sometimes will admit that it is. The pastors at this conference seemed glad of such suggestion and help as your representative was able to give. The anti-lodge battle is a real battle with a cunning deceptive foe.

After a night on the ocean I found myself in the "Hub City." Many in Boston as elsewhere have lost through the so-called insurance lodges. My arrival was on the nineteenth of September, the birthday of the New England representative. A parlor-meeting in the evening, preceded by an afternoon of congratulations and good wishes, ended a happy occasion. Mrs. Stoddard introduced a number of speakers who happily referred to her work. President McNaugher gave the antisecrecy message. Brother McNaugher after a pastorate of nineteen years has resigned. He indicated his intention to give more attention to the needed reforms. While in Boston the usual list of CYNOSURE subscriptions were secured. In response to invitation part was taken in meetings in the Covenanter and First United Presbyterian churches. The N. E. rep-

resentative reported the circulation of much antisecrecy literature. The workers are praying that God may send forth helpers to take the place of those called to their eternal reward.

As it seemed best for my trip to the West to wait until November, I have been looking up our interests in Western Pennsylvania since the first of this month. Uniontown, Masontown and Scottsdale were visited prior to my attendance at the Pittsburg Conference of the Free Methodist church. This conference, meeting in the large new church at Belle Vernon, is a gathering long to be remembered. The pastors' reports gave evidence of the advocacy of an unpopular cause, but there was the ring of victory all the way through, and much rejoicing. The spiritual atmosphere was fine, and while unprepared, I was not astonished at the large sums of money pledged and contributed to various church interests. Your representative was given a seat in the conference and an opportunity to speak of N. C. A. work. Several new names were added to the CYNOSURE subscription list. On the seventh I took part in the special meeting of the Providence Mission, Pittsburgh. On the ninth and tenth I spoke to meetings composed in each instance of about twenty women and children, the pastors with the writer being the only men present. The first of these meetings was in the M. E. church, Alverton, Pa., the second in the Mennonite Mission, Altoona, Pa. What part the lodge has in keeping men from the night meetings of the churches I can only guess, but judging from the interest in religious services in some of the churches here, I may guess there will be many more women in heaven than men. A lady at the Mission spoke of being connected with the sisterhood, of a brotherhood that she said was not a lodge, but in less than two minutes she said of the same thing, "*Our Lodge reads the Bible and prays just as they do in the church.*"

How much easier it would be to deal with this question if people would be consistent, but they won't, so we must meet conditions as we find them.

I am now at the home of Preacher Abram Metzler of the Mennonite

Church. Arrangements have been made for meetings in churches, near at hand, for the 13th. Other doors are opening for work during the week. Let us work on until Jesus comes, or calls us hence. Our hearts are constantly saddened by the departure of reform leaders, but God depends on no man for victory.

Conditions in the moral, social and political world would indicate great changes near at hand. Christ is to come again soon. Let us be up and doing while the opportunity is here.

Yours in the conflict,
W. B. STODDARD.

REVIVAL AND CHRISTIAN CONFERENCE.

Alexandria, La., Oct. 9th, 1912.

Dear CYNOSURE:

Praise God from whom all blessings floweth. Rev. Dr. W. T. Nickerson of Chattanooga, Tenn., rendered me invaluable service for three weeks in a most glorious revival at Shiloh Baptist Church here. He did not fail to speak out boldly and earnestly against secret societies, and all kindred evils. His was a strong testimony against the unfruitful works of darkness. He at one time was a high degree Mason as well as a member of several minor lodges, but God has graciously delivered him from all, and now he is God's own free servant, declaring His whole counsel to a crooked and perverse generation. Quite a number were offended because of the truth, but many others bore testimony and gave unstinted support to the meeting. Twenty-two were added to the church at one special service.

Among other things after reciting some of his own personal experiences as a lodge man, Rev. Dr. Nickerson declared, "No man can be a true worshipper of God and a worshipper of the secret society God, for the two are at variance. The one is against the other." He gave many scriptural proofs and recited many instances of his personal experiences in the lodge to prove his contention.

I have visited several rural points and borne testimony against the unfruitful works of darkness since my last letter. But the greater part of my time has been

spent in house to house missionary work here.

Already the secret empire is at work canvassing against the undenominational conference to be held here next month and advising its disciples not to attend.

I am in receipt of several invitations to attend meetings in New Orleans, Crowley, Rayne, Lake Charles, Jennings, Fullerton, Stables, Leesville and Boyce. I am hopeful of meeting each appointment. I ask the prayers of the faithful, the elect of God. May He pour His Holy Spirit upon us and give us a blessed pentecostal conference next month.

I am looking forward with great enthusiasm to the anticipated visit of Mrs. Lizzie Woods Roberson. I am expecting great things from God; therefore, I shall by His grace attempt great things for Him.

The eyes of many are being opened here to see the evil of the secret lodge system as they have never before, and many are thinking very seriously of severing their connections with lodges. Let the light of God's Word shine forth unto a glorious day. Yours sincerely,

FRANCIS J. DAVIDSON.

A SECEDER AND EVANGELIST.

Dyersburg, Tenn., July 12, 1912.

I was invited to conduct a Holiness meeting in Brinkley, Ark. On my arrival we entered upon the work of the Lord, with the power of the Holy Ghost guiding and directing and pointing out arguments toward the current sins of the day. In this bombardment of five weeks' duration, several shots were fired into the camp of the secret order fraternities, because of their baneful influence upon many silly, ignorant men and women throughout the length and breadth of the land. I challenged them on the ground of their pretension, that they are of sacred origin. I challenged them on the ground of their wicked practices, high-handed tyranny against Christ and his Church, and their wholesale slaughter of the morals of the people, and the consequent general degradation of the communities in which they hold despotic sway.

During the last week of our meeting I noticed a light in a Knight of Pythias lodge hall, just opposite the church.

where it was reported drunkards, liars, haters of the truth, members of churches, and every grade of men had met to plan my destruction. This wicked crowd culminated in a mob of 40 or 50 men, who came out against me with guns, revolvers, whips, and knives, to kill me for preaching the truth. So one can see for how much truth and righteousness they stand.

I have myself been identified with several lodges, but my soul seemed to protest against this fellowship. There are a few good men in these wretched institutions but they need to be pitied for their ignorance. I believe there are a great many, who would sever their relation with the lodge rather than forfeit their eternal reward; who for a coffin after death and a few dollars of funeral expenses, would consider it a poor exchange for a damned soul. For no man can live up to lodge requisites and make good for the Kingdom of God. Jesus Christ said in John 10:1: "Verily, verily, I say unto you, he that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber." In the 9th verse he said: "I am the door; by me if any men enter in, he shall be saved," which infers that if he enter not in by Him he cannot be saved."

We know very well to make any lodge universally accepted the name of Jesus Christ must be left out of its ritual. The Jews and Mohammedans reject Jesus Christ and also many others. Therefore, to make the order acceptable with this class of men the name of our Lord Jesus Christ must be left out, which is their right. Those who unite in this fellowship are equal. But we who are Christ's are admonished in 2 Cor. 6:14: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" None whatever!

I joined the Masons when I was 21 years old, which was quite a number of years ago. I joined the Knights of Pythias eight years ago. I joined the Knights of Tabor and U. B. F. but none of them have ever saved a soul from hell or ever held a prayer meeting that I know of. When I received the bap-

tism of the Holy Spirit I lost all interest in them.

M. N. LANGSTON.

Fort Smith, Ark.

"LIZZIE WOOD'S LETTER."

Newbern, Tenn., Oct. 9, 1912.

Mr. Wm. I. Phillips, Chicago, Ill.

Dear Brother in Christ: I have been here two weeks. I lectured last Sunday night on the sin of secret societies. I said the God of Heaven and Earth made you, and then you let the Worshipful Master make you over again and impose laws upon you contrary to the civil laws of this country. You keep the laws of the lodge but you will not keep God's law. You transgress the Law of God by obeying man rather than God. You bind yourselves together with an oath to keep all the laws of your lodge, but you break the civil laws. You swear in the first degree of Masonry to have your throat cut from ear to ear and your tongue torn out by the roots; in the second degree you swear to have your left breast opened and your heart taken out and buried in the rough hands of the sea. In the third degree you swear to have your body severed in twain and bowels taken out and burned into ashes, if you do not uphold your brother in everything—murder and treason excepted. When I had finished these three degrees the brothers dismissed themselves so as to get out and talk the matter over. One old man said I have been an Odd Fellow, and that woman said the oath will compel us to murder men. A brother Mason stepped up to him and said, "It is not so." The old man said, "Yes it is so. I used to belong to the Odd Fellow lodge at Bowmanville, Tenn., and I know that they killed a man in that lodge. They had his grave dug before they killed him, and I quit them for fear they might want me to be in the killing, and I have never had anything more to do with the Odd Fellows. You Masons are worse about killing men than the Odd Fellows." Then the Mason said, to an old man. "Well where do you reckon she got our secret?" The old man said, "Did you read that tract? That will tell you where she got it from." Then the Mason said, "Do you know, I can sit right in my house and have her put out

of the way?" The old man replied, "Yes, that is just what she said just a minute ago. She said Masonry made men murderers, and you are a deacon of the church and yet you are talking about sitting in your house and having some one to kill that woman for telling you the truth." When he said that to him, he did not say another word about killing me, but said we have a law in Tennessee to protect us. The old man told him that he had no law to keep that woman from preaching against his sin. You want to kill men whenever you feel like it, and then don't want to be reproved, but God has said: "Be sure your sin will find you out." I was quite amused when the old man told me of the conversation between them. I learned something from him about the Odd Fellows also.

Dyersburg, Tenn., Oct. 10, 1912.

On the night of the same day that I wrote you from Newbern the Masonic lodge met and discussed me and what I had said in my lecture. One of the big Masons came early next morning, before I had gotten up, and said to the lady of the house: "Where is that woman that is talking about our lodge and exposing our secrets?" The lady says: "Who are you talking about, Sister Roberson?" He said, "Yes. She is the one. She ought to have her neck broken." "Why, my dear brother, you are a deacon of the church? Would you do a crime like that?" He said, "Yes." Then he took it back and said, "No, I would not hurt her because she is a woman, but we are going to get the man that told our secrets to her. We were up till one o'clock last night at the hall. We sent her letter to the headquarters of our organization and we are going to get that man." "What can you do about it?" He said, "That woman don't know anything about our lodge." "Then why did you say she ought to have her neck broke?" He said, "I was joking about that. She cannot be made a Mason in the Masonic lodge." I could not keep from laughing when the lady told me that. I said, "No, they could not make me. God made me and did not charge me a cent. Women, perhaps have not as much sense as men and yet I don't know of any woman that is simple enough to let some bootlegging "Worshipful" divest her of her clothes and

blind her, and put a rope around her neck, and make her bow on her naked left knee and swear to have her throat cut from ear to ear. I may be simple, but I have better sense than to permit that."

I said to the lady where I was stopping: "Now you see what Masonry is. It will make good men murderers. Poor man, he wants to behead me for telling the people the truth about lodge religion."

I said to the congregation that night: "Now all that are living up to God's standard of religion, namely, visiting the fatherless and the widows in their affliction, hold up your hands." Not a hand went up. I said: "All that are sworn to take care of the sick—those that belong to some secret order and hope to have it take care of the sick and bury the dead, hold up your hands." Nearly all hands went up—gamblers, liars, Methodists, Baptists and members of all kinds of denominations held up their hands. "Now," I said, "Is that pure religion? Was God talking to sinners when he told what pure religion is, or was he talking to us that claim a part in Christ? Are we 'unspotted from the world,' or are we mixed up with all kinds of wicked men and swearing to have our throats cut from ear to ear?"

The next day there was a stir about what I had said. The lodge had to meet and talk it over. Brother Phillips, I may get killed some day, but I expect to go right on telling men how wicked these lodges are. I know that God has some children in this secret trap, and I am going to try, with the help of God, to show them the trap and how they can get out.

I know a good many who give up the lodge after hearing a lecture and reading a tract.

Pray that I may endure hardness as a soldier of Jesus Christ.

LIZZIE ROBERSON.

For it is a shame even to speak of those things which are done of them in secret.—Ephesians v: 7, 11, 12.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.—II Cor. vi: 14, 15, 17

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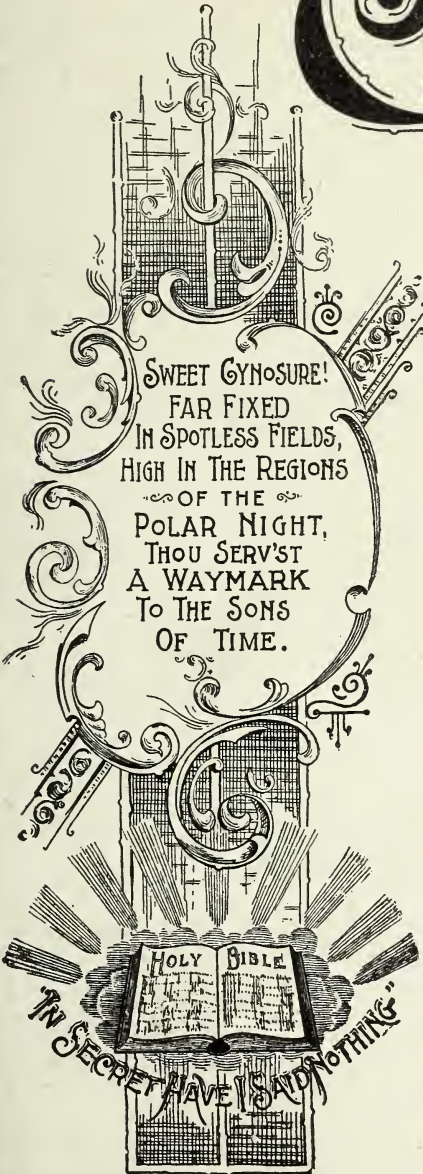
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HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

COURAGE!

Say not, the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the
fiers,
And, but for you, possess the field.

For while the tired waves, vainly break-
ing,
Seem here no painful inch to gain,
Far back, through creeks and inlets
making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the
light;
In front, the sun climbs slow, how
slowly!
But westward, look, the land is
bright!

—Arthur Hugh Clough.

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WILLIAM IRVING PHILLIPS

Managing Editor.

850 West Madison Street, Chicago.

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Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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

VOLUME XLV.

CHICAGO, DECEMBER, 1912.

NUMBER 8.



Marlboro

By

Miss Susan F. Hinman



CHAPTER III.

Bayard Meets Mr. Worldly Wiseman and Ruth Encounters Giant Despair.

(SYNOPSIS.—Celia Bond, Ruth Markham, Bayard Kent and Lyman Russell are introduced on their way to enter Marlboro College. As they journey, they give their reasons for desiring a college education. When they reach Marlboro, Ruth discovers that she has lost her purse containing one hundred dollars. After sending a telegram of inquiry, the young men accompany the girls to their boarding place, Bayard offering Ruth pecuniary assistance as well as sympathy. Later, on the way to Lyman's room, the two young men discuss the outlook for self-supporting students in Marlboro.)

When Bayard left his friend of a day he was minded to give himself the treat that Lyman had refused. It was not cold, but the rain made it seem so. The trifling lunch eaten on the train was a poor substitute for Bayard's usual evening dinner. A cup of hot, cream-mantled chocolate imaged itself to his senses as the most desirable thing in life.

Five minutes' walk brought him to the corner drug store. A half dozen students were lined up at the counter before the soda fountain or seated at small round tables in the rear, partaking of various "dopes" and "sundaes."

Before Bayard could give his order, he was accosted by a voice at his elbow, "Is this Kent, of '13?"

Social readiness was one of Bayard's

many gifts, and he responded with more of gratification than surprise, though the speaker was a stranger.

He was taller and more imposing physically than Bayard, singularly handsome, too, with a face that suggested the Apollo Belvedere. Without the exaggerations of style affected by many college men, he gave the impression of being exceptionally well dressed. His well cut lips had a somewhat haughty curve, but nothing could have been more sincerely gracious than his manner in addressing Bayard.

"I'm Hanson, of '12. I've been told to be on the lookout for you. I'm certainly glad to have found you so soon. Are you located for the term?"

"Not definitely," responded Bayard with the openness which was one of his charms. "I am on my way to my cousin, Doctor Kent's for tonight, but beyond that I have no plans."

"I have a suggestion, if you can give me a few minutes after you leave here. I think you might find it of advantage. Do you know Williams, of '12? He's of your town."

"'Bud' Williams? I should say I do. Raised with him. He's a mighty fine chap."

"He says the same of you," returned Hanson. "It's through him that I knew of you. Saw your picture in a class group

in his room, you know. He hoped to see you when you arrived. When did you come—seven-thirty? We were both down there, but we missed you some how."

Bayard had seen little of Williams during the last year or two, and was both surprised and flattered at the latter's interest in him. He explained, however, that he had been with friends and that they had all been detained.

"There's no finding anybody in that mob, any how. It's doubtless better as it is. What are you taking?—hot chocolate?—I'll take one, too. 'Gratful and comforting' on a night like this."

Imitation is the sincerest form of flattery, and flattery is the most subtle form of patronage. It was not till later in the interview that Bayard's usually quick perceptions rallied from the benumbing opiate of upper-class attentions to recognize that he had been patronized.

"Everybody's lonesome," and nobody more so than the newly arrived freshman, not yet adjusted to a strange environment. Hanson knew this well, and played skillfully on the supposed forlornness of his companion. It is true that Bayard had only a few blocks to walk in order to find a hospitable greeting from kindred young and old, but he was not eager to abridge the interval of solitude and freedom. He wanted some leisure to think. His conversation with Lyman Russell had started a train of questions in his mind. He could even have spared the sophomore's friendly advances; but Bayard was in the habit of accepting heartily the most unexpected situations and seeking to learn from the most unpromising individuals. Hanson was far from unpromising. Bayard knew how to listen better than most persons of his age, and his courteous deference betrayed the sophomore into some hasty revelations. He was presently acquainting Bayard with his inmost desires and ambitions.

"You see, Kent, Marlboro was not my choice of a college at all. It hasn't, of course, the standing of the Eastern universities—can't have; it's a parvenu."

Bayard felt like protesting against applying that term to an institution that had attained the age of seventy-six years; but the sophomore had now launched upon the tide of confidential

discourse and was not to be halted.

"I dare say," he admitted, "that a Marlboro diploma stands for as much and as good work as one from Harvard or Yale or Princeton; but college life means more than mere bookishness and cramming; *nicht wahr?*"

Bayard assented with the ready responsiveness that made strangers his friends at once.

"For that matter," expanded Hanson with generous concession, "there are state universities in the West that give admirable courses, thorough, severe, profound; but—well, I wouldn't go there if all my expenses were paid."

Sympathy for the loss sustained by those worthy institutions was invited by his manner, but he left no time for comment.

"The Eastern universities have traditions, customs—in short, an atmosphere—that gives their students an air of distinction. Take the Rhodes scholarships—what makes them such a prize? Of course, there's the merit of coming out on top in a sharp competition; but the real prize itself is not the added learning to be got, but the classic atmosphere of Oxford. Some of the usages over there are the height of absurdity, but they form a bond—the strongest kind of bond—among university men, and mark them off from the 'hoi polloi,' and give them a finish and a standing that's worth—well, it's one of the values that can't be measured in dollars and cents."

Hanson's manner was so impressive as to suggest the highest spiritual values—using the word spiritual, of course, in its broadest sense.

"Yale and Harvard have a good deal of the same thing. Its hard to define it—an atmosphere that gives their fellows a kind of patrician quality—oh, pshaw, it sounds snobbish, but you know what I mean.

"Now, there's nothing patrician about Marlboro. It lacks tone, somehow. You can get ahead here, just as you can in any low-grade institution, by being either a dig or an athlete. But suppose a fellow has no taste in either of those directions?

"President Earle is always saying that life is made up of relations. Now, there you are. It's the connections you form

in college that makes it worth while. You want to get in with the right crowd.

"Now, the older institutions make provision for that sort of thing. Do you know, I think Marlboro is mighty narrow in its attitude towards fraternities. Say what you will against them, there are 389,000 college men who own allegiance to fraternities. That doesn't look as if they were all wrong, does it? Those who belong to them say that the fraternity system 'makes fellows get out and work; it gives them ambition, stops loafing and going to seed,' and raises standards generally.

"Now, do you know what I think? Marlboro is well on the way to becoming a female seminary. There are more girls than men here now and have been for years. I understand the faculty and trustees are considering steps to limit the proportion of women. At any rate, they know it's up to them to take steps to attract and hold the men. I don't believe in co-education myself."

He paused to give due weight to this heretical statement.

"No, sir," he resumed, "it isn't life. Some people think that life doesn't begin till you leave college. That's a mistake; it begins now. And you aren't going to deal with women in life—in the business world, I mean—except, perhaps, as employes.

"I'm free to admit that I think a woman's place is in the home. I think it's a social and an economic blunder for her to get out of it, except, of course, in the rare cases of desperate need. However"—with a debating-platform wave of his hand—"we needn't go into that. Whatever you may think of the place of woman in the industrial, the social or the educational world, I don't believe in co-education. A college education is not merely preparation for life, it's life itself, as I've been saying. And the lives of men and women are essentially different. Co-education isn't a fair arrangement to either of them."

This to Bayard Kent, offspring of two generations of homes made possible by co-education. Even now, he was smothering a growing desire to escape a distasteful companionship and to close a weary day with his customary letter to

a personage whom he addressed as "Dearest Nell."

"A college planned for girls," continued the sophomore didactically, "has to be under strict rules. And men won't ever be kept down so. There again, it's like life. The world always has made moral distinctions between the sexes and always will.

"There is moral danger for a girl in co-education. I don't know whether you heard of that case last spring—"

Here he began the cold recital of a story of moral downfall, whether true or false, Bayard never inquired further. Hanson's tone was not that of erotic delight in a salacious story; his was rather the pharisaic virtue that lets the male sinner escape while sentencing the female sinner to be stoned.

At the first sentence, Bayard broke from him with a curt "Good evening." He did not remember that he was running away from an "advantageous offer."

The door which had opened to admit Ruth and Celia after their parting with Bayard and Lyman, led from a large, vine-hung veranda, not wholly untenanted, in spite of chill and dampness, into a wide hall. On either side, without door or portiere between, was a large, bright room, in one of which an open fire was burning. The combined effect of the two rooms and the hall, which joined rather than divided them, was that of airiness and amplitude, without loss of cosy homelikeness. The house and most of its contents were new, but while everything shone with cleanliness and freshness, nothing was garish or offensive to taste. Celia, who was quick to judge of a house by the quality of its pictures, was struck by the Copley prints of old masters and the handsome framed photographs and platinum prints of European scenes and classic sculpture.

Around the fireplace in the one room and the open piano in the other, stood laughing, chatting groups of young people. Ruth shivered at the sound of their laughter, and made quickly for the open staircase, without addressing the matron who had admitted them. Ruth had reached the end of the corridor at the head of the stairs before Celia, who had paused for a single, low-voiced sentence of explanation, could follow her.

When Celia conducted her to the room which had been assigned them, the matron considerably remaining below, Ruth was shaking with suppressed sobs. The moment the door closed, she dropped upon one of the two cots and began crying so wildly that her roommate was terrified. Ruth rocked to and fro, wringing her hands and bursting into frantic ejaculations. Celia tried to soothe her by gentle words and soft passes over her hands and hair, but Ruth drew away and her cries redoubled in violence, until Celia was obliged to remind her friend that she might disturb others in the crowded household. Then Ruth grew quieter, but refused for a long time to stir from the cot or to remove her hat and wrap.

Despairing of diverting her mind from her misfortune, Celia began, early as it was, to prepare in silence to retire.

Her friend after a time ceased crying and appeared about to follow her example; but having removed her outer garments and slipped on a kimono from her suitcase, she raised a window, parting the sash-curtains, and sat down before it, resting her elbows on the sill and her chin on her hands.

She sat so till the sounds in the house grew still. Once Celia, who had gone to bed, begged her to go too, but she made no response.

Truly said a preacher in that college town: "We sometimes think of college life as a time of unalloyed pleasure, all hilarity, athletics and college pranks; but to many a student it is a tragedy. For most, it is a time of choosing their life's vocation; for many it is a time of recasting the traditional beliefs of childhood into the settled convictions of maturity; and for some it is a time of the fiercest temptations that ever beset the soul of man."

None of these tragic aspects of college life had as yet come to Ruth. She was merely a bright, volatile, somewhat spoiled young girl, who had been made to experience the value of money for the first time, by its loss, and that, moreover, when she was least prepared for the lesson. While it could not quite be said of her that she had

"Known no sterner duty than to give caresses,"

yet parental partiality and tenderness had spared her all knowledge of the rougher and more painful sides of life, and in particular all acquaintance with pecuniary difficulties.

After trying vainly to comfort and coax her roommate, Celia at last fell asleep. It was past midnight when she awakened from fitful slumbers to see Ruth's motionless figure still silhouetted before the open window. Celia called out, but Ruth did not move or reply.

Celia was alarmed. Springing up, she dragged with her a Navajo blanket which she flung about her friend's shoulders and her own. Ruth's hands and arms, the latter bare to the elbow, were like marble. Celia knelt beside her and began chafing them.

There was neither response nor resistance in Ruth's bearing, but she remained silent.

"Ruth," said Celia, softly, "don't you believe in prayer?"

"Oh, I don't know, Celia; I don't know." The dull, hopeless tone from one all life and gaiety hitherto, brought tears to Celia's eyes.

"Let me tell you something, dear," she begged, "something I have never told before. Once I was very unhappy. I thought my heart would break. One of my girl friends who had seemed to love me more than I had ever been loved before, turned against me. It was as if the very heavens had fallen. My parents did not sympathize with me because they thought so sudden and violent an attachment was foolish. The world seemed empty. I wondered how I was to keep on living. One night while I was in this state, utterly bereft of all human sympathy, I resolved to cast myself on the unfailing mercy of God.—Think of it, Ruth, the unfailing mercy of God!"

"I can't understand," persisted Ruth. It was like the moan of delirium.

"Can't you ask Him for light on your future?"

Ruth roused herself to a faint semblance of animation.

"How can I expect Him to make up for my abominable carelessness? It would be presumption."

"I don't think so—"

'For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.'

"Think how patient He is, dear."

All the haughtiness of self-sufficient youth vibrated in Ruth's tense voice: "I don't want Him to be patient with me. I've got to work this thing out myself, somehow."

"Please," began her friend; then she stopped. The situation was beyond her.

"Yes, I will go to bed, if that's what you mean. Of course, it's the obvious duty. I only know"—rising and throwing up her graceful, girlish arms with a tragic gesture—"I shall never find life an easy thing again."

A JUDGE ON THE LODGE.

Judge Gibbons of Chicago, delivered a verbal opinion in which he denounced the Greek letter bodies in the strongest terms of his vocabulary.

He said that they were and always had been a menace to law and order. He said that they taught prevarication and insubordination. They are enemies of the state and foes of the Christian religion.

"Enemies of Civilization."

"From the day when Robespierre and other Jacobins hoisted the red flag of the commune to the night when McNamara and other anarchists blew up the Times Building at Los Angeles every vile conspiracy that has shocked mankind and convulsed the nations may be traced to the evil influences of secret societies. Secret societies are the enemies of the state and the foe of our Christian civilization.

SLAIN IN LODGE INITIATION.

Anderson, S. C., July 29.—Milton Taylor, twenty-six years old, died today of wounds he received Saturday night at the hands of Furnam Bagwell, twenty-one years old, whom he was initiating into the secret order of Woodmen of the World. Bagwell took the "horse play" of the initiation seriously and when pistols with blank cartridges were discharged thought he was in danger and fired his own pistol, as he says, in self-defense. Bagwell was arrested today.

STRIVING.

Is there no gain when one shall strive
Yet fail to reach the heart's desire?
Oh yes, an added strength is earned
With each new effort given.

The Master looks with hopeful eye
On him who tries, though fails to grasp
His highest joy, his long-sought goal,
Which lies as yet beyond his reach.

To win a race, one oft must speed;
Must ever strive, thus strength is gleaned.
The power to do, must be acquired,
By heartfelt, seeming useless toil.

A prize is never given—'tis won
By him who works with patience on
Until he strikes the blow that tells
The story of his present worth.

Lay well your plans: then ne'er depart.
Though foes may rage, and friends deplore.
With faith in truth, and God for strength,
No power can make your efforts void.

—Grace Gold.

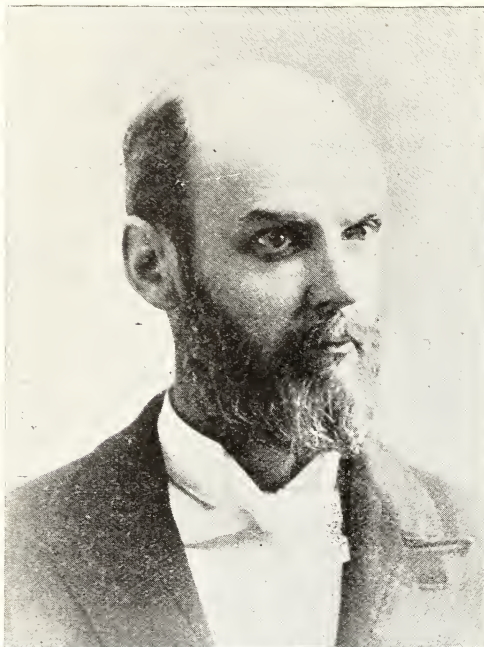
THE CHURCH AND THE LODGE.

BY REV. J. M. FOSTER, D. D., BOSTON.

Should the Church require separation from all secret, oath-bound lodges as a condition of being received as members and enjoying sealing ordinances? To be a real member of the Church one must be a Christian. To be a Christian one must be Christ's. "Ye are Christ's." To be Christ's involves being wholly consecrated to His service, being conformed to His image, and being actively engaged as His witnesses. Upon these principles, admitted by all genuine Christians to be true, we shall endeavor to answer the above question in the affirmative.

I. *To be a real, living Christian, in vital union with Christ as a member of His body, involves being wholly consecrated to Him.* To be wholly consecrated to Christ as Saviour and Lord, means these things:

I. That the entire man is devoted to His service. The holy oil was put on the tip of the right ear of the priest, the thumb of his right hand, and the great toe of his right foot, indicating that the entire man was separated from the secular, and devoted to the religious life. Paul said: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The whole man, body, soul and spirit; in all his relations, commercial, domestic, political, religious;



J. M. FOSTER.

with all his possessions, gifts, talents, virtues and graces—is dedicated. A man thus devoted has no time or means or interest to give the lodge. "If any man will come after me, let him deny himself, and take up his cross, and follow me." These are Christ's terms. We may not modify them.

2. That the entire man be conformed to the perfect law of Christ. "Teaching them to observe all things whatsoever I have commanded you." These are the terms of the Church's "great commission." Our thoughts, words and acts; our feelings, choices, aspirations, resolutions, must all be conformed to the holy and just and good law of Christ. The Word of God is the only rule of faith and practice. But the lodge excludes Christ and introduces human regulations. The Christian cannot accept man's device as a substitute for God's order. Christ allows no compromises. "He that is not with me is against me," is an axiom of His Kingdom. "Ye cannot serve God and mammon." If the lodge excludes Christ the Christian must stay out. "Let us go forth therefor unto Him without the camp, bearing His reproach."

3. That the entire man separate from the Christless world. "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 I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Idolatry was so inwrought with religious life of Corinth, that Christ's people were required to separate from the system entirely. Such separation from the secret empire is required of Christians today. Christians are the salt of the earth, and they must be brought into contact with sinful man. But Christians are not the salt of the earth apart from Christ. "Apart from me ye can do nothing." And as we must leave Christ outside if we enter the Lodge, Christians cease to be salt when they go in. "If the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men."

II. *To be a real Christian involves entire transformation to His image.* "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." The character is to transformed to the image of Christ. The character is the real man. The profession is for the character. A profession without character is valueless. Character is the sum of a man's thoughts, feelings, words, acts, aspirations and desires. It is a growth. It requires a lifetime to develop it. The Church's work is to develop and perfect Christian character. To do this two things are necessary:

1. The Church must teach a perfect standard of morals. Morality has its seat in the nature and will of God. These were revealed in the moral law, and this was embodied in the perfect life of Christ. He loved God supremely and His neighbor as Himself. He did all and became all and endured all that the perfect law of God required. The perfect life of Christ is the model, and the moral law embodied in it is the rule of the Christian life. These the Church must teach. It is manhood in perfection. But the lodge excludes Christ. Then the Christian must stay out.

2. The Church must enforce her teaching by the authority of discipline. "The keys" of authority have been committed to her for this purpose. Those whom they "bind" according to Christ's revealed will, are bound in heaven, and those whom they "loose" are loosed in heaven. That is, Christ honors discipline when enforced according to His will. The law is our schoolmaster to lead us to Christ.

But the law is inefficient unless enforced by authoritative sanction. A father may instruct his children in Sabbath-keeping; but if he allows them to do as they like on the Sabbath the instruction is to no purpose. But if he enforces his teaching by parental authority, they grow up into Sabbath-keeping habits. A community may have good Sabbath laws; but if they are not enforced Sabbath-breaking runs riot. But if they are enforced, the people grow up to be a Sabbath-keeping people. A prohibitory law unenforced is valueless. But if it be enforced, the people become a sober community. The Church may teach the evil of the Lodge; but so long as her members are allowed to be members of it, the teaching is powerless. But let this good teaching be enforced by authoritative discipline, administered to all who will not come out of the Lodge, and it becomes effective.

III. *To be a real Christian involves being His witness.* "We are His witnesses of these things." The individual believer and the Church as an organic body bear testimony. This testimony must be consistent. The lives of the members must be in harmony with the testimony of the Church. If a witness contradicts himself his testimony is ruled out. Of what value was the Church's testimony against slavery so long as slaveholders sat at the communion table? Of what value is the Church's testimony against Masonry so long as her members are allowed to take those blasphemous oaths and invoke those horrid imprecations upon themselves? Men say: "It is no matter what a man believes provided he does right." That is nonsense. Men do not gather "grapes of thorns" nor "figs of thistles." Men say, "It is no matter what a man does provided he believes right." That is wickedness. It is subverting God's order. It is striking

root upward and bearing fruit downward. Profession and conduct must agree as fruit and tree. The Church shows her estimate of the degree of guilt by the degree of censure which she imposes upon the offender. Nothing but the exclusion of the Lodge members from the fellowship of the Church in sealing ordinances is sufficient. *This is most reasonable.* Christ gave all for us. We should give all to Him. *This is the condition of victory.* "They overcame him by the blood of the Lamb, and by the word of their testimony."

If all the Christians in the United States should demand the cessation of the U. S. mail service and the railroad traffic on the Sabbath, it would cease. If all Christians should separate from the Lodge, their testimony would smash the viper. So our question is answered. Christians should separate from the Lodge. The Church ought to require such separation as a condition of membership.

IV. Now, we raise the question, "*What is the present duty of the friends of Christ, who repudiate the Lodge, to make their testimony complete and secure the blessing of our Saviour and Lord!*" I answer: "They should refuse to hold membership or receive the sealing ordinances in any church that permits members of the Lodge to remain in full communion. If it is the duty of Christians to separate from the Lodge as a condition of enjoying sealing ordinances, then it follows that the friends of Christ should refuse to hold membership or to receive the sealing ordinances in any church that permits the members of the Lodge to remain in full communion. I would not receive the communion elements from a minister who is a thirty-third degree Mason. I would not sit at the Lord's table and receive the emblems of Christ's broken body and shed blood from the hands of a brother who is a thirty-third degree Mason, or any other degree. "What communion hath light with darkness?" No antiseptic Christian should falsify his testimony against the Lodge by taking the hands of the members of these orders and ascending the mount of ordinances with them, there to appear in the presence of the King of Glory, and undergo

the inspection of His all-seeing eye. It is a dangerous thing to do.

The conduct of Moses when Israel made the golden calf should be our model. He was indignant, and broke the tables of stone in pieces as a testimony against them, and ordered the Levites to slay until 3,000 fell. And Moses interceded for the people with such earnestness and zeal that he even asked to have his own name blotted out from God's book rather than have his prayer fail. But he was still identified with the organic people and essayed to worship with them. Their corporate sin was his, and God did not hear him. Something more was necessary. And when the pillar of cloud, the emblem of God's presence, removed from the camp and stood afar off in the wilderness, Moses was convinced that he must separate from this idolatrous people. So he removed the tabernacle from the camp and set it up afar off. Those who feared the Lord and trembled at His word came out to the tabernacle to worship, and the pillar of cloud overshadowed the tabernacle, and the Lord talked with Moses. Separation from the idolatrous church was the essential condition upon which God would commune with Moses and the faithful.

Now, the parallel is complete. The Lodge worship is idolatry. It is the golden calf worship. It is devil worship. "They sacrifice to devils, and not to God." God's people have joined in this devil worship. The churches that fellowship these devil worshippers, as members and officers and ministers, are parties in this devil worship. So long as the children of Christ who repudiate the Lodge, remain in full communion with these churches, they are parties with them in this devil worship, and their testimony is neutralized. The only way they can free themselves from complicity is to separate themselves from these churches. So long as they remain identified with them and their idolatry, God will not hear their prayer to destroy the Lodge. They must have faith strong enough to part company with corporate sin, and lay hold upon the divine arm, else they cannot have fellowship with Him. Hence the significant command of Paul in the Hebrews: "Let us go forth,

therefore, unto Him without the camp, bearing his reproach."

I am well aware that this appeal will fall upon deaf ears. But here is the divine condition of success. Christ made a whip of small cords and drove out the sheep and oxen from the temple, and overthrew the tables of the money changers. Antisecret Christians should cleanse the Church from the Lodge by the whip of discipline, as the condition of their receiving sealing ordinances in its communion.

Before the war slavery was entrenched in the churches. Abolitionists did not apprehend the gravity of their cause until they came out from slaveholding churches. Secrecy is now entrenched in the churches. Antisecretists have not yet realized the magnitude of their task by separating from these Lodge possessed churches.

You remember Christ's parable: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none." He returns to his house and finds it "empty, swept and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, . . . and the last state of that man is worse than the first." So Christ cast Satan out of the churches in the Civil War by destroying slavery. But they have taken him in again in a seven-fold worse form in the secret lodge system. A few of the churches are endeavoring to cast him out, but he only rends them as he rent the body of the boy out of whom the disciples at the foot of the Mount of Transfiguration tried in vain to cast him. For this cause the majority of Christ's ministers are silent on the subject. It is a question of life and death. Satan must be cast out. Christ must come in. "This kind goeth not out but by prayer and fasting."

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

Be not ye therefore partakers with them. And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

WE SHALL KNOW.

When from the sky of glittering night
The stars shine out in love,
They beckon us to realms of light
In the glory land above.

Ah, soon when earthly scenes all fade
And love's last work is done,
And our tired hands to rest are laid
The victory will be won.

Then we shall mount on pinions fleet
To heaven's all glorious throne,
Lay down our crowns at Jesus' feet
And "know as we are known."
—Royal Tucker Morgan.

DEPARTURE FROM THE FAITH.

Now the Spirit speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils. 1 Tim., 4:1; John, 16:13; 2 Thes., 2:3; 1 Pet., 1:20; 2 Tim., 3:13; Dan'l, 11:35-38.

When Jesus ascended to heaven, and the Holy Spirit descended, He gave up His work on earth and the Holy Spirit took it up, or continued it. So today, and ever since Pentecost, we see what the Spirit does in truth and righteousness, and also what is accomplished by Satan, the spirit of evil. The Holy Spirit and the satanic spirit work against each other.

When we see a church whose mission is to preach the gospel, which is the power of God unto salvation—when you see a church adopting Satan's way of salvation (without Christ or His atonement for sin) through its sanctioning of Masonry, you have the pitiful sight of the falling away and the "given heed to seducing spirits and doctrines of devils." Such is the plight of many of the churches here in Little Rock, Arkansas.
(Rev.) A. J. MILLARD.

HOW TO WEIGH A SIN.

BY MRS. JULIA A. SHELHAMER.

It is the little acts of life that determine our love for the Savior, more than greater or more public deeds for the former come from the heart, while the latter may spring from love of praise. A wife appreciates the goodbye kiss and kindred little attentions from her husband more than a deed to his house and lot; for the former attentions are purely from the heart, while the latter may be simply business sagacity to avoid credit-

ors. So large donations to the cause of Christ, or public acts of benevolence, do not determine Christian character; for the moral quality of an act depends entirely upon its motives. If great deeds were the standard of love, many would be disappointed; for their lives consist mainly of the every-day minutiae, the monotony of which is never broken by opportunities to show heroism.

Since an act depends upon the motive which prompts it, a great motive swells a minute deed into immensity, for "God is so great that He imparts greatness to the least thing done for Him." Since this is true, we may all be honored by performing great works of kindness and benevolence, and need never feel that our work is small when it is for Christ's sake. This raises common drudgery into service for the King, with a promise of a reward, for "he that giveth a cup of cold water in the name of a disciple, shall not lose his reward."

But if the size of the act depends upon the motive, does this not bring us to the conclusion that so many so-called "little sins" must be violations of the law of God? There can be no small sins in His sight. For instance, the motive behind the stealing of a small amount is of the same quality as that back of the thieving of a larger sum; and the man who would commit the first wrong, if opportunity were to present itself, and he were not prevented by fear of the law or of losing his reputation, would become guilty of the second act. Yea, there would be more inducement in the second case than in the first.

"Straws show which way the wind blows," in the religious as well as the social world; hence a man is to be judged by his little, every-day acts; for as these are unpremeditated, they could have no other motives than those already in the nature, and hence they determine the condition of the heart more than greater acts, for "out of the abundance of the heart the mouth speaketh."

No room, then, for the idea that the flesh sins while the heart remains pure, or that "little" sins of commission or omission are excusable on the ground that they are so small as to be beneath the notice of a great God; for there are no small sins in His sight.

Let us, then, not be satisfied until the motives are pure and the fountain of the heart is cleansed, making it natural to do right and easy to keep sweet in the every-day provocations of life—when church officials do not rule to suit our ideas, when servants and children are a trial, when the clothes-line lets all the clothes down into the mud—“yea, in all these things we are more than conquerors through Him that loved us.”

Atlanta, Ga.

PRAYER IN REFORM WORK.

BY REV. G. A. PEGRAM.

One subject has pressed itself upon my mind so much of late, that I feel constrained to say a few words upon it for the encouragement of CYNOSURE friends: It is the relation of prayer to the prosecution and success of reform work.

Both experience and observation have taught me that prayer will open up opportunities to do reform work. While I was in the field work, the way would sometimes seem to be completely hedged in. In response to persistent prayer God has unexpectedly opened up doors where I had been repeatedly told there was no hope whatever. A century ago a missionary had but little opportunity for doing foreign mission work but for nearly a century Christians prayed for God to open the gateways to the heathen nations. Now they are not only open, but many within are beckoning to the missionary to enter.

I really believe the time is coming when God will open the doors of churches now absolutely closed to this reform. The fact is, many of them are already open, but the ministers at hand are afraid to enter. There are some, a few in every church, who are inquiring whether it is right or wrong to be “yoked unequally together with unbelievers.” But their pastors are afraid to say what they truly believe concerning this subject. Neither are these always members or ministers of the so-called lodge-bound churches. More than once or twice have pastors of antisecret churches said to me, when asking me to preach for them, “Please do not say anything about the Lodge, for it will cause trouble.” These were pastors of churches, too,

whose people were asking persistently for the discussion of the Lodge question.

God will guide his workers aright. He will lead them to say and do the right thing at the right time. He has said he would. (Matt. 10:19, 20.) God’s people should pray for and expect God’s guidance in their work. Often while I was doing antisecret work, people have said to me, that speech was just what was needed here. I did not know the conditions as they did. But God led me to say and do the right thing at the proper place and time. Many a time, too, I have felt that I said what God wanted me to say, and what was needed, too, when I could not see it at the time, but long afterwards I saw it to be true.

Sometimes I would be confronted with this difficulty: Some brother would insist that I speak on the same subject he had always handled, and would be unwilling to let me be led by the Spirit. I always felt that if he had done his work well, I did not need to do it over again for him.

The time was when people wanted nothing but degree work. So it was given to them. The result was, members left one Lodge to organize another, thinking that the trouble was with the form of the Lodge, and not with its principles. The working of the degrees was all right in itself. But if in addition to them the cardinal principles of secrecy in general had been discussed, much of the evil, but not all, that followed might have been averted. As it was the bad blood of that bloated boil was simply driven back into unregenerate human nature, and it broke out again into the numerous pimples and sores of all the varieties of temperance, insurance, patriotic and labor Lodges.

The Spirit can drive home the unwelcome truths, as well as open the way for them. Men’s hearts are hard. Many do not want to hear reform truths. But God’s Holy Spirit acts as a divine, omnipotent dynamo to force home upon men’s consciences the truths which they need, but do not want.

Several years ago I talked to a prominent minister, who was an old acquaintance, about Masonry. Like many others in like condition he strenuously denied that I knew anything about it. He said

I had only seen a little of the outside, and that I did not understand even that, as I did not know the inside. He had seen those books purporting to be exposures, and he knew they were all fakes. But I saw from the way he talked that he knew that I knew much of the inside of Masonry, and that he was trying to bluff me. He argued with me for several days. Meanwhile *I kept praying* to God to let the Holy Spirit drive home the truths which I presented to him, and convict him of his dishonesty. After a day or two he began to weaken in his defense, and finally confessed that I knew far more about Masonry than he did, although he had been a member for fifteen years. He also acknowledged that Morgan's exposure of the degrees were just about the same in every way as those which he had taken.

Since that time I have spoken to another minister on the subject. He belonged to several lodges and was a prominent officer in one. He also wore the emblems of Masonry. At first he seemed enthusiastic, and I thought he desired to have me join. When he pressed me for an expression upon the subject, I told him that I did not believe it was the place for a Christian, much less for a minister. As I usually do under such circumstances, I assigned moral reasons, and not simply prudential ones, as expediency or policy. As I left him, *I prayed to God* to let His Spirit show him the truth, and press it home. He has never said but one thing since in favor of the Lodge, and I never have seen him wear his emblems since that time. As he seems fair-minded and conscientious I am expecting the Spirit to lead him still further.

Christians should also pray that God will "turn to foolishness the counsels of the wicked." (II Saml., 15:31; 16:23; 17:14-23.) These passages show that God in answer to David's prayer, did turn to foolishness the counsel of Ahithophel, and defeat Absalom's plans. So can God do for man even now.

Several years ago a Lodge wanted to use my church for its annual celebration. Some of the officers of the church gave their consent. I was asked for mine. I refused, and gave as my reason, that I did not believe in such things. This offended them, of course. They asked

the "Latter Day Saints" for the use of their church and got it. They secured a preacher who was very popular in Lodge circles, to give an address. This was done to break down the influence of my antiseoret work in the community. I suggested to several of the spiritually minded that we pray that God might bring good out of this evil. There was a full house. But the Lodge preacher blundered, exaggerated, ranted and abused me and others, who held similar views, so much that most of the people, including many of his Lodge friends, were so disgusted that they were sorry they ever had the celebration. They never had another while I was in that community.

Just before the Michigan Christian Association's State Convention met in Grand Rapids in the autumn of 1908, a very prominent business man of the city died—was killed by an automobile. His funeral services were held during the convention in a Dutch Reformed church. He was a member of that denomination and of several secret societies. As is usual in such cases, the lodges wanted to make a display over him. They always do over one whose position or popularity, character or attainments will lend influence or importance to their order. Their very spirit and manner on such occasions show that their principal object is to glorify the order more than to honor a dead brother. I called attention to these facts at the convention, and suggested that we all pray God to rebuke this wicked display in a church which professes to believe in reform, while not insisting on it, and to turn this occasion to some account for His cause. The chairman said let us pray about it now, and called on some one to lead. I felt then that God would bring some good out of it. Not long after the papers reported that the classis of that church had the case brought before it, and rebuked the church for allowing a Lodge to conduct a funeral in its sanctuary. Thus did God answer the faithful prayers on that occasion.

God can rebuke the tyranny and brutality of lodges. On one charge a lady raised the question of Lodge membership to me and insisted on knowing why I did not belong to any. I gave her moral reasons, and not merely prudential ones,

why no Christian, and especially no minister should belong to a secret order. It made her very angry. She said she did not want me to talk against lodges in her house. I told her that she raised the question herself, and if she did not want me to talk against them, she must not talk to me in favor of them. She said if I talked or preached against lodges, she would not come to church. I saw it was of no use to argue with her, as defeating her would only make her bitter. So after I left her, I prayed to God to rebuke her, and to show her the sinfulness of her heart, and to convict her of her sinful spirit. Shortly afterward she asked me if I got angry when I talked to her about lodges. I told her "No," but that I meant what I said, though. She said, "Well, I get angry, and I do not feel right about it, and I want you to forgive me." I told her I would. But I said further, that she could never be right in her heart unless she was willing to hear all the truth, on Lodges as well as on other things.

Prayer moves God, and truth moves men. So let us speak to men, and pray to God, and I feel that when both these are done, greater progress will be made in this reform. We need more faith in the effectiveness of truth, and the efficiency of prayer, so we will use both more.

THEIR OBJECT.

"The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country. All legislation must be governed by the will of God unerringly indicated by the Pope. Education must be controlled by the Catholic authorities, and under education the opinions of the individual and the utterances of the press are included. Many opinions are to be forbidden by the secular arm, under the authority of the church, even to war and bloodshed."

—*The Catholic World of New York.*

And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing.—*Leviticus v:5.*

Can two walk together, except they be agreed?—*Amos iii:3.*

From Our Exchanges.

The Catholic clergy discountenance the reading of anti-Catholic books by the laity; there is no attempt on the part of any Freemason to keep anti-Masonic reading out of the hands of any member of the craft. If any anti-Masonic argument can apostacize a man who has gained the light of the sanctum sanctorum, the missionary is most welcome to him. In fact, a man who can be convinced that his membership in the Masonic fraternity is wrong is no longer wanted, for his usefulness is destroyed.

—*The Texas Freemason.*

ANOTHER LODGE TRAGEDY.

26, 1912, in a Woodman lodge in Anderson, S. C., that Milton Taylor fell dead, his body pierced by three bullets. He was leading what is called "the degree team," while a young man, Furman Bagwell, was being initiated. During the ceremonies and frightful horse play, there was a loud explosion of firearms. To the Readers of the *Christian Nation*:

Another cold-blooded murder must be added to the long list of fatal lodge initiations. It was on Friday night, July and blank cartridges, which so terrified the candidate that he drew his revolver and shot poor Taylor to death.

Of late years we have not kept tab on these fatal initiations. While editing the CYNOSURE, we collected a list of them that would have filled several columns of the *Christian Nation*. One sad case we recall when lecturing at Woodland, Ill. We had spoken of these fearful initiation crimes, one distressing feature of which was, that there was no redress, for the guilty perpetrators could never be brought to justice. As I was leaving the church, a heart-broken woman waited at the door to tell me of her invalid husband, who would be a life-long sufferer from spinal injuries received in a Woodman initiation. M. A. GAULT.

"UNBEARABLE DRIVING."

"It is easy to drive a wholesome truth so hard that its usefulness is gone. We are seeking to show a friend some truth that he is missing; we talk patiently

with him until it is evident that he sees the truth and is ready to act on it. That is the time for us to drop the matter, and show our confidence in his right spirit and good sense. But no, we are not satisfied to leave it then; we hang on just a few minutes longer to make sure that he understands, and that he commits himself inescapably to our position; and in that last moment or two we drive him beyond his endurance, antagonize, repel, and make it well-nigh impossible for him to do what he would easily have done had we only stopped short of that last unbearable driving. Going too far, we have undone all the good that we had done. Let us remember 'Machinery's' advice, 'Don't screw bolts and nuts hard enough to strip their threads.' —*Sunday School Times.*

"The Condemnation of Secret Societies." By the Rev. L. V. Harrell, Grand Junction, Mich., price, 10c. This is a pamphlet devoted to a discussion of the moral and religious character of secret societies, in which the author deals with the oaths and obligations required upon joining secret societies, shows that the requirement of belief in God is not a requirement of belief in the God of the Bible nor in Christ Jesus, that the lodge prayers are Christless, that the great question is not whether there are good people in the lodges or whether they pay insurance policies or perform good deeds, but are they of God or of the devil. He also shows that they are more than secular, that they seek to take the place of the Church, that they teach a false type of morality and a wrong distinction between right and wrong, that the secret element is a dangerous one, that holding out a hope of heaven to those who obey lodge principles is wicked, that the lodges, great and small, work together to the same end, that they are an illegitimate mixup between persons who would be church people and those who are anti-christians, a condition as old as human society, and which is doing the same deadly work it has always done. This pamphlet is an excellent one to put in the hands of men who are more or less blinded to the evil character of secret societies.—Wesleyan Methodist.

BINDING SCHOOL CHILDREN BY OATH.

One high school girl's mother, addressing the school management committee of the board of education last week, unconsciously summarized one of the principal weaknesses of school fraternities and sororities. "Once a sorority girl

always a sorority girl," said this mother. Her daughter, it seems, had taken a life pledge and was unable to withdraw from the secret organization to which she had committed herself. The mother accordingly asked that the board's rule against secret societies be waived in this case. Presumably it was expected that similar action would be taken in the cases of at least forty other girls in the same high school, who according to this mother are in a situation like that of her daughter. It is astonishing that parents will permit their children to tie themselves up for life by solemn pledge to associates chosen when the judgment is immature and caprice and impulse are not yet under firm control. A wise selection of companions is one of the most important things that young people learn in the homes of their parents and friends and at school. To close this circle of associates absolutely and finally so far as they are able to do it, at the age of fourteen or fifteen, is an act of folly from which children should be protected by their parents and the school authorities.

—*Chicago Daily News.*

SIX HUNDRED CHINESE.

The biggest banquet ever given in Calgary under the auspices of the Chinese Freemasons will be held Saturday and Sunday at the new Chinese Masonic Temple on Second avenue east, when over 600 Chinamen from the city will attend. The occasion of the gathering is the initiation into the mysteries of the order of between 50 and 60 Chinamen who have expressed their desire to take the vows of the society and to become steadfast Masons. As they are all said to be of good character none of the applications were refused. The body is the most exclusive fraternal society among the Chinese and only representative Chinamen are admitted to membership.

The festivities will start with a big dinner at 6 o'clock on Saturday night and will continue till after midnight. The serious business of the meeting will take place on Sunday when a mass meeting of Chinamen will be addressed by prominent Masons and when the new members will be initiated. Another big dinner will follow, after which the affairs of the order will be reviewed and suggestions

offered as to what progressive steps may be taken to advance the work.

—*Calgary News, Canada.*

**"WHERE DO THE BAPTISTS
STAND?"**

In the issue of July 4 there appeared in this paper an article by this same title. To judge from the replies, one would think that the Baptists had no feet and could stand nowhere on a question of this kind.

I would like to cite an incident which took place in Seattle not very long ago. One of our Baptist church buildings was being erected, and when it came to laying the corner stone, instead of giving the ceremony into the hands of the ministers of Christ, it was given to the Masonic Lodge of the state of Washington. This Lodge does not even pretend to be Christian, and as anyone may know it abounds with infidels and free thinkers. This is making no charge against the Lodge, for it is the confession of their own members who say, "We are not atheists; we believe in a Supreme Being, but not in Jesus Christ as that Supreme Being." And thus they strike a blow at the very corner-stone of Baptist churches, that Jesus Christ is the Lord God of heaven and earth, and the only way to worship the true God is to worship Jesus Christ.

When I received a notice to attend such a ceremony as this, I brought a hearty protest to our Baptist ministers' meeting, but with a member of the order in the chair and others in the body, there was nothing decisive accomplished. Although the large majority of ministers disapproved of it and we desired to go on record against it, it was finally worded by a member of the order that we deem it unwise to ask any fraternal order to take so prominent a place in such a service. But this was only side-tracking the real issue, and the ceremony was carried out just the same.

Now I am free to say if that is Baptist, then I am no Baptist. Because that is not Christian, and any body of people who tolerate and sanction it, are forfeiting the right to the name of Christ. You can take your choice. I have made mine, but I will not leave the field without giving the church a chance to say whether

it is Baptist—to protest, or to approve of such a state of things. Am I a Baptist or am I not? If you approve of this sort of thing, then be open and say so, and if you disapprove of it do the same.

(REV.) P. A. KLEIN,
In *The Pacific Baptist.*

A. L. Mott, manager of the Central Hotel, a whisky house of Oil City, Pennsylvania, died suddenly on Monday at the age of fifty-three. He was dead before a physician could reach him. He traveled for a brewery, sold whisky, and prepared for death by joining the Masons, Elks, Eagles and Moose, all of which are left to mourn his departure for the various Grand Lodges above.—*The Clean Commonwealth, Butler, Pa.*

FREEMASONRY'S FAITH.

[From October, 1912, number of *The Texas Freemason.*]

Masonry has in all times religiously preserved that enlightened faith from which flow sublime devotedness, the sentiment of fraternity fruitful of good works, the spirit of indulgence and peace, of sweet hopes and effectual consolations; and inflexibility in the accomplishment of the most painful and arduous duties. It has always propagated it with ardor and perseverance, and therefore it labors at the present day more zealously than ever. Scarcely a Masonic discourse is pronounced that does not demonstrate the necessity and advantages of this faith, and especially recall the two constitutive principles of religion that makes all religion—love of God and love of our neighbor. Masons carry these principles into the bosoms of their families and societies. While the sectarians of former times enfeebled the religious spirit, Masonry, forming one great people over the whole globe, and marching under the great banner of charity and benevolence, preserves that religious feeling, strengthens it, extends it in its purity and simplicity as it has always existed in the depths of the human heart, as it existed under the domination of the most ancient forms of worship, but where gross and debasing superstition forbade its recognition.—Albert Pike.

THOMAS SMITH WEBB.

Thomas Smith Webb was the author of the American ritual. He borrowed extensively from the Preston lectures, just as Cross borrowed from his monitor.

He was born in Boston, Mass., Oct. 13, 1771, and in 1792 began his Masonic career, becoming the most prominent Freemason of his day. His first degrees he received in Keene, New Hampshire. Subsequently he removed to Albany, N. Y., where he published his first book, in 1797, *Freemasons' Monitor, or Illustrations of Masonry*, now very rare.

In 1801 he went to Providence, R. I., and in due course became Grand Master of the Grand Lodge of Rhode Island.

He was the father of the General Grand Chapter of Royal Arch Masons of the United States. He arranged the degrees in the royal arch chapter in manner quite distinct from any other country.

He was an extensive traveler in the United States, organizing Masonry in accordance with his system, which included Templarism, as well as Ancient Craft Masonry.

He died in Cleveland, Ohio, where he was on a visit, July 6, 1819.

It is supposed that Webb received the Scottish rite degrees while living in Albany, but he never became active in that rite.

—*The Texas Freemason.*

October, 1912.

THE HOUN' DOG.

The necessary papers were filed some little time ago in Texas County, Mo., incorporating an organization to be known as the Houn' Dog. It is a secret order with the Lodge system, signs and passwords and it is expected to collect initiation fees and annual dues which are to be expended for fraternal and charitable purposes.

Following are the incorporation papers filed in the Circuit Court: County of Texas, State of Missouri.

In the Circuit Court, March term, 1912.

In the matter of the application for incorporation of Houn' Dogs.

A. J. McKinney, J. McDowell and W. W. Durnell, being duly sworn, upon

their oath say that the proposed corporation is to be a secret order with Lodge system and signs and passwords and a ritualistic ceremony of initiation; and that it is expected to collect initiation fees and annual dues, and expend the same for fraternal and charitable purposes, and that it is not contemplated they shall engage in any business of commercial transactions.

A. J. MCKINNEY.
J. MCDOWELL.
W. W. DURNELL.

Articles of Agreement.

Know all men by these presents:

That we, whose names are hereto subscribed, do hereby associate ourselves together under the provisions of Article X, Chapter 33, R. S. 1909, as follows:

1. The name of the association shall be the Houn' Dog.
2. Its location shall be in the city of Cabool, Texas County, Missouri.
3. Its duration shall be fifty years.
4. The association is formed for the purpose of promoting the interest of its members and the country.

In witness whereof, we have hereunto set our hands and seals the day and year above written.

A. J. MCKINNEY,
Royal Master of Kennels.
W. H. HANNA,
Second Royal Master of Kennels.
W. W. DURNELL,
Royal Scribe Houn'.
J. MCDOWELL,
Royal Watch Houn'.
M. E. PETTIGREW,
Second Royal Scribe Houn'.
GEO. T. GRAVES,
Royal Guard Houn'.
C. L. CARTER,
Royal Whipper-In.
CLARK M. HOWELL,
Second Royal Guard Houn'.
W. S. BONNELL,
Third Royal Whipper-In.
C. E. DAVIS,
Second Royal Whipper-In.

**WHAT IS THE MATTER WITH METH-
ODISM?**

This is the title of an editorial article in the *California Christian Advocate*. We would not intrude on their matters, but we would gladly help them to ferret

out the difficulty. Their general conference noted and lamented the fact that the wheels of Methodism were clogged, and that they had slowed down and nearly stopped running. We shall first notice the reasons assigned by this editor of the *Advocate*.

First he says, "It is a time in which the lines of definition between the church and the world are obscure. It is a time in which the world and the church have practically coalesced." This is abstractly an honest confession, but concretely, it names nothing. If the application should be made it would say they dress like the world, dance like the world, play cards like the world, attend theaters and horse races like the world and join Lodges that reject Jesus Christ like the world. This would make the confession clearer, and more valuable.

—*The Christian Conservator*.

WORLD-WIDE TOUR.

"One Hundred Years of Mormonism" in Picture Will Be Everywhere Shown.

President H. A. Kelly of the Ellaye Motion Picture Company of Los Angeles, Cal., who for the past six weeks has been in this city engaged in making the moving picture film, "One Hundred Years of Mormonism," announced today that he has made arrangements with prominent motion picture men of Los Angeles to have the large film exploited throughout the entire civilized world.

Mr. Kelly expects to have the film completed by November 1, and he said today that it will be sent on tour immediately. Separate companies will handle the film in the various parts of the United States and Canada, and will have both countries entirely covered within a few months. Booking arrangements are being made with experienced companies everywhere, for the display of the film.

The company which will show the film in Australia will leave San Francisco on November 4, carrying a print of the entire 5,000-foot film. The films from the European and Asiatic fields will be started from New York about November 9.

Central and South America are to be arranged for through some of the American agencies, and Africa will be han-

dled from England. The Orient, including China and Japan, will be booked directly from the general headquarters of the company in Los Angeles.

Monday morning Mr. Kelly will move his headquarters to the shore of Utah lake, where all of the river scenes, including fording, bridging and ferrying, will be made. At that place, too, Mr. Kelly thinks he will be able to complete the scenes relating to Joseph Smith's boyhood, the Hill Cumorah, and other scenes connected with the early history of the "Mormon" Church. He will return and establish a studio in this city to make all of the interior scenes.

Mr. Kelly considers this film as among the best ever made. He has exerted every effort to make it absolutely true to history, and in completing the work will be as careful as he has been during that which he has already finished.

—*Deseret News*.

THE ELKS.

Our sympathy always goes out to the town that has to submit to a convention of the Elks. When a member of this order leaves the bosom of his boarding-house to depart for the stricken city, he makes up his mind to keep up the noble traditions of his noble order by maintaining a daily average of fifteen cocktails, and half a case of beer, and to give the gaping citizens an exhibition of what the world would be like if we were all Elks. When the Detroit gathering had passed into history, the *Free Press* (which is not a church paper) suggested that the town take a bath, and the *Journal*, which is not a church paper either, called the convention an "orgy," and selected the name of an animal less distinguished by strength of intellect than by length of ear, and applied it to the city aldermen who had used \$36,000 of city funds for decorating the business streets of Detroit in welcome of the "convention."

However, once a year the Elks conduct divine services. This is their memorial service, generally held in the last days of December. There is a straightening of faces, a putting on of white gloves, some solemn hand-shaking, and now we are ready to honor the memory of the brethren who during the past year have departed this vale of beer, and prayerfully to consider the fleeting character

of all things temporal, whether distilled or fermented. The hall is in semi-darkness, the only lights being a group of incandescent lamps on the stage, each lamp representing the life of a brother Elk of the local chapter who died during the year now drawing to its close. The Episcopal rector, a Shriner, has been secured for an invocation tactfully worded so as to give no needless pain to anyone present, there is an address on the Benevolent and Moral Aims of Our Order by a Past Grand Plenipotentiary of the state encampment, a quartet sings "Nearer, My God, to Thee," and then the names of the departed are read, a light going out at the reading of each name, until the hall is dark. Then, to the strains of Chopin's funeral march from the string orchestra, the Lodge silently files out, and drowns its sorrow in Rock and Rye.

If you believe this picture to be in any way overdrawn, you have never seen an Elk convention in full swing, and never attended an Elk memorial service, nor heard the Lodge sing of "a better beyond," and then cross the street to an establishment with swinging doors.

Preserve us from hypocrisy. And preserve us from piffle.

—*Lutheran Herald.*

A VOICE FROM AFRICA.

[We publish below an interesting article by the Editor of Africa's Golden Harvests, a monthly published in South Africa.—Editor.]

As one of our subscribers, after reading our booklet, "Freemasonry and Its Secrets," has written saying that she does not believe it possible for the secrets of Freemasonry to have leaked out, and that our sources of information cannot be trustworthy, we would refer her to the National Christian Association, 850 West Madison street, Chicago, Ill., U. S. A., where she can obtain "Freemasonry Illustrated" and "The Character, Claims and Practical Workings of Freemasonry" by Rev. C. G. Finney.

We also call our subscriber's attention to the following extracts from an article in *The Modern Man* by S. W.

"From his earliest days upward the average man is accustomed to look upon freemasonry as a high-souled and beneficent order, and Freemasons as a band of loving brothers, who all cheerfully lend

a helping hand to any member of the craft who needs it.

"The very word freemasonry has a noble and magnanimous ring about it to the ears of the uninitiated. But if there is an order in the world, semi-religious or wholly secular, which is really nothing more nor less than a sham, that order is Freemasonry.

Why Men Become Masons.

"But is it worth while? Very few Masons will admit the fact, but it is no use denying that every man who becomes a Mason does so because he thinks it will benefit him financially somehow or other. Ten pounds is a fair average entrance-fee to pay so as to be "made." There are more lodges which charge more, than those whose fees are less.

"Now, hundreds of men cheerfully pay those ten pounds who would not dream of paying a like sum to join the most commodious and useful club in London. They would think the amount too great. Then why do they spend it on Freemasonry? *Because they fancy they will get it back with interest.*

"After paying his ten pounds—or whatever the sum may be—the would-be initiate is relieved of certain articles of clothing so as to be in a particularly uncomfortable *déshabille*, and is then blindfolded. He is led to the door of the "lodge," which is generally an ante-chamber next to the public-house billiard-room, whence the "click" of the balls can be heard now and again.

Strange Ceremonies.

"The door opens and a voice asks who is there. The novice answers (after his prompters) that he is a poor blind wanderer seeking for light, or words to that effect. At that moment he feels a mild pricking in his chest—which is bare—and a tug at his throat. Neither of these surprises him, for he has seen a brilliantly decorated official go into the lodge armed with a small and innocuous-looking dagger; and he felt a rope being passed round his neck at the time of being blindfolded.

"He is afterwards informed that, had he attempted to snatch off his bandage and so surprise any secrets, he would have been throttled with the rope and stabbed with the dagger. Next, prompted by his proposer and seconder, he performs various difficult and ungainly

steps across the floor of the lodge; and at the end of the ceremony he learns that he is an "initiate." He is then escorted to the "banqueting hall" to be "filled up" as expeditiously as possible.

"On two other occasions, he goes through similar experiences, and on the third he learns that he is a "Master Mason." He then feels very proud, for will not all his brothers help him should he be in trouble or want?

"From the writer's not inconsiderable experience of Freemasonry and Freemasons, he is of opinion that practically the only class of men to whom Freemasonry can be of any assistance is the licensed victualler and the commercial traveller. If a Mason, who habitually visits bars, knows that the proprietor or manager of a certain house is a Mason, he will very likely give his special patronage to that house; and a proprietor will buy from preference from a Masonic traveller, provided his wares are as good as anybody else's. If not, his Masonry will not help him an atom."

—*Africa's Golden Harvests.*

ANOTHER SIDE OF THE PICTURE.

In any great labor trouble the public usually sees only the more immediate effects, clearly discernible by the people in general. Seldom only are we allowed to peer behind the scenes. During a recent strike of pressmen and stereotypers in Chicago the question at issue was not one of hours and wages, but simply a demand of the union that a certain number of men be employed by one of the offices. Though it was clearly shown that the demand was unjustifiable, and denounced by the head officials of the respective unions, the local members persisted in their contention. One of their number, loyal to the employer with whom he had contracted, continued at his work. At once a systematic persecution of his family was begun by the union. The wife was called to the telephone at frequent intervals to hear abuse of her husband, and threats were made against him, should he persist in working. Still further to harrow her feelings she was repeatedly asked how her children would fare without their father. The messages were kept up until the poor woman was on the brink of a collapse. Another

man, in the employ of the same paper, had just recovered from an attack of typhoid but, in conformity with his agreement, returned to work. He has a home of his own and a garden in which he spends some of the happiest hours of his life. One morning he awoke to the sad realization that his flourishing garden had been destroyed root and branch. The union card of one of the marauders, which had accidentally dropped from the invader's pocket, led to the discovery that here again unionism had shown its colors. We forbear further comment. "By their fruits ye shall know them."

—*The Gospel Messenger.*

Editorial.

THE DANGEROUS CULT.

It is a dull student of history who does not detect the Pagan tone in ancient ideas of morals, and find that while in countries called Christian there are vicious classes that are not Christian, in classic lands called Pagan there were no vicious classes that were not Pagan. In those lands where Christianity gains secure footing, and where it is genuine in a complete degree, there is an obvious conflict between true religion and false morals. In Pagan countries the agreement between false religion and false morals has been a salient feature of both. "The dark places of the earth are full of the habitations of cruelty." Religion itself, too often incorporated vices cruel or foul; priest or priestess was devoted to murderous or wanton rites; under the Oriental sun, the temple of Chemos cast its parallel shadow with the shrine of Moloch, "Lust hard by hate."

It is among the devotees of the vicious cult that the Masonic devotee finds those predecessors whom he styles "Our ancient brethren." Fellowshiping them and their successors in vice and folly, he seeks to become himself "A Pagan suckled in a creed outworn." Thus is he prepared in heart to obey the "Freemason's Guide," the "Ahiman Rezon," which teaches that "It is our duty then, to make Freemasonry the object of a profound study. We must consult the past. We must stand by the sarcophagus of the murdered but restored Osiris, in

Egypt; enter the caverns of Phrygia, and hold communion with the Cabiri; penetrate the Collegia Faborum of ancient Rome; and work in the mystic circles of Sidon. In a word, we must pursue our researches until we find the thought that lay in the minds of those who created the institution and founded our mysteries."

If a blind guide lead the blind, into what moral ditch may not both fall? Warning not to be lightly passed without notice comes in the words of W. H. Geistweit, who, though he seems to have no thought of any possible application of his ideas to Masonry, nevertheless actually, even if unconsciously, provides anti-masons with a kindly word of counsel to pass along to Freemasons. This is the thoughtful message:

"If we copy Oriental philosophy are we not likely ultimately to adopt Oriental morals? Art today is decadent because we have returned to the Greek models; the nude in art is the prevailing craze. And art is in more or less disrepute, because with the imitation of the Greek models we have taken on the Greek morals. Are we not likely to do the same thing in our transplanting of Hindoo philosophy? It seems to me we cannot escape it. Let one but read the amazing article on 'The Heathen Invasion,' in one of the magazines last fall, and he will understand a condition of things which the western world has been slow to realize. God has gone, and with Him the thunderings of Sinai. God has gone, and there are no ten commandments. God has gone, and there are no moral standards. Who can fear or love an impersonal It, or an impersonal divine principle? In these philosophies, the conventions of society become our moral standards; and our laws are but police necessities."

GOING TO EGYPT FOR HELP.

By faith Moses forsook Egypt. Does it look like a lack of faith for a church to go to a lodge for help? It seems to us at least to show a lack of spiritual intelligence. The lodge is one of the most antagonistic forces confronting the church today. Suppose a church had borrowed from the big brewery in town, would it have freedom in speaking of

the saloon? "The borrower is servant to the lender."

On page 11 of the seventh annual report of the Grace Presbyterian Church of Calgary, Alberta, Canada, one reads: "Arrangements have been made and a mortgage executed for a loan of \$55,000.00, at seven per cent, with the Independent Order of Foresters. . . . We have reason to be grateful for being able to make such satisfactory arrangements."

MASONIC RESERVATIONS.

Since the obligation makes the Mason, inherent exceptions bearing a necessary part in making the obligation what it is, enter into the existence of a Mason. Exclusion, no less inherent, positive, binding and irrevocable than inclusion, is as firmly imbedded in the foundations of masonic being. The obligation, being indivisible, is real only as it includes in its composite structure all elements necessary to completeness, among which are its component exceptions. Some of these are explicit, others are implicit, but from the complete and obligatory oath none of either kind can be wanting in the regular initiation.

One explicit reservation relates to concealing murder; an implicit reservation, justly construed, applies to testifying in a murder trial. By means of the express exception of murder and treason, they are separated from all other crimes; and by the separation, all others are pointedly indicated as not covered by explicit exception. Thus far the oath undeniably involves a sworn promise to conceal all other crimes.

Implicit exceptions take wider range under general instead of specific terms. They enter almost more intimately, however, into the essence of Masonic obligations. They are like color to the sky or flavor to fruit. Explicit exceptions are dovetailed into the obligation, but implicit obligations are interwoven into the essential texture of the oath. For, before the first word of the oath is uttered, there

is a preliminary understanding, agreed upon at the same moment, that the oath shall conflict with no duty—with no duty owed to God; none owed to country, neighbor, family or self. Though manifold, the implicit reservation is simplified through being centralized in the single word Duty. The oath is cancelled by its own implication, when it is offset by duty. It imposes no duty not nullified by conflicting duty.

But while the explicit exceptions will be Masonically recognized, let not the initiate flatter himself that the same credit will be shared by those which are only implicit. Let him none the less expect the epithet, "perjured villain." He can hardly hope to escape denunciation, or even persecution, as an unworthy traitor who has forgotten that "If we would be Masons, we must renounce private judgment."

Yet the candidate has been carefully led to take the oath as one implying private judgment respecting duty to God and man. He has, at the very least, been led to take it as one that cannot conflict with duty. Such is the oath he swears, for his promise is what he thinks he says and is understood to say. His oath is what he means, what he says or intends to say; his own oath is the only one he swears. An unwarranted lodge construction of his oath cannot take the place of his own construction, warranted by the lodge at the moment when he was speaking. Belated confessions that the assurance he accepted, making it the basis of his agreement to swear, was a false assurance, neither justifies him in substituting a *post facto* meaning, nor them in demanding his acceptance of their falsehood in lieu of his truth. He is not responsible for what he did not say, and he did not say what he did not mean. His oath consisted of the substance and the intended expression of his own actual meaning.

More particularly since his own meaning should have been well understood by the lodge, and nothing is in question save the effect of a trick or a quibble perpetrated by the lodge, more particularly for this reason, is the construction foisted upon his act by others extraneous and negligible. The question is not what some one else claims that he swore; it is what he actually meant and should have been known to mean when he swore. If acting under the terms of his full oath is now called perjury, what may we call consenting to half ignore his oath under cover of a fictitious construction imposed upon the obligation?

What if criminals complain that so far as the oath is of value to them it thus becomes a nullity, since their crimes are not concealed? Crime ought not to be concealed; the initiate did not swear to conceal crime; he could not cover crime with an obligation which excluded conflict with any duty owed by a good neighbor and good citizen. Shall he so fear the cant epithet "Perjured villain," as to become one? No matter if some devotee declares that to be, a Mason is to "renounce private judgment;" he never swore to do that villainous thing. He never took a preposterous obligation to renounce private judgment. His very oath implied the opposite. He has no right now to twist his oath into something he actually repudiated at the very moment when he consented to swear.

If, then, it becomes a duty to his neighbor to expose an adulterer; if it becomes an obvious duty to track and bring to light a highwayman; if nothing else would fulfill his duty to the state than making known the haunt and the crime of a burglar; he cannot, by doing his duty, nullify an oath which itself incorporated from the first that very nullification by an express designation. What, then, is the use of the oath? Possibly its use is to deceive, entrap and enslave those whose thinking is not clear.

A CENSER OF STRANGE FIRE.

In the course of a report of centennial observances, a religious newspaper had occasion to mention a former pastor in one of the best known Eastern cities. It happened that this pastor renounced and opposed Masonry, escaping from its thralldom after great distress of mind, due to his conception of the sacredness of the oath by which he was bound. When he became clear that a wicked oath ought to be ignored, he went joyfully free. He considered the duty of a Freemason whose eyes were open to the "enormities" to which some good men appeared "strangely blind," nearly or quite identical with the duty of the men who vowed to neither eat nor drink until they had killed Paul. He thought it clear that no right way was open to those men, save that of repentance and renunciation of the wicked vow. The same way seemed to him to be open to an enlightened Freemason. To personal abandonment of the institution he added resistance to it on behalf of others. He did not pretend to spare what he considered "Satan's masterpiece." Allusion to his consistent attitude toward evils was made in the report which the religious newspaper published, including anti-masonry as one of the commendable things attributed to this pastor who belonged to earlier days.

In the same issue appeared this news item belonging to present time. "Among the pleasant experiences of the summer vacation, Rev. ——— enjoyed an unusual one, for the people of ——— presented him with a gold watch chain and handsome Knight Templar charm. This was in appreciation of his services as a supply during the summer."

A Knight Templar charm betrays several facts of experience which the earlier Mason would have regarded as deplorable. This preacher belongs, by token of the charm, to the Blue Lodge, without membership in which he could not be in the Commandery. In the Blue Lodge, Jesus cannot be named. The wearer of the token has advanced by way of chapter degrees in which the vow to keep secret crimes committed by Masons is reiterated more than once. In the Royal Arch, he has afterward taken the same vow, with murder and treason now pointedly included among the secrets to

be protected. He has pledged aid to a member in "any" difficulty, and that aid carried to the point of extrication, "whether he be right or wrong." In the Templar initiation, drinking wine from a human skull, he has invoked as the penalty "the sins of the man whose skull this once was in addition to my own," heaped upon his head to stand against him in judgment. And into the pulpit where he preaches the gospel as a servant of Christ, he will wear the jeweled token of all these things! He even wears it as a token of his services in a pulpit sacred to divine services.

He will wear it to the house of mourning, where tender grief will ask consolation, where sharp distress will ask to be assuaged. Will he give them a stone—a stone that is the jewel full of such suggestions? How plainly do the words of that earlier preacher come back again, "Good men belong to it, and are strangely blind to its enormities."

WISDOM WINS A VICTORY.

Bowdoin College has done a far greater thing than to win a baseball championship. It has applied good sense in a practical way to the solution of a great college problem involving both scholarship and morals. For "a new experiment is on trial in Bowdoin College, where the college authorities have placed a comfortable house at the disposal of the non-fraternity students." In this house the inmates can "live in a style and in circumstances that compare favorably" with what students enjoy while living in fraternity houses. In his annual letter to the alumni, President Hyde reports that the "Bowdoin Club," occupying this house, has removed the last vestige of aristocracy and made the college completely democratic. The club is open to all students, and will doubtless serve much the same purpose as the open society maintained by Brown University. It is reasonable to hope that during the administration of President Meicklejohn, late Dean of Brown and now President of Amherst, a similar method of meeting the difficulty will be similarly successful. This is the more to be expected because Dean Meicklejohn was that member of the Brown faculty who made a study of the subject of college fraternities—being at the same time a member

rather favorable to the system—and in the study determined, in a cool, scientific or business-like way, the deleterious effect of secret societies on scholarship. Now that there are two colleges at least which will afford laboratory facilities for comparisons between secret and open societies, we may well hope that Amherst will provide a third experiment which will be conducted under the charge of an expert qualified by exact study and wise experience. The case of Amherst college is the more interesting, not only because it is one of a notable cluster of four, but also because one of the four, Mt. Holyoke, making history in an impressive way, has already solved its own sorority problem in a creditable manner. Smith college is the third, and the fourth is the Amherst state agricultural college.

Every one of the four is an institution of note and importance, and if the group should successfully combine in fostering open literary and social clubs, the influence would undoubtedly be powerful in other colleges. To supply a natural need in a superior way, is far better than to furnish only empty prohibition. Though "the good is a great enemy of the best," yet the better is still a victorious enemy of the inferior, and this has been proved already by the experiment at Bowdoin.

MARRIED TO THE SWORD.

The triangular relation of Annie Besant to Paganism, Freemasonry and Occidental Theism or Atheism—whichever it may really be—will perhaps add interest for some of the women who read the CYNOSURE, when they also read this paragraph which we copy from the November *Homiletic Review*. Paganism bears hard on womankind.

"Married to the sword at six years old—redeemed by the Lord when twenty-four!" Such in brief is the history of Durgamma, a village goddess and devil priestess in an Indian village. The story of the years between is a romance of Pagan realism. It is typical of that Hinduism which is extolled in lecture rooms by theosophists and by various exponents of non-Christian cults. The whole story is frightful, and helps us to realize what a mockery is presented to us by the

importers of Vedantism and other Oriental caricatures of religion.

"The whole superstition involved is as unclean as it is cruel. The advocates of these cults would have us listen with patience to overtures which invite us, if we would be 'broad and liberal,' to surrender our faith in Christ for the doctrine of karma and its eternally progressing transmigrations; and for the worship of Kali, a deity whose hands and feet are daily steeped in blood, and whose temples are scenes of the degradation of little girls as ministers of religion."

Is it any wonder that Freemasonry flourishes in the land of India? "Our ancient brethren," were much like these modern Masonic brethren who are affiliated with contributors to missionary funds sent for the benefit of members of the noble order in whose religious exercises Christ must in no land under heaven be named. And yet some one will wind up the same old graphophone again when we shall hear the well worn refrain: "Founded on the Bible; founded on the Bible." All hail! Annie Besant; Priests of Kali and American Liberals. Freemasons of the world; all hail! Worship in the universal temples with the brides of the Sword!

GRAND LODGE INTERFERENCE.

A correspondent of the *Masonic Chronicler* wrote as follows about a practical difficulty arising out of the despotic nature of Masonic administration, or due to the lack of really democratic principles and practices. If this explanation is not consistent with facts, it need not be insisted on—indeed, should not—but here are the facts as stated by a Mason:

In Tennessee a lodge desired to give some of its ground to a railroad company to secure a depot building. The Grand Master ruled that it had no right to do so; hence the depot had to be placed elsewhere, probably much to the damage of the lodge property. In many of the Grand Jurisdictions the same business policy rules, and to our mind it is entirely wrong. In our observation subordinate lodges have better business management in proportion to size than Grand Lodges. In a lodge the interest is centered, and what is beneficial to one is the same to all. In a Grand Lodge the interests are arrayed against each other; one part of the state jealous of the advancement of another. For instance, when the lodges of a state metropolis take the lead in establishing

Masonic temples or homes in or near the center of population the outside counties are in a moment opposed to the whole matter, and we have upon two or three occasions seen the Grand Body lose large sums of money on account of such jealousy; besides the underlying principle is wrong. If a lodge has the right to accumulate property it has the right to do what it pleases with it, use it, enjoy it, trade it off, sell or give it away, and so long as it pays its Grand Lodge dues and maintains its proper duties and relations to the Grand Lodge there is no place for interference.

"THE RELIGION OF ODDFELLOW-SHIP."

The above is the title of a new book by a Liberal United Brethren pastor, Rev. Claude E. Sayre, of Freeport, Ills.

This book is written in defense of secret societies, especially of the Odd Fellows. In his circular, the author enumerates the subjects of the nine chapters, and quotes several testimonials from Odd Fellows. He warns his lodge brethren "to be prepared for the attacks made upon your society," and says, "this book answers every criticism and tells how the lodge helps men to be better and to do for their fellow man the thing that ought to be done."

The above item of news is from an article in *The Christian Conservator* by Prof. Moses H. Clemens, M. A., who shows that Odd Fellowship is a system of salvation from sin and its consequences without any faith in Jesus Christ, whose name even is excluded from the prayers provided in the ritual of the order. Prof. Clemens says:

"This is the religion which Dr. Claude E. Sayre recommends and which he exhorts his lodge brother to defend, and Dr. Sayre's book on the 'Religion of Odd Fellowship' has been recommended in the *Religious Telescope*, the official organ of the Liberal United Brethren in Christ! By recommending the religion of Odd Fellowship, Dr. Sayre and the editor of the *Telescope* are sowing the tares of error in the world. Surely those gentlemen could be better employed!"

Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.—Lev. v:4.

SPRING DAY AT CORNELL.

At the largest woman's college in America, and perhaps in the world, an address was given by a former professor in Cornell, who spoke on Louis Agassiz. The great naturalist whose fame is a notable part of the fame of Harvard, and whose name adds dignity to the scientific museum of that university, is surely an interesting subject of study for a college audience and a worthy theme for a college professor. It will be noticed that the speaker incidentally paid his respects to secret societies, of which the professor doubtless saw more than enough at Cornell. We are not sure that any college in the country has seen more tragedies in connection with the secret system than Cornell. It is our impression that if news which Cornell has furnished the press of the country within comparatively few years could be collected into one skillfully written article, the result would be nothing less than a chapter of horrors.

While in the midst of such scenes the professor may have felt less free to speak his mind, but as an ex-professor he at least allowed college women to know his real opinion. Here is part of the report of his address which was printed by the *Springfield (Mass.) Republican*:

"In speaking of the apparent contradictions in the nature of Agassiz, Prof. Wilder said that he was well qualified for physical exercise and enjoyed outdoor sports, but he was sure the present intercollegiate athletic contests would surprise and disgust him; that could he have foreseen such a performance as 'Spring Day' on the Cornell campus he probably would have refused to lecture there in 1868; that he was dignified in aspect and demeanor and entitled to wear foreign decorations, but that he dressed simply and never paraded any indication of his distinction. Indeed, as an educator and ethnologist Agassiz probably would have said we now have small ground for boasting of progress beyond our ancestors or of superiority over our 'plain' contemporaries when the daily press chronicles the savagery of football and the barbarism of flamboyant medieval flummery comparable with the paint of the American aborigines and the gaudy rags of the native Africans.

"Were Louis Agassiz alive today,"

said Prof. Wilder, "I believe he would anticipate me in urging Andrew Carnegie to found a university where not only might the president be enabled to attend to his onerous local duties without begging for funds or 'barking' for students, where professors might devote themselves to instruction and research without contemplating the alternatives of chloroform and the poorhouse; and where insignia of rank and college honor should be prescribed by modesty and good taste rather than by the 'itching palms' of purveyors of academic costumes; but where also the campus, its buildings and the hours should be excluded from invasion by folly and disorder; where secret organizations should be excluded; where athletic contests should be confined to home grounds; where hazing and intoxication should be visited with prompt dismissal; where undergraduates should not smoke upon the campus, and where there should be no smoking in any room where non-smokers had equal rights."

Among the exchanges which we always examine with interest and profit is the ably edited *Lutheran Standard* of Columbus, Ohio. In November appeared the first number of the *Lutheran Youth*, also published by the Evangelical Joint Synod of Ohio. The Lutheran young people are to be congratulated.

News of Our Work.

President Blanchard preached on "Secret Societies and the Church" in the Third Reformed Presbyterian church of Philadelphia, on Sabbath, November 17th, by request. He then went on to New York City, Boston and other places in the interests of Wheaton College.

Each of the officers of the Michigan State Association holds himself ready to lecture on Secret Societies and thus help any pastor and congregation in the state during the coming year. The expenses will be very small, and many will doubtless take advantage of the generous offer of the state officers. President

Bowman has an interesting report of the recent state convention in this number of the CYNOSURE.

Holbrook, Pa., Nov. 14, 1912.

Dear Brother Phillips:

I have been lecturing in both Pennsylvania and West Virginia. I lectured in the Jennings' church, five miles from New Martinsville, W., Va., and also lectured in the Macedonia school house, near Silver Hill, in the same state. Later I lectured in the Winebrenarian church at Deer Valley, Pa.

JOSEPH POTTER GRAYBELL.

Cherryville, N. C., Nov. 19, 1912.

My Dear Brother:

Will you please send the CYNOSURE to the Wesleyan Methodist College at Central, S. C., at my expense. Send a package of tracts to me at Greenville, Fla. I will have them distributed, or do it myself. I am visiting some conferences here.

(REV.) G. A. PEGRAM.

Blaine, Wash., Oct. 3rd, 1912.

Mr. Wm. I. Phillips.

Dear Brother: I gave an address before our Baptist Ministers' Association of Seattle on the "Masonic Lodge and the Church of Christ," based on the Masonic ritual, and challenged anyone to deny the statements which I made, but got none.

(REV.) P. A. KLEIN.

Mr. R. A. McCoy writes from Brighton, Pa.: "I have a friend who is a member of the Guardians of Liberty. He has told me that they are a secret society having a pledge and password. He is a member of a labor union also and tells me that it is a secret order, similar to the Guardians of Liberty."

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 Ku Klux 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 Order of United American Mechanics, etc.; and social, as the college fraternities. 5 cents.

MICHIGAN STATE CONVENTION.

Report of the Michigan Christian Association's annual convention, held at Holland, Nov. 6 and 7, 1912.

Our convention just closed was a success in more ways than one. We had a fine local attendance and liberal offerings.

Some of the speakers announced failed to materialize, but we secured substitutes which proved acceptable.

The day sessions were devoted to business, and the evening sessions to addresses. The first evening Rev. J. J. Hiemenga, of Grand Rapids, spoke on "The Religion of the Lodge," and Rev. A. B. Bowman, of North Star, spoke on "The Lodge a Rival of the Church."

On the second evening Rev. J. Groen, of Grand Rapids, spoke on "The Oneness of the Secret Empire," and Rev. H. A. Day, of Grand Rapids, spoke on "The Constitution and Life of the Christian Church, Studied from the Scriptures, and the Lodge System Contrasted."

The attendance of representatives of the anti-secrecy churches of the state was not what should have been, nor what we had hoped for, but all our annual conventions have been poorly attended for years back in this respect.

It makes it difficult for the officers of the association to have our good people so indifferent. If we have a foe worth fighting, we have one worthy of our united efforts.

The officers elected for the year are as follows: President, Rev. A. B. Bowman, North Star; vice president, Rev. J. J. Hiemenga, Grand Rapids; secretary, Rev. A. R. Merrill, Edmore; treasurer, Rev. P. A. Hoekstra, Holland.

Should any of the anti-secret pastors or churches of the state desire an address against the Lodge system during the year, any one of the officers could probably be secured for such an occasion, with slight expense attached. Apply for help to the state association, if you need it.

A. B. BOWMAN,
President.

LODGE BURIAL SERVICES.

Should a Christian Participate in Them? 4 pages; postpaid, 3 copies for 2 cents. ▲ package of 75 for 25 cents.

SECRETARY STODDARD'S REPORT.

Platteville, Wis., Nov. 12, 1912.

Dear CYNOSURE:

Since my last report I have held meetings in Pennsylvania, Virginia, Illinois and Wisconsin.

At Martinsburg, Pa., meetings in the Mennonite and Brethren in Christ churches were attended by many young people; this class we are very desirous to influence, for they are in special danger of the Lodge trap. A Woodman Lodge organizer was at work in the town, I was told. The Eagles were said to be engaged in "a high old time." Surely there is need everywhere for the truth the N. C. A. has to give. The Free Methodist church at Tyrone, Pa., was rejoicing in its deliverance from an embarrassing debt, and especially for many additions to its membership. With the blessing of God and their present Pastor they may accomplish much in opposing the powers of darkness. Old friends were kind and several new ones were added to the CYNOSURE subscription list. Some seceders had suffered much because of their stand. I trust they will send their experience for publication in the CYNOSURE.

One year ago last month I gave lectures at Nokesville, Va. A welcome awaited my recent return. With the exception of a few Lodge lovers, the people of that place welcomed the truths presented. As heretofore, there were addresses to the students in the Brethren school and in the Brethren church near Adan. To the CYNOSURE reading family there were added several new members—Lutherans, United Brethren and Presbyterians were among those endorsing the truth as presented. I trust I may be able ere long to respond to the call for lectures near Manassas and elsewhere in Virginia. This is a prosperous, growing community, where those who are industrious find profit.

By special appointment, I addressed the evening congregation of the Central Union Mission, Washington, D. C., Sabbath evening, October 27th. The audience varied from the lazy "bum," who had come for the coffee and sandwich, to the prosperous business man, who for the love of souls sought to help the un-

fortunate. Many "gems" are gathered. It is thought wise to put up with those who make no effort for a better life, because of those saved.

With our fast trains it does not seem so far from Washington to Chicago. After a brief visit with loved ones at Wheaton, Ill., meetings were arranged extending through Northern Illinois and Western Wisconsin. Elder Amick, a member of the N. C. A. Board of Directors, helped much in the work in Elgin, Ill., his home town. My address in the Brethren church found its place in a series of meetings being held. Our good friend, Elder I. B. Trout, brought with him a thirty-second degree Mason, who kindly listened as I set forth the anti-Christian character of his lodge. It is hoped he will not close his eyes to the truth given. The Brethren Publishing House in Elgin reported all the business they could handle. Christians rejoice that there are these powerful light-centers. What would be our national darkness, were it not for the church and the Christian press? At Rockford, Ill., I met those with whom I attended school some "forty years ago." So far as they had followed the paths of righteousness they were happy and prosperous, some had fallen by the way.

Six meetings were held in and near Freeport, Ill., some thirty new subscriptions taken to the CYNOSURE, and a general uplift gained. Freeport has a Masonic Temple. The I. O. O. F. is now building its temple, and the animal-named lodges are not few. I found some seceders, others will follow. My meetings were in connection with the Mennonite, Free Methodist and German Lutheran churches, and were well attended.

I spent a very pleasant (and I believe profitable) Sabbath at Evansville, Wis. Dr. Blews, the President of the Free Methodist College, welcomed me most cordially and helped in arranging the Sabbath meetings, and gave me forty minutes to address the students at their morning exercises, notwithstanding they were in their examinations, and much pressed for time. There was applause by the student body both "before and after taking." I am told there are one hundred and sixty students now in at-

tendance, nearly double that of other years. Under the new President and faculty this school and the community around are much encouraged. It goes without saying that there was much pleasure in giving to these future leaders what will help them through life.

If plans are carried out I am to speak in the City Hall to the citizens of Platteville, Wis., tonight and again tomorrow evening. The mines, together with the rich soil, has brought much wealth to this city. The usual evils are found, chief among them the lodges, which as usual are upheld by some unworthy preachers, in common with other sinners.

There are, however, churches favorable to our work, and doubtless some will be helped. It is my thought to visit our Mennonite friends at Sterling, Ill., as well as push the work in Wisconsin during the month.

Shall we not pray that God will send forth more workers on the N. C. A. line during the winter at hand? So few workers and so much work needed! Through His grace the victory shall be ours. We see in Turkey the victory is not always with the larger numbers. It's quality, not quantity, that counts in the long run.

Tuesday evening (November 12th), notwithstanding the rain, I had a very fair audience in the Town Hall, Platteville, Wis. Last night (the 13th) the hall was packed to the doors. Many stood for an hour and a half anxious to hear. Some stood out in the hall, unable to get in. I was told that a Lodge defender appeared in the person of a Rev. Hardcastle. His ability to discern between right and wrong can be judged by this statement: Said he, "I have been a Mason for twenty-five years and have never seen anything wrong." He said he joined for "mercenary motives," admitting he told an untruth when he went in, but declared he always prayed in the name of Christ. He made several assertions that would not stand the light of investigation, when the meeting was closing, and there was not time for careful consideration. I suggested that we take the hall for another evening and that he occupy part of the time. He would not join me in a public discussion. Said I was an expert, "a giant," etc.,

and that it would be foolish for him to debate with me. Some Lodge people applauded; very likely they appreciated his wisdom in refusing to join in further discussion. Our friends seemed pleased, and those with open eyes saw the light.

W. B. STODDARD.

ONCE A MASON.

Having been a Mason myself and knowing what Masonry and other lodges teach, I am prepared to say that there are many men who are Masons or belong to other Christless lodges, who are good men so far as the world goes, and are considered good citizens. There are many preachers who are Masons. Some churches have from 75 to 90 per cent of their ministers Masons, and yet, judged by the teachings of Christ, those men are no more entitled to be called Christians than are Mohammedans, Budhists, Parsees, or anyone who merely believes in the existence of a Supreme Being. The Masonic preacher may be a moral man but is no more fit to preach the Gospel of Christ than a Mohammedan or Budhist priest. Mackey, one of the leading Masons, says that so broad is the religion of Masonry that the Christian, the Jew, the Mohammedan, with their numerous sects and divisions, all can and do combine in moral and intellectual work with the Budhist, the Parsee, the Confucian or any other worshipper of Deity! God's Word says: "Wherefore come out from among them and be ye separate and touch not the unclean thing and I will receive you. And I will be a Father unto you and ye shall be my Sons and Daughters, saith the Lord Almighty"—2nd Corinthians, 6:17-18. The teachings of Christ and the Lodge are utterly opposed to each other; and Masonry, the basis and foundation of all those other lodges, with its horrible death penalties, is so directly against all the teachings of the Bible, that the man who can claim to be a Christian and a Mason must be deficient either in salvation or common sense. God's Word says thou shalt not kill; Masonry says kill everyone who divulges its senseless, horrible secrets.

There are three preachers here in Fullerton who are Masons. One of them is, I believe, awfully sick of it, but I

do not think he knows how to get out of it. I can tell him how I got out.

Now, I wish to say to preachers, and to any other man, that I most cordially invite any to meet me and discuss this subject: Can a man be a consistent Christian and a Mason?

I wish to give it as my testimony that no man can be a Spirit-filled, Spirit-baptized man and belong to any of those Christless lodges. No man can enjoy full salvation from sin through faith in Christ, and Holiness and Sanctification as is directly taught in the Bible and belong to any of those Christless organizations.

AMOS WRIGHT.

Fullerton, Cal.

AGENT DAVIDSON'S REPORT.

Monroe, La., Nov. 8, 1912.

Dear CYNOSURE:

I am on the Lord's side and sounding the alarm to transgressors. I have been very busy since my last letter, visiting, preaching, lecturing and planting a few CYNOSURES.

I am here assisting Rev. W. P. Dorrington in a revival at Mount Pleasant Baptist church. We are having a very blessed meeting. Souls are being saved and backsliders are coming home. Rev. Dorrington is a lodge man, but has become convinced of his sin and now he admits that the lodges are corrupting the church. He has done a great work here for the Lord and the uplift of his race. He preaches an unadulterated gospel to his people and warns them against bowing at false altars and worshipping idols. I also have declared the whole counsel of God to his people, who seem to be willing to hear and obey the truth. Secret societies are very strong here, but there are some who have never bowed the knee to Baal, nor drank wine out of a human skull, nor felt the weight of Jubelum's "setting maul."

I visited the North Louisiana Baptist Academy here, and by courtesy of Prof. M. J. Foster, A. B., delivered a half hour address to the students, who were all assembled in the lecture hall. The school has a regular daily attendance of one hundred and sixty-five, with three earnest and faithful teachers. This school is doing much for the betterment of the Negro race. Prof. M. J. Foster

is doing a great work. Five years ago he entered upon the duties of principal of this school, with a debt of \$3,000 hanging over it, and less than 60 students enrolled; he has managed to cancel the entire debt and work up to 200 students. He is a reader and a lover of the CYNOSURE.

I have added a number of new readers to the CYNOSURE, and held several parlor meetings, where the Lodge system was thoroughly discussed and favorable impressions made.

I am praying for the outpouring of the Holy Ghost, and for a great meeting in Alexandris, November 19-21.

I am yours for a pure Gospel church,
F. J. DAVIDSON.

LIZZIE WOOD'S LETTER.

Brinkley, Ark.

MR. W. I. PHILLIPS:

I have been here at Dyersburg taking a little rest. One of the leading men of Dyersburg, a preacher and also a teacher in the high school, stopped at my home a few weeks ago and we began talking about the spiritual deadness in the churches. He said, "I don't know the cause." I said to him, "Well, I can see what causes all this coldness." "What is the cause?" he asked. "Well, the people are all gone after the lodges and have left the church. All of them are looking to some grand master to take care of them in sickness and bury them when dead. The ministers are teaching them to get into some kind of a Lodge, and that same minister, after being up in the Lodge on Saturday night with all sorts of bad men morally, will get up in his pulpit on Sunday and point to Christ! That does not help the people. There are two places. One is Heaven and the other is Hell, and if we are not on our way to Heaven, we are certainly on our way to Hell. The minister is to teach the way to God and not the way to some grand master."

He said: "Well, I am a preacher and I belong to the Masonic lodge, and I am not in the Lodge for what I can get out of it. I am in because I can reach men in there that I could never reach on the outside of the Lodge, for there are men there that never go to the church." I answered, "Can a man be saved outside of the church?"

"Yes," he said, "we have lots of men in the Lodge that get converted."

I said, "Yes, sir, that is just what I am talking about. They get converted to the traditions of men, for there is no Christ in the Masonic lodge." He said, "We teach all men in our Lodge to believe in God." I replied, "Can a man get to God without Christ? When Christ said (John 10:7-9) 'I am the door.' Can a bootlegger get into that door with all his sin? Can any man be saved without Christ?" He said, "Well, God is just the same as Christ. They are one." I answered, "Yes, but John 8:36 says, 'If the Son therefore shall make you free you shall be free indeed.' In John 14:14 Jesus says, 'If ye shall ask anything in My name I will do it'; and in the 15th verse of the same chapter He says, 'If ye love Me keep My commandments'; and in verse 16, 'And I will pray the Father and He will give you another Comforter, that he may abide with you forever'; verse 17th, 'Even the spirit of truth.'" I said, "Is there any truth in an organization that don't allow Christ's name to be mentioned in their assembly?" He said, "Well, I mean to do right and to teach men to love God." "Brother," I said, "men cannot love God without Christ. We cannot know God only as the Son reveals Him to us, 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared him.' John 1:18."

He said, "I am in there only to reach these men, who never go to church." I said, "Cannot you reach them like Jesus did? Sometimes His pulpit was on the mountain, and sometimes in a ship, and He reached all classes of men."

He said, "The men in our Lodge are not bad men." I said, "Well, any way, these good men last week thought that I ought to have my neck broken for revealing the secrets of Masonry." He laughed and said, "They were some of the foolish members, we have the same kind of men in the church," and then he walked off, saying, "I will see you again."

I said in my heart, poor minister! How sorry I am that you are all tied up in this wicked idolatry.

Brother, the one that I got to take the CYNOSURE at Brownsville, Tenn., was

saved from the Masonic Lodge. In our revival meeting there last month he stood up in the meeting and said, thank God, I am a saved man tonight. He said, I was a Mason, and I thought I was a Christian till Sister Woods came here and taught Bible lessons. She found out that I was in the Lodge and she began showing me how wicked our oaths and penalties were that we had taken. He said, when she began to tell our secrets I wondered in my mind where I could get a chance to kill her. He said the day I subscribed for that paper I felt like choking her to death. I took the paper more to find out how she got hold of our secrets. He said, she was so kind in teaching me and seemed to be so sorry for me—sometimes she had tears in her eyes—and I would feel troubled and say, how could I kill an innocent woman like that? I read the paper and I got so troubled about my soul that I wished her to come back to Brownville and teach the Bible. I longed to give up my idol, but she did not come back. But that paper was enough. I can stand up tonight and say, I am a free man, I have thrown that "cable" off of my neck. I don't want to belong to any kind of organization that kills men. Thank God for that paper, and the woman that brought the light to me.

You see from this, Brother Phillips, that men are blind and cannot see afar off.

God bless the N. C. A.

Yours for Christ,

LIZZIE ROBERSON.

KIND WORDS.

Holland, Mich., Nov. 19, 1912.

Dear Brother:

Certainly I need the CYNOSURE. I am a reader and will stay a reader. Enclosed find \$1 for the CYNOSURE and the fight against secret orders, in which fight I do my very best.

Yours in Christ,

(REV.) R. L. HAAN.

Newmarket, N. H., Nov. 11, 1912.

Dear Brother Phillips:

I think the CYNOSURE is as well managed as ever since its commencement. I have taken it from the beginning, unless I missed a few copies before I heard

of it. My attention was called to it by a brief item in the *Morning Star*.

It was about the same time that I learned that *The Independent* had refused to complete the publication of President Finney's Letters on Masonry, and that they would be published in book form. I bought the book and read it. It convinced me. I have sold it and given it to many.

(ELDER) S. C. KIMBALL.

Rev. William Harder writes:

I read the CHRISTIAN CYNOSURE with great interest and benefit and will not be without it. Often I wish I could do more for it and give more for the work. I know our Heavenly Father guides and takes care of us; but I am unable to send the CYNOSURE to some I would like to.

May God bless the work and all workers of the National Christian Association and through the association save many souls from the darkness of lodgism to the light of our beloved Lord and Savior, Jesus Christ. May He open the eyes of many, especially of the preachers of the gospel.

With my prayers I am with you and your work, and with the work of our association. It is His work and He will win the battle.

Sawtelle, Cal.

My Dear Brother Phillips:

I was handed two copies of the CYNOSURE a few days ago—the June and the September numbers. Mr. E. Y. Woolley's article was *pure gold*. He spoke my sentiments from start to finish.

When I was a mere boy, about 15 years old, my father was taken down with his last sickness. A few days before he died he called myself and two brothers to his bedside and said: "Whatever you do, never join the Masonic Lodge."

I think very highly of the CYNOSURE, and will be pleased to have my name placed on your mailing list. Find enclosed \$1 for it.

(ELDER) J. T. POOL.

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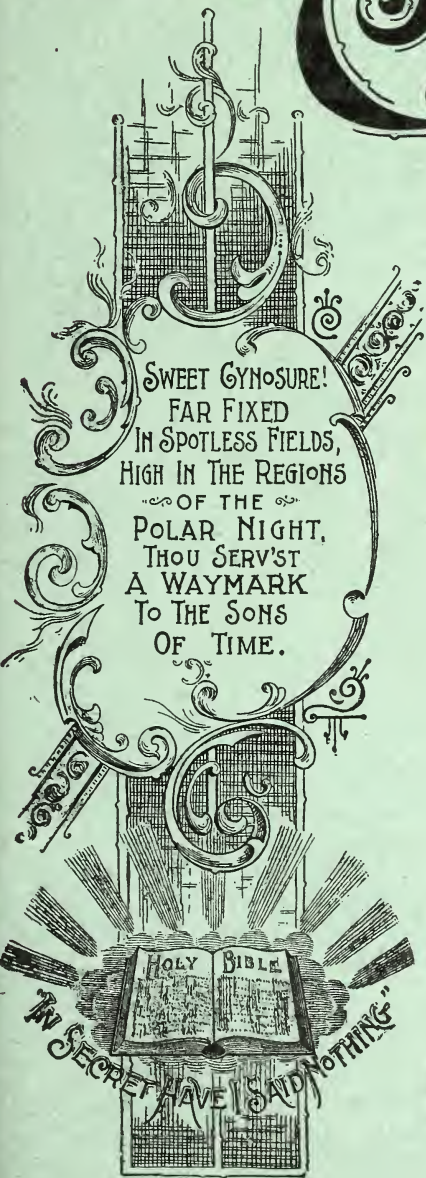
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CHICAGO, ILL.



Christian Gynosure.

CHICAGO, JAN., 1913



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.

The Lord is my strength and my shield; my heart trusted in Him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise Him.—Ps. 28:7.

Perhaps it is a greater energy of Divine Providence which keeps the Christian from day to day, from year to year, praying, hoping, running, believing—against all hindrances—which maintains him as a living martyr, than that which bears him up for an hour in sacrificing himself at the stake.—Robert Cecil.

However dark and profitless, however painful and weary existence may have become, life is not done and our Christian character is not won, so long as God has anything left for us to suffer or anything left for us to do.

—F. W. Robertson.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS

Managing Editor.

850 West Madison Street, Chicago.

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TERMS OF SUBSCRIPTION

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

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

Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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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 XLV.

CHICAGO, JANUARY, 1913.

NUMBER 9.

WOMEN'S LODGES.

According to the "Cyclopaedia of Fraternities" there are some three hundred different brotherhoods and sisterhoods in the United States. As to their origin, it says: "Few, who are well informed on the subject, will deny that the Masonic fraternity is directly or indirectly the parent organization of all modern secret societies, good, bad and indifferent."

When it is known that more than two hundred thousand candidates for membership are initiated into American secret brotherhoods and sisterhoods each year, and that millions of dollars are secured by the lodges in one way and another the importance of an intelligent knowledge of their origin, history and effect upon the home, the church and the country must be conceded.

College Societies.

The same Cyclopaedia says: "American college secret societies, better known as Greek letter fraternities, have an indirect connection with the high grades of Freemasonry, and in some instances a more direct inspiration from the parent secret society. They constitute a social and literary aristocracy. There are nearly thirty important ones, and twice as many more of consequence. Nearly all have Greek letter titles, usually the initials of a motto." Among the women's college societies are the well known Alpha Beta Tau, Alpha Phi, Kappa Alpha Theta, Beta Sigma Omicron, Gamma Phi Beta,

Delta Gamma, Delta Delta Delta, Kappa Kappa Gamma, P. E. O., Sigma Kappa, and Pi Beta Phi.

Female Masonry.

The order of the Eastern Star is a secret society of which it is said: "Its teachings are founded on the Holy Bible," and also that "it was created by Freemasons, and only members of the masonic fraternity, and women relatives of the latter may join it." Its degrees are named for Bible characters as a rule. The perversion of Scripture, in order to exalt the heroine of the degree, would be amusing if it were not so serious a matter. The heroine of the fifth and last degree in the Eastern Star, we are told by its author, Rob Morris (Macoy's Masonic Manual, Page 62)—the heroine, we are told, is alluded to in the second epistle of John under the title, Electa. The ladies might see if they can find this reference in the second epistle of John.

Information about the Eastern Star may be secured from "Macoy's Manual of the Eastern Star," and also from "Adoptive Masonry," an exposure published by Ezra A. Cook's Publishing House, Chicago.

Female Odd-Fellowship.

The Rebekah lodge was instituted by Schuyler Colfax in 1851 to reconcile women to the lifelong pledge of secrecy made by their husbands by inducing them to take a similar obligation. Though men may become members of the Rebekah

lodge, no woman may become a member of an Odd-Fellow's lodge.

Those who wish, can secure tract No. 7, the testimony of Mrs. E. M. Rull, from the National Christian Association, in which she gives her reasons for leaving the Rebekah lodge. The obligations, initiations and prayers of the chaplain, etc., may be learned from the "Rebekah Ritual" published by the Cook Publishing House already referred to. This little exposure has an interesting and valuable analysis of the order by the late Pres. Jonathan Blanchard.

The Minor Female Orders.

The minor orders are of various names; however, from one example you may know all. The Royal Neighbors of America is the female auxiliary to the Modern Woodmen of America. There are various officers such as the chairman, called the Oracle; an officer to gather up the pass words, etc., called the Marshal, and the Chaplain to offer prayers and read the Scripture lessons, called the Chancellor. At the close of a prayer all present are expected to respond with a hearty "Amen." Hymns are sung. There is, first and last, considerable Scripture reading. The order has quite an elaborate funeral ritual, which gives everyone dying as a member the hope of a happy immortality in heaven.

The candidate, before becoming a member, must profess her faith in Almighty God, and must promise to take an obligation "to keep forever secret all that may transpire in this or any other camp of our Society." The obligations which she takes begins: "I, (repeat name), in the presence of Almighty God and these witnesses do solemnly promise to obey all the laws," etc., etc.

Men may become members of this female lodge, though women do not have the same privilege in the corresponding male lodge. It reminds one of the one-sided privilege of the Catholic priests

who carry keys to the doors of the nunneries.

The Menace.

The evil effects of the lodge in a village doubtless varies in proportion to the spiritual life of the home and church in that community, and the dissemination of knowledge as to the compatibility of such societies to the teaching of God's word. The Catholic church in South America and Mexico is very different from the Catholic church in our midst, and the reason for it is the same as given above concerning lodge influence.

Notwithstanding the fact that one may not see the full fruitage of lodge principles in their community, yet there are reasons for fearing that the lodge is a greater menace than we know. The testimony of a Congregational church, known to the writer, was attacked in vain; then a conspiracy was hatched in the lodge for members to unite with the church as professed converts and then silence the opposition. A former Editor of *The Free Methodist*, a Freemason before his conversation, said his fellow-lodge members agreed to back their Masonic minister in a revival by professing conversion. What could be a greater menace than for conscienceless men to control the church in the interests of error? A minister told my husband that he did not realize the incongruity of his membership in the Modern Woodmen of America until, attending a state meeting in Springfield, Illinois. The hotel lobby, he said, was thick with tobacco smoke and women. Take Miss Ella M. Drakes' testimony, which was given in a public meeting in Chicago; she afterwards went as a missionary to Asia, I believe. She said that in 1893 she went to live in Elgin, Illinois, and was initiated into the Eastern Star. Later she took a transfer to the Golden Rod chapter of the same order in Chicago. She did not find her experiences in this lodge in either city helpful

to character. On the first evening after her initiation a member sat down by her and told her that the Worthy Matron of that lodge was keeping company with people of ill repute. The wife of a railroad man, and a member, was pointed out as one who had questionable company at her home when her husband was away. She said that the brothers would come up to the ladies in the lodge room who happened to be standing, and would slip their arms around their waists. Several who tried to treat her in that way were repulsed, and then they laughed and said: "We are brothers and sisters." "Don't get angry, Miss Drake." In Chicago the unlawful and unholy relations between some of the men and women became such a scandal, she reported, that it led to an investigation by the Grand Chapter. The natural effect upon character of secret obligations, darkened rooms, and night meetings is well illustrated by Miss Drake's experience. There is another menace. On page 25 of "Mackey's Masonic Lexicon," under the head of "Adoptive Masonry," that is, Female Masonry, we read, "Looking to the mixed sexual character of these lodges, it is not surprising that everything is followed by a banquet, and on many occasions by a ball. These, says Clavel, are inseparable from a lodge of Adoption." This quotation refers especially to French female Masonry, though experience shows that it is not foreign to that of our own country, and to all mixed lodges. The late Pres. J. Blanchard visited the Masonic Temple in Boston. He wrote: "On the morning after such a banquet and ball *The Boston Journal* informed its readers that there were women of Boston and vicinity who danced with strange men from all parts of the country until four o'clock in the morning," their secret worship having closed at ten. He wrote: "Every such 'Temple,' as were those of old, is a spiritual and

doubtless a literal brothel," and "women in Freemasons' and Odd-Fellows' side-lodges are as near the condition of the women in the old lodges of paganism as a Christian country will allow."

I do not see how any secret society can be helpful to the home or the church. It is not in harmony with God's plan of benefiting society.

M. B. P.

A SOUTHERN VIEW.

MISS JOANNA P. MOORE.

God's church as He organized it is the only agency needed to carry forward His work. There, all the forces should be marshalled that are needed to fight sin and Satan in all their forms, because the great Captain of our salvation should have *all the glory*. Christian soldiers must be actuated only by pure, unselfish motives. They must have the "mind of Christ." But as soon as we take the unconverted into our ranks to help, then we upset all God's plans. A mixed multitude always brings confusion. The formation of societies by Christians should be carefully guarded, or the door will be opened for the world to come in.

Our reform societies, such as those for temperance, missions, anti-secretism, etc., seem to have grown out of the fact that the church was not doing her duty. They have acted like a committee *within* the church to do the work of the church, and were therefore a part of the church. But in many instances the churches did not respond to the efforts of these good men and women to purify the church. Hence these organizations have been obliged to go forward with their work independent of the sanction of many of the churches. But the best members of all the churches were with them and their work was the work of the church, because the workers were church members, and the great Head of the Church had the glory and the honor of the work done; but how much better it would have been had the Church itself done the work!

A Christian friend once told me that he could not have gone all over the world in safety had he not been a Mason—they had helped and protected him all

the way. I replied, "I do not know how far Masonry has extended, but surely not far beyond the Christian religion. The password, 'Christ Jesus,' ought to open all hearts and homes. It does so for me, and to me it seems wicked to exalt any name above the name of Christ. Besides, when I receive this kindness for Christ's sake, I have the consciousness that the poorest disciple has the same privilege without paying money for it, and *God gets all the glory*; but with you, Masonry gets the glory."

To a certain extent the church has been to blame for this. Nearly all secret and benevolent societies have been formed to protect us when in trouble, and care for us when sick. The church has not used the hospitality the Bible requires. She has in many cases failed to remember, "Bear ye one another's burdens, and so fulfill the law of Christ."

But the great evil is that these societies went outside of the church and mixed up with the world. We have in this state of Louisiana and other states, a number of so-called benevolent societies, not secret. They are the result of the lukewarmness and negligence of the church as regards her duty to the poor. All they do should have been done by the church. A treasury should be formed and there should be, inside the church, a systematic way of caring for the sick and poor, and burying the dead.

We need this work to keep our hearts aglow with the pure love of benevolence; Christ should be our inspiration in work for the poor. O, it is a sweet—it is a grand thing to do a kindness to a poor person, feeling, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me!"

How close this work brings us to Christ! What a blessing comes to the church through this loving work for God's poor! That suffering brother does not need help, more than I need to give it, in order that I may grow in grace and become more like Jesus. This care for the poor is a great means of grace, of which the church has been robbed by the formation of these outside societies.

All that is good in any of these societies they have taken from the Christian religion and given to Baal the honor which belongs to God. It takes away

the Christian sweetness of their benevolent work. When the members of these societies receive a kindness they say, "I paid my monthly fees. You have a right to take care of me, so come right along and do it."

These are not secret societies, but they are training schools for the secret orders. At first they were made up only of church members, but now they take in the unconverted, and are often controlled by them. Many of them wear a regalia and bury their dead with as much pomp and parade as do the secret orders. Can you not see that they prepare the way for secret societies?

All these organizations, secret and non-secret, seem to have only one object in view, namely, taking care of No. 1. They are purely selfish from beginning to end. There is no Christ in them at all. We want the "love of Christ to constrain" every Christian heart to rescue the perishing, care for the dying and push forward every good work. No indifference on the part of the recipient can cool this love, because it gets its inspiration from the never-failing fountain of God's love. What is there in any worldly organization that any Christian wants? Is not Christ his satisfying portion? If a child of God goes out into the world for help or amusement he is sure to get wounded. Some have a way of going out into the world to get money for the church and for God's cause in general. This has wounded many, and well nigh killed the spirituality of the church. "Come out and be ye separate."

The one thought that I want to leave with you and in my own heart is this: All that is done for God's cause and the good of mankind should be done through His own organization, the church. If you give the work into any other hands, you rob the church of her strength, of her glory. You take the Christian's money and the Christian's labor and lay it on the altar of Baal. The world gets the praise due to God's name, and a great injury is done to the cause of Christ. The power of the church is weakened. She is even treated with contempt, and we are told over and over again, "Other societies will do more for me than the church will." God help us to see this danger point!

I accept this antiseoret society (the

National Christian Association) as a part of the church; the best and purest part, the part that has seen the great evil of Christians mixing up with the world, and are, therefore, united for the purpose of purifying God's church, rather than for forming another society. I am with you heart and hand. I can do only a very little, but I want to do my very little with as much earnestness and enthusiasm as if the success of the whole depended solely on my efforts.

Finally, my brethren, "Be strong and of good courage, and *do it*. Fear not nor be dismayed, for the Lord God, even my God, will be with thee. He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord." 1st Chron. 28:20.

Miss Joanna P. Moore went south during the Civil war and labored for the "contrabands" in the government camps. Since the war she has continued her efforts for the welfare of the colored people by organizing "Fireside Schools" in multitudes of colored homes throughout the south. She pledges the Christian parents to daily prayers with and for their children and daily study of the Bible, furnishing them with topics and references and requiring a report as to what they have done. She personally and through her agents has taught reading and a "hundred and one" other things in these families. Our readers will be interested to learn that our "Mrs. Lizzie Woods" Roberson began her education under Miss Moore, and is carrying on the work in the interest of the Fireside Schools wherever she goes.

"Sister Moore," as she loves to be called, has recently turned over the work to devoted and able successors and has come north, where she can have proper care in her old age. The Editor had a delightful interview with her recently at the Baptist Home in this city.

We reprint above the valuable address given by her at one of our conventions some years ago in New Orleans. She has in it special reference to negro societies, but it is full of spiritual food for everyone.

PRESIDENT BLANCHARD'S LETTER. Dear Fathers and Brethren:

I have hitherto written to you of the Revelation as the final word of Jesus Christ to His people. Sadly neglected as it is, nevertheless this book is increasingly interesting to the Church of God. Let me in the beginning of this article urge my readers to read the whole book repeatedly, always with prayer to the Holy Spirit that He may explain that which He has written.

The Beast and the Harlot.

It is my judgment that the Beast and the Harlot signify Godless government and Christless religion. That Godless governments devour and tear the people does not require proof. The thousands of cold and silent dead who lie on the Balkan hills are only one out of the thousand proofs that this is true. Our King is not a Beast but a Shepherd: His people, happy and contented, will follow Him wherever He goes, and the world itself during the thousand years of His reign will be filled with the blessing of His presence. Meanwhile, we are in the age of the beasts, the lions, the bears, the eagles, who allow the old and industrious to die in poor houses and asylums while the depraved and unprincipled die in palaces and squander in vulgar and shameless entertainments and in vulgar and shameless funerals the money which belongs to the poor and suffering. The Harlot and the Scarlet-clad Woman and the False Prophet signify religions which assure men of a happy immortality and at the same time permit them to live in sin. These are the religions which have been popular with wicked men and always will be popular, for all men are naturally afraid of the future, and all wicked men desire in this life to live in sin. If some sort of religious hocus pocus can be invented which will allow these persons to do the evil they wish to do, to possess the illicit gains they desire to have, and at the same time to be happy in the thought that they will be delivered from the fires of hell after they die, men will naturally rush into organizations like this. They do, and the fact that such persons do not rush into the church of Jesus Christ, which requires repentance, confession and faith and amendment is greatly to the credit of the

Christian system. If this were the only reason for believing our holy religion to be true, it would be sufficient, for no men have ever invented a religion which forbade sin, required holiness and threatened the incorrigible wrong-doer with the lake of fire.

A Case in Point.

These thoughts have been suggested to me by a statement which recently came to my office. This publication speaks, for substance, as follows: it declares that there is a widespread swindling process going forward at the present time by which certain unprincipled and ignorant practitioners secure certain privileges through legislatures, and use their positions to rob honest professional men and an innocent public. The statement goes on to say that one of these men is now a prominent official in our neighboring city. Some years ago he is said to have conspired with another man, who is named, to ruin the reputation of a good woman that one of his professors might secure a divorce. He says that this rascality was exposed by the daily press, so that these masonic brethren came near being sent to the penitentiary. While they were in danger of this unhappy result, the judge, who was a brother Mason, summarily dismissed the case. Afterward this scoundrel professor, who was being aided by this scoundrel doctor to get rid of a true and honorable wife, was sued for divorce by the wife, and secured it, and with it the sum of \$90,000 for herself and his child.

About that same time this publication alleges that this prominent Freemason was candidate for an office in the grand lodge of the state of Illinois, but received a very few votes for that position, the successful candidate being a man of another type; and the writer goes on to say that notwithstanding these facts were known, this Freemason official is still in a prominent official position in this city.

What Are We Here For?

I am in no way responsible for these statements. I do not print any names of parties interested, because I have no personal knowledge of the facts, though I can not understand how any one should print such statements unless they are substantially true and capable of proof. But I desire once more to ask the ques-

tion: Why do the Masonic bodies impose such obligations as are found in their ritual? Why do they swear men to conceal the crimes of their brothers if they do not wish them to do it, and if they do not wish to attract such men to them? To swear a brother Mason to conceal all crimes except such as relate to murder and treason is an invitation to crime. To swear a Royal Arch Mason to absolute silence concerning the secrets of a Companion Royal Arch Mason is a more clear and concise invitation to crime. The fact that such obligations must naturally attract men who need such protection, and that men who swear thus must naturally co-operate with them, is plain.

Here is a worthless man who is tired of a worthy wife, he wishes to get rid of her so he may marry somebody else or remain unmarried. He conspires with a brother lodge man to destroy the reputation of a worthy woman. In some way he wishes to secure the appearance of evidence against her so that he may be able to secure freedom from his marriage vow. A brother Mason gladly turns in to help. He is willing to destroy an honorable, innocent woman to assist a brother. The daily press become acquainted with the facts in the case and make an exposition of it. The crimes which these men are committing would properly land them in state's prison, but the judge is a Masonic brother also, and in order to deliver his brother lodge men, who are in distress, he wipes the whole case off the books. This saves the men from the punishment of their crimes and it leaves the woman free, after a time, to show in court the character of her husband and to secure the honorable freedom to which she is entitled.

Lodge men of reputable character are all the while telling me that Freemasonry is not designed or adapted to protect criminals, yet here is this fact, not ancient history, but an affair of yesterday, and not done in some remote corner of the world, but in one of the imperial commonwealths of our own country, and even a child can see that the Masonic oaths are adapted to help just such infamous wretches do just such infamous work. And while these things are done secretly, if they are carried through, and

are at times attempted when they cannot be carried through, ministers of the Gospel are elected chaplains and prelates of these organizations. Masons erect buildings which they call temples, which have articles of furniture that they call altars; and chaplains offer prayer, and lead men to the belief that these organizations will benefit them in this world and assure them of a happy immortality in the world to come.

Another Instance.

When I was in Indianapolis last month I stepped into Judge Anderson's court and, being courteously seated where I could see and hear, watched the proceedings in the trial of the men who are charged with dynamiting. A little lady was on the witness stand and identified letter after letter as having been written by herself and sent to various defendants and others in the course of their business. Not long after she had completed her testimony, one of the defendants, who was furnishing the state with evidence, swore that he had been offered money to explode a charge of dynamite where it would kill this young woman; and this was not at all because she had done, said, or proposed to do or say anything against these criminals. She was employed in the offices of an organization which professes to be uplifting the poor. The murderous plans which they were operating which resulted in the death of more than one hundred persons, were all hidden under various special phrases, but these murderers knew that this young woman was becoming acquainted with the work going on and, though she had done nothing except what she was hired to do and planned to do nothing else, so far as known, they deliberately plotted to have her murdered because, as they said, "She knows too much." One by one these defendants have gone on the stand and have apparently perjured themselves in pursuance of the work which they were undertaking to do. One of them has already been indicted for perjury. It would seem natural and proper to indict others. Why should men who sit in offices and plan week by week, month by month, to murder men who are guilty of no crime hesitate to perjure themselves when their dealings are exposed?

Now what is the organization which these murderers represent? Simply a secret society, and a secret society which professes legitimate ends, that is to say—the advancement and prosperity of the working man; but when this secret society gets into action what does it do? It buys explosives by the ton, it rents buildings to hide them here and there; it sends men from one place to another with these explosives in hand bags and what-not, in violation of state law. No one can tell how many people were imperiled by these representatives of a labor lodge, who were carrying nitroglycerine and dynamite in Pullman cars and first class coaches. There were no accidental explosions so far as we know. The only explosions which took place were those which were planned for. Clocks were used to explode the charges so that the men who had planned the death instrument might be far away from the cities before the explosions took place. Even up to this present time, officers of these labor lodges declare that they had nothing to do with this plotting of wholesale murder. They ask the public to believe that these individuals, who set this death instrument, did so without the knowledge or support of the leaders of their organizations. Yet in every case up to the last when one of these tools of theirs was charged with crime they leaped to their defense, raised money, not by tens of thousands but by hundreds of thousands of dollars. They declared that the explosions had been caused by capitalists and had been falsely charged against the labor lodges.

And once again I ask what is a secret society for? If men wish to carry on such dastardly deeds as these and to secure exemption from the penalty, is not the secret society precisely the machine they would naturally employ? And why should good men unite with a secret society when they themselves have nothing to conceal? Why should good men lend the power of their characters to organizations which have in their membership and employment such persons as this?

Labor Lodges Not Religious.

It is to the credit of the labor lodges of our country that they do not generally, if in any instances, profess to be religious. We have here the Beast but

not the Harlot: the godless government, but not the Christless faith. These organizations do not generally begin and end with prayer and read Scripture in between. They are at least free from this hypocrisy, which is greatly to their praise. Nevertheless the Beast carries the Harlot and the Harlot directs the Beast. The rider directs the beast on which he rides, and the scarlet-clad woman directs the Beast—that is, the pagan faith directs the murderous government.

While it is true that the labor lodges are not religious, it is also true that the labor lodges are largely directed by those connected with lodges which are religious in character. As I studied the faces of the men in that Indianapolis court, one of the sad things to me was, it seemed to me, that they had come actually to believe that it was right to kill in order to carry out their purposes; and that there was nothing in their murders to hinder them from life eternal. My readers may say that this is impossible. "Every sane man knows that murder is a crime and that murderers cannot inherit eternal life." I think it would be truer to say every man ought to know this, than that every man does know this for the God of this world blinds the eyes of men to sin. The blinding effect of sin is one of its terrific penalties. When Godless men say they can see no harm in sin they speak the truth, for they are blinded.

It has been the business of secret societies for hundreds of years to train men so that they do not look upon lying and murder as blameworthy provided it is used for the benefit of their secret lodge. Dr. McCosh states this clearly in his discussion of this subject, and I well remember hearing a reputable business man in one of our cities say that any man who broke the Masonic oath ought to be killed. Of course he knew that this would be murder, but he actually had come to believe that murder was a proper and necessary thing in the punishment of one who had broken the Masonic oath and violated his obligations to it.

What Can We Do About It?

This is always the question which comes at the end: What can we do?

And the faithless and unbelieving say that we can do nothing; but every believer knows that Jesus Christ is to reign in this world, that he calls upon His people to bear a true testimony so long as they are in this world, and all who have studied history, either sacred or, as it is called, profane, know that Jesus Christ blesses the testimony of His people and makes even the work of the "foolish" and the "weak" and the "base" and the "despised" and the "nothings" mighty through God to pull down strongholds of error.

I do not know how many letters have come to my desk within the last few days from good men whom I do not know who, in the localities where they live, have been giving a true testimony respecting the Beast and the Harlot. Why should not all others and churches also do the same? Why should there not be storms of protest from the persons who read these words against these pagan religions, which under the name of lodges of all sorts are corrupting our government and destroying our churches. There ought to be such testimony. God grant there may be, for no word of this kind will be spoken honestly in the fear of God which He will not bless. As He has said: As the rain comes down and the snow from heaven and does not return but watereth the earth and maketh it to bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth. It shall not return unto me void but shall accomplish that which I please and prosper in the thing whereto I sent it.

Yours in Jesus our Savior King.

CHARLES A. BLANCHARD.

"The beauty of holiness must be in labor as well as in rest. Nay! more, it may be, in labor; in our strength, rather than in our weakness."

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than a great display of talents and accomplishments.—*M. A. Kelty.*

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.

John Greenleaf Whittier.

Oh, let us not this thought allow:
The heat, the dust upon our brow,
Signs of the contest, we may wear:
Yet thus we shall appear more fair
In our almighty Master's eye,
Than if in fear to lose the bloom,
Or ruffle the soul's lightest plume,
We from the strife should fly.

Richard Chenecix Trench.

EASTERN STAR ADVANTAGES.

It is an old saying, "Give the Devil his due," meaning, I suppose, all the condemnation he has earned and all the praise he deserves.

From a masonic bouquet, I wish to select one beautiful flower of masonry: Fidelity to its women—wives, mothers, widows, sisters and daughters: "Ladies, you are connected with masonry by ties far more intimate and tender than you are aware of, or than I can inform you." This most touching and beautiful sentence from the ritual of the Eastern Star, or female masonry, is followed with several reasons why these ladies should be devoted friends of masonry.

Knowing how inquisitive you are, ladies, I write to inform you as to what that "tender and intimate tie" is of which you could not be informed by adhering Masons, and although the information is denied you by them by their rule, which has stood for a "thousand years," yet it must out sooner or later, and hence I will tell you.

You have been informed, dear sister Masons, that you are denied admission to a male lodge "because it would be of no advantage to you; and it would awaken the voice of scandal against you from a censorious world, and thus produce far more pain to your kind and amiable hearts than it could possibly afford you pleasure." This is one reason why women should love masonry. And now for the reason for the organization of Eastern Star masonry. The candidate for the Master Mason, or third degree, swears not to have "illicit carnal intercourse with the wife, widow, mother, sister or daughter of a Master Mason,

knowing them to be such." Robert Morris and others, anticipating the danger arising from ignorance, in 1858 prepared the Eastern Star degrees that these women might have a greater protection through having signs and passwords known by them and Master Masons. With this new noble provision, a daughter about to be seduced by a Master Mason has but to "raise her veil three times in quick succession, the third time throws the veil over the top of her head, and, holding on to the corners, looks up." The Mason, seeing this sign, immediately desists from his attempt, takes a card, writes his name on one side of it, and on the other writes, "Alas, my daughter."

A sister of a Master Mason has but to kneel, clasp her hands, and, lifting them up, look up imploringly. The Master Mason, about picking her pocket, refrains, takes his card and writes his name, and on the opposite side, "Believest thou this?" and she is safe. The Master Mason's wife, in great need, is to raise her right hand, place it on her right breast, then, turning palm outward, raise to height of head and throw it forward. The Master Mason, seeing this, writes on a card his name and on the opposite side, "What wilt thou?"

You can thus see, ladies, how masonry makes Masons "happier, for it makes them acquainted with and puts them in social connection with the purest and best men in every section of the country." The restriction placed upon them, requiring that all carnal intercourse be denied them with all Master Masons' wives, etc., must be admitted as a very wise one, however much we might regret that this should be permitted on any woman outside of the restricted class. We cannot but see and rejoice that wives, etc., of a Master Mason are safe when able to make these signs, so wisely provided.

MAH HAH BONE.

It isn't so hard for a wide-awake preacher to keep his congregations wide awake.

A little knowledge wouldn't be such a dangerous thing if those who possess it didn't work it to excess in trying to display it.

THE STATE AND THE LODGE.

BY REV. J. M. FOSTER, BOSTON.

The state is a divine institution. Civil government is an ordinance of God, having moral and religious ends in view. It is appointed of God to be a terror to evil doers and a praise to them that do well.

The secret, oath-bound lodge system is a worldly, sensuous and devilish institution. It is Satan's device to promote the works of the kingdom of darkness.

The State is from Heaven, the Lodge is from Hell. The State is under law to Christ, the Lodge is Satan's secret empire for antagonizing the mediatorial dominion of Christ. The State should outlaw the Lodge.

1. *As a guardian of public rights, the state should prohibit the secret lodge system.*

The old Roman maxim was: "The public safety is supreme law." The state forbids the carrying of concealed weapons on the ground that public safety is endangered thereby. The erection of noisome vitriol works, or powder magazines, within the city limits, is prohibited for the same reason. The state quarantines against contagious diseases. To import the germs of yellow fever is indictable. The states of Maine and West Virginia have prohibited the manufacture and sale of intoxicating liquors as a beverage on this ground.

Now, we contend that the state should absolutely forbid secret, oath-bound lodges on this ground. The lodge is the foe of the Republic. It should be suppressed. The government found it necessary to assail the "Knights of the Golden Circle" during the Civil War, for they were plotting to destroy it. The arrest of Valandingham, at Dayton, Ohio, and his transportation after court martial, was deemed a wise and prudent move on behalf of the Union. It became necessary to throttle the Molly Maguires in the Pennsylvania anthracite coal fields, and the Klu-Klux Klans of the Gulf States, as a means of self-protection. The Supreme Court of the United States has decided that anyone who has taken the Endowment House Oaths of the Mormon hierarchy should not be naturalized, and if he has been naturalized, should be disfranchised. It is a matter of record that after the murder of Cap-

tain Morgan by the masonic lodge of Batavia, N. Y., in 1826, forty-five out of every fifty members left the Masonic order. The lodge then went south and allied itself with slavery. The Southern Confederacy was conceived and brought forth in the masonic lodge. The "boys in blue" went down and subdued the Rebellion. Unfortunately, they brought back the masonic lodge. And it has flourished ever since until it is the dreadful boa-constrictor, with its deadly coils about our municipal, state and national governments. The state should use the sword in cutting asunder its slimy folds and letting it die the death.

2. *As the divinely appointed agent for punishing crime, the state should prohibit the lodge.*

The government prosecutes railroad syndicates, oil trusts, tobacco trusts, steel trusts, sugar trusts, leather trusts, etc., on the ground that they are combinations in restraint of trade. Why should not the secret, oath-bound lodge system, embracing about 12,000,000 of our population, be prohibited on the ground that they are a combination in restraint of the inalienable rights of the organic people? The murder of Dr. Cronin in Chicago led to the trial of the order of the Clan-na-gael. Their horrid oaths were exposed, just as the wicked oaths of the Endowment House in Salt Lake City were brought to light in the trial of the Idaho test oaths disfranchising Mormons. The courts decided that these disloyal oaths disqualified those taking them for citizenship. The secret order of Mafia came over from Italy. They showed their true character in the murder of Chief of Police Hennessey of New Orleans. The assassination was a crime which demanded retribution. Eleven members of the order were put on trial. Through fear of the order the jury acquitted them. A mob attacked the prison that very night and summarily despatched these guilty wretches. That massacre cannot be justified. It is mob law, and that is a danger and a symptom of a greater evil behind it. When justice breaks over its legal bounds, no one is safe, and the insidious disease of anarchy is back of it. But a secret oath-bound gang of ruffians and brigands cannot be tolerated here. That massacre

was the handwriting on the walls of the secret dens of the Mafia.

The Jesuits are a secret, and, it is believed, an oath-bound society. They have sworn absolute obedience to the Black Pope, the General of the "Society of Jesus." The Encyclopaedia Britannica says that "Jesuitism is a naked sword, with its hilt at Rome, and its point everywhere." That sword is being brandished over our public school system by Cardinals Gibbons and O'Connell. The Boston "Committee of One Hundred" decreed that the disloyal oaths of the Jesuits should disqualify them for citizenship. These disloyal oaths caused them to be expelled from Germany and Italy and Austria and the South American republics. And it will be necessary to disfranchise them in our own land very soon.

The murder of Wm. Morgan in 1826 and the unsatisfactory trial of his murderers led the Vermont legislature in 1833 to adopt this law: "A person who administers to another an oath, or affirmation, or obligation in the nature of an oath, which is not required or authorized by law, or a person who voluntarily suffers such oath or obligation to be administered to him, or voluntarily takes the same, shall be fined not more than \$100 and not less than \$50; but this section shall not prohibit an oath or affidavit for the purpose of establishing claim, petition or application by an individual or corporation administered without intentional secrecy by a person authorized to administer oaths, or an oath, or affidavit for the verification of commercial papers, or documents relating to property, or which may be required by a public officer, or tribunal of the United States, or of any state, or any other country, nor abridge the authority of a magistrate." In 1839 the legislature increased the penalty to \$200. Massachusetts and New Hampshire adopted the Vermont law. Daniel Webster, the constitutional lawyer and statesman, said in defense of it: "All secret associations, the members of which take upon themselves extraordinary obligations to one another and are bound together by secret oaths are natural sources of jealousy and just alarm to others, and especially unfavorable to harmony and mutual confidence among men living together under public

institutions, and are dangerous to the general cause of civil liberty and justice. Under the influence of this conviction, I heartily approve the law lately enacted in the state of which I am a citizen, for abolishing all such oaths and obligations." It is to be regretted that Massachusetts repealed this law in 1880. But Vermont still has it. Let the Vermont law be adopted by all the 48 states. Let Congress crystallize it in a national law. That will drive secret, oath-bound lodges beyond our national domain.

3. *As the guardian of the home, the state should prohibit the lodge.*

The Greeks fought for twenty years before Troy, in the interests of the home. Rome fell because she did not guard the home. A nation that guards the home is strong; a nation that pollutes the home is ready to die. The liquor traffic and the *secret lodge system* are responsible for ninety-nine one-hundredths of the 945,000 divorces granted in this land in the twenty years from 1887 to 1907. They are the serpents of Laocoon winding their coils about the home and crushing out the family life. The serpents' heads must be crushed.

4. *As the guardian of the nation's resources, the state should prohibit the lodge.*

The lodges in the United States spend \$250,000,000 on banquets, balls, parades, etc. They have several times as much hidden away in temples and costly equipage. That is worse than waste; it is a public menace.

5. *As the guardian of the nation's honor, the state should prohibit the lodge.*

The American Federation of Labor is a secret, oath-bound lodge. The trial at Salem of three leaders, charged with responsibility for the murder of a woman during a labor riot, is sufficient evidence of the danger of their secret methods. They ought to be made subject to legal inspections, just as business corporations are. In Congress it is reported that 85 per cent of the members are in secret, oath-bound lodges. It does not require one to be suspicious in order to believe that political measures are determined in the lodge room and that lodge men pledge themselves to carry them through. The colossal miscarriage of justice in the

two jury trials of those indicted for lynching a negro and burning him at Coalsville, Pa., a year ago last August is proof positive that courts of justice are manipulated by secret orders. Either the secret lodge system must be throttled or it will be the undoing of our nation.

Now we raise the question, *What is the duty of the Christian citizen toward our government, which gives charters to labor unions and Masonic lodges just as to business corporations?*

I answer: Let them refuse to exercise their political privileges in the voting society so long as the members of the lodge are permitted to vote and hold office in that body.

In proof of the correctness of this position, we cite the case of the two spies, Caleb, the son of Jephunnah, and Joshua, the son of Nun. When Israel first came to the borders of Canaan, Moses sent twelve men, one from each tribe to view the land. They brought back a cluster of Eschol grapes and reported that the land was indeed good. But ten of the spies raised a false report. They said, the Anakim are there; they have chariots of iron, and cities whose walls reach to heaven, and we were in their sight as grasshoppers, and so were we in our own sight. And they advised the people against going over to possess the land. Immediately they began organizing the people and appointing officers to return to Egypt. But Caleb and Joshua protested. They would have nothing to do with this organized rebellion. The ten men died by the plague, but the two dissenters lived. Then the Lord commanded the people to return to the wilderness and remain in it forty years. But this order awakens in them a desire to go up and possess Canaan, and in spite of the remonstrances of Moses, they do go up and are smitten. But Caleb and Joshua would not be identified with them in going up contrary to God's command. They dissented and stood aloof until the people were willing to go in God's way. Now, the voting body in our land admits lodge members to every political privilege, and makes them eligible to every office and trust in the land. Satan has a larger share of the control of our politics through the secret empire than Christ has through

His covenant people. Now, if the friends of Christ would please Him, if they would be His honored instruments in bringing about a reformation, and if they would have His blessing, they must separate from the political body as political dissenters. This frees them from responsibility for the iniquity of chartering lodges and giving political fellowship to lodge members.

In Ezek., 14th chapter, we have an account of Israel's apostasy, 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. That 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 Covenanters of Scotland made the prelate establishment odious by separation, and secured the revolution 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 today the Covenanters are making the political atheism of the United States odious by separation from the political body that has accepted authority under it. Now, let the antisecret society Christian citizen make the secret lodge system odious by refusing to have political fellowship by voting or holding office in the political body that receives the members of the lodge or gives charters to the lodges. That is reformation. That is political loyalty to Christ, the King in the realm of political life. This position they should take, not from sentiments of political disloyalty to country, but from motives of political loyalty to Christ the King.

It's good to give thanks part of the time and to live thanks the rest of the time.

Search the Scriptures for more light, and they shall be unto you a searchlight.



Marlboro

By

Miss Susan F. Hinman



CHAPTER IV.

"Victuri Salutamus."

Synopsis.—Celia Bond, Ruth Markham, Bayard Kent and Lyman Russell are introduced on their way to enter Marlboro College. On reaching Marlboro, Ruth discovers the loss of her purse, containing one hundred dollars. A telegram of inquiry is sent, and she refuses an offer of pecuniary aid from Bayard. After leaving the girls at their boarding place, the two young men discuss the prospects of self-supporting students. Later, Bayard meets Hanson, a sophomore, who drops a hint of an advantageous offer, but offends Bayard by contempt for Marlboro ideals and co-education in particular. Ruth, meantime, refuses consolation from her roommate.

It was a glorious autumn morning. The sun had just risen, and the air tingled with the poignant thrill that only autumn brings. Lyman had been up since before daylight disposing his few possessions about his small and shabby room, and doing an hour's brisk work mowing the lawn and tidying the woodshed of his new abode. By these services he was to pay his room rent in the old-fashioned house where his father had roomed as a Marlboro student, nearly fifty years earlier.

Lyman was turning out in search of breakfast when he saw Bayard Kent approaching.

"Could you sleep?" he called buoyantly. "I couldn't—that is, not more than an hour or two. Today we enter the arena. '*Morituri*'—no, '*victuri salutamus*'. I thought I came here quite blase and indifferent, but no man with the soul of an oyster could be that."

Lyman, surveying him with dawning affection, knew that it was impossible for Bayard Kent ever to become indifferent to anything worthy.

As the two boys turned down the street bearing the insipid, though not wholly undeserved, name of Pleasant Bayard began singing in a light but mellow tenor—

"We're bound for—old Canaan's land—
Bound for—old Canaan's land;
We're bound for—old Canaan's land;
Oh, come and—join—our band."

His body swayed to the swinging, syncopated rhythm for a moment; then he looked about the almost vacant streets for a disapproving spectator.

"Not much like yesterday morning in Chicago; but all State street, with its splendors and its throngs driven by greed or pleasure couldn't furnish a thrill like this. Doesn't Marlboro look like a town dedicated to scholarship and all high things?"

"I like it," answered Lyman, simply. "I come from a little Nebraska town sprawling on the prairie, where trees of any size are scarce as hen's teeth. I wish I could think of some big, mouth-filling, Homeric adjective that would do justice to Marlboro as regards its trees. How would 'polydendrous' do?"

"Capitally! 'I've seen worse things in the Sunday papers.' Don't be alarmed; I never read the trash; it's only a quotation from Dickens. But where do you go for breakfast—Tudor Hall? I'll go with you, if you don't mind. Breakfast is at seven-thirty this morning at Cousin Doctor's, on account of the unwonted dissipation of sitting up till eleven last night. I didn't turn in till twelve myself, and I was awake again at four thinking about—" he hesitated, for he was speaking of thoughts that were prayers—"about you and Ruth Markham and the hundreds that begin the college year today. Did you know that a thousand students came into Marlboro yesterday? Hundreds came earlier and there are hundreds yet to come."

"Oh, but I'm keen to show you the college buildings! I am as proud of Marlboro as if I had built it. My earliest memories were when the 'Stone Age'—which reverses the ordinary evolutionary processes—was new in Marlboro, and Warren and Andrews Halls were to

me the crowning glories of architecture. Most people prefer Warren; it costs the more, but I call it lacking in unity of design, and the simple Norman-Gothic lines of Andrews have an indescribable charm for me. I'm afraid I can't make you see the court of Andrews with the eyes of my childhood. Ninety-three's fireplace was more imposing to me than the Great Pyramid would be now. They say the fireplace—and the Pyramid, too, if they could have their way—is to be reserved for the use of the seniors. Rather amusing when you remember that when Ninety-three gave the fireplace they were freshmen. However, I'm willing to bow down to their lordships, the seniors, and do any little thing in my power to help prop up their waning prestige. I'm even prepared to address them as 'Sir,' if it's the custom here, as I'm told it is in the East. Truly, I have a most wholesome awe of all upper-class men, and seniors in particular."

By this time they had reached Tudor Hall, a severely plain brick building, once a private dwelling, now affording the students cheaper board than could be found elsewhere. It overlooked the campus from the northeast.

"I always loved Dart Library," resumed Bayard, pointing out the small, compact stone building nearest at hand. "Laboratory now, but Library until two years ago. Compared with the Newberry Library in Chicago and the Boston Public Library, the only big ones I ever saw, it's a mere toy, of course. But still, it's a satisfying bit of architecture. Its being a sanctuary for books, though, may have been part of its charm, for I don't care much for it now. Well, there goes your breakfast bell. See you later." And he started off again, humming the jubilee air.

"We're bound for—old Canaan's land."

Two hours afterward, Bayard and Lyman met again in the Court of Andrews, of which Bayard had spoken. They were far too much occupied with the more momentous concerns to note its architectural features. Both had received registration cards in advance, hence their pathway was smoother than that of many. Bayard, with his vivacious temperament, did not conceal his excitement.

His quick ear caught with keenest interest such scraps of conversation as—

"Going to take advanced lab?"

"Not this year; I'm taking optics."

"What's this new course in the Theory of Poetry?"

"Oh, it follows the one on the Theory of the Drama. It's stiffer than you think."

"'Optics'!" commented Bayard; "shall I ever be able to take optics? And what, in the name of wonder, Russell, is the Theory of Poetry? I might better ask, what is analytic geometry? Did you ever notice that the tales of school and college life never mention the curriculum? From present indications, I shall find it 'the whole cheese'—if you'll excuse a classical quotation."

Russell was watching the crowds surging through the main entrance. He caught a glimpse in the throng of a slight, girlish figure, only too well defined—or so he thought—by the clinging lines of a one-piece costume of gray linen trimmed with red. Her white sweater hung over her arm. The hatless and haughtily poised head bore the same elaborate array of puffs of which he had disapproved the day before, and the front locks were gracefully waved. Nature had done this for Ruth, but Lyman, unaware, checked rising admiration with determined dissatisfaction. Curtailment of sleep had not robbed her rounded cheeks of their rich color, though her curving lips were drawn as close to a straight line as their shape permitted.

Bayard spied Ruth almost as soon, and the two made their way towards her.

"Any news?"

"Yes," she answered, tossing her head with a girlish mixture of abandon and defiance. "A telegram came early this morning. No hope of the purse. Ergo, no ball games or musical union concerts for me. While my sisters are reveling at the ball"—she spoke in figures, gentle reader; Marlboro students do not indulge in balls—"I shall be playing the part of Cinderella among the ashes, *sans* fairy godmother, prince and glass slipper."

"I wish you would let me find the fairy godmother for you," urged Bayard, coaxingly.

"I need no fairy godmother, thank you; not even a team of rats and a pump-

kin-shell coach. My time is to be far more profitably employed than in dancing with princes. I find that four hours a day of domestic toil, with an extra two hours on Saturday afternoon and on Monday morning, will provide me with room and board. For the rest, providentially, there are loan funds." The last two words were pronounced with ineffable scorn.

"I brought one all-over gingham apron for the arduous labor of making fudge for spreads—you young gentlemen will never have an opportunity now of tasting my unrivalled divinity fudge—and I shall send for another gingham apron and perhaps two. I have a bran-new party frock, white marquisette over pink messaline, and love of a blue satin blouse—the fashion magazine all call them blouses—with pearl trimmings, for special dinners; but they will remain calmly reposing in my trunk or hung up like Bluebeard's wives in the closet. How, pray, could I wash the dinner dishes in such trumpery things?"

"Is it to be dishes, then?" inquired Bayard in a tone of commiseration.

"*Oui, Monsieur*; I will not attempt to deceive you. I might add that it is to be only the glass and silver 'and such small deer,' but I scorn to try to raise myself in your esteem by artifice. Setting the tables I will not mention, it's such a mere bagatelle."

"I sincerely admire your heroism, Ruth, but I do wish you'd let me suggest at least a modification of your plan." Bayard hesitated.

"Speak on, my lord," Ruth's tone was condescension itself.

"My cousin, Mrs. Kent, has been expecting a student to work for her room and board, but the young lady is ill and can't come. If you must play the role of martyr, why not go there, where the conditions are the most favorable possible? You will have to give only four hours a day to the work, without the extra four hours on Saturday and Monday. You will escape the noisy crowd of a big, promiscuous boarding house, and the sense of—well, I might call it contrast. You see, with my cousins you would have a real home. You would be one of the family. I know them all so well that I can assure you that you

wouldn't find the least suggestion of—anything humiliating."

Bayard noted Ruth's rising color and the slight toss of her well poised head, and plunged on.

"There are only four in the family. Doctor and Mrs. Kent and the twins. I'm sure it isn't because they are my cousins that I think Molly and Marta are two of the most delightful girls I ever knew. They are just my age, but this is their senior year. I tell them they are sheep in wolves' clothing, for with an air of actual frivolity, they are two of the most earnest, painstaking workers in the institution, good in their studies, active in the Y. W., and with a positive genius for finding out girls who are lonely or homesick or discouraged."

With feminine perversity, Ruth conceived a hatred for them on the spot.

"Thanks for your warning," she said crisply"; I shall be careful not to require their ministrations."

Bayard the tactful saw that for once he had failed. "Please don't tell me," he begged humbly, "that I never open my mouth without putting my foot in it. I'm sorry I can't make you see how—motherly—and how—broadminded—Cousin Marcia is."

"I fear my many duties will not permit me the pleasure of her acquaintance. Truly, Mr. Kent"—with the faintest possible softening of her manner—"I thank you for your interest in my welfare, but my mind is quite made up to stay where I am. I don't want to play the ostrich, hiding my head in the sand. And then, there's Celia"—Ruth's voice changed and the light of tears softened the hard brilliance of her eyes—"Celia is a jewel."

Ruth did not particularize; when she had come from the kitchen that morning after an hour of dishwashing, she had found the room work done, her books, clothes, and knick-knacks unpacked and arranged in convenient places, her traveling dress pressed, and even a fresh darn in a pair of neglected stockings. Ruth knew that Celia would remain the loyal and helpful friend she had shown herself that morning.

Ruth resumed more lightly, "Yes, Celia has been 'rallying round' me all the morning, and the only reason we aren't together now is because she is having

some trouble with her schedule. I must go and find her." With a quick, graceful nod, Ruth slipped away in the dense throng.

"Strange," mused Bayard, "but only last night Cousin Marcia was telling me the story of a self-supporting girl student of ten or a dozen years ago. Her name was Serena Moore. On her mother's side she was distantly related to Jefferson Davis, but her father was a native of the Wooden Nutmeg State, hard-headed, practical man who didn't believe in a college education for girls. So Serena came here to make her way by her own efforts. She boarded herself at Work Home—no, not the workhouse, but a prehistoric domicile for self-boarding girls, called Work Home, after Father Work, its original owner. Father Work was one of the pioneers of Marlboro. He cast the deciding vote that opened Marlboro College to colored students. At that time there wasn't a colored person within a hundred miles, except those who came through from time to time by the Underground Railroad, and they, certainly, had no aspirations after a higher education.

"In time, as I said, the house of Father Work was given to the college as a home for girls who wished to board themselves. Each girl cooked, ate, studied and slept in her own room. Fancy! A little too suggestive of tenement house conditions; so the institution has become obsolete now. But Serena Moore had a room there. She didn't often have a fire. Once a week she baked bread and other things to last till the next week. She studied at the library and at the girls' study room in Andrews. Cousin Marcia and one or two professors' wives gave her work to do when she could spare time. Winter mornings she would rise early, dress without a fire, and hurry off to her work. When she ironed for Cousin Marcia, she would bring her bean-pot and bake her beans by the same fire. Cousin suggested it, of course. Miss Moore could do everything—had the regular New England 'faculty.' In those days they paid only ten cents an hour for work. Miss Moore was so proud that she wouldn't even stay to dinner after a morning's work at Cousin Marcia's without deducting it

from her pay. She made a little garden every spring back of Work Home. Sometimes she studied here summers, and then she would can fruit for the next winter, taking care to buy when prices were lowest.

"There was no form of economy that she didn't practice. She studied on the way to and from her work. Finally hardship and exposure made her ill. The doctor told her that her lungs were affected and that she must go to a milder climate. She had lost track of her Southern relatives, and had become so thoroughly Yankeeified that they probably wouldn't have taken her in. Besides, as I said, she was proud. She got a position in one of the colored schools of the American Missionary Association, and there she is now, fighting a losing battle for her life; her only hope, that she may live long enough to repay the money she borrowed from Marlboro College.

"Of course, Ruth Markham won't lack food or warmth, but she might easily wreck her health with overwork. There aren't rules to send girls to bed early now. It's true that housework is more of a change from study, and so better for her health than stenography or sewing; but still"—he sighed—"I wish she weren't so consumedly proud."

"She's a nervy little piece, all right," responded Lyman with more of respect in his tone than his words indicated; "but there's something wrong with the girl's attitude. It's plain that she's going around with a chip on her shoulder. I dare say I am, too, and the pot shouldn't call the kettle black." He stopped short on the crowded steps of Andrews Hall with the force of the sudden thought: "I presume in more than one particular I shall find a mirror in Ruth Markham—but a mighty flattering mirror. Her pride certainly becomes her. Did you notice her mouth?"

Bayard had not noticed it, though he had seen Ruth hundreds of times to Lyman's once. It looked suspicious. Lyman remained imperturbable. "Decidedly," he reflected aloud, "I must watch that girl."

His tone was so frank and calm that it could only be taken as an expression of the scientific spirit, with just a touch of human sympathy.

"By the way, Russell," said Bayard, "how about yourself?"

"Oh," was the cool reply, "I'm in clover. I've got a 'soft snap' for sure."

"Let's hear about it, old fellow," returned his comrade with instant enthusiasm: "If you knew how I've"—"prayed," was at his tongue's end, but with a boy's shyness and hatred of cant he substituted—"hoped that you might."

"Well, you noticed that big sign propped against the pole across the corner from Endicott Hall, announcing season tickets for football? The fellow that did that sign was taken this morning to the hospital with typhoid fever, and I'm to take his place. There'll be two or three such signs to do a week during the college year, and it's pretty fair pay—more, certainly, than I could get waiting on table. I don't think I could stand waiting on table. I'm afraid I'd get riled and fire the dishes at folks."

Bayard laughed. Lyman's unshaken placidity of manner made the supposition absurd. He resumed with his philosophic air of calm self—scrutiny: "I guess I'm a snob when it comes to personal service. It's something I can't bear either to render or to receive. How thankful I should be that I'm not a millionaire and don't have to keep a valet! I never patronize a bootblack—though my shoes would be the better for it sometimes—I shave myself, and I restrain myself with difficulty from kicking the barber that cuts my hair. I've always felt—though it's mighty foolish, I know—as if there were something slavish about personal service.

"I could board myself like Miss Moore—I have done it, in fact—but I couldn't bring myself—I mean, only the most urgent reasons could bring me, to earn my way by dishwashing, as Miss Markham is planning to do."

"And as lots of fellows are doing," interposed Bayard warmly. "In fact, I've just met the fellow that does the rest of the dishwashing at Miss Markham's boarding place. He's a sophomore, and what he doesn't know about Marlboro, past, present, and to come, isn't worth knowing. I don't think Ruth will like him."

"As members of the Markham Protective Association, we shall have to con-

stitute ourselves a committee of investigation, to look up his record," said Lyman.

"I'm with you," replied Bayard in his lighter tone.

"I mean it."

"Why, certainly, so do I. But tell me about the sign-painting. Can you really do it?"

"Oh, yes"—nonchalantly—"I've earned my living by it for years."

Bayard stared with mingled surprise and admiration. "There, again, you outrank me."

"Oh, no: some people have to earn their living, you know"—Bayard winced, but the thrust was quite unintentional—"and when we can, we follow the line of the least resistance. I mean the direction indicated, so far as may be, by our tastes. If my father hadn't been a puritan of the Puritans, I might be an artist, or a near-artist, by this time; as it is, I am a sign painter. I found the paint was hurting me, and I had always meant to have a college education, so this fall I broke loose and came on to Marlboro.

"You might think I ought to be farther ahead financially by this time, but I've supported my mother since I was sixteen, as well as myself; and now"—he hesitated, but his tone was simplicity itself—"now there isn't a soul on earth that cares what becomes of me. One could toil in a treadmill with an adequate motive: I wonder sometimes whether I have one now in undertaking the noblest task possible to man."

Bayard looked the sympathy he did not venture to speak.

"Not the noblest," Lyman corrected himself, "for that is service, service to God and humanity. I think I can truly say that is my aim, and so life is not wholly empty."

The conversation had been interrupted by the transit from Andrew's Hall to the campus opposite. As they left the former, Bayard pointed out, with almost proprietary pride, the sun-dial on the broad sweep of well-kept turf between Andrew's and Warren. The two paused under the imposing Memorial Arch to read the martyr names inscribed on the bronze tablets on either side. Passing through, they lifted their eyes to the tall flag-staff near by, bearing a slender pen-

nant in the national colors, beneath which floated a Marlboro flag of generous proportions, with its golden "M" on a broad background of crimson.

Impulsive Bayard raised his hand in salute, quoting gaily—

"My heart leaps up when I behold
A rainbow in the sky."

"Yes," assented Lyman dryly, "hang a flag of Ireland underneath, and it might well suggest a rainbow."

"Cynic!" laughed Bayard.

At this moment a red-haired youth came toward them with a hand extended to Bayard, who grasped it warmly.

"'Bud' Williams, of all men! Where have you been hiding yourself? But how could I expect you to condescend to a freshman, even if he is your fellow-townsmen and was once your classmate? Allow me to make you acquainted with another member of that despised class. Mr. Russell—Mr. Williams.

Williams bowed formally to Russell, but did not withdraw his attention from Bayard.

"Indeed, I've been hunting you all over the place, and I have just finished 'phoning to every one of your four hundred relatives here to learn your whereabouts. Hanson told me he saw you last night and there was some little misunderstanding. I want to make things right, if I can. I think some of us fellows have a good thing, and we'd be glad to take you in on the ground floor."

Lyman saw that he was being excluded from this conversation, tipped his hat to the upper-class man and turned away.

(To be continued.)

ANXIOUS.

BY SALLY KEEP BEST.

When pa joined the Masons
Ma got as mad as sin.
She wished that he'd be black balled,
And never could get in.
This staying out to meetings
Till twelve o'clock or so,
Was really perfect nonsense.
She wished he would not go.

Then when pa got elected
To what he called the chair,
And spent a little money
She was crosser than a bear.
And so things kept a going:
Pa hadn't much to say.
But smiled behind his paper
When she took on that way.

Now things have changed; they got her

To join the Eastern Star.
She's never home at midnight;
Spends more than pa by far.
Pa and I eat cold victuals
About five days each week.
She's at committee meetings;
But pa is kind of meek.

She'll soon be worthy matron.

Pa's found a boarding house;
But till she gets elected
He's as still as any mouse.
He says he thought he'd fixed things
So she need have no care.
I don't know how she'll like it,
But then that's pa's affair.

* * *

Masonic Chronicler.

Editorial.

A Happy New Year to our readers! God has greatly blessed us in our friends and supporters—many have helped in prayer; many by their substance; and others by their service in tract distribution, or through personal testimony, or in the support of the CYNOSURE.

We are also happy because of what God has enabled us to do in our own land as well as in foreign countries. He has preserved the "Carpenter Building," our headquarters, from destruction for all these years. That is wonderful. Twice it has been set on fire and remarkably saved. Let us "Tell of all His wondrous works."

We praise Him for the financial aid of the Christian Reformed churches and of the College church, Wheaton, and for the givers and workers all over our own and in other lands.

This is the time of good resolutions—more perfect consecration, more constant prayer, and for more liberal distribution of our substance where it is most needed. Let us do all of these and continually "Tell of all His wondrous works."

THE INDEPENDENT FORESTERS.

The Independent Order of Foresters has a burial service which quotes quite freely from the 15th chapter of Second Corinthians. The chaplain is called "Orator." The chaplain goes under the name of Orator in this particular order. We have also read the obligation. The

preliminary remarks made to the candidate before he takes the obligation assures that there is nothing in the obligation contrary to any duty that he may owe to his country or to his family, his religion or himself. The obligation binds him to perpetual secrecy, even though he may have left the order or been expelled from it. The membership consists of Jews and other non-believers and Christians, as we were assured by an officer of the lodge in this city.

FORESTERS OF AMERICA.

"The Foresters of America" has for "its primary object to provide sick and funeral benefits for its members and to contribute to the moral and material welfare of those dependent upon them."

"Membership is confined to white men from eighteen to fifty years of age of good moral character, soundness of health and body, freedom from disease and who have a belief in a supreme being."

"The government of the order, as well as its material benefits are in part patterned after those of the Oddfellows."

"The second Sunday in June has been adopted as Memorial Day."

"The Shepards' degree has as its distinctive aim to unite the brothers of the different courts socially."

The "Companions of the Foresters" is confined to the Foresters and women relatives and friends. "The Junior Foresters of America" is confined to youths of from twelve to eighteen years of age.

"The ritual naturally brings in Robin Hood, but events in Biblical history relative to the Garden of Eden are touched upon as well, the lessons taught being to help those less fortunate than the members of the society."

SAUCE FOR THE GOOSE.

"A beautiful system of morality veiled in allegory" could not complete its claim until it included the requirement to be chaste. When this feature of Masonic ethics takes the form of a sworn vow, it appears for that reason distinctive of the heralded moral code. Invariable in essential meaning even if slightly variable in selected expression, this part of the Masonic oath has often consisted of the following terms: "Furthermore,

that I will not have illicit carnal intercourse with a Master Mason's wife, mother, sister or daughter—I knowing them to be such—nor suffer it to be done by others if in my power to prevent it."

Eastern Star Ladies.

If the young ladies of the Eastern Star are ambitious to resemble Masons, they can consider the use of a corresponding vow. Being themselves the very relatives indicated, they can reciprocate with a responsive pledge. The dignified wife or the modest sister could repeat, word by word and phrase by phrase: "I furthermore promise and swear, that I will never commit fornication or adultery with the husband, father, brother or son of any lady who is a member of the Eastern Star if I know that he is her relative."

ESOTERIC FRATERNITIES.

There is a suggestion of the modern secret society Gnostic in the opening section of a chapter on Heresies and Sects, which begins on page 151 of Guericke's "Church History," in Professor Shedd's translation. The self complacent segregation of Masons, and their notion of superior knowledge are rather naturally brought to mind by a glimpse of certain conditions that showed themselves within the first three centuries after the birth of Jesus Christ. Within that period our author finds four classes, which he styles respectively: Judaistic, Oriental-Theosophic, Fanatic-Ascetical, and Rationalistic. Before elaborating their history or naming the sects the historian says by way of introduction: "Men of all kinds, the most diverse in culture, mind, and character, were attracted by the divine power of the new religion. Many of them, however, had not sufficient self-denial to renounce everything anti-Christian in sentiment and opinion. Their heart was divided more or less between Christ and the world, and they could not take the narrow way of earnest repentance and childlike faith. Hence their illumination in respect at least to many fundamental points was a merely human one, and the principle of their life a selfish one. They deemed themselves to excel their contemporaries in the understanding of divine revelations; but the systems which they self-complacently

constructed were falsifications of Christian doctrine, and the higher esoteric associations into which they segregated from the common fraternity of the church, and which the church steadfastly discountenanced, in the end became heretical sects."

THE RIVER GATES.

In the biographical outline preceding an invaluable laboratory study of John Bunyan as an author, in "A Study of English Prose Writers," Professor J. Scott Clark remarks that "In 1679 he publishes his third great book, 'The Life and Death of Mr. Badman,' unapproached, save by the tales of Defoe, as a picture of the rough English country town life under Charless II." The best known work of fiction from the variously prolific pen of Defoe was Robinson Crusoe, published forty years later than this particular work of Bunyan. While, like Defoe, Bunyan wrote much else, still like that author he did not limit his imaginative writing to the production of a single notable book. Though he is indeed most widely known as the author of Pilgrim's Progress, yet there are other works of the same class, among which should be mentioned "The Holy War, or the Losing and Taking of Mansoul." Bunyan's mind was saturated with the ideas and forms of that great and exuberant fountain of rhetorical figure and imaginative conception. The Holy Bible. Hallam declares that "There is scarce a circumstance or metaphor in the Old Testament which does not find a place, bodily and literally, in the story of the Pilgrim's Progress; and this peculiar artifice has made his own imagination appear more creative than it really is." Andrew Lang notes that "His characters come as fresh, as vivid, as if they were out of Scott or Moliere; the tinker is as great a master of character and fiction as the greatest, almost;" while Richard Grant White says: "No person who has read the Pilgrim's Progress can have forgotten the fight of Christian with Apollyon, which, for vividness of description and dramatic interest, puts to shame all the combats between knights and giants, and men and dragons, that can be found elsewhere in romance or poetry." Had Bunyan lived

a few decades later and obtained an insight into speculative Masonry when it had begun to do its evil task in England we might now have owed to the pencil which drew the portraits of giants Pope, Pagan, and Despair, and sketched the dungeon of Doubting Castle, a masterly copy of what has been called "Satan's masterpiece."

The siege of Mansoul, though like that of Babylon in result, does not follow every detail of its method. Variation of method, however, suggests a plan of campaign against the defiant lodge. The motive of the two campaigns shows a certain identity, and the conditions are not wholly dissimilar. From walls on which several chariots could be driven abreast, or from towers still rising above walls that were two or three hundred feet high, it was as easy and natural to hurl down mockery as javelins. Gates of solid brass defied any engine in the armament of the besieging host. Thus impregably secured, a thousand lords shared the revel of their luxurious sovereign, who perverted spoils from temple robbery into means to honor gods that were no gods and offer religious praise in defiance of true religion.

Through the city the Euphrates flowed, walled on both sides. Trusting it as guard or defense, the careless Babylonians left the gates in the river walls open in that night of banqueting. Defiance to all without, and revelling within, made Babylon the prototype of the lodge, confident within walls and gates sheltering sacrilege and sin and revelry.

Wisdom is better than munitions of war; and Cyrus, chosen to carry out the purposes of Jehovah, was wise. He dealt with the foe by dealing first with his trusted river. Turning this defense aside, he made it nothing to the unconscious city. No longer did its deep tide guard the inner gates. Rather did its abandoned bed become the invader's highway. The gates needed no battering engine; they were already open. The forces swarmed in with fire and sword, and in that night was Belshazzar slain.

The lesson of such a victory is, first, that there is no hopeless siege when the battle is the Lord's; and, then, that, leav-

ing to itself what is impregnable, wisdom seeks that which is vulnerable. Though the outer walls could neither be broken down nor pierced through; though the brazen gates could not be unbarred, nor shivered, nor in any way be opened, there were inner gates standing open and waiting for an army to rush in. There remains yet another lesson to be drawn from this capture of the river. Cyrus first mastered something connected with the place attacked, without at once confronting the men to be attacked.

The army zealous for the Lord of Hosts can apply these lessons of warfare in its own campaign. Instead of battering vainly the brazen outer gates, let it pause to think whether there is not a vulnerable wall somewhere, or even an open river gate. Let it, moreover, be content to abide for such a season as may be required, beside the river where prayer is wont to be made, or where noiseless and unobserved preliminary work is to be done by them before they openly confront their confidently hidden foe.

CHINESE MASONS RAIDED.

On Sunday morning early in the fall of 1912 a police squad belonging to one of the interior cities of New England and led by three officers, one of whom represented the vice squad of the city, raided the headquarters of the Chinese Masons. The raid was reckoned one of the most notable ever made in that city, while it was expected to be the end of an illegitimate traffic in opium, and of a no less illegitimate, while still more immoral trade. Nine Chinamen and two white women claiming to be the wives of Chinamen pleaded guilty and were each fined twenty-five dollars.

Some of the culprits became early victims of the new law inculcating all present equally with those caught actually smoking at the moment of discovery. The law also accepts evidence that opium is kept on the premises in lieu of proof relating to witnessed sale. Of such evidence there was no lack in these Masonic rooms. Pipes to smoke opium and lamps to prepare it for smoking were reinforced as proof by packages of merchantable ashes, as well as by fresh

supplies in abundance. The drug was partly in small horn packages such as are commonly used, but partly also in tin cans, which had previously contained tea and chocolate. It was surmised that the canned supply had been made on the Masonic premises into a compound of ashes and fresh material. Several small bottles contained the "Kansas City Remedy," an alleged cure for the drug habit, safe perhaps for "dope fiends" who are said to make it a substitute for their regular poison, but believed to be so dangerous for all not habituated to the smoking that two drops from one of the little bottles would fatally supersede either of the more ordinary Masonic penalties.

This was not the sole provision by which the fraternal and beneficiary features of the order were vindicated. The testimony of the white wives showed that they had supplied to this resort of Chinese hoboos, and of other Chinamen arriving in the city without friends, women brought from other places, one of whom had not long before the raid remained in the Masonic rooms from Friday until Monday. Between what the police already knew and what the prisoners confessed, light enough was thrown into this black darkness to warrant the people of the city in ardently desiring to see the efforts of the police as completely successful as they could be in final result. Infested by two such vices, this haunt of the Chinese Masons was indeed one of the sties of the municipality.

EGYPTIAN PAGANISM.

Among brief book reviews written by members of the city library staff and printed by the *Springfield, Mass., Republican* we find one which is liable to be of considerable interest to those who care to consider the origin of Esoteric Masonry, or the religious aspect of the Masonic system. The Osirian cult, which furnishes the basis of the discussion found in the book in question, is typical of the extensive mysteries, like the Eleusinian, for instance; being also, in some sense and in good degree identical, or at least homogeneous with them. At the same time we have reason to notice current paganism in their relation to

those of earlier ages. Nature worship had a remote beginning, nor has it found its end. Incorporated into Freemasonry, it has succeeded in making reprisals upon its iconoclastic foe, the Christian religion.

Here is the paragraph of review: "A work of importance in the comparative history of religion is 'Osiris and the Egyptian Resurrection,' by E. A. Wallace Budge, keeper of the Egyptian and Assyrian Antiquities in the British Museum. Osiris was the central figure of the ancient Egyptian religion and the 'chief fundamentals of his cult were the belief in his divinity, death, resurrection, and absolute control of the destinies of the bodies and souls of men.' Dr. Budge devotes two volumes to a thorough study of the legend of Osiris with all the beliefs which it embodied, especially the doctrine of the resurrection. With the history of the god he compares modern African superstitions and religions which are similar to the old beliefs. The illustrations are numerous and interesting and a full index completes the work."

The Lexicon of Freemasonry says that "Egypt was the cradle of the Mysteries," using the name mysteries in the technical meaning. It says, moreover, that "The most important of the mysteries were those of Mithras, celebrated in Persia; of Osiris and Isis, celebrated in Egypt; of Eleusis, instituted in Greece; and the Scandinavian and Druidical rites which were confined to the Gothic and Celtic tribes." The standard masonic work called "Traditions of Freemasonry" asserts that "The Masonic legend stands by itself, unsupported by history or other than its own traditions; yet we readily recognize in Hiram Abiff the Osiris of the Egyptians." "The Freemason's Guide" speaks of the Egyptian rite as a "dramatic representation," adding that "This myth is the antetype (sic.) of the temple legend. Osiris and the Tyrian architect—i. e., Hiram Abiff—are one and the same—not a mortal individual, but an immortal principle." This subject is treated with considerable detail by Edmund Ronayne, in the ninth chapter of the "Master's Carpet." The same work can be found in the same volume with Ronayne's "Handbook of Freema-

sonry" which is a reliable exposure written by one who had once been master of a Chicago lodge. The two books are thus published together under the title "Mah-hah-bone."

MASONS DIVIDED BY MASONRY.

We do not remember reading much about that feature of Masonry which consists in division among Masons. We refer not to that tendency to form cliques and rings which hardly seems a direct outcome of the system, but to another divisive result which is a necessary product of the organism. Mutual obligation appears, indeed, at first sight a means of binding members together. A like office might be credited to holding secrets in common. Both these aspects of fraternity seem to be shown in the rule pertaining to concealing personal secrets. This rule, which seems adapted to intensify fraternal union, is perhaps the one which more than any other actually works in the opposite direction.

It may, nevertheless, be more liable to pass unnoticed than the sifting and separating, with consequent segregation, obviously associated with passing from degree to degree. Advancing Masons of course acquire new secrets and assume new obligations, which their late companions in earlier degrees do not share. Hence, Royal Arch Masons conceal secrets as carefully from Entered Apprentices and other Blue Lodge members as from men altogether outside the order. Viewed in this light, Masonry is seen not only separating its members from men not initiated, but also separating Masons from Masons within the order.

Though the process is not quite the same, a similar result nevertheless follows when two Masons make a secret Masonic, through its manner of delivery and reception, in spite of its having been primarily, and of its continuing to be, likewise personal. As already intimated, this may be more complete than any other in divisive effect. Having become Masonic, the personal secret can no more than any other be carried beyond lodge boundaries. Yet this is not the whole truth; it cannot be carried anywhere within them. A Royal Arch initiate at-

tending a Blue Lodge meeting is no more bound to silence concerning advanced secrets Masonically delivered to him than is a Blue Lodge Mason concerning personal secrets Masonically delivered to him. So far as that secret goes, all Masons are as much outside to him as are uninitiated men. Thus far, he is divided from all Masons by Masonic obligation itself.

The case can here be summed up as follows: Degree secrets separate members from all persons not Masons, and from all Masons of earlier degrees; while personal secrets, on becoming Masonic, separate the recipient from all mankind.

The oath in question seems therefore to go beyond compelling discrimination against outside citizens; it discriminates equally against members of the order, and even of the same degree. Their interests are sacrificed no less than those of others. It shields the mischief maker and the criminal; it divides the person whom he has chosen to share the secret from all outside and from all within the lodge. The only interests that can be considered, and the only dangers that can be averted, are his own.

News of Our Work.

One of our most faithful and tireless co-workers, Mrs. M. M. Burnap, writes urging the republication in book form of Miss E. E. Flagg's story, "The Power of the Secret Empire." She says: "The world is mad for thrilling, tragic literature. No one, or few indeed, who should read one page of Miss Flagg's book could help being interested in the whole. Reprint it with a new title: 'The Tragedy at Batavia,' or some other attractive modern title."

We wish Mrs. Burnap's suggestion could be carried out. The book consists very largely of historic facts. The cost of a new edition would be about \$500.00. Who will contribute this amount? The publication of this story in the *Cynosure* recently made a strong impression for good on many minds and led to quite a number of inquiries: "Will it not be issued as a bound volume?" Its literary

value is not inconsiderable, and its value to the reform it advocates would be great.

The Lutheran young people's societies in Oklahoma are to be congratulated. Rev. A. F. Kreyling of Chickasha, Okla., holds himself ready to respond to their call for lectures as to the attitude which Christians should take to organized secrecy. Keep him busy. We all rejoice and also congratulate ourselves that this young pastor recognizes the strategic places occupied by the enemy and prepares himself to be a good soldier and leader in the conflict. Pray the Lord of the harvest to send forth laborers—lecturers, tract distributors and intercessors in prayer.

A pastor in the state of Maine writes thanking President Blanchard for having written "Modern Secret Societies," which he "received from our Association last year and used it last winter in rescuing two new converts—fine young men—from the lodge." At the time of their conversion they were "team workers" in the Modern Woodmen of America. He says: "They are now fine workers in our church."

THE DIFFERENCE.

Not many Methodists among those who mourn the Lodge influence in their church have the privilege of bearing testimony in their church paper. But why not, "O, ye of little faith"? Read the extract from an article by a Methodist woman whose pen name is Grace Gold and take courage! The article is entitled "The Difference," and is found in *The Northwestern Christian Advocate* of October 23rd, 1912.—Editor.

Turning the leaves I found "Glorifying God," written by that great man, the Rev. Theodore L. Cuyler, D. D. His text, "Be not conformed to this world." "Whosoever therefore will be a friend to the world, is the enemy of God," I saw as never before the difference between being a friend to humanity or a friend to the world. Many professed Christians think if they are to help the people, they must mingle with them in all their worldly doings, must walk, talk, act, and look like them. But the Word says, "Be not conformed to this world," and it is the voice of God to me in moments when a

decision must be given, and times when my presence to doubtful places is solicited with the assurance that "everybody goes." There has been considerable discussion of late on Lodge and Church, some contending that the Lodge takes people from the Church, others say the people have already gone from the Church, and if Christians wish to reach them, they must go there, too.

A few weeks ago, in a little rural town, the lodge held an extra meeting on the regular Saturday night. The hall was packed, degrees were worked, and the carousal continued until midnight. Those who did not attend were awakened by the hilarity of those returning to their homes, amid songs, screams, and laughter. The next morning only eight persons were present at the Church service, and it is almost needless to say not one of them had been to the lodge the night before. Of course they have lots of fun at such places, that is what the world wants but is it the place for Christians?

Thank God for the Bible, which tells us how to live. Thank God for Christian papers, and the band of faithful writers keeping us in remembrance of the way of life.

SECEDERS, ATTENTION.

We desire the names and addresses of seceders in the Pacific Coast states who are willing to be known and published as such. Readers of the CYNOSURE may know of Masons and others who have broken their lodge bondage, with whom you could put us in communication. Let us hear from you.

SECRETARY STODDARD'S LETTER.

Norristown, Pa., Dec. 12, 1912.

Dear CYNOSURE:

On Sabbath, December 1st, Elder B. B. Garber preached in the Brethren Church, Washington, D. C., from the text "Oh, that I had wings like a dove," Ps. 55:6 His sermon was very suggestive. In the disturbed conditions of life we grow tired. The monotony of the long extended conflict tells upon the nerves and the wearied soul cries for relief. In the anti-secrecy conflict we must be much in the valleys, where the lovers of darkness are found. Living with caterpillars may suit the crows, but not

those of heavenly nature. The "Royal Whipperin" of the "Houn' Dog" lodge in Missouri will not be so proud of his "Royal" title if he gets a glimpse of what is prepared for the children of God.

There has been much of joy in my service during the month past. After the Platteville, Wisconsin, meetings, I went to Sterling, Illinois, where a series of very successful meetings were held in Mennonite, Lutheran and Brethren churches. I found the farmer folks very busy piling high their cribs with the yellow corn, but not too busy to attend lectures and help the good anti-secret cause along.

It is said "No friends are as good as old friends." I had not seen Brother Wm. Pinkney since we held anti-secrecy meetings together many years ago. I found him and his faithful wife in their pleasant home enjoying the blessings promised in the 91st Psalm. Many were the acquaintances and friendships formed in that city of Sterling, Ills., and in its vicinity. An address given in the Radical United Brethren church at a country place called Penrose was well attended, all things considered. I was disappointed in not seeing the pastor, brother Lutts, who was detained at Coleta, his home, because of poor health.

I stopped at Polo, Illinois, and saw four friends who subscribed for the CYNOSURE, and assured me of their support in meetings at such time as we could arrange. A missionary meeting was on for Sabbath with President Miller of Mt. Morris College and Brother Stover as chief attractions. I was glad that Providence indicated I should be at Mt. Morris over Sabbath, November 23rd. Our good friend, D. L. Miller, had promised me the hospitality of his home, and I was anxious to get what was anticipated. It was one of the great treats long to be remembered. Trophies gathered from all parts of the earth are in this home. Everyone at all acquainted with the Brethren Church is acquainted with D. L. Miller. As college president, as an author of many books, as head of missionary efforts, as a leader in every effort of this church, he stands in the front ranks. He quite naturally appreciates the work of the National Christian Association, and was glad to help

its representatives. "Father Miller" has modestly declined the title "Doctor" urged upon him by the college, which is much indebted to his wisdom. The writer was introduced to the large audience that filled the college chapel as "Doctor Stoddard." Our doctoring of the lodges seemed quite satisfactory to many present, judging by the commendations received. It is not likely many from this college will go to join those "Royal Houn' Dogs" in Missouri.

"Dillon Chapel," a church at Pine Creek, named after our good friend Dr. Wm. Dillon, editor of the *Christian Conservator*, was well filled with an appreciative audience to listen to my address which was the first in a series of meetings in a revival which the pastor was expecting to hold. If there were lodge people present they did not mention it to me. Several endorsed our work by subscribing for the CYNOSURE. Some one hundred new subscribers were obtained during my trip west. Why not all pitch in and get up a good list while times are good?

I reached Wheaton in time to take a last look on the face of one who lived a long faithful life. Mrs. K. A. Orvis was one of the mothers that could always be counted on in the home, where she reigned as queen. When the writer needed a home in Columbus, Ohio, about twenty-seven years ago, he found it with Mr. K. A. Orvis and family. "Mother Orvis" lived for eighty-four years on earth, and has now entered the home of the redeemed, toward which she looked with joyful anticipation. It goes without saying that such a woman was not in favor of institutions destructive of the home.

The fast train hurried me to Washington, D. C., in time to enjoy the good things of a Thanksgiving with my wife.

Since coming again to this part of Pennsylvania I have met many who have been kind to me, though some lodge people do not seem pleased. The Owls, Elks, Moose, Eagles, etc., are still here and likely will be while there are unwise people. For two days preacher J. C. Kolb of Spring City took me about in that region while I gathered subscribers new and old for the CYNOSURE. Elder Quincy Leckrone of the Brethren

Church of Roversford gave me the use of his pulpit Sabbath morning and evening, that I might tell his people what I thought would be for their good. Brother Leckrone is not making as much stir as when he was lecturing against the lodges, but his people like what he gives them along gospel lines. His theme at our next state convention is to be "Mercenary Motives." All friends within one hundred miles of Philadelphia should hear him and the rest of the good speakers to be at that convention. It will likely be held as usual about the middle of March. After further consultation with State President McFeeters and others we shall D. V. give definite announcement.

I note by the papers that some think the "battle of Armageddon" is not far removed. The devil is working his plans in secret. Whatever is coming it stands the "children of the day" in hand to be up and doing. The Bible says "It is a shame even to speak of the things done of them in secret." Epl. 5:12 With "the unspeakable Turk on the run," shall we fail to move forward?

Yours in the Conflict,

W. B. STODDARD

"LIZZIE WOODS' LETTER."

Memphis, Tenn., Nov. 29, 1912.

Dear CYNOSURE:

I have just got in from my trip to Alexandria, La. We had a great meeting there, in spite of all hindrance. The Devil was strong in the lodges. He threatened some and dared others to visit our conference. Hence one minister on the program failed to preach on his night and so not only broke his promise, but had a moving picture show at his church to keep the people away. One pitiful little preacher said that he was going to keep his women away from the meeting. He needs to be pitied, for he has kept them away from God. They are in the lodges, and hence obey men rather than God.

Rev. Davis and Rev. Davidson were the only pastors that stood for God—yes, there was one other, Rev. Patterson, who came out and hid us God speed.

Rev. Davis is anti-secret. He never belonged to lodges and denounces them

to the public. Rev. F. J. Davidson has belonged to them. God brought him out and made him bold, to stand up against the devil and his wiles. There are other preachers who have given them up, but are afraid to show the people the danger that is in them. They are like a man who has just escaped drowning. He knows how dangerous the place is, and yet he stands and looks on, while hundreds of men are falling in who will be lost soul and body. These ministers will not say a word, yet they say Christ sent them to preach a saving Gospel. Poor cowards, how can they escape the damnation of hell? "Woe be unto the pastors that destroy and scatter the sheep of my pasture!" Jer. 23: 1.

Brother Phillips, the Spirit came on me mightily on Thursday, when I began telling of their secret work, and showing the rituals you sent me. When they saw those books there was a great stir in the camp. One brother said: "Well, if she was a man she would be killed. I know myself that she is teaching what is true."

Brother Phillips, most of the colored preachers are in the lodges. I believe two-thirds of them are in the secret societies. And the saddest thing about the matter is the immorality it is breeding. If any of their members happen to spoil his neighbor's daughter, these ministers are bound by an oath to cover it up. There is in a certain town a high school, supported by the good members of the church, and the principal of the school spoiled two of the girls. Oh, God! What can be done? Think of the people still keeping a man like that in school. We might just as well send our daughters to the red light districts as to such a teacher as this one.

A lodge man told me that if his brother did anything that would cause him to be brought before the court, and if he knew all about the case, he would just let on that he did not know anything about it. I said to him, "If you are a preacher, or what not, you are an accessory to the crime." "When thou sawest a thief thou consentest with him and hast been partakers with adulterers." Psa. 50: 18.

The negro preachers and school teachers who are tied up in these lodges are doing the negro race more harm

than the gamblers, for negroes are led by their preachers and school teachers. Nearly all of our girls that have come to ruin have been led off by the secret society preachers and teachers.

You see, dear brothers of the N. C. A., some of the things that are ruining the negro race.

LIZZIE ROBERSON.

Mr. R. A. McCoy writes: "The lodges are flourishing since Rev. Billy Sunday gave them such a boost."

At the close of a six weeks' campaign at McKeesport, Pa., last month Mr. Sunday received \$13,411.00, according to newspaper report. "Men stood on chairs and waved hats and called, 'Good-bye, Bill. Come back to us again.'" It is said that he "brought many to Christ." Men are willing to be "brought to Christ" if they may live in sin, and if they are not required to give up the forbidden pleasures and harmful associations of the world. Mr. Sunday says: "Your lodges are all right," and the men wave their hats and shout "Come back to us again."

We believe that some find Christ as their Savior under Rev. Billy Sunday's preaching. It is true that by the preaching of unconverted ministers even, some are saved. It is not God's plan, however, to save the world by the agency of unredeemed preachers. "Be ye clean [cleansed from sin] that bear the vessels of the Lord." Priests and Evangelists who pander to popular but soul-destroying evils, damn many where they save one.

AGENT DAVIDSON'S LETTER.

Alexandria, La., Nov. 27, 1912.

Dear CYNOSURE:

I feel greatly elated over the past month's labors. Since my last letter to you I have been very busy. I conducted an eight days' meeting again for Dr. W. P. Darrington, at Mount Pleasant Baptist Church, Monroe, La., where God greatly blessed the work. Eight were added to the church, and the church was greatly strengthened by the Word of God. Cottage meetings were held and a number of CYNOSURE readers secured.

Monroe is a stronghold of secret societies. I poured some hot Gospel shot

(Bible truth) into the strongholds of the Secret Empire, and weakened their breastworks. Dr. Darrington is doing a great work for the Master.

Mrs. Lizzie Woods Roberson of Dyersburg, Tenn., has just left this city en route to Monroe, La., and to points in Arkansas, thence back to Tennessee, where she is to assist in a three weeks' holiness meeting in Memphis. Mrs. Roberson is a very remarkable woman, full of wisdom and spiritual power. She rendered great and invaluable help to us during our interdenominational conference last week at Union Baptist Church of this city. There were not more than 150 present at any one service during the three days' sessions. I am reliably informed that all of the pastors (except Rev. W. Patterson and Rev. G. W. Davis) and all the lodges advised their members not to visit the conference, and if they should happen to go to be sure and contribute nothing financially to aid the meeting. But God gave us great victory. Many testified on the last night that they had been greatly benefited and that they intend hereafter to let God lead by His Word.

The secretists spread broadcast many mean sayings against Sister Roberson and myself. It is very unfortunate for the negro that so many of their preachers and school teachers are such arch enemies to truth and righteousness. It is as impossible for water to rise above its level as it is for the negro generally to rise about their preachers and teachers. Well saith the prophet Jeremiah, these shepherds are dumb dogs and can't bark. Not a single preacher on the program filled his place, although every one gave his consent before the program was printed; but a proclamation had gone forth from the lodge headquarters, hence their subjects dare not attend the conference. However, we had a great meeting, where the seed was sown and took root in many a heart. God's Word is mighty and will prevail. Sister Roberson exposed the fiendish oaths of Masonry from Entered Apprentice to Royal Arch, or the first seven degrees. She also explained how the candidates were blindfolded and lead about with a rope (cable tow) round their necks. She also exposed many of their signs. Sev-

eral secret order men present testified to the truth of her exposition and declared themselves greatly benefited. Many women also testified and pledged themselves to cut loose from Baal and to serve God.

Many questions of importance were thoroughly discussed. We were not able at this meeting to organize permanently, but there has been a way prepared for a future organization.

One secretist told me since the meeting adjourned that they are not going to cease their opposition until I am forced to leave for bringing Mrs. Roberson here to hold a meeting against their lodges. One deacon said: "That woman ought to be at home attending to her husband." But when asked how about those female lodge lecturers, who are on the constant go deceiving the people and organizing lodges, he was silent.

I am informed that the lodge element is determined to undermine me in my pastoral work here and have me deposed. I am not concerned, however, about their threats, for no man can oppose and expose secret lodge folly without incurring their most intense hatred and opposition, but I am on the Lord's side and I cannot but rejoice. I ask the prayers of God's faithful everywhere that my strength and faith fail not.

Yours for righteousness,
FRANCIS J. DAVIDSON.

CONTRIBUTIONS.

Current Expense Fund.

From Christian Reformed Churches:	
Englewood, Ills.	\$20.26
Wellsburg, Iowa	20.72
Grand Rapids (Mich.) West	20.63
Grand Rapids (Mich.) East	62.03
1st Church, Roseland, Ills.	31.65
Ackley, Iowa	5.00
Wright, Iowa	11.03
1st Church, Pella, Iowa	25.78
From	
John B. Curry	1.00
Mrs. S. H. Bourne	6.00
R. H. Taylor	1.00
Wilmont Sigsworth	2.00
Mrs. H. A. Sigsworth	2.00
L. H. Bohrer	1.00
R. E. Stephensen	2.00
E. Brace	10.00
Edward Fischer	5.00

D. P. Yoder	1.00
Rev. D. S. Faris	1.00
W. I. P.	10.00
H. A. F. ....	.50
J. A. M. ....	.50
W. B. Stoddard	10.00
Cynosure Extension Fund.	
Mrs. M. J. Hitchcock	1.00
J. A. Learn Annuity Fund.	
.....	500.00

From Our Exchanges.

Maj. Thomas L. Rhodes, aid to President Taft, was made a Master Mason on Nov. 28th in Washington, D. C.

"The whole country seems to be on trial by the public because public men are being accused of betraying the trust imposed on them.

"There is necessity for reform. But none of this corruption could ever come if public officials were Masons and followed the Masonic teachings."—*From address by Hon. J. Ham Lewis, published in Chicago Record Herald.*

How was it with Banker Morse, whom his brother Mason, President Taft, pardoned? Which of the two were "following Masonic teachings?"

DYNAMITE PLOTS.

Indianapolis, Ind., Dec. 18.—Politicians "standing between labor unions and the courts" were blamed for the McNamara dynamite plots at the outset of the government's argument to the jury at the trial of the forty accused "bomb plotters" today.

Calling the series of explosions, scattered over the country, a conspiracy "more dastardly and more threatening to society than the crime of an individual," James W. Noel, special assistant district attorney, told the jurors they were called upon to give verdicts in the most important trial in recent years.

"Organized crime here has appeared to an amazing degree," said Mr. Noel, "and it was carried on and it grew, because locally the arm of the law failed. Had local authorities done their duty this conspiracy could not have spread; but it appears that politicians for obvious rea-

sons stood between labor unions and criminals and the local courts.

"A strike of the iron workers was called. Plain assaults became murderous assaults; then, unchecked by the local courts and favored by politicians, the criminals grew bolder and dynamite and nitroglycerine was resorted to.

"The Los Angeles Times' building was blown up with the murder of twenty-one persons. After that reckless disregard of life came a wanton desire to take life.

"Of the one hundred explosions in the United States the government has proved that ninety-two were on the property of open-shop contractors, or firms which refused to recognize the International Association of Bridge and Structural Iron Workers."

SOCIETY GIRLS IN MADHOUSE.

Springfield, O., Dec. 17.—With prisoners in the tiers shrieking and groaning, six society girls of this city were initiated into the "Entre Nous" club by being blindfolded and led to the county jail and incarcerated in the padded cell, where maniacs and violent prisoners are confined. Sheriff Lawrence, who permitted the initiation at the jail, secured the assistance of the prisoners, making the scene as weird as possible. The girls removed the blindfolds and found themselves in darkness. They tried to escape but, only bumped into the padded walls and iron bars. When released they were hysterical with fright.—*The Times, Philadelphia.*

WE CONGRATULATE THE TIMES.

The whole newspaper world will extend congratulations to the Times Mirror Company of Los Angeles, and its courageous proprietor, Gen. Harrison Gray Otis, on the fact that December 4th is to witness their removal to their new home. The calamity by which *The Times* plant was destroyed filled the whole world with horror, and that the plans of the dynamiters to put the paper out of business, only enabled it to rise from its ashes stronger and more successful than ever, is something over which the whole world will rejoice. The dynamiters in Indianapolis, who will be sweating under the government prosecution at about the same hour *The Times*

people are celebrating will doubtless do some bitter chewing on the cud of reflection as the news from Los Angeles reaches them.

Nothing can better illustrate the foolishness of terrorism than the history of the murderous assault upon *The Times* because the paper, like some other independent journals, has persistently refused to obey the dictates of unionism. The instigators of that unspeakable crime undoubtedly hoped to cripple *The Times*, or to strike terror in the ranks of free journalism. But in both these respects they have been doomed to disappointment. *The Times* has risen as a phoenix out of the ashes, younger and stronger than ever, and so far from inspiring fear among those who are responsible for the policy of newspapers, they have only exposed their own moral deformity and smallness. They succeeded in dipping their hands in the blood of their innocent victims, and they will carry the stains with them even before the bar of Eternal Justice, accusing, condemning. Terrorism is brutal, but it is no less foolish, for it defeats its own purpose.

The Times is a great newspaper, and we wish it success in its new home.—*The Deseret News*.

MASONRY AND MEXICAN POLITICS.

It has been published that the masonic lodges in Mexico have been taking a hand in the disturbed political conditions in that country, and a statement now in this respect may not be out of place.

For many years there has been a political rite in Mexico known as the *National Rite*, with the full title of El Rito Masonico Nacional Mexicano. It has always been political in its tendencies, used by some ambitious man for furthering political aspirations, and has often been the incubator of revolutionary movements.

A FAITHFUL AMBASSADOR.

Orange, Calif.—I began here Oct. 17th in Jesus' name. The Lord helped in preaching his Word. The people didn't come out very well to the church so we had street meetings. One night we dealt with the first degree of Masonry, had a good crowd and very good attention and

some followed us to the church. The next night I was met at the (Plaza) place of meeting by six policemen and was informed I could not speak on the street any more as the permit had been revoked, so this left me to speak inside only. The meetings were not a failure, some 5 or 6 got the victory, bless His name. God has some who desire to walk in all the light and have the joy. Thank God. May He keep His faithful few here in this pleasure seeking country. N. H. Payne, C. E.—*Gospel Preacher, North Yakima, Wash.*

GUILTY.

Thirty-eight men have just been convicted in the United States court in the dynamiting cases. These men came from Massachusetts, New York, Pennsylvania, Illinois, Wisconsin, Minnesota, Missouri, Colorado, and California. The trial lasted for nearly three months. From Samuel Gompers down to the least of the Union Labor officials, the cry has been loud and persistent that the scores of dynamite outrages against non-union works covering the country, and the murder of innocent non-union men was not to be laid at the door of the labor unions. Detective Burns, on the other hand, declared that there had been guilty knowledge of these outrages from the highest officials down. It will be difficult now, even after conviction of these men and the vindication of Detective Burns, for the mass of the people to realize the gravity of the situation—that the Secret Empire is a despotism, which cares nothing for the rights of the individual and that real war is being waged against the democratic institutions of our country. The individual members of the unions as a whole, are opposed to arson and murder, but they have given up their wills and independence to the lodge, and what can they do? What they have been doing is to pay their assessments for work upon which there was to be no report, as to the work done or the expenditures made by the Ryans and the McNamaras.

Don't conduct your board meetings so that they'll seem like bored meetings.

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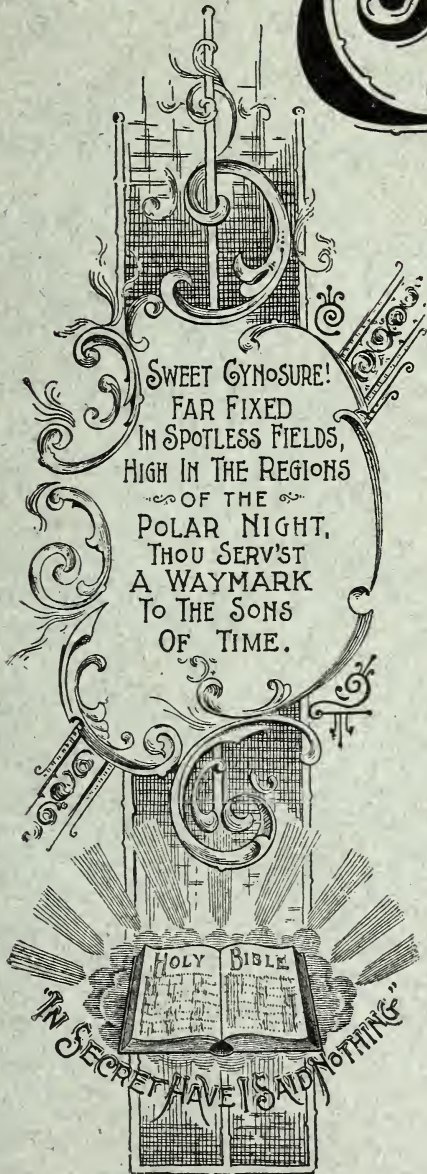
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CHICAGO, FEB., 1913



Not so in haste, my heart;
Have faith in God, and wait;
Although he linger long,
He never comes too late.

—Sel.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road;
But let me only think of Thee,
And then new heart springs up in me.
—S. Longfellow.

A man hath, in truth, so much religion as he hath between the Lord and himself in secret, and no more, what shows soever he makes before men.

—Robinson of Leyden.

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Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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VOLUME XLV.

CHICAGO, FEBRUARY, 1913.

NUMBER 10.

PENNSYLVANIA STATE CONVENTION.

The Pennsylvania State Convention will meet in the Third Reformed Presbyterian Church, Philadelphia, on Tuesday, March 17th and 18th. An interesting program is promised.

ROMANISM AND FREE MASONRY.

BY PRES. C. A. BLANCHARD.

I have for many years been told from time to time that the Romish Church is the great enemy of Freemasonry in this country; that but for the work of priests of Rome the masonic lodge would take possession of our country. My observation has never led me to attach any particular importance to this suggestion. I have studied both these systems for many years in history and in their operation in our time. I have never seen anything which has led me to believe that there was any hostility between the two except such as might be accounted for under the old proverb that two of a trade cannot well agree.

The organizations are alike in many ways. They are both religious; and as religious organizations they seek to control the minds and hearts of men. In religious theory they differ. The masonic lodge professes that universal religion in which all men agree: Christians, Jews, Mohammedans, Buddhists, Parsees, Confucians, savages, all are eligible to membership in the masonic lodge. Their religious creed is belief in God. When this is accepted there is no fur-

ther religious confession to be made. Rome on the other hand requires belief in Jesus Christ and belief in such parts of the Bible as the Pope and the priesthood put at the disposal of the church.

This would seem to be a radical and decisive difference. It would be but for one fact, namely, that the Romish Church hides the sacrifice of Jesus Christ under the sacraments and offices of the priesthood so thoroughly that a man may live in total violation of the teaching of Jesus Christ and yet believe himself to be a true Christian provided he takes the sacraments of the church and obeys the teaching of his priests. I myself within a year or two heard a Catholic priest say at the funeral of a man who lived and died a miserable drunkard, that he was a good Christian, and the reason assigned was that three weeks before he had taken the Communion in that very church. Of course Christian men who are connected with the Catholic church do not believe in such statements as that, nevertheless that is the teaching. I heard it myself. It must be evident that the organization which teaches that men can be saved without Christ, and the organization that teaches that drunkards can be saved because they have taken the Communion can have no essential hostility.

"The Menace" and Freemasonry.

The Menace is a newspaper which has attained a very wide circulation, and

which is devoted to assailing the Roman Catholic Church. In this connection, *The Menace* has set forth the real or supposed alliance of our public officials with the church on the Tiber. It has also set forth from time to time the various defects and failures of this church as revealed in history.

I find it extremely difficult to say exactly what I would with reference to the Roman Catholic church. Its history does not make pleasant reading. I remember to have been one day in the old tower at Nuremburg and to have seen, in one of the rooms of that tower, torture implements used in civil and ecclesiastical courts throughout Europe. I was told that there were eight hundred of those different implements in that tower. I did not count them; I am not responsible for this statement; but simply to see those machines which had been invented and made for the purpose of torturing poor human bodies made me sick for days. It is inexpressibly horrible to me to think of them even now. We cannot hold the Roman Church responsible for all the inhumanities of medieval times. Something must be allowed for the age, but I do not like to think about the inquisition nor about the many unpleasant facts respecting the teachings and practices of this church. At the same time I have had for years neighbors and friends who were raised in this communion, and I bear testimony without hesitation to their worth as citizens and to the evident Christian character of many of them. I do not care to have more kindly and gentle neighbors than many of my Roman Catholic friends have been. At the same time the teaching of the church in many particulars is, so far as I can understand it, precisely what it was in the days of Gregory VII and Alexander VI. I would, therefore, find it easy to sympathize with *The Menace* in its effort to

check the encroachments of the Roman Catholic Church on civil liberty in our country. It would be yet more natural for me to do this because of the fact that European countries, where this church has been in power for centuries, have for some reason or other felt compelled to banish its organizations. Very few persons will read this article, I suppose, who are not familiar with the fact that Portugal, a daughter of the church, was recently led to expel the ecclesiastical organizations which we have freely welcomed. This seems to me for us a strange and unfortunate fact.

But I have observed since I have been reading *The Menace* that this paper not only assails Catholicism, but is continually recommending Freemasonry. This has been so obvious and so frequent, that I have sometimes really questioned whether the purpose of the paper was to antagonize the Roman Church or to recommend the Masonic Church.

Freemasonry, Modern Paganism.

Any intelligent student of religious systems knows that the Masonic Church is simply a form of paganism which has been adopted by men in christian lands. Its creed is simply deism, its religious forms are idolatrous. Its morals are like those of heathenism everywhere. No man has ever understood the Master Mason's oath without knowing that this is true. The morals of masonry are the law of honor for a class: that is to say, a Freemason must not in any way injure a brother Freemason. As for the rest of the human race he may commit against them any crimes and depredations which he is able to inflict without danger to himself. Freemasonry is unquestionably more dangerous to human society than the rule of the Pope. I do not approve of the rule of the Pope. I believe that in the New Testament church One was Master of all and the rest were brethren. That I believe should be the consti-

tution of the church now, but if I were required to choose between the Romish religion and the Masonic religion I should without a moment's hesitation take the Romish. I do not like it, but I like it better than I do the Masonic. There are many things about the Romish teaching which I do like, and for the sake of securing those I would, if I were compelled to choose, take the Romish religion rather than the secret society religion of our time. Therefore I cannot approve of *The Menace*; I do not approve of it. I am inclined to think that it is honest though I do not know its editors, but if it is honest I believe it to be mistaken, and while I do not advocate the Romish religion, but wish that everywhere it might be modified and changed so as to become a simple, humble New Testament church without wealth, splendor, human rulers and so forth, I shall not, for the sake of improving the Romish religion, or banishing it, advocate in any way Freemasonry and kindred pagan associations.

"The Menace" and the Story of Morgan.

I have been led to this line of thought by seeing in *The Menace* an article which professes to give an account of the murder of Wm. Morgan. This article is, it seems, taken from a book by some apostate priest. I do not know how it happens that he discusses the subject, but for some reason he takes it up. In the first place he denies the fact of the murder of William Morgan by the Freemasons. He says that the story of the murder of Morgan by the masonic lodge was gotten up by some Catholics who wished to discredit the order. He says that this pretended murder was charged upon the Masons by the Catholics for electioneering purposes; that it served their purpose well; that the Catholics carried the election; that no one was convicted of the murder of Morgan, and that after a time the whole

matter was dropped. Morgan himself is said to have gone to a monastery in Montreal, Canada, that he remained there for a time and then went to Asia where he was seen and identified, and so forth.

It is remarkable that such a story as this should be concocted by any one, and, because we are living in a time remote from the events to which reference is made, I repeat the essential facts in this case for the benefit of the new generation which did not know Morgan.

The Facts in the Case.

The facts in the case were: First, that William Morgan lived in the town of Batavia, New York; that he was a reputable mechanic and that he had many friends, some of whom have lived almost to our time. I was myself personally acquainted with the man in whose house he lived, who attended the inquest over his body, and who told me that he would have sworn to his body if he had seen it in the middle of Europe. Second, Morgan became convinced that Freemasonry was injurious to the public and that it was his duty to reveal it. He therefore wrote the degrees of Freemasonry and had them in process of publication. Third, the Masons of the region became acquainted with what was going forward and were greatly excited. They held meetings in a number of towns to know what they should do about the matter if Morgan should push this publication through. The friend of whom I have already spoken was a member of the Batavia lodge. He was in the lodge at the time when they were discussing what to do with William Morgan if he should publish masonry. The Worshipful Master asked all the Masons present individually what should be done. One after another said that he ought to be killed. Two ministers were present and both of them advocated his murder. Fourth, Sometime after this

Mr. Morgan was arrested and taken to Canandaigua. There he was lodged in jail. The charges were trumped up and as soon as he came to trial he was dismissed. About this time a closed carriage was driven up to the jail and he was forced into it. This carriage was driven over one hundred miles through a thickly settled portion of the state of New York. Fresh horses were in waiting wherever they were required. Everything was understood and the whole plot was carried out without noise, struggle or hitch. He was lodged in the old fort at Niagara. In this fort he was kept for some three days while the Masons in New York were trying to get the Masons in Canada to dispose of him. The Canadian Masons declined the office of murder and the New York Masons, becoming anxious and afraid, took him out into the middle of the river at midnight and pushed into the middle of the stream. He was weighted around the body. After about a year and a half the current of that river brought his body out on the shore of the lake about a mile away. It was found and an inquest was held, and the jury, saying that it was the body of some man unknown, caused it to be buried. The facts being published, however, and the disappearance of Morgan yet being a matter of great interest to all the people of that region, a second inquest was held. It was attended by about fifteen hundred people. The foreman of the jury was a Royal Arch Mason. Mrs. Morgan, the widow of William Morgan was there. The dentist who had cared for his teeth was there. Other friends were there. The testimony was unanimous and the jury, with a Royal Arch Mason as chairman, reported that that was the body of William Morgan. The body was taken back to Batavia in which town he had lived and from which town he had been abducted on pretended legal processes.

His body lies there today and a monument costing \$2,500 is erected to his memory. It does not stand over his dust, but a short distance therefrom. So much in regard to the facts.

I wish I had time to repeat to you the efforts that were made to detect, arrest and punish those murderers. The State of New York employed Mr. John C. Spencer, one of the ablest lawyers ever known in that state, as special counsel to prosecute the abductors and murderers. He found himself utterly helpless. Some men would refuse to testify on the ground that they would thus incriminate themselves. Others ran away to avoid testifying. Still others testified falsely so that the state's counsel finally exclaimed: "If men will perjure themselves before Almighty God, what are we to do?"

Good Men and Masons.

A careful student of that whole story said that if there were any good men in western New York at that time, they were among the abductors and murderers of William Morgan. Ministers of the Gospel, civil officers, physicians, farmers, merchants, men in all walks of life, who had unblemished reputations, were known to be directly connected with this crime. How could such men be connected with such a thing? We have here to fall back on the general principle that men who are entangled in pagan religions do not consider it a crime to do such things as may be necessary to protect their religions against those who are not of them. It is not a sin to a Freemason to lie to support masonry. It would be a sin to him to lie about other things, he would so recognize it; but when Freemasonry requires him to falsify he comes to believe that it is a right thing to do so. The same principle applies to the greater crimes. It would be wrong for a Freemason to commit murder without any reason, but

if other Masons request him to commit the murder, that is different. He may commit murder and be without fault in regard to it.

Now *The Menace* is particularly recommending this system. I do not know whether *The Menace* knows what it is or not. They may be as ignorant of Masonry as they evidently are of the murder of William Morgan, but if *The Menace* does know what it is doing then it is unquestionably an enemy of the state as well as of the church of Jesus Christ, and those who read will do well if they bear in mind this fact which I have stated. The purpose of the CYNOSURE is to explain the character of secret societies and to seek their removal from among men. We object to the secret societies in the Catholic Church just as we do to any other secret societies. Religiously they may be less objectionable, but practically any secret society is unnecessary and evil and all secret societies ought to be abandoned. If *The Menace* wishes really to serve the interests of the country and age in which it is, it will cease to recommend Freemasonry in order to discredit Catholicism. If it desires to know the truth respecting this great fraternity it is possible for it to do so; and it is foolish in our judgment to seek to destroy one system which is less objectionable by building up another that is more so.

AN IMPORTANT BOOK.

We received last month a book for review that we wish to call attention to at this time though we have not finished its examination. We have, however, gone far enough to be convinced that it is one of the most important publications of this century. We advise every pastor and student of the Secret Empire to secure a copy of "Freemasonry. An interpretation," by Rev. M. L. Wagner. It is a book of 560 pages, bound in cloth

and will be sent postpaid for \$1.50. We expect to give further notice of this important work in future numbers.

THE GOVERNMENT AND THE LODGE.

REV. J. M. FOSTER, BOSTON.

The trial of forty dynamiters in Indianapolis before the Federal Court, and the conviction of thirty-three of them, and their sentences, from one to seven years imprisonment in Leavenworth, Kansas, was followed by a sigh of relief that was audible all over the country. But "hope deferred that makes the heart sick" was experienced immediately when a Federal judge granted a new trial and the release of these men on bail. Why was the second judge so ready to defeat the course of justice? And why was such a light penalty attached by the first judge to such atrocious crimes? Why was it that the court, all through the trial, continued to reiterate that "Labor Unions" were not on trial? One is disposed to believe that the judge knew that if "Labor Unions" are responsible for the evil product of their secret methods, then Masonic lodges and Oddfellow's lodges are likewise accountable. But the courts are not ready to call the latter to account, so they must fight shy of the former.

The Mormon hierarchy is a secret, oath-bound fraternity. In Idaho they have the control in politics. They used their power in hurtful discrimination against the Progressive party electors in the Presidential election. Ex-president Roosevelt wrote a caustic letter exposing the fraud. That letter was printed in a daily paper published by Moose party men. Immediately the Mormons set the machinery of the courts in motion for the prosecution of these men for printing Roosevelt's letter. And the result was these men were fined and imprisoned. That is the tyrannical power of a secret, oath-bound lodge. But the Democrats will not prosecute this Mormon lodge, because in Idaho the Mormons vote the Democratic ticket. And the Republicans will not prosecute the Mormon lodge because in Utah the Mormons vote the Republican ticket. And neither Republicans, Democrats nor Progressives will

prosecute the Mormon hierarchy, because the Roman Catholic hierarchy, the Masonic lodge and the Labor Unions are secret orders of the same type, and if one is indicted and prosecuted, all must be. But a few such experiences as the Moose party are having in Idaho will force the issue. "Whom the gods would destroy, they first make mad."

In the current number of *The Work*, President-elect Woodrow Wilson has an article of rare insight and remarkable lucidity on "Modern Conditions." Of business he says: Through syndicates and trusts the small dealers are squeezed out and the business of the country is in the hands of a few men who are accountable to nobody. And he insists that the government must open avenues of approach and compel the submission of these few men to authoritative inspection, or there will be revolution. Well, the politics of the land, through the Masonic lodge, the Roman hierarchy, the Mormon hierarchy, and the Labor Unions are in the hands of a few—and these few are in the hands of the money kings, and unless the government institutes a legal system of inspection, compelling the lodges to open their doors and submit to authoritative investigation as to what is said and done behind the lodge doors, there will be revolution. The Illuminati in France laid the dynamite mines all over that land and when the torch was applied, the Reign of Terror burst upon them like a universal social volcano. The conditions in America are ripe for such another cataclysm.

In many of our cities the school boards are wrestling with the question of Greek Fraternities in the High schools. The boards are generally very pronounced in their opposition to such orders in the schools. This is well. But the pupils regard this as arbitrary, contravention of their inalienable rights. They say: "If men and women can have their lodges without let or hindrance; if students in college and university, male and female, can have Greek Fraternities—upon what just and righteous ground can we be forbidden to have secret fraternities in the high school? You forbid us using cigarettes or tobacco because the nicotine poisons our systems.

You tell us to avoid forming the tobacco habit and when we are grown up we will be free from the hurtful, filthy, wicked habit. You forbid our using intoxicating drinks because alcohol is a poison and deteriorates the user in body, mind and soul. You urge us to become total abstainers in the interests of our health, or business prospects, and our morals in the future. The whole trend of your instruction is against the use of cigarettes, tobacco and alcohol all through life. That is consistent. We acquiesce in that as a square deal. But in the matter of secret orders you are facing both ways. You forbid them in the high schools, but justify them in colleges and in society. If they are wrong here, they are wrong through life, like tobacco and alcohol. If they are right through life, they are not wrong here."

Now let the School Board meet the issue. They are right in prohibiting secret fraternities in the schools. But let them put it upon the same ground that they place the prohibition of tobacco and alcohol. The principle of sworn secrecy is inherently and fundamentally wrong. Then let the city governments and the national government adopt the principle of the school boards. Governor Wilson's method of dealing with business barons is the only right method of dealing with the secret, oath-bound lodge question.

"THE MORGAN SCARECROW."

BY REV. W. B. STODDARD.

Some months since there appeared in *The Menace* an article containing many misrepresentations regarding the Morgan abduction and murder. In an open letter, printed in the CYNOSURE, which was sent to the editor, I quoted some of these misrepresentations and offered one thousand dollars for proof that the statements made by *The Menace* were facts.

In the issue of January 4th an article appears in *The Menace* under the heading "Rome, Morgan and Masonry," which is prefaced editorially as follows: "While *The Menace* is not a masonic journal, as has been charged by a few enemies of both Freemasonry and *The Menace*, it does delight in defending its

friends against the foul slanders, wily frauds and deceptive falsehoods of the common enemy, Romanism. * * * The older generation of Freemasons in this country are acquainted with the Morgan 'scarecrow' on which is based all the modern exposes of Freemasonry, but they do not all know that the game was perpetrated by Rome, and for that reason we are giving Fresenborg's story of the Morgan episode."

Whatever we may think of his professed history in this case, Mr. F. is doubtless correct in his statement that he was "the first" to give such "information" to the public as facts. What a pity, then, that at a time when there were only 50,000 Masons in the country that 45,000 of them should have seceded from the institution when, could they only have had this "information" they would have known that they need not have taken the step, because it was only a Catholic "scarecrow!"

The editor of *The Menace* is doubtless prompted to defend his "friends against the foul slanders, wily frauds," etc. by a loving desire to be helpful to them. I notice, however, that he has not asked me for the thousand dollars offered for proof of former statements published in *The Menace* and which, so far as I am informed, have never been retracted. If he, or anyone else is looking for the facts in the case, they may obtain them from the National Christian Association. No cause ever gains permanent good by misrepresentation.

TESTIFYING CHURCHES.

The following denominations are committed by vote of their legislative assemblies, or by constitution, to the exclusion of Freemasons from church membership: United Presbyterians, Radical United Brethren, Seventh-Day Adventists, Christian Reformed Church, Primitive Baptists, Seventh-Day Baptists, Scandinavian Baptists, Church of the Brethren, Friends, Norwegian Lutherans, Danish Lutherans, Swedish Lutherans, German Lutherans of Synodical Conference and General Council, Mennonites, Moravians, Plymouth Brethren, Associate Presbyterians, Reformed Presbyterians, Free Methodists, Wesleyan Methodists, Hollanders of the Reformed Church,

and various State and local associations of Baptists and Congregationalists.

Since the confession of Harry Orchard of the crimes of the Western Federation of Miners including the blowing up of the depot at Cripple Creek, killing about seventeen non-union miners, besides a long list of other crimes, ending with the murder of Governor Steunenburg of Idaho, there has not been such an expose of the inside of union labor circles as is this Indianapolis trial. These arrests were brought about by the confession of a conscience-stricken man, Ortie McManigal, through whom also the McNamara brothers were convicted of the Los Angeles outrage, and then sent to state's prison.

Modern unionism has gone to the devil, and woe be to the man or the woman who professes to be a Christian, while he or she continues to pay dues to this ungodly blight upon modern civilization.—*Burning Bush*.

END OF THE RAINBOW.

BY WALT MASON.

"I'd like to persuade you to join the Virtuous and Venerable Order of Vampires," said Traphagen. "It's destined to be the greatest fraternal organization in the United States, and all the leading citizens are joining it. We have just started a lodge in this suburb, and we want you to go in with us."

He Has Suffered.

"Of course you do," agreed Rumbelow. "Every secret society has a goat, and you want me to be it. I'm on to all your tricks and dodges, Traphagen. It took me a long time to get my eyes open, but now that I'm wise to your schemes you'll have to get up pretty early in the morning to slip one over on me. This secret organization of yours is just another frameup for my benefit. You want to get me in your lodge room and ply horse with me and send me to the hospital for three weeks.

"Only a year ago Fessenden came over with a lot of bunk of the same kind. He had been appointed grand worthy organizer of the Cherokee Chiefs, an order that was going to make everybody happy. He came to my house in his full regalia, with a lot of feathers on his

head, and beaded moccasins on his feet. He looked as though he had escaped from a wild west show. He talked a while about wampum and pipes of peace and such things, just to get the right atmosphere. I reckon, and then he began urging me to join.

"He said all the Cherokees were anxious to have me in the midst of them. They felt that the order wouldn't be a success unless I was a member, and he predicted that I'd be elected grand exalted sagamore or something of that kind inside of six weeks. I was just cut out for such a position, he said. My flashing eyes and lofty bearing would make me the most majestic sagamore in the whole shooting match. He said that all the Cherokees were brothers, and if one of them fell ill the others would look after him and see that he wanted for nothing.

"I suspected a conspiracy of some sort, but Fessenden seemed so anxious that I finally agreed to join. When I loomed up at the lodge room to be initiated the Cherokees were all grinning and winking at each other, and I began to realize that it was a put up job, but I am a man who never quails in danger's stormy hour, and so I concluded to go through with it.

"That initiation was an outrage. They blindfolded me and made me take off my shoes and socks, and then I had to engage in a war dance, and somebody had scattered tacks on the floor, and I punctured both tires the first movement I made. Then I stooped to pick the hardware out of my feet, and while I was in that posture the exalted grand goat of the order came up behind and hoisted me into space, and I fell about three miles down a chute of some kind and landed on a pile of scrap iron at the bottom. Fessenden says it was just an ordinary goat that hoisted me, but I know better. Nothing smaller than a rhinoceros could have given me such a lift.

"I guess I was unconscious for a while. When I recovered my senses I was back in the lodge room and I was just asking what had happened when Bigelow came up with a pail of ice water and threw it over me, and then they

rolled me up in a blanket and shot me down another chute, and the next thing I knew I was in my own bed at home. Fessenden was sitting there with his feet on my pillow, and he said that the excitement of the initiation had been too much for me. I had succumbed to an attack of heart failure, but my brother Cherokees had brought me home and would take care of me. One of them would sit up every night with me until I was myself again. He persisted in smoking shoe leather cigars that kept me coughing and wheezing and I wished he'd go and let me die in peace, and told him so; but he said the first duty of a Cherokee was to minister to a suffering brother, and he'd rather die at his post than leave me for a moment.

"After a while I felt sleepy and was dozing off, and then Fessenden produced an old mouth organ and began playing 'Every Little Movement.' Just before dawn he fell asleep, and while he was snoring in four languages I managed to crawl out of bed and get my shotgun. Then I woke him up and told him if he didn't chase himself I'd blow his head off, and he went back to his own wigwam.

"If you think I'll join your Venerable Vampires after such an experience you must have me sized up as an idiot."

—*Chicago Daily News.*



THE THIRD DEGREE TRAGEDY.

"Life is like a dinner, what we put into it predetermines just what we get out."

"If you thrust the right kind of ingredients into life, and that in the right proportions and combinations, you will surely draw the right results therefrom."

THE WORLD'S SATURDAY NIGHT.

Have we not here the last day of the week,
 The ev'ning of that solemn Saturday
 That must precede the Sabbath of our rest?
 Fades now the light o'er all the fruitful land,
 Things once known well their sharp outlines have lost,
 And seen no more the things we once knew well.
 Our women gamble for the china prize
 And say it is not gambling, while our men
 Stand by the wheel of chance on boards of trade,
 On stock exchanges, or the racer's track
 Indiff'rently. Whatever will bring gold
 Is sacred and all others are profane.

The church of Luther, Calvin and of Knox
 Knew where it stood and stood invulner'ble.
 Now Jews and Cath'lics meet with Calvin's sons
 And say, there is no diff'rence, we are one.
 We send our money through our Mission Boards
 To Cath'lic lands and into Ghetto slums,
 Then hob a nob with Rabbis in our halls,
 And go to Rome to kiss the Pontiff's toe.

Our Prophet's schools have lost the word of God
 And in its place have now a lit'rature
 Of fairy stories and of old time songs.
 The prophet is no more, and there remains
 But good old faithful probabilities.
 Our Lord is but a man—good, excellent,
 The best of men so far, yet but a man,
 Not Virgin born, nor one who raised the dead,
 Or rose himself.

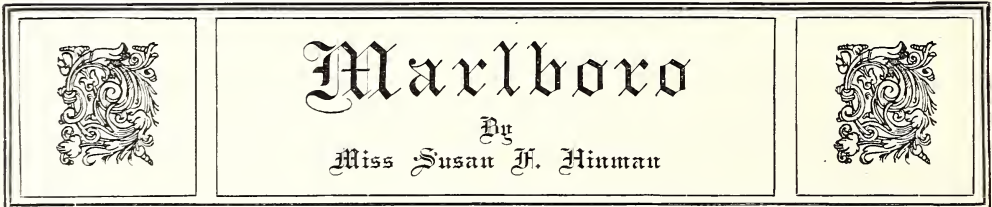
And when the young disciples of the schools
 Go forth to preach the messages they bear,
 'Tis like the mighty sounding of a drum
 Upon a busy street; men heed it not
 Or pause to listen to the sound uproar,
 And wonder why.

Through all the ranks of life there runs to-day
 A universal restlessness; the thought
 Of some impending trouble that shall reach
 E'en to the highest, and the lowest touch
 With its stern fingers.

The reign of law grows slack, for men, gold mad,
 Grind fast and hard the faces of the poor,
 While hot of heart and full of just alarm
 The toilers strive to build their social state
 On new foundations never known to man.
 The lodges swarm like bees in clover June,
 And men cannot do bus'ness who have not
 Their mystic mark in forehead or in hand.

Within the church a flock, a little flock
 Looks anxious at the rolling clouds and asks
 Each of the other, "Does the Master come?
 Is this the day by God taught seers foretold,
 A day of raging winds and roaring waves
 And men's hearts failing them for very fear?
 Is this the twilight of the Saturday
 That must precede the Sabbath of our rest?
 Wide movements, vast, obscure and intricate,
 That in their vastness seem to indicate
 The coming kingdom of the Son of Man,
 The coming judgment, and the coming day
 Of retribution; these we see and know.
 Is this the third watch of the long dark night,
 Darkest before the dawning?" O, let not
 The Master find us sleeping when He comes,
 Comes with the angle host to wake the dead.

ALEXANDER THOMSON.



CHAPTER V.

"Finding the Key."

Synopsis.—Celia Bond, Ruth Markham, Bayard Kent and Lyman Russell are introduced on their way to enter Marlboro College. On reaching Marlboro Ruth discovers the loss of her purse, containing one hundred dollars. A telegram of inquiry is sent, and she refuses an offered loan from Bayard. Later, the young men discuss the prospects of self-supporting students. Bayard meets Hanson, a sophomore, who hints at an advantageous offer, but offends Bayard by his contempt for Marlboro ideals. Next morning Bayard shows Lyman some of the college buildings. While registering they meet Ruth, who has lost hope of finding her money and has arranged to earn her board by washing dishes. Lyman is to paint signs to announce

college events. They meet "Bud" Williams, who renews the hint of an advantageous offer to Bayard.

"I'm mighty sorry you and Hanson didn't hit it off better," began Williams, as they made their way to the library. "He isn't at all a bad sort, though occasionally the fellows think he puts on cocky airs. He must have forgotten last night that he was talking to a Kent. I don't stand for all his notions myself.

"He told me—well, he practically apologized for saying some of the things he did to you. Really, you have no idea what a sterling old chap he is."

It was true, certainly, that Hanson

could boast more silver than the average Marlboro student.

"Really," said Bayard good-humoredly, "I haven't given the matter a second thought."

He did not add, as a less tactful man would have done, that he made it a point to dismiss promptly all disagreeable subjects.

"You can't help seeing, if you're long in his company," resumed Williams enthusiastically, "that there's something fine about him—F. F. V., or something of the sort."

"A Southerner, is he? I've spent two or three winters South, and I'm mighty fond of the country."

"Oh, well, that's a figure of speech. I meant superior, you know."

"Exceptional student?"

"Well"—reluctantly—"the faculty can't be brought to see it that way."

"Perhaps he goes in for culture—general reading, and so on."

"I can't say that he does. He may, you know. I've never heard him talk along those lines. But nobody can deny that he's the best-dressed man in Marlboro."

Bayard, whose money would easily have permitted him to contest that title, had such been his ambition, repressed a laugh with difficulty.

"Oh, Hanson is a bit of a swell, if you please," pursued his champion, "and for my part I like him none the less for it. You see, Marlboro isn't a mudhole in the woods any more, and the old type of wood-chopper is strictly *passé*. Of course there are fellows of that stamp who come here still, expecting to find the old psalm-singing, backwoods crowd. Some of them stay and win out, and some of them can't make a go of it.

"Now, that brings up the subject of social distinctions. There are wise guys that think the principle of democracy has gone to seed. I don't, myself. I believe in giving every one a fair chance. But when it comes to a man's associates, then I say, 'hands off.' I won't dictate to you, and I don't propose to let you dictate to me. A man's associations are something personal, like the number of lumps of sugar he takes in his coffee—see?"

"Quite so," assented Bayard, with a non-committal smile.

"Now, they say—and I mean by they, the whole push of college men everywhere—that the biggest dividends of their college life come from the friendships they form there. Maybe you've heard President Earle wax eloquent on that topic—no? Well, you will if you stay here very long.

"The great thing about fraternities is that they give a college man a chance to make sure that his associates are of the right sort. I mean, of his own kind, don't you see?"

"I should imagine, on the contrary"—Bayard's tone grew mildly controversial—"that the fraternity system would decidedly restrict a man's friendships."

"Well, but don't you see, he makes sure of getting in with the right bunch from the start."

"Does it always work that way? How can he be sure of getting in with the right bunch?"

"Well, now, you're right. In some instances, a man doesn't have it all his own way. Those swell senior societies in Yale, for instance, that it's counted such an honor to get into; a man's very far from having his own choice in the matter there. The fraternity system, as commonly practised, may have that drawback. But here in Marlboro we think we've got the ideal scheme."

"You mean," put in Bayard quickly, "the faculty have evolved a denatured fraternity?"

"Well, no, the faculty have had no hand in it. I guess the fellows concerned are entitled to all the credit of it; though I've no question the majority of the faculty are in sympathy. All the new men were frats themselves, I dare say."

"So? What is President Earle's attitude?"

"Well, I don't know that there's been any dictum from him."

"Any new one, you mean, I suppose. You know what he said on the subject twenty years ago?"

"I'm afraid I've forgotten most of what I heard during my first year or two."

Bayard was beginning to feel nettled, but he did not show it.

"Well, my own memories are a little vague. But I fear I interrupted you. Pray continue."

"Sure. Where did I leave off?"

"The evolution of the perfect fraternity here in Marlboro. Is it patented?"

"Now, Kent, I see just where the shoe pinches. You're thinking of some raw-head-and-bloody-bones affair as full of horror and mystery as a yellow-back novel.

"What I'm talking about is something as different as light is from darkness. There's a crowd of fellows—several, I believe, but I'm speaking of the Sigma Upsilon, our crowd—who hire a house, engage servants, and run things to suit ourselves. The Sigma Upsilon house is on the corner of Center and Station streets. If you came up Center—oh, you didn't.

"Well, there are three advantages; no girls, congenial fellows, perfect liberty. The last, of course, wouldn't count for much without the second, and would be impossible without the first."

"I've never thought of the absence of girls as an advantage," quoth Chevalier Bayard; "I'm not half the man I should be if I had some sisters."

"Oh, girls are so exacting. You always have to help them to the largest pieces of meat."

"What carnivorous creatures! I'll try to remember that when I'm serving at table."

"No, but see here. Isn't it fair that fellows that have a little more money—say—than the average should be able to have things in a little better style, to have something of the clubman's ease and comfort and liberty?"

"Suppose, for instance, a man didn't like being tied down to regular hours for meals. That isn't a very good illustration, either, for in a place like this, where everybody keeps the same hours, there's no special sense in trying to break loose. But suppose you just wanted to finish a stunt in lab. or a bit of reading, or were off on a hike."

"Well, there are restaurants, I believe."

"Oh, yes, but it's so much more swell for a man to go to his club and order a meal whenever he likes—have it served

in his room or anywhere else in the house. Just like home, you know."

Bayard could not recall any well regulated home conducted on this principle, and hence remained silent.

"Liberty Hall, that's what we are. And perhaps we set a little better table than most of the boarding-houses—have a few more luxuries, I mean. One of the fellows, for instance, vows there's typhoid germs in the city water, and he puts us up to using bottled table waters. Nearly every one of us has some food fad, and the long and short of it is that it makes it more expensive than it would be at the regular boarding-houses. Now, some of the fellows diet. Isn't it fierce, the way those Battle Creek foods cost? I'd as soon live on Chinese bean-curd as their substitute for meat. I presume they're much the same thing as the Chinese dope.

"But we've a dandy cook. We call him 'Chef,' and it makes him feel good. He's equally fine on plain and fancy. There isn't a cook in Marlboro that gets the wages he does."

"Well," laughed Bayard, "my trouble never has been my stomach. I'm like the dog advertised in the paper—'eats everything; very fond of children.' So I can't say I feel called to forego the pleasures of female society for the sake of helping to enrich a chef."

"I dare say I make too much of the feed, because I've knocked around in bum hotels so much. Father, a traveling man, you know—used to take me around with him a lot when I was a kid.

"The thing that would appeal to you, Bayard, is the society. Hanson isn't a crank, once you come to know him. He's mighty good company, I think. You asked a while ago about his talents; he's decidedly clever at games."

Williams was not quite sure in what light Bayard regarded cards, and hence was careful not to be specific.

"One of the fellows, Parker, is the best story-teller you ever heard. Irish dialect is his specialty. And some of the fellows are musical. There's where we want you. I still strum a bit myself, and I tell you I've wished scores of times I could hear the plunk-plunk of your little old guitar again. Remember how we used to play together, old man?"

"It was great, wasn't it?" assented Bayard warmly; "I'll have to come down some night for a duet or so."

"Then I can't persuade you to join us? Look here, you'd be the life of the place. Those fellows would fall over themselves to make it agreeable for you. You see, there isn't a talent among the bunch but you've got it beat a mile. The chap that composed the words and music of his High School class song, and then was chosen one of the chorus to sing it; that can dash off pen-sketches and verses while you wait; that can rival Depew in his prime as an after-dinner speaker; that carries a first-aid kit and is general handyman—"

"Cut it out, Bud," laughed Bayard; "don't try to make me out the only living ornithorhynchus in captivity."

"I hope you don't balk at the secrecy. It's merely nominal." This was, in effect, farcically true. The mystic legend of Sigma Upsilon was "shut up." "Simply for protection, you understand."

"Protection!" Bayard's eyes widened. "Protection, in Marlboro?"

"I mean, simply the protection of our distinctive character and privileges."

"Privileges? Special privileges?—the protection of special privileges?" There was no mistaking Bayard's disapproval.

"Say, really, Kent, you aren't going to turn me down like this, are you, when we've been such chums?"

The truth was that Williams alluded to a temporary experience of three years earlier. Since then, the chum had been superseded by that dazzling apparition, the girl, and the advent of the girl had transfigured life. Many of Bayard's ideals had changed.

"Truly, Bud, I am constrained to say no to your proposition. I am not turning down the chum, but spurning the tempter. I have such a weakness for luxury and ease that I dare not accept your invitation. Ten generations of Puritan ancestors rise up and forbid me."

"Stuff! Why, Bayard, everybody knows that you're a prayermeeting product. You'd raise the tone of the house, truly you would." He checked himself in an act of disloyalty to his brothers of Sigma Upsilon, an allusion to certain clandestine "smokers."

"If you must know just why I am forced to decline this offer of your hand and heart, Mr. Williams. I must confess to you that there is another."

"What do you mean, Bayard?"

"Just this." Bayard dropped his fantastic and playful air. "There's a man I met yesterday. He's to be in my class. I don't know him well yet, but he strikes me as a good deal of a man. He hasn't the money to get into any such club as yours, and I don't know that he has any of the gifts of the professional entertainer; but if he's the man I think he is, I'd match him against any man in college—even in the senior class." Bayard uttered this climax with fervor.

"Now, a club that has no use for him, has no attraction for me. I think my conception of 'the right bunch' may differ slightly from yours. To me, it isn't made up—pardon me—of those who know how to get good eating and good times. I don't stand for social exclusiveness and special privilege. Isn't this college—any college—made up of picked men and women? And why should such a picked company divide into cliques and put up walls and bars against one another?"

Williams' reply showed some acerbity. He had set his heart on catching this richest and most socially desirable member of the Freshman class.

"Oh, well, if you like to pick up your friends any old place! I thought you were more fastidious. Beg pardon for the mistake." And bowing stiffly, he withdrew without seeing that he had evaded Bayard's question.

Six hours later Bayard and Lyman together entered the Memorial Chapel for the opening exercise of the college year. In the tiled vestibule, behind the white marble bust of America's foremost evangelist, was a tablet of veined marble stating that this building was erected

"That the youth
Of this foundation of learning
May daily meet to worship God
And that a son may honor
The memory of his father."

The chapel, standing well back on its terraced plaza, was the subject of diverse judgments. Being of dressed stone, it lacked the noble ruggedness of its neighbors, which were of undressed stone. It

could not boast commanding height or Gothic spires. Lateral bands of red sandstone across its gray fascade accentuated its squatness.

Bayard pointed out these features to his companion, adding: "But all was atoned for when I learned that it was modeled after the Umbrian cathedrals. My cousin, Dr. Kent, collects cathedrals. He knows more about the leading cathedrals of Europe than the men that made them, although some of them he has never seen. I look upon him as the apotheosis of culture. You can't think, then, what a source of gratification it is to know that this prosaic little town has a real Umbrian cathedral."

"It looks ecclesiastical without and within," commented Lyman.

"Doesn't it?"—ignoring the implied criticism. "It was meant to be so. No offices, no administrative business, as in the old chapel; nothing but what is reverent and worshipful."

"H'm!" was Lyman's sole response, as he noted the noisy entrance of nearly two thousand pairs of feet.

The assignment of seats for the year had not yet been made, but enough old students were present to maintain the traditions. The two freshmen found themselves on the south side, rather far back, under the edge of the gallery.

They had no time to dwell upon the architectural features of the interior for the stronger appeal of the human interest. The rows of leather-covered arm-chairs on the long platform began to fill. President Earle, with modest dignity of bearing, and the familiar sidewise inclination of the head, appeared clad in his voluminous black silk gown with the three velvet stripes on each sleeve.

Lyman was surprised that his entrance passed unnoticed by the audience. A moment later, however, everybody was on his feet. The choir in the gallery above the platform began the hymn-anthem, "Jerusalem the Golden." From entrances at either side of the platform, below, streamed in a black-robed procession. It was the seniors in their caps and gowns. The young women on one side, the young men on the other, filed slowly in, two by two. Their young faces were solemnized, for the moment, with high resolve, like martyrs going

triumphant to the stake; while above their heads rang out the thrilling sweetness of the recurrent chorus:

"Jerusalem the Golden,
With milk and honey blest,
Beneath thy contemplation
Sink heart and voice opprest."

Lyman checked a smile at the incongruous association of that hymn of the Hereafter with this host of young lives so poignantly absorbed in the Now.

The solemnity was deepened when all, still standing, joined in the majestic hymn,

"Our God, our help in ages past,
Our hope for years to come."

The psalm, the prayer, the hymn that followed were noted by the two eager freshmen only as a deepening of the emotional thrill that blended "all impulses of soul and sense."

Then followed the President's opening address.

"An effusive young woman," he began, "once remarked: 'Somehow, when I'm happy, I just can't help breaking into song.' Said a brutal friend: 'Why don't you get the key, and then you won't have to break in.'"

After waiting for the ready laughter to subside, the President went on seriously:

"This is my desire today, to help you in finding the key to the great values of life; the esthetic values, as art, literature and music; the intellectual values, as history, science and philosophy; the spiritual values, the riches of friendship and of moral and spiritual ideals.

"The way to each is essentially the same, and it is fourfold: We must be introduced by some one who has preceded us in appreciation of these values; we must be honest, but modest; and we must stay persistently in the presence of the best in the sphere we seek, with honest response."

Many of these cock-sure youngsters, who had brought to college more conceit of their own wisdom than they would ever take away, needed the greater emphasis given by the President to the first condition of appreciation of the great values of life.

"Every man," said he, "certainly dooms himself to poverty of life who insists on discovering for himself these values."

Lyman Russell shrugged his shoulders in recognition of the greatest error of his past.

"The supreme value of the Scripture is that it is a book of honest testimony to honest experience.

"The qualities of an effective witness are conviction, character and judgment, genuine disinterestedness, and the power to make his testimony real, rational, and vital."

Many of these young thinkers were startled by the President's repeated emphasis on honesty—that "truth in the inward parts," which means so much more than keeping one's hand from one's neighbor's goods. The catchwords and cant phrases of art, as well of religion, when repeated without understanding or conviction, reveal an intellectual dishonesty as heinous as theft.

Lyman, who could say with Hamlet, "I myself am indifferent honest," was completely won by the President's recital of a college experience of his own, which to many seemed absurdly quixotic.

"When I was a student, I came upon a filing system which met a long-felt want. It seemed to me the finest conceivable thing of the kind in the Universe. So enthusiastic was I that I accepted the agency for it. But I found that the fact that I was to get money for praising this device, paralyzed my tongue. I threw up my commission without taking an order."

Lyman was stirred to the depths. "I could follow such a man to the death," he told Bayard afterwards.

"Don't pretend to see more in Shakespeare than you do; but don't say, 'There isn't any more in Shakespeare than I see.'

"Give the best an opportunity with you. No pressure; no pretense; just a chance for the truth to do its inevitable work.

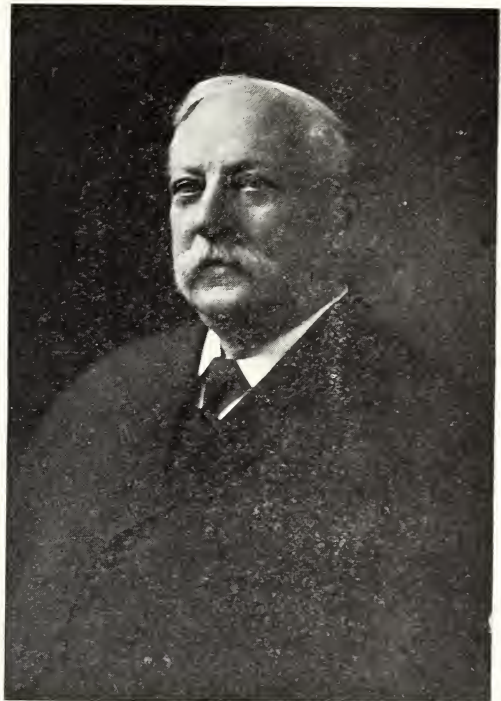
"Finally—whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."

The two comrades were discussing the President's address that night in intimate conversation.

"Kent," said Lyman slowly; "I'm a natural born sceptic. I've always found so many things I couldn't believe. And there have been other things," he added vaguely, "that helped to make belief hard. Through it all I've prided myself on my honesty and fairness. But I think now that I have never given Jesus Christ a fair chance at my life. From now on, I mean to do it."

With shining face Bayard reached across the table and grasped his hand.

(To be continued.)



JOHN A. MCELWAIN.

ARRIVED AT HOME.

One More of Us in Heaven.

"They who say such things, declare plainly that they are seeking a country," their declaration sometimes deriving double emphasis from an unworldly attitude and a heavenly mind. One of these was John A. McElwain, who lately exchanged earthly labors for a heavenly reward. The reward is beyond our vision; the labors, too, were wider in range and more manifold in kind than can well be recounted here. It is here.

nevertheless, that one feature of this noble life must by no means fail of honorable mention, since it was so related to the cause which is here distinctively represented. In his case, this feature was incidental to the full scope of Christian life and work, within which it occupied its natural place, without disturbing the rounded harmony of Christian consecration. This made it more valuable to the special cause for which a Christian association stands, and of which this magazine maintains a steadfast advocacy.

It would be easy to think of Brother McElwain as praying in secret for a young man snared by the lodge, or as gently winning him away from the world to Christ. In everything, this prayerful man served the Lord Christ. For this exclusive service, he left his secular business when he was but little less than forty years old, and when a growing family had already become the object of parental care; yet the testimony has been well written since his death, that "He and his family were comfortably cared for all his life; his little boys whom he committed to the care of the Lord, became the leading shoe manufacturers of the world; and his consecration to the work of God resulted in a service among the most honorable, useful, and successful in all spiritual ways, which the Christian history of this country records."

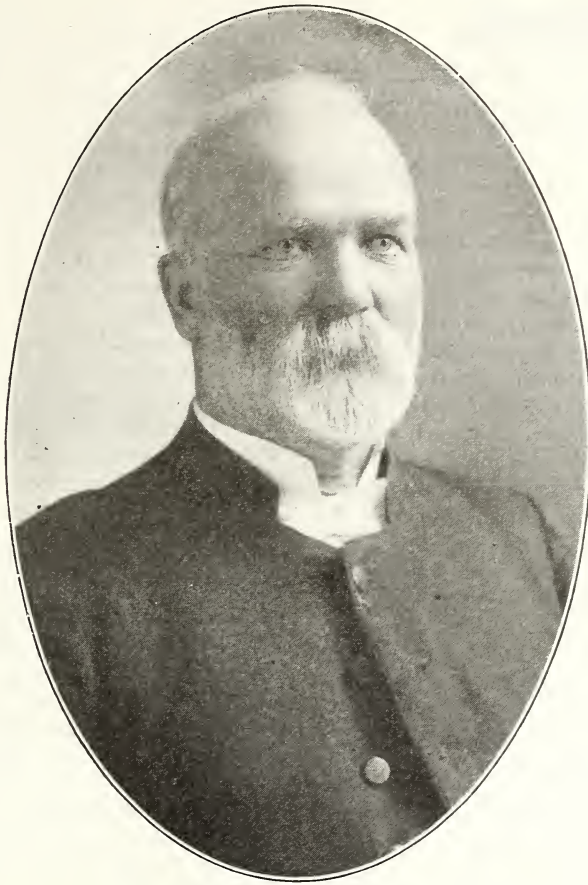
During eighteen subsequent years he was the associate of that eminent Boston preacher, Dr. A. J. Gordon, in the care of the well known Clarendon Street church. After Dr. Gordon's comparatively early death, Dr. McElwain continued to hold much the same relation to the church as before, and the church itself continued to prosper. Toward the close of his own life, however, he extended his work more widely outside the capital of the state; and this wider service was probably more open to him on account of filial provision which secured financial independence to his declining years. He could give a week's service freely to some feeble country church more distant from his home. At the same time he continued to be connected with the Gordon Training school, and here he was at work the very day he died.

Both these sainted men, Gordon and McElwain, were interested in work done to save the men of Boston from the blight of organized secrecy and sin. The departure of either was a loss to be deplored the more, if possible, for this special reason; yet we are loth to reckon the loss complete and final, while memory and holy influence remain. Recorded words still breathe with life; recorded truths yet glow with wonted fire; and we who, still in the arena, feel the absence of the gladiators once by our side, nevertheless feel ourselves surrounded by the growing cloud of witnesses, who, after their own struggle, have ascended to seats circling above the gladiatorial sands. We see them glad where they now are, because they once fought where we now are. Nor can our faith and hope be limited to even this high vision; for, as once they were, so are we still looking to the "author and finisher of our faith," until our own day is ended, and we, too, have gone home.

REV. L. G. ALMEN, D. D.

Another member of the National Christian Association has finished his earthly testimony. Rev. Louis Gustav Almen, D. D., was one in whom faith and works harmonized. He believed in the work of the N. C. A. and appreciated the CYNOSURE and for many years was a contributor to the one and a subscriber to the other. He was, indeed, as his son wrote, "a staunch champion of the great cause for which you are working." "He was a fighter—a soldier who never retreated. When he was sure of the right, he went ahead, never wavering, never faltering no matter what the odds."

Dr. Almen was born in Dahland, Sweden, March 20th, 1846, and came to America in his twenty-fourth year. He was a graduate of Augustana College and Theological Seminary. Subsequently he became an agent for his alma mater for which he raised some \$70,000.00. He served as pastor of the Swedish Lutheran church of Beaver, Illinois, Sacred Heart, New London and Balaton, Minnesota, and Carthage, South Dakota, at which post he literally died in the harness, having filled his pulpit the Sabbath before his death. In addition to his pas-



LOUIS GUSTAV ALMEN.

toral work, he devoted much time as a missionary visiting many small vacant charges and pushing his missionary work up the Red River valley into Canada, where he organized the Swedish Lutheran church of Winnipeg.

During his long service in the church he held many positions of honor and trust. He was for many years a member of the Board of Directors of Gustavus Apolphus College and was at different times President, Treasurer and Secretary of that body. Rev. Dr. Uhler, represented this college at the funeral and spoke of the work of Brother Almen and referred to him as one who had fought a noble fight, whose name would go down into history to generations yet unborn. For several terms he was Vice-President of the Minnesota Conference of the Augustana Synod and was recognized as one of its ablest par-

liamentarians. For twelve years he was Editor of the church and temperance departments of the Minnesota Stats Tidning, the official organ of the Conference.

Mr. Almen's death occurred on December 7th and his remains were taken to Balaton, Minnesota, for burial. There were many people present from different parts of the state, and a delegation from each of his two congregations in South Dakota, had come a hundred miles to be present at the funeral, which would indicate the high regard in which he was held. He is survived by Mrs. Almen, his widow, and nine children to whom we extend our sincere sympathy in their affliction, and at the same time we rejoice with them in the memory of this full, victorious life. What an example and stimulant such a life is. How we ought to thank God for it.

Editorial.

THOUGHTS FOR FEBRUARY TWENTY-SECOND.

The true relation of Washington to Freemasonry has often been on one hand mis-stated, and on the other misunderstood. Though there is no question that he was initiated, none the less is there grave question whether he was much interested in the order. His initiation having occurred when he was only twenty years old, four months later, and not long after his twenty-first birthday, he took the second degree, and five months later still, the third. He never took any other degrees, or belonged to any other lodge. Many miles of colonial road intervened between the lodge and his home, and the distance may have had something to do with the length of the second interval.

After an interval which was shorter still, he became involved in those military affairs which included what is called the French and Indian war. This matched the preceding five months with five years of absence from the lodge. No anxious Masonic search has trailed him to any lodge save an Indian wigwam, in that period of war.

Returning at the end of these five years, he immediately married, and thereafter remained at Mt. Vernon for the next fifteen years attending no meeting of his lodge. Not only did he refrain meanwhile from going to Fredericksburg where he had been initiated twenty years before the end of this period, and five before it even began, but he so completely ignored Masonry that no careful and zealous scrutiny of lodge records avails to discover a trace of attendance at any other lodge.

The next period includes the Revolutionary war, but includes no reports to encourage or warrant loud Masonic claims. Though at Boston there was an army lodge, yet Masonry feels obliged to explain that he must have been too busy to attend. After the army was transferred to Long Island, this lodge, which the commander seems not to have tried to keep alive, failed and expired.

This was a time of great discouragement for the order, when Masonry in

America was at a low ebb. It appears to have been for this reason, that with a hope of reviving interest or success, the Grand lodge of Virginia, in whose jurisdiction Fredericksburg lodge was of course included, solicited his permission to make Washington grand master. In the letter refusing permission, he reminded the grand lodge that he was not eligible for the reason that he had never been master or even warden of any particular lodge.

This letter bears an important date, for it fixes his own written certification of his not having held Masonic office before 1777. Besides this, the date is important on account of its relation to both the date and contents of another letter written not long before he died. Moreover, the year 1777 was at the end of the quarter of a century which we have now glanced at as following his initiation, and as including the time of the French and Indian war, the longer interval of residence at Mt. Vernon after his marriage, and the first part of the War of the Revolution. Ending the quarter of a century, it likewise marked the beginning of the score of years remaining in his lifetime. The date looks back to 1752 when initiation occurred, and forward to 1798, not long before the death, which occurred in 1799.

As the letter of 1777 disclaimed official connection with the lodge from 1752 in like manner the letter of 1798 disclaimed personal attendance in the lodge from 1765. If, now, a new reader, aware that he is not versed in such subjects is nevertheless desirous of means to meet the claims for Masonry which appeal to Washington's name and point to his portrait, let him fix in mind these few dates, leaving fuller knowledge of facts for later study and accumulation. First, he can secure himself by possessing the three dates connected with the initiation and the two letters, viz.: 1752, 1777, and 1798. Afterward he can introduce in its place, if he desires to, 1765. He will soon be able to think easily of the period between 1752 and 1777, in which lodge attendance was lacking, and for which official relation to any lodge was disclaimed; then, too, he can likewise think of the overlapping period in which attendance and office were both actually or

in effect disclaimed. While much more than this is known, this taken alone has completeness with conclusiveness, and this will qualify one who, as yet, knows no more, to meet fearlessly and refute clearly one or two of the most common of the boastful mass of empty Masonic claims.

A SPRING LOCK.

"Once a sorority girl, always a sorority girl," said the mother of one. "Once a priest, always a priest"; "once a Mason, always a Mason"; "once a sorority girl, always a sorority girl"; "we three did agree." Commenting on this case of a mother who asked the Chicago school board to waive in her daughter's favor its wholesome rule against secret societies; quoting also from her the plea we have repeated; *The Chicago Daily News* declares that this mother "unconsciously summarized one of the principal weaknesses of school fraternities and sororities." The *News* moreover regards it as "astonishing, that parents will permit their children to tie themselves up for life by solemn pledge, to associates chosen when the judgment is immature, and caprice and impulse are not yet under firm control."

Run back to its root, this protest holds against life-long pledges incompetently considered, or not duly considered. One of either type, is an inconsiderate, life-long pledge. Approval of such a pledge is indeed "astonishing." The reason why due consideration is lacking, is secondary and merely incidental to the lack itself. The particular instance of it cited by the *News*, is editorially accredited to the incompetence of immaturity, a reason which is thus expressed: "The judgment is immature, and caprice and impulse are not yet under firm control." This reason for a reason why pledges must wait, is not the only one, however. A good one it is, nevertheless; one that those best qualified to judge are likely to approve. They will doubtless agree that because school pupils are immature, they are not yet competent to consider solemn, life-long pledges in a mature way; hence, that since they cannot thus consider pledges, as yet, they are not yet competent to make them.

The comment justly made by the

News, opens a door to wider application of the suggested principle. The focus of the protest is in the idea of inadequacy. Inadequate judgment fails to warrant serious and far-reaching action, like taking a pledge "once" for "always." Immaturity, however, is not the only thing that accounts for inadequate judgment. Hasty judgment is inadequate; misled or misinformed judgment is inadequate. Haste does not befit the man of full maturity, when he selects a new home or a new business location. Great corporations adopt new enterprises only after long and thorough consideration. Experts have mature judgment; which is one reason why they value slow methods. A well trained writer sometimes could write rapidly; yet it may be the half trained writer who will. A skilled engineer, or experienced machine designer, values slow, patient accuracy in a draughtsman. Mature judgment uses time.

Time goes to waste, however, while maturity has no advantage over infancy, when suitable opportunity to see and know is wanting. In the dark, a man walks no less blindly than a child. The wisest and most mature, when actually deceived by false testimony, are as truly deceived as the youngest and most immature; hence, for the identical reason, they are in no fit state to make pledges of importance. It is certain, then, that the general principle pointed out by the *Chicago News* is by no means limited to public schools. Immaturity does indeed appear there, as other things having similar effects do elsewhere; but immaturity holds no exclusive title to incompetence or inadequacy. School secret societies fulfill the conditions of inadequacy through exclusion of time and opportunity to judge, no more flagrantly than other secret societies. What time has a Mason, for instance, to consider the oath he suddenly repeats bit by bit as it is given to him? What means are provided to enable him to do as much investigating as he would insist on doing before he would buy a horse or hire a house?

The sound major premise of the argument implied by the newspaper we have quoted, leads through secure reasoning to an undeniable conclusion. In the spe-

cific case cited, the reasoning runs in this wise: "Pledges ought not to be made unless duly considered; on account of immaturity of initiate judgment, sorority pledges cannot be duly considered; therefore, sorority pledges ought not to be made." Retaining the identical major premise, while also adopting the identical method of reasoning, we can likewise test Masonry by the syllogism. By the same path of reasoning the inquiry now proceeds: "Pledges ought not to be taken unless duly considered; on account of restriction of time, and exclusion of means to investigate, Masonic pledges cannot be duly considered; therefore, Masonic pledges ought not to be made." When applied to children how plain all this looks to grown people; yet how quickly is mature judgment blindfolded, when the identical principle is applied in the identical way to adults themselves.

The conviction of the thirty-three dynamiters has not resulted as beneficially as some had hoped and as it should have done. A few years back in our history a statement of such a condition of force—the maiming and murdering of innocent people and destruction of property throughout the length and breadth of our land, almost without hindrance—would have been considered an impossible condition. The conviction, however, of the McNamars and of the thirty-three men at Indianapolis seems to have aroused a cry of defiance from labor leaders and a challenge to the American people from Gompers, the President of the American Federation of Labor down to the local union.

Will the people wake up to this deplorable fact that the leaders of organized labor are in sympathy with the campaign of force which the convicted men represent? Samuel Gompers, speaking last month before the Senate in Washington, D. C., reiterated his accusations against employers and the use of the injunction and declared that organized labor would not repudiate the Structural Iron Workers' Union and leave them helpless and at the mercy of organized capital, and attacked the Judge who presided at the trial of the dynamiters in Indiana. On Sunday, January 5th, Fitzpatrick, President of the Chicago Feder-

ation of Labor, was even more radical than his superior, President Gompers. On January 2d, in Milwaukee, Wis., Local No. 18, International Association of Bridge and Structural Iron Workers, elected as their business agent Wm. E. Redden, one of the convicts in the dynamite conspiracy cases at Indianapolis. These are the answers of the leaders of labor unions to the American people in prosecuting such men as the McNamaras.

It was well said by the *Chicago Tribune*, editorially, on January 7th: "If the money and effort put into some of these subterranean activities of misguided labor leaders were spent in the advertisement of evil conditions before the jury of the American people, progress would be steady and reforms sure."

COLLEGE HAZING.

There is no complete and conclusive reason why students should be exempted from government by such law as has always governed them before they entered higher institutions of learning. No other kind of institution provides such exemption; stores, factories, and railroads offer no immunity from penalties for abusive misconduct, to young men who become their employes instead of becoming college students. Yet while one set of high school graduates goes every year to work and obeys law, another set goes to college and defies law. Of course, on either side, this unqualified statement would be extreme; would that on the college side it could seem more so. In college or out, petty faults pass unnoticed; outside, however, there seems to be sterner account taken of flagrant abuse, if not of graver crimes. Violent deaths among students are so frequent that they can almost be called common.

To make the most of all possible excuses for faults and pranks of college boys seems not unnatural; but some things of the kind are carried so far as to put a strain upon apology.

Too much account is liable to be made of the responsibility of college authorities, and too much deference may be paid to college discipline in the form of suspension of outside official discipline. It is true that there seems to be a kind of analogy here, to the way in which

municipal law gives place to military law in a garrison; the analogy, however, is incomplete, and the result inadequate. At all events, any excuse of this kind, measurably fails, and needs to be limited at the margin where it ceases to be vindicated.

Another excuse which might claim reasonable consideration, arises from the segregation and massing of youth, in the tide of whose drift of sentiment and force of action an individual, or even a small group, is swept away. Kindness seems to demand due concession; yet no one would agree that all this, or more, should be held to cancel individual responsibility. The men themselves would refuse to be considered such helpless creatures of circumstance.

Neither these excuses nor any other will avail at the university of North Carolina, if the desire accredited by the press to its president and board of trustees is granted by the state legislature. It is no wonder that they held an extra meeting, in which they are reported to have voted to ask legislation making college hazing a criminal offense; for it is at the same time reported that the meeting was called just after four students hazed a freshman so severely that death resulted. The officials seem to take a tenable position, when they assume that what has often been fatal in fraternity initiation, and just now, according to report, has been fatal in class hazing, is clearly a too well established risk to be less than criminal. They seem to be warranted, moreover, in holding that students in college are as well entitled to the protection of law there as they would have been anywhere else, outside the campus or dormitory.

SAD CASE OF CHARITY.

At a meeting of Cedar Camp 4727, Modern Woodmen of America of Newark, Ohio, there was reported the following case: "Neighbor Allen M. Erwin who was adopted as a member of Camp 4727 Feb. 12th, 1902, and who carried a benefit certificate for \$1,000.00 was reported suspended on May 1st, 1912, having failed to pay the benefit assessment for the month of April. On June 21st, Neighbor Erwin died, leaving a

wife and two children aged 9 and 11 years. Had Neighbor Erwin paid the assessments for April, May and June, a total of \$3.60, his wife would have received the amount of \$1,000.00."

Our attention has been called to *The Menace* of January 4th, by quite a number of our readers. It may interest them to know that we had occasion a year ago last month to write *The Menace* concerning its statements about Freemasonry. It will be seen that if the editors of *The Menace* are ignorant, they are wilfully so. We wrote substantially as follows:

You may not know that the oaths and obligations of the Masons were published as early as 1745 and that exposures of Masonry have been on the market, almost since that day; that are accurate. Hundreds of ministers and others have withdrawn from Masonry during the life of our Association, and many have confirmed the exposures which we sell. We also have for sale the Masonic secret work in cypher as issued by Redding & Company, Masonic publishers in New York City. There is no difficulty in getting accurate information about masonry. Did you ever see the book written by Ex-President John Quincy Adams on masonic oaths?

Our opposition to Secret Societies is for a very different reason from that of the Catholic Church, which is itself practically a secret association and believed to be controlled by the Jesuits, and to have various other secret bodies within its fold. Our position is that all secret societies, under present conditions in this country, are inimical to both church and state and that finally in that great coming conflict we shall find the forces of secrecy and catholicism ranged upon the same side. Prophecies of it have been seen at various times when in local affairs Masons and Catholics have united in opposition to the expressed wishes of the community. I myself have witnessed such a combination. There is a struggle for supremacy going on between Masonry and Catholicism in Latin countries, and doubtless some good will result as an outcome of the struggle, but the way our forefathers secured their liberties both in England and in this country is a

better way. There is not much to be gained in national character of permanent value, by being ruled either by Masons or Catholics as a body, but much to be lost.

It is a benediction to receive a call at the CYNOSURE office from Rev. William Dillon, D. D., vice president of the National Christian Association. His visits are always a pleasure to every one in the office. *The Christian Conservator* has never had an abler editor than Dr. Dillon is today, if it has had his equal. His paper is one of our most valuable exchanges. We wish his January call could be repeated every month in the year.

AN INTERESTING BOOK.

In *The Coils; or The Coming Conflict*, by Edwin Brown Graham, Sioux City, Iowa, E. M. Graham, publisher.

An author who consistently carries on a strong argument, though he prudently refrains from venturing into narration loses no credit through such discretion. Another who writes an interesting narrative, is praised rather than blamed when he avoids interrupting his chain of facts or fancies by pausing to argue from them. A better artist than either, is that writer who, while narrating with interest, can argue convincingly at the same time without spoiling his story. Such a versatile author is the one to whom we have become indebted for this entertaining and helpful volume.

The book serves a useful purpose by presenting antimasonic facts and arguments. It thus constitutes a repository of weapons with which not only the ranks of lecturers and writers ought to be equipped, but more unseen allies as well. For conversation is as indispensable as oratory, since personal work must be done where general work is less available, not to say less helpful. If, then, the public speaker must know facts and arguments, when he has the platform to himself, when he chooses the course of argument for himself; still more, if possible, must the conversationalist be diligent to secure such grasp of fact and proof as prepares him to make prompt reply to questions or to effect instant refutation of contradictions. Indeed, he

must be able to convert to his own use every turn in the conversation. It is certain, therefore, that no zealous friend of our cause can justifiably neglect to assume available armor taken from any arsenal stored with supplies of fact and proof. This magazine, for instance, constantly offers weapons which new recruits may buckle on; meantime, books add help that no one should fail to receive. This book gives facts and reasons, selected and arranged with a literary skill that makes them doubly available.

Though the book as a whole seems to use the method of narration, yet the author protests at the beginning of the preface, that "it should not be called a work of fiction"; claiming, moreover, that "many will recognize the facts on which this story is based, and will confirm the truth of these startling incidents. The author is prepared to furnish, if necessary, the proof of their occurrence. The quotations from books are accurate. The extracts from papers are genuine, with the exception of slight changes in names." Yet, notwithstanding the apparently plain features already indicated, argumentation and truthful narration, the book is by no means prosy and dull; it borrows the story writer's art and method; it shows no lack of startling situations and thrilling scenes. While it appeals to the mind that demands a story, and is for this reason adapted to interest young readers in its theme, it gratifies also that taste which delights in argument and never lacks a keen appetite for proof. The gravest reader may be none the less pleased when he finds sharp, vigorous reasoning about Masonry in a letter written to her lover by a girl who has never been an Eastern Star.

For sale at the CYNOSURE office, \$1.00 postpaid.

SOMETHING EASILY DONE.

We would like to have our subscribers keep for their own reference every issue of the magazine, or at least every one that seems to them most likely to be useful for that purpose. However, there may be now and then a copy which they can spare to some other reader, one

subscriber selecting one number, another choosing that of another month according to his tastes or requirements. Whether this is so or not, there remains one way in which our subscribers can keep all their own copies while yet sending at least one at some time in the year, to some person who has never seen the CYNOSURE. No doubt multitudes of such people can be found, many among whom would welcome the magazine, and some of whom might become its helpers by becoming its new subscribers.

In corroboration of this presumption, we can cite the case of one who for years has been among our active workers, as a reliance constantly and confidently depended upon. Long ago there was a critical time when he was drawn toward the lodge, yet was anxiously seeking light on the question whether it was anything to which he could wisely commit himself. At such a juncture, though not very young, he did not yet know that there existed this source of the very information he was diligently seeking after. At the present time, others are likely to be suffering similar need, in similar ignorance of the supply. Will not our readers welcome a hint we offer, and gladly make a single effort some time this year to help such people?

Not a copy of his own need be sacrificed by any subscriber in executing the benevolent intention; for if he will send ten cents to this office, together with a selected name and address plainly written, we will mail accordingly a copy of the magazine. We will send a copy in each of three months, in case twenty-five cents are sent with a name. If half our regular readers were to adopt this plan, they would easily and instantly widen the area of light, as by a sudden flash, and would also enlarge immensely the acquaintance of the CYNOSURE.

NEEDLESSLY COMPRESSED SECRETS BECOME EXPLOSIVE.

The recent trial of union dynamiters brought out one thing which seems an enlightening comment on the inner working of augmenting secrecy. For it was shown that not every prisoner had gone so far as to come into sympathy with dynamiting, and that, on the contrary,

one had even voted against continuing a recent strike. Herein appears a hint of the difference between a mere conspiracy limited to active conspirators, and a conspiracy brooded over by the broad wings of an occult union.

If in this very case, instead of a union so organized as necessarily to hide in secret corners, there had been an organization of structural iron workers, recognizing their own labor as an element of business worthy of open self respect and as an element of value fit to be offered like other values in open market; if in this spirit they had conducted their business in an open, business-like way; the history of this deplorable episode would never have been written. They could have done this, because more powerful agencies than dynamite, agencies as constructive as dynamite is destructive, are at the command of every form of business, labor or any other, and these agencies, though they can be shrunk by useless secrecy, can nevertheless, be developed to fullness and made freely available by open dealing. For instance, public sympathy working out efficiently through popular co-operation, is at the call of labor or of capital when either frankly opens itself to confidence by offering adequate means of judging business conditions. Publicity is not frost but fertilization.

Such methods fit, in practical and effective adjustment, the spirit and government of free people doing the work and conducting the business. Democratic publicity is our natural antidote for suspicion, alienation and hostility; but imperial, star chamber methods, imported into the midst of democratic and free institutions where being out of place they are incapable of adjustment, necessarily become means of secret mischief and public discord. An open organization lawfully fostering the business interests of structural iron workers and other productive or constructive wage earners, promoting their own interests together with the welfare of the public, would, therefore, have been free from augmenting tendencies and growing conditions such as reached that destructive culmination, the after effects of which are now to be found in prisons, cemeteries and desolated homes.

We cannot believe that wider application of principles here revealed, puts upon them any overstrain or, indeed, lacks actual historic demonstration. For the general history of the secret system seems to warrant the proposition that needless secrecy begets secrets most of which are useless and some of which are worse; or that men who begin by uselessly swearing to keep secrets, end with having unreportable secrets to keep. The Jesuit order for instance, seems to furnish voluminous proof of this psychological tendency working out into formal and developing operations. Other religious orders join in full corroboration. Their secrecy has begotten secrets which, whether vows would allow them to be told or not, were such that their own evil nature made unfit to tell and dangerous to expose. The Masonic order, too, has added overwhelming proof of the same psychological tendency and the same kind of active result. Along the well beaten path has followed the trade union; but let us not cease to hope that it will not continue quite so incapable as its predecessors of learning the plain lesson which the loud explosion and the solemn verdict have together emphasized.

ROME, MORGAN, MASONRY.

BY B. FRESNBORG.

There is scarcely a man or woman in America but what has heard of Wm. Morgan, who lived at Batavia, in Western New York, who, it was claimed, wrote an expose of Freemasonry, and who, the Catholic church claims, was killed by the Masonic fraternity for writing this expose.

The fact of the matter is that this book was prepared by the Catholic church for electioneering purposes, and it served their scheme well and truly.

It is history that Morgan disappeared very suddenly, and the Catholic church gave it out that he had been killed by the Masonic fraternity, which is untrue, as Wm. Morgan was spirited away, and the trick was turned by Catholicism.

"Wm. Morgan" became the issue for the campaign, and it was narrated around that Morgan was conveyed in a carriage from Batavia to Niagara by Freemasons, and there drowned in Lake Ontario.

A body was produced near the mouth of the Niagara river, but a friend of Wm. Morgan, who knew him well, by the name of Mrs. Wm. G. Barr, denied that the body that was found at the mouth of the Niagara

river was that of Morgan and a devout Catholic remarked at the post mortem examination that "It was a good enough Morgan until after election."

A rigid investigation was made and no one was ever convicted of murdering Morgan.

The result of the election was that Catholicism carried her point. The Catholic church had turned, by this excitement, the eyes of the world towards Freemasonry, and claimed that Morgan's fate was caused by the Masonic fraternity.

When I came to America I was given instruction in regard to the secret societies, and the Morgan case was gone over with me in detail, and I was given "The Bulls" of three popes, which excluded all members of Freemasons from the Catholic church, and all who belonged to the Masonic fraternity were denied even a Christian burial by the Catholic church.

I was told by a priest, who was in good standing, that the Masons had in their meetings a literal devil concealed in a box, and that when they would meet they would stick pins in a picture of some supposed "traitor" and shriek out in their madness: "Die like Morgan."

Mrs. Wm. G. Barr was called to identify the supposed body of Wm. Morgan, which was found at the mouth of the Niagara river.

Her husband, Wm. G. Barr, was an old dry goods man and once ran for governor of the state of Kansas, but was defeated because his wife had declared "that Wm. Morgan's body had never been discovered at the mouth of the Niagara river, and further declared that it was a 'fake,' pure and simple and gotten up by Catholicism in order to vilify the Masonic fraternity."

I had always been of an investigating turn of mind, and the stories that were told to me in regard to Wm. Morgan did not sound right, so I took the train for Topeka, Kans., where Mrs. Wm. G. Barr lived, and this is the story that she related to me in great emotion:

Mrs. Barr told me that she was a friend of Wm. Morgan and that she was called to identify his body, but instead of finding the corpse of Wm. Morgan she found the body of some one else and not that of Morgan, and she further told me that Wm. Morgan, before his disappearance, had written her that he was persuaded by a number of Catholic priests to leave the Masons, and that he, to his sorrow, had followed their advice, and that these priests had written a book, and insisted that he should publish it, but he never did give his consent, and stated that he never would; however, the book appeared, and the fact of the matter is that it was a clumsy forgery by the priestcraft of Catholicism.

This book appeared in print, and Wm. Morgan became frightened, as he realized that should the country at large believe that he was the author of this book, he would be considered as a traitor, and he became frightened and did not know what to do, and about this time two Catholic priests approached

him and persuaded him to leave the country, and they took him to "a Trappist monastery," near Montreal, Canada.

He remained there quite a time, and left Canada and went to Asia, and he was seen and identified in Asia years after Catholicism had declared that he had been murdered by the Masonic fraternity.

I do not remember of ever reading this history before, and I am under the impression that I am the first man—in fact I know that I am the first man who was for thirty years a Catholic priest that ever gave this information to the public.—*The Menace*.

The effort to bring to justice the abductors of William Morgan revealed the fact that a masonic governor, masonic judges and masonic juries—that Masonry, in fact, had made the trial a farce and justice impossible. This was so patent to the public that Masons by the thousands left their lodges and revealed their obligations and 1,500 lodges throughout the North gave up their charters, even the Grand Lodge of Illinois, then way on the frontier, disbanded and did not reorganize until 1840. The unsatisfactory trial of Morgan's abductors led three states to enact laws forbidding the administration of masonic oaths. These were Vermont, Massachusetts and New Hampshire. In 1880 the law was repealed in Massachusetts but is still the law of the state of Vermont. Great statesmen like Daniel Webster, Ex-President John Quincy Adams, Thurlow Weed, William H. Seward and many others, approved of this law. It is interesting to note that the obligations of the first three degrees of Freemasonry were sworn to in a court of New York state and may now be found in any good general law library in Vol 13, Wendell's Report N. Y., pages 9 to 26. The efforts of *The Menace* to falsify history and to curry favor with Masons by the publication of such a tissue of falsehoods as the Fresenborg letter are to be regretted. It injures its reputation and leads one to question the accuracy of its statements relative to Roman Catholicism.

"The best use of time is the best provision for eternity; and he who lives to live again will never die."

"Men cannot feel beyond their faith, as they must start the fire to feel the heat."

News of Our Work.

OUR NATIONAL CONVENTION.

The suggestion made to our Board of Directors that The National Convention this year be held on the Pacific coast was considered with some favor at its last meeting. The cost will be somewhat greater than usual but possibly new friends will join with old ones in meeting the added expense in case it is decided favorably. Annual national conventions have been held in this city, Pittsburgh, Philadelphia, Washington, D. C., Boston, New York City, Cincinnati and other places, but never west of the Mississippi river. What do our readers think of the proposition?

The matter will be before the Board of Directors at its meeting this month and in the mean time, let prayers be made for Divine wisdom and guidance and for the needed funds.

It was a pleasure to have a visit last month from Rev. A. B. Bowman, President of the Michigan State Association opposed to secret societies. Mr. Bowman is a member of the Board of Publication of the United Brethren Church. He is also at the head of the Christian Endeavor societies of his denomination. Mr. Bowman is indeed a very capable man and, though very busy as a pastor and an officer in his denomination, he is willing to give addresses on the relation of Christians to secret societies in the State of Michigan, so far as possible. We hope that he will visit the CYNOSURE office again and often, and that the churches of Michigan will take advantage of his offer and of their opportunity.

PENNSYLVANIA AND ANNUAL CONVENTION.

Rochester, Pa., Jan. 13, 1913.

Dear CYNOSURE:

This will let you know our Eastern work moves as usual. Meetings have been held each Sabbath, and on some of the week nights. I note the list of CYNOSURE subscriptions secured is in advance of the corresponding month last year. It is gratifying to note the endorsement thus given by our friends.

The labor lodges have always been

held by some to be sort of "innocent affairs." Now that leaders are convicted of the worst of crimes, there will be more who will agree with the statement attributed to Wendell Phillips." Secret Societies are not required for any good purpose and may be used for the worst of purposes." If the "innocent ones" dynamite buildings, and murder those they dislike, what can we expect from those with murderous oaths? Recent revelations and convictions must help the cause we love. Let us hope there is too much of the Christ spirit to tolerate this evil.

Shortly after my last report I made the acquaintance of Bishop James Minger of the Mennonite Church. Through his kindness I was permitted to bring messages to churches near Lansdale and Line Lexington, Pa. Evidently these efforts were opportune. Many inducements are made to those whom the lodge desires to secure. For lack of information some have been led astray. Attendance at a meeting in the Brethren church, Lansdale, gave opportunity for renewal of acquaintances. Brother Martin of Rheems, Pa., was in charge. While in Philadelphia I spoke to a goodly number gathered in the Bethel Brethren church. New discoveries were made in Virginia. At Oakton I found a Brethren church, with one hundred sixty members, builded within the grounds occupied as a fort in the Civil war. The breastworks are still intact. These people are not afraid to make war on the Lodge enemy, and were glad for the help of your agent. When it is remembered that this church began less than ten years ago with the coming of six families, its growth seems remarkable. I hope soon to respond to the invitation to "come again."

Since coming to the Pittsburg district I have spoken in several Free Methodist churches. Helpful meetings were held in both the East and West end. Visits to the U. P. and R. P. Seminaries on the North Side gave opportunity to get in touch with some of the students. Dr. Wylie of the R. P. Seminary kindly gave fifteen minutes of the class time that I might make a few suggestions to the young ministers regarding methods of presentation of the antisecret work. I

have found that the manner of presenting counts much in gaining the success desired. The young man hoping to win a bride does not begin by scolding, if he has good judgment.

It was my privilege to attend two services in the Eighth Street Reformed Presbyterian church. Our good friend, Dr. James McGaw, was assisting in special meetings. His presentations of the "loneliness of Christ" was very helpful. Reformers sometimes feel lonely, but none are so forsaken as was the Redeemer of men. Yesterday I found opportunity to deliver antisecrecy messages in the Wesleyan and Free Methodist churches of this city. There has been much to cheer in connection with these meetings. Tonight I am expected to speak in a school house at Fallston, Pa. Tomorrow evening in the United Presbyterian church, Crafton. Other meetings are being arranged.

Our Pennsylvania State Convention will be held, God willing, in the Third Covenanter church, Philadelphia, Monday and Tuesday, March 17th and 18th. An interesting program is being arranged. Friends will kindly mark the place and date and plan to attend. It was thought best to accept the invitation of the Third Church for local reasons. Street car service is accommodating. A commodious hotel is near at hand. All our conventions are helpful, but this should be made especially so. This is surely the time to "strike while the iron is hot." Let us each do our part, and the results will be surprising. With the convicted dynamiters in jail let us move forward to new victories.

Yours in the work,

W. B. STODDARD.

"LIZZIE WOOD'S LETTER."

Dyersburg, Tenn., January 2, 1913.
Mr. W. I. Phillips, Chicago.

Dear Brother: I did not tell you in my last letter about my stop at Monroe, La. Rev. J. F. Davidson arranged with Rev. C. B. Collins, the pastor of the First Baptist Church, to have me meet his people. Mr. Collins is a Christian gentleman and antisecret. He had a meeting arranged for me. I lectured to a fine congregation. The time of the

whole service was given to me. I talked about the home and showed the people that the home is the great center of influence, and through it more good can be accomplished than through any other agency, as our dear sister Joanna P. Moore has well taught us and said I found many of Sister Moore's Bible readers at Monroe. Those that have studied the Bible, as Sister Moore laid it out in her little paper, *Hope*, are not as hard to convince as are those who never read or study the Bible. Brother Phillips, I see the need of more teachers like Sister Moore. The people study By-laws and Rituals more than the Bible.

We had a good meeting at Monroe. I said a good many things against secret societies—how they ruin the home and separate husbands and wives. God made the latter one, and they are a type of the church, Eph. 5:22, and verse 24 says, therefore as the church is subject to Christ, so let the wives be to their own husbands in everything. We showed to the people that the lodges break this command and cause women to have secrets that they dare not tell their husbands; and that the husband is under penalty of death if he tells the secret of his lodge to his wife. We said that the wife in the lodge may be subject to other men's advice and commands, which she must keep secret from her husband. This condition of things brings separation and breeds immorality, divides the home and causes divorces in more homes than anything else in the whole category of sin.

The pastor seemed delighted with the lecture. The brothers and sisters in the congregation came to me and gave me a hearty hand shake. They also gave me a good collection and bid me God speed, and invited me to come and spend several weeks with them in Bible study on my way back from Alexandria.

Mr. Davidson arranged with Rev. W. P. Darrington to have me lecture at Mount Pleasant Baptist church. Mr. Darrington did not get the letter in time to arrange a meeting, and yet he did all that he could to get a congregation for me, after I had gotten there, and we had an earnest though small crowd that night, who took in what was said, and who seemed much benefited. I talked to

the fathers and mothers about the home life and how careful we should be in bringing up our children for Jesus, and that the religion of the Lord Jesus and not lodge religion, is the foundation of good family life.

Mr. Darrington said to me that he used to be in several lodges, but he had given them up, as he found they were detrimental to the church. His people said: Go on sister. God help you to carry this message all over this country. We need it more than we do so much preaching. We are Christian but we need more teaching. We would do right if we knew how. We need to study God's Word more than ever, and we intend to do better. They gave me a nice collection. No one was angry about the message.

I left Monroe the 29th of November, arrived at Memphis the 30th. I stopped off at Memphis sixteen days. I was very sick for a while, yet I was able to visit the great Holiness Convocation held there for twenty days. I distributed tracts in that vast congregation of all denominations, and there was some of all kinds of lodge members there. Some of the Masons found that I had some of their rituals. After I had lectured to the young people and warned them to steer clear of the secret societies three Masons met me in the aisle as I was coming out after service and asked me if I had any Masonic rituals. I said to them yes, I have three kinds of rituals, Odd Fellows, Knights of Pythias and Masonic. They asked me where I was stopping. I gave them the number of my street and they said, may we come out there tomorrow? I said yes, I will be glad to have you come. They did not come, so I don't know just what they decided, in their meeting, to do. They always have an extra meeting when someone tells their secrets. I told the secrets to about five hundred people that night, but no one seemed so uneasy as the Masonic brethren.

On my way to the meeting one day, just as I was passing a saloon, I saw a nice looking woman coming toward me smiling. When she got a little nearer to me she said O! please excuse me I thought you were our High Priestess. I was going into the back end of this sa-

loon to get my breakfast and I was afraid our High Priestess would not like to see me in there, but I must have my breakfast.

I said to her don't you think more of Jesus than you do of the High Priestess? Prov. 15:3 says: "The eyes of the Lord are in every place beholding the evil and the good." She smiled and passed on into the back end of that saloon on the holy Sabbath day at that. I thought of Ezra 31:12; Jer. 7:18. "The children gather wood and the fathers kindle the fire and the women knead their dough to make cakes to the queen of heaven and to pour out drink offerings unto other gods that they may provoke Me to anger." God help us to obey His voice (Jer. 7:23). I said, Lord don't let us trust in lying words. Jer. 7:8. I had this in my mind when I left that woman going into that saloon. I said in my heart: Oh! God give us some mothers and fathers that will stay out of these vile places! These nasty places are damning the Negro race all over this country. All the lodges have a barroom where preacher, deacon, class leaders, gamblers and whoremongers meet and drink together. I thought, Brother Phillips, about our leaders! The Negroes have no leaders among us, but the ministers of the Gospel. We have no political leaders among us, but God has given the colored preacher the leadership of his people. No other race of people follow their preacher as the black man, and we have some as great leaders among us as God ever sent, but the majority of our leaders are lodge men, and they have led us into worse slavery than we had when we were under physical bondage, away back before the Civil War. Men did have a chance then for their soul to be saved, but now they serve the creature more than the Creator. (Romans Ch. 1, latter clause of the 25th verse.) The wrath of God is on the people. Romans 1:18-24. We have some ministers like Rev. I. G. Bailey of Dermott, Ark., and Rev. Mr. Davidson of Alexandria, and hundreds of others I know of that are suffering with the people to bring them back to God. Their salaries are cut off and they are suffering and are not ashamed of the Gospel of Christ (Romans 1:16), for it is the power of God unto salvation to

every one that believeth. God bless our white brethren who are also suffering in His cause against this great idolatry.

I am at home for awhile now in Dyersburg, Tenn., and will be for two months or more if the Lord wills that I live. When the weather breaks up I expect to travel all this year in the different states. Pray much for me. I get many threats. One man said at Monroe, that Mr. Davidson ought not to have had me come to Monroe because I would get hurt, and he would help to do it. When I got through with my lecture in Monroe this man's wife came to me and just put her arms around my neck and said God bless you. I wish you would stay here in Monroe. I said, What is your name? She said my name is _____, and I found that she was the wife of the man that was willing to finish me. He was there in the congregation but he did not show up. I saw some curious faces in the rear end of the church while speaking, but they did not say a word.

Brother Phillips, God has truly given me this message, and if I am killed I want you to know that my blood will cry from the ground like that of righteous Abel and Morgan.

Yours for Him who said, "I am the Way."

LIZZIE ROBERSON.

AGENT DAVIDSON'S REPORT.

Alexandria, La., Jan. 14, 1913.

DEAR CYNOSURE:

Praise God from whom all blessings flow. His mercy endureth forever. I am still contending for a pure Gospel Church.

The secretists have been incessantly at work against me since our conference held here last November. Ten banded themselves together and, assisted and piloted by two ordained Baptist preachers, they have manufactured falsehoods and heaped up villainous charges against me until they have succeeded in creating a deal of discord in Shiloh Church, which I have served as pastor for seventeen months. Last night the annual election was to be held, but a regular rough-house mob met and created the greatest church row I was ever in in all of my life. For more than an hour and a half

pandemonium ran wild. More than eight-tenths of the membership supported me, but the secretists were so well organized and resorted to so many rascally schemes that I finally resigned and would not accept re-election. Well, God in His own time will abundantly reward all evil doers and idolatrous worshipers.

I am not fully persuaded what course I will pursue. Seventy-five of the members of Shiloh Church who have declared that they will not have those schismatics that have made the trouble rule over them and are desirous of having me build them a church where pure Gospel truth will be preached to them. I ask the prayers of God's servants.

I have visited Boyce, Mansfield and Leesville the past month. Prof. J. H. Whaley, principal of Northwest Baptist Collegiate and Industrial Institute, has built up a splendid school with two large modern two-story frame buildings with accommodations for 100 boarders; the school has more than 200 students and five very competent teachers. Prof. Whaley subscribed for the CYNOSURE and received me most cordially. Secret societies in Mansfield, like most other places, are very strong. The M. E. Church also has an institution of learning at Mansfield.

Leesville is the seat of Vernon parish, and a very progressive sawmill town, far ahead of the average sawmill town, morally, intellectually and religiously, but the secret lodge is very strong here also.

Yours in Him,

F. J. DAVIDSON.

EVANGELIST DAVIS' REPORT.

As the old year is now numbered with the past, I wish to write a few lines for our consideration. I have held nine protracted meetings during the past year and in all of them I have met the great enemy of the church—the secret orders. In every church and place where I have preached I have exposed the lodge, and have thrown the light of the Gospel upon it. Quite a number have turned from the gods of this world to serve the living God (2 Cor. 3:4).

May the good work go on in the name of the Lord until every man and woman shall see the light, and turn away from these Satanic orders, and obey the law

of liberty, and be made free (Jas. 1:25; John 8:30; 31; 32). Every one that belongs to the Orders knows that he does not have liberty. Though they are promised liberty, yet they are the servants of corruption (2 Pet. 2:19). Whom ye obey his servants ye are (Rom. 6:16). When you go into the secret orders you become their servant. Your worship is vain, and you and they will fall into the ditch (Matt. 15:9-14), hence come out from among them and serve the Lord (2 Cor. 6:14-18).

The Orders have gone from bad to worse until they have almost run out of names for new ones. They began with the name of Mason, then came Oddfellows, and they have gone on until they have got down to the "Houn' Dawg." Think of that! God made man in His own image, but these men desire to be known as "Houn' Dawgs." Paul says "Beware of dogs" (Phil. 3:2), and John says "Without are dogs" (Rev. 22:14-15). Such cannot eat of the tree of life, for their doom is fixed.

Now let us do more this year than we did in the last; and may the Lord help us to lead the poor, blind men and women out of these secret dens into the freedom of Christ and into fellowship with His Church.

There are many in the Orders that are willing to hear the Word, so let us "cry aloud and spare not, and lift up the voice like a trumpet and show my people their transgressions and the house of Jacob their sin" (Isa. 58:1). Don't you see from this quotation that God required that sin should be condemned in olden times, and He requires the same of us now (I. Tim. 5:20-21).

I am having a great fight in Missouri, but the Lord is helping me, and to Him be all praise.

I am, as ever,

Yours in His name,

J. L. DAVIS, EVANGELIST.

Lundy, Missouri.

"Continued indolence is a form of idiocy."

"A good crop of objections and questions can be raised whether the weather keeps wet or dry."

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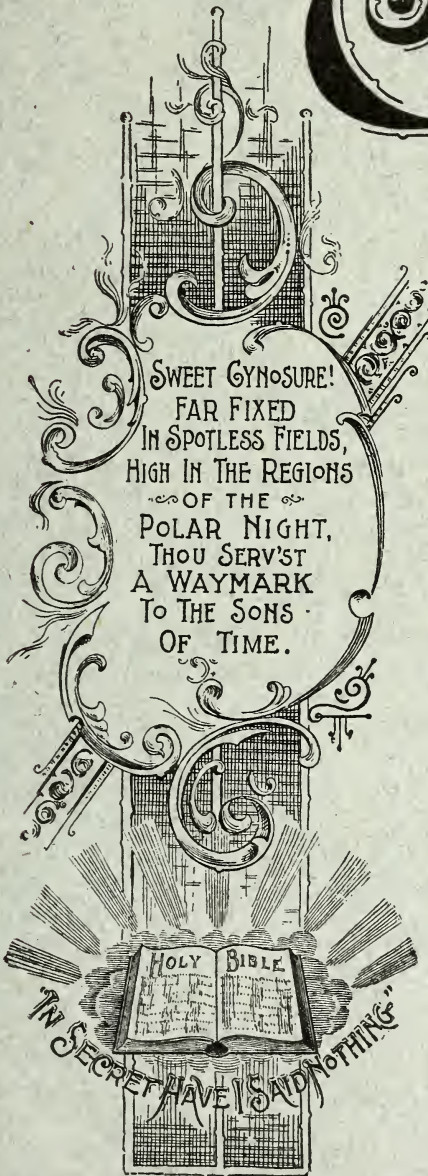
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Published by the National Christian Association.

WILLIAM IRVING PHILLIPS
Managing Editor.
850 West Madison Street, Chicago.

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

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Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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

VOLUME XLV.

CHICAGO, MARCH, 1913.

NUMBER 11.



Marlboro

By
Miss Susan F. Hinman



CHAPTER VI.

Some Lessons Not in the Curriculum.

Synopsis.—As Ruth Markham, Celia Bond, Bayard Kent and Lyman Russell are on their way to enter Marlboro College, the first-named loses her purse containing one hundred dollars. Refusing Bayard's offered loan, she arranges to earn her board by washing dishes. Lyman is also to pay his way by painting signs. Bayard is invited to enter a boarding establishment on the lines of a fraternity house, but refuses because of its undemocratic character. President Earle gives the opening address on "The Key to the Higher Values of Life," especially emphasizing honesty and openness of mind.

The momentous first week was over. President Earle had started on his journey around the world, attended by a salvo of cheers and good wishes. Bayard and Lyman had participated in the Y. M. C. A. "stag" on the first Saturday night of the term. There, to quote the college "Review," "in the light of huge bonfires the men assembled to greet old acquaintances and to extend the glad hand to the new men upon various portions of their anatomy." They had been assured beforehand that "freshmen and other men who come for the first time will not be hazed or initiated in any manner whatever," but they also learned the truth of the "Review's" prediction that "the events of the evening will nevertheless impress themselves indelibly

upon the minds of all." The feast of "hot dogs, sinkers, rain water and fixings" was accompanied by a "feast of reason and flow of soul," in which some sound wisdom from members of the faculty and upper classmen was mixed with boyish hilarity and wholesome good cheer.

But this was a mere episode. Each of our quartet had settled down to serious work. Still, with all nature taking on Marlboro's crimson and gold, and the air athrob with stimulus to high endeavor, these young lives should have found such work as theirs a joyous thing. One of them did not.

"I've read somewhere," said Lyman to Bayard, one evening, "that when the Arabs consider a man of Phi Beta Kappa rank, so to speak, so far as character is concerned, they call him 'a brother of girls.' I think it's a pretty high compliment, myself. I'm quite sure I couldn't qualify.

"It's been a great grief to me, too, that I never had any sisters," responded Bayard.

"I was the only child, and my father, having heard that only children seldom turn out well took extra precautions in my training. I hope they were effective." Lyman's tone was somewhat grim. "Still, I fear I shall never get over

the handicap where women are concerned.

"Yes?" The look and tone invited confidence.

"I called on our friend, the Duchess of Markham, today, and invited her to the game next Saturday. I don't care a continental for football myself; but I chanced to recall that on the train coming here, she said she enjoyed it—'adored it,' was her expression, I believe—and I did feel that an afternoon in the open air would do her good. Maybe you've noticed that she is getting pale."

Bayard was sorry to say that he hadn't noticed. He waited for his friend to resume, and then, noting his gloomy silence, inquired, "She turned you down?"

"I wouldn't go so far as to say she wiped up the floor with me, but I think she did mistake me for a—what do you call 'em?—a dish-mop, for I found myself in hot water directly."

Bayard did not smile at this pleasantry, but shrugged his shoulders in silence.

"Of course, it's my fault; I didn't do the thing right; I never do. I said something about her 'throwing off this Egyptian bondage,' and of course she resented it. You, now, being a person of 'light and leading' in such matters, would have the finesse to handle such a situation."

"It would seem not. I got hold of some tickets to the last artist recital. They can't be had for love or money, you know, except by the elect; and I thought of Miss Markham at once. I knew she was busy after dinner; but I asked Miss Bond if it couldn't be arranged for once, and she said she'd manage it. So I asked Ruth. Well—" he shrugged his shoulders again. "And we profess to be 'The Markham Protective Association.'"

"'Limited,' strictly 'Limited.' I can't quarrel with the girl for her pride, though. I'm made of the same goods myself. And she's welcome to make a doormat of me, if she wants to. As the big man said when his little wife used her fists on him: 'It don't hurt me, and it does Sally Ann a power of good.' But how in Tunket can she get on with the other girls if she is so waspish?"

As a matter of fact, Ruth was not getting on with the other girls. Even her long suffering roommate found her patience strained to the breaking point. The others, who at first made repeated and tactful efforts to include Ruth in the 'doings' of the household, had given up in despair. She had armed herself with a sullen taciturnity, which could not be penetrated. Her kitchen and dining-room work was faultlessly done, but her air was that of a captive princess. The susceptible sophomore who was her companion in the kitchen, alternated between a desire to throw himself at her feet and a longing to hurl the dishpan and its contents at her head. She seemed at times to be courting snubs.

So radical a change in one by nature so sprightly and mirthful, could not fail to affect her health. As Lyman had noted, she lost color. Her appetite declined, as well, and her sleep was restless and broken. Her nerves were shaken, and she was haunted by premonitions of failure in the course she had marked out for herself. And yet, with it all, she grew prettier than ever. Her eyes grew larger and more expressive. The tension of lip, her very pallor, gave her a more patrician look.

Lyman, Bayard and Celia were her only friends, and the first two she kept at a distance. Still, they watched her from afar with pained sympathy.

It occurred to Lyman one day that severe treatment was what she needed. He had seen Celia's patient ministries and Bayard's tactful courtesies rejected, and he concluded that the case called, not for finesse, but for the bludgeon of harsh truth.

Joining Ruth on her way home from class one day, he remarked abruptly: "Do you know you are breaking yourself down, and that, in spite of your friends?"

Ruth recoiled as from a physical blow. Like many another man in deadly earnest, Lyman had not realized the force of his words.

The color surged back to the girl's thin cheek, and she shrilled in sharp staccato, "Who gave you the right to dictate to me?"

Then, turning at the first corner, she

sped westward as if to escape pursuit. Lyman stood still and watched her with troubled eyes for a moment, then kept on his course mechanically for a short distance. At last he retraced his steps to the corner where Ruth had turned off. Looking to the west, he saw the familiar figure in the white sweater turn south on Pine street. He knew she had no business that could have called her in that direction. Indeed, she had said as they left Andrews Hall together, that she was going back to her room.

In his perplexity, he hurried to the reading-room of the Library, and going to the crowded table where Bayard was seating himself, laid a peremptory hand on his shoulder and led him into the hall.

"What is it?" was Bayard's amazed inquiry. Never had he seen so anxious a look on Lyman's face.

Lyman seemed unable to speak. He did not release Bayard's arm, but drew him down the stairway.

"It's Ruth," he said, drawing a long breath as they reached the crisp outer air: "I said something just now that sent her off wild. We must find where she has gone."

He indicated her course with a gesture, and Bayard, catching the contagion of his alarm, strode swiftly and silently along beside him.

Making their way down Pine street, they paused to scan each cross street. No trace of the white sweater was visible. In gloomy silence they continued their course to where Pine street ends at the water-works. To right and left they gazed. On the one hand the way led to the village cemetery, half a mile further west; on the other to the main business streets of the town.

If Ruth had grown calmer and resumed her original intention of returning to her room, she would have turned to the left, and doubling on her course, made her way back to Plum street, and so northward to her destination.

There was a hurried consultation. Bayard was sure that Ruth was on her way homeward. Lyman shook his head doggedly, stared westward, and then, struck by a sudden thought, again faced southward and plunged into the water-works grounds. These had been taste-

fully laid out to form a sort of park about the reservoir, and not infrequently the students resorted thither in their walks.

About the reservoir, with its water vividly green from chemicals, ran an elevated path. Lyman stopped for a moment to survey this path. His eyes focussed on a point near the further end of the ellipse; then he started on again, almost running. Bayard followed with growing excitement. At last he saw Lyman stoop and pick up some object he had found on the path. He stood examining it as Bayard reached him. It was a handkerchief, wadded into a small, damp ball. Unfolded, it was found to bear the name "Ruth Markham."

Lyman passed it to Bayard without a word. He turned white with fear, and almost fell upon a settee close by. Lyman's eyes were fixed upon the pool. The same thought was in both minds. Bayard hurried to his friend for a word of reassurance. Instead, he caught the half articulate murmur, "O God!"

"You go this way, and I'll go that," said Lyman at last.

"Let me go with you," begged Bayard, sick with apprehension.

They circled the pool, but saw nothing. By this time Bayard had recovered himself a little. Spying a footpath leading across the meadow to a small stretch of woodland, variously known as the Ladies' Grove and the Arboretum, he proposed going in that direction.

"Very well; I'll go back to the water works and make inquiries."

Bayard hurried along the path. A few minutes' walk brought him to the Grove, and he had scarcely entered before he caught sight of a slight figure in a white sweater lying at the foot of a great oak.

Ruth raised her head at the sound of his approach. Her face was flushed and swollen and her eyes had an unnatural fire.

"So you had to come spying, too," she began, but her voice died out in a moan—"Oh, my head!"—and she fell back suddenly.

Bayard shuddered at the harsh impact of that fair head on the gnarled roots of the oak tree. Stripping off the light overcoat he wore, he rolled it into a

pillow for her head. Then he drew out his handkerchief, dipped it into the tiny stream trickling by and bound it about her forehead. Her color had vanished; her eyes had closed. She lay limp and motionless on the ground.

The boy was terror-stricken. "Ruth, dear Ruth!" he begged, kneeling beside her. "please, please open your eyes!"

After an interval that seemed an eternity, she responded to his touch—a timid and doubtful touch—upon her head, by a groan.

It is nothing for the husky and vigorous hero of fiction to pick up the heroine and carry her half a dozen miles; but Bayard was a slender lad, and his weight did not exceed, if indeed it equaled, that of the girl beside him. Flinging off his coat and laying it over her, he ran as he had never attempted to run before, in the direction of the water-works. Lyman met him anxiously at the door.

"Call up Doctor Kent!" gasped Bayard.

By the time Lyman had obtained telephonic connection with the Kent household, Bayard had partly recovered his breath. "Seizing the receiver he panted!" Cousin Marcia, can you and Cousin Richard come at once with the surrey to Ladies' Grove?—I'm afraid—" his voice broke.

The self-controlled voice of Mrs. Kent in reply enabled him to go on. "A sick girl, Miss Markham. I'm afraid—" again he broke off abruptly.

"We'll be there in twenty minutes," was his cousin's answer.

And they were, though it did not seem so. This time it was Bayard who remained at the water-works to pilot his cousins, while Lyman went to watch over Ruth. Neither dared attempt to move her until help should come.

Doctor Kent made a hasty examination, and then assisted in lifting Ruth into the surrey, where she reclined, still unconscious, her head pillowed on Mrs. Kent's shoulder.

"When can I see her again?" stammered Lyman, as Bayard mounted beside his cousin.

"I'll call you up," returned Bayard in compunction for his friend's anxiety.

The carriage turned slowly northward.

Near the intersection of Pine street and College avenue stands the unpretentious cottage bearing the sign "Marlboro Hospital." The doctor slackened his speed.

"Oh, not here!" begged Bayard. "Surely, you won't take her here? I'm afraid I have the old-fashioned horror of hospitals; but surely, Cousin Richard, she isn't so ill as that?"

"I don't know that there is any reason," began the doctor's calm, deliberate voice, "why she shouldn't remain over night with us, until the nature of the case can be fully determined. I have no idea that it is anything contagious."

Mrs. Kent, to whom hospitality was less a virtue than a necessity, had been profoundly touched by the silent appeal of so much beauty combined with so much apparent suffering, and immediately seconded her husband's suggestion.

An hour later Ruth was sufficiently conscious to realize the soothing touch of soft, plump hands, deftly removing her garments, robing her for the night, taking down and braiding her abundant hair, tucking her into a soft, cool bed, and administering a spoonful of some tasteless liquid. Then a light kiss fell on her fevered brow, the door closed softly, and she fell asleep.

She did not waken until, in the first gray light of the November dawn, she sprang from her bed crying, "I must set the tables!"

"Not today, dearest." From a cot beside her bed sprang another white-robed figure, who turned a switch that flooded the room with light. The sudden illumination was too great a shock for the overwrought nerves. Ruth broke into hysterical cries. It was some moments before she could realize that the arms that clasped her in loving restraint were those of her devoted friend Celia. The latter was quick to retrieve her error, and turning off the light, led Ruth back to bed, and creeping in beside her, stroked her forehead until she again fell asleep.

All day voices and footsteps were hushed throughout the house that she might sleep on. At intervals Doctor and Mrs. Kent stole noiselessly into the room. Once the former took the slender wrist in his skilled fingers and counted the pulse, but still she did not waken.

It was again dusk, but the dusk of evening, when she fully aroused. She sat up in bed and looked about her.

From a window-seat where she had sat to catch the last gleam of light on her textbook, came Celia. "What is it, dearest?" she asked tenderly.

"I'm thirsty," Ruth said simply. Celia brought her a glass of water from somewhere in the room, but paused on the way to touch a button. A moment later, Doctor Kent appeared. He was a slender man of medium height, with gray hair and a pointed gray beard. In his face and bearing was an indefinable air of scholarship and culture.

"Good evening, Miss Markham," he said quietly. "I'm glad to find you better. Since we have been so inhospitable as to allow you to remain twenty-four hours in our home without food, I think we may now permit you to order your supper. Or, if you have no particular choice, I'll see if I can't forage a bit."

Then, not allowing her to excite herself by speech, he left the room.

Presently came a light tap. The opened door revealed the dainty figure of Marta Kent, bearing a lacquered tray covered with an exquisitely embroidered doily. On it was a generous bowl of oyster soup, a dish of croutons, another of canned peaches, and a glass filled with a pink liquid.

"I thought you would rather have it than a hot drink," explained Marta; "it is quite harmless." It proved to be a mixture of lemonade and grape juice.

Ruth drained the glass at one draught. "Now let me rest a bit." But instead of lying back, as Celia urged, she herself piled the pillows behind her, and surveyed the room for the first time.

The Kents knew it as the "Japanese room." Compared with Ruth's own room, it was severely, but restfully, plain. The walls, instead of being hung with a score or more of gaily hued college pennants and countless photographs and other pictures, were tinted a soft gray-blue, and bore only a small water-color study of Fuji, with its incomparable snow-covered summit.

The draperies of the room, including the bed-spread, were of Japanese towel-ing, in a bamboo design of blue and

white. Japanese matting covered the floor, with a blue-and-white rug of woven rags beside the bed. The toilet fixtures were out of sight in an alcove. The dresser, which was the fruit of a term's study of manual training on the part of Molly Kent, was covered with the same blue-and-white, and surmounted by a long mirror. Besides this dresser, the bed, two chairs and the temporary cot, the only furniture was a low Japanese table on which stood a satsuma vase containing a single superb chrysanthemum.

The dishes on the tray were also Japanese, of thinnest porcelain, with a design of iris in green and white. Ruth could hardly eat for admiration.

When she had finished, she turned to Celia, who had hovered over her like a mother-bird over her fledgling, and demanded, "Celia, have we died and gone to heaven?"

Celia gave a low laugh of mingled relief and amusement. "I'm afraid not, honey; but it does seem like heaven to have you better. Doctor Kent thinks your long sleep has saved you an attack of—fever."

The pause was a repressed shudder. Brain fever was what Doctor Kent had feared.

Ruth shook her little white fist at her image in the tall glass. "You self-centered little cat, I hope it will be a lesson to you. O, Celia, I do want to be better!"—then, suddenly frowning—"I ought to be thinking about Mrs. Covell and the dinner dishes. O, Celia, I wish we need never go back there any more."

By some magic, the half-opened door disclosed the motherly form of Mrs. Kent. Her waving gray hair offset a complexion of youthful fairness. Her imposing features wore a benignant smile.

"You dear little girl," she said. "You need never go back. Stay here with us."

"And Celia, too?"

"And Celia, too. Do you think you could be happy here?"

And so the plan proposed by Bayard two months earlier and scornfully rejected by Ruth, was finally carried out. She and Celia were installed as inmates of the Kent household, and as the form-

er recovered health and strength, she resumed working for her board, though not without expostulations from Mrs. Kent. It was only when she saw that Ruth's happiness depended on atoning for her carelessness in losing her father's hard-earned money, that Mrs. Kent gave way.

More for companionship than for motives of economy, Celia worked with Ruth two hours of each day. In a household of six instead of sixty, hours and duties were much more flexible. There was far less of wearying and monotonous routine. Interest grew with opportunity for initiative. As the girls grew familiar with conditions, Mrs. Kent allowed them more of independent responsibility. Ruth manifested an unusual gift of cookery, and first the preparation, then the planning of the evening meal were left to her. She came to feel the sense of proprietary interest that she would have felt at home.

Had it not been for the support and comfort of Celia's presence, however, she might have yielded to the temptation to be jealous of the Kent twins. Marta and Molly, whose beauty, brilliancy, and charm made them universal favorites. They were in constant demand, and Ruth seldom saw them except at meals. Bayard, though he roomed in the house, took his meals at Endicott Hall, and was seldom visible. Sometimes he dropped into the kitchen on his way to his room after dinner; and Ruth, whose social opportunities were limited by double duty, found in those rare visits a ground of eager speculation.

But we are anticipating. The second day after the episode in Ladies' Grove, while Ruth was still forbidden by the doctor to attend classes, Celia brought her a note bearing her name in a bold masculine hand. After the usual feminine hesitation and conjecture, she opened it and read as follows:

"My Dear Miss Markham:

"I cannot tell you how painfully I regret my share of responsibility for your illness. It is with unspeakable gratitude that I learn that you are recovering. As soon as you will permit, I shall be glad to call and present my apologies in per-

son. I have also a favor to ask, which cannot be deferred. May I have, as an evidence of your forgiveness, the honor of your company at the class banquet next Thursday evening?

"Yours humbly,

"Lyman Russell."

If this note gives the impression of being at once stilted and extravagant, it may be said in explanation that it was the first which Lyman Russell had ever addressed to a young woman. He had rewritten it three times, and was far from satisfied with the final draft.

After a single reading, Ruth took up her portfolio and wrote rapidly:

"Dear Mr. Russell:

"I have nothing to forgive. Instead, I should ask pardon for resenting your frequent kindnesses. Thank you for your invitation, which I take pleasure in accepting.

"Sincerely yours,

"Ruth Adelaide Markham."

By a feminine impulse, she refused to entrust this note to her roommate, but stamped it and carried it to the post-box. The consequence was that for two days Lyman was kept in a state of suspense, in which he found much difficulty in concentrating his attention on Freshman "Math."—which, as every victim knows demands all of one's mind, "and then some." He even misspelled a word—he, who prided himself on his infallible spelling—in painting the announcement of the last football game of the season. So, between chagrin and anxiety, he was in a sad way when he found the dainty missive on the hall table at his rooming-place.

Meantime, Bayard, who for once was not in his friend's counsels, had also craved the privilege of Miss Markham's company to the great festive occasion of the year, the Thanksgiving party, and was reluctantly refused on the plea of a previous engagement. With an over-refinement of delicacy, Ruth had withheld the name of his successful rival, else Bayard might have relieved his friend's suspense.

On receipt of Ruth's reply, Lyman's gratification overcame his reserve: but with a modest shrinking born of remorse, he besought Bayard's company

when he went to call on Ruth two or three nights before the party.

Hence, it was that Molly Kent brought to Ruth in the kitchen after dinner a small silver tray bearing the cards of the two lads, and unbuttoned Ruth's all-over gingham apron while she washed and dried her hands.

Lyman has not seen her since her flight to Ladies' Grove. Bayard tried to cover the embarrassment of the meeting with a jest at the formality of presenting cards where he was so completely at home. But even his persiflage could not dispel a hint of tragedy in the air. Ruth was startled by a new look in the eyes of the young men, a solicitude so profound as to be almost painful. Her self-sufficient pride of a week earlier was gone. Even girlish vanity and coquetry gave way to a new and deep sense of humility. "Why should they care?" she asked herself. The days that followed brought the recurrent question: "Why should anybody care for one so unworthy?"

(To be continued.)

THE MENACE OF MASONRY.

REV. J. M. FOSTER, BOSTON.

The Waldenses of Italy claim that Freemasonry was the agency by which the Roman hierarchy was deprived of its political power and the Pope made a self-incarcerated "prisoner in the Vatican." *The Menace of Aurora*, Missouri, and *The American Citizen*, of East Orange, N. J., are attempting to mobilize the masonic lodges in the United States as an adequate force to drive the Roman Papacy from the field of political action. But this seems to us like casting out devils by Beelzebub. "A house divided against itself is brought to desolation. And if Satan cast out Satan his kingdom comes to naught." The truth is, that Romanism in our land with its 11,000,000 adherents and the secret oath-bound lodge with its 11,000,000 members are the two sides of Satan's army, and both are to be destroyed before the Lord Christ, who goes forth conquering and to conquer. We protest against Masonry for these reasons:

1. *Its secrecy is opposed to Christianity.* The Lord Jesus Christ is the

model which His people are to copy. All worship is imitation. The heathen worship idols and they become like their gods. Christians worship God in Christ, and become like Him. To worship is to love and adore and reverence. We become like the one we love because we instinctively imitate him. So of reverence and adoration. And hence Paul said: "Be ye imitators of God, as dear children." Christ never used secret methods. He said: "I ever spake openly and in secret have I said nothing." You could not conceive of Him going into the lodge and swearing in the name of Almighty God to ever conceal and never reveal the sayings, and doings of their secret conclave. If it were possible that he could be prevailed upon to do so, then He could not any longer say: "I ever spake openly and in secret have I said nothing." He is the Sun of Righteousness and light is the elimination of darkness. The darkness of secrecy cannot exist along with the Light of the faithful and true Witness.

But Christ's people are His light-bearers in the world. "Ye are the light of the world." The light of God shines out of them: if they hide their light, the world is in darkness. "If the light that is in you be darkness, how great is that darkness!" Consider, if the United States senators and representatives should each take an oath, "ever to conceal and never reveal" the proceedings of the Senate and House, there would be a cry of indignation and wrath heard all over the land from Dan to Beersheba, and an imperative demand by the organic people that the doors of those council chambers be unlocked and all their deliberations be made public! It is true, the Senate closes its doors and holds executive sessions. But that is only temporary privacy, lest premature publicity should defeat their object. And this is only the temporary privacy of a business firm, intending, after their plans have matured, to take the public into their confidence and tell all about it. But that is as far from permanent and final secrecy as the light is from darkness.

And now we ask: Why should not the organic people demand that the masonic lodge observe the same law of publicity

which the people imposes upon both houses of Congress? The Government insists upon its right to inspect banks, railroad corporations and trusts, why should it not mete out the same public justice to monasteries, filled with unmarried nuns, and convents occupied by unwedded monks, and the lodge rooms occupied by labor unions, freemasons and other secretists? There ought to be one law for all American citizens, whether within or without the lodge.

II. *The Masonic oaths are blasphemous and damning.* Take the first three degrees of Masonry. The Entered Apprentice swears to keep the lodge secrets, on the Bible, in the name of God, on the penalty of having his throat cut from ear to ear, his tongue torn out by the roots, and his body buried in the rough sands of the sea at low-water mark. The Fellow-Craft oath, besides secrecy, adds a promise to abide by all lodge rules, obey signs and summonses, assist poor Fellow-Crafts, 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. The Master Mason's oath adds the keeping of a brother Master Mason's secrets, murder and treason excepted, and they left to the discretion of himself, binding him under no less a penalty than 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. The Royal Arch degree amends the above oath thus: "Murder and treason not excepted."

These oaths and imprecations increase in blasphemy and barbarity through all the American and Scottish Rite degrees. Now these oaths are taken either in jest or in earnest; if the former, they should be prohibited, because they tend to break down the sacredness of the oath; if sincerely, who is to inflict these horrid penalties? Does the lodge punish its guilty members by inflicting such butchery upon the bodies of men?

These oaths are dangerous and disloyal and should be prohibited. The late Bishop Potter of New York, in an address at a banquet of Masons in Phil-

adelphia, referred to these oaths and said: "We all regret them. They are a legacy to us from the Dark Ages, and we should rid our order of them speedily and entirely." But they still remain and do their insidious and deadly work. Their execution would scarcely be tolerated in the system of brigandage and atrocity called Turkey in Europe.

III. *The authority of the Masonic Lodge over its members is inimical to public justice.* Mackey's "Lexicon," page 8, says: "The Master is supreme in the Lodge. Such a thing as an appeal from the Master to the Lodge is unknown in masonry. The power of the Master is supreme." Page 103, "The government of the Grand Lodge is completely despotic; its edict must be respected, obeyed without examination by its subordinate lodges." The English nation could behead their king, Charles I, and America could subject President Johnston to an impeachment trial, but the tyrant of the Lodge cannot be appealed from. "Should the Grand Lodge decree wrongfully and contrary to the ancient constitutions there is no redress for its subordinates." "The Master is supreme arbiter in all questions of order. For no misdemeanor, however great, can be tried by his lodge, for as no one has a right to preside, there in his presence except himself, it would be absurd to suppose that he would sit as judge in his own case."

If there is any such thing as a dangerous combination, the lodge system is such a one. An officer of a Grand Lodge in Missouri, in 1867, said: "Not only do we know no North, no South, no East, no West, but we know no government save our own. To every government save that of Masonry, and to each and all alike we are foreigners. We are a nation of men bound to each other only by Masonic ties, as citizens of the world, and that world the world of Masonry; brethren to each other all the world over; foreigners to all the world besides." That is either pure bombast or the rankest treason. In either case those sentiments are unworthy and dangerous. If they are simply a huge joke, honorable decent, earnest, God-fearing men will neither utter nor listen to

them. If they are intended to be the truth about Masonry, then they constitute a colossal crime that brands the Masons as the most dangerous of Anarchists.

IV. *The false religion of the Masonic lodge corrupts society.* The lodge is a religion. Mackey speaks of a Mason as "free from sin" by living up to the rules of the order. "The white apron is by its symbolic purity to aid us to that purity of life and conduct which will enable us to present ourselves before the Grand Master of the Universe unstained with sin." "Masonry consists in a knowledge of the great truths, that there is one God, and that the soul is immortal." In consecrating their cemetery near Chicago in 1868, the Grand Master of the lodge said: "Our Grand Master will take all who are buried in this ground to Himself in the day when he makes up His jewels." In the lodge, Pagans, Mohammedans, Jews, Infidels and Christians unite in worship and are transferred to this Grand Master of the Universe at death. But whom do they worship and to whom do they go? Not the God of Christians, for it is not good masonry to mention the name of Christ in the first three degrees of masonry. The worship in which they join without Christ is not the worship of the true God. It is the worship of Satan. They sacrifice to devils, not to God, as was said of the Samaritans whose religion was a strange medley of the heathen nations, with whom the King of Babylon colonized the land, and the few Israelites left after the deportation of the ten tribes: "They feared Jehovah and served graven images." But idolatry pollutes the land. The lodge should be banished.

V. *The lodge is the enemy of the home.* How often a Mason spends \$100.00 for his uniform, while his wife wears a \$1.50 calico dress, and his children are poorly clad with corresponding stuntedness. A writer in the *North American Review*, for May, 1897, says: "For mere personal gratification, aside from any real or supposed benefits, the members of the various fraternities in the United States spend annually \$250,000,000. It would all but revolutionize a large section of American society, if

the wives and daughters of the households of the men who belong to these organizations should insist on their right to spend for their own adornment, or for their own personal pleasure, dollar for dollar spent by husband or brother for initiation fees, dues, uniform and regalia, swords, plumes, banners and banquets.

The moral standard of the lodge is a thrust at the very heart of the home. Think of the Master Mason's 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 after, he is raised from the grave and the following oath is administered, among others: "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." Well, that oath makes the virtue of the women belonging to the men of that degree immune. But are those men so beastly that such an oath is necessary to safeguard the purity of their own women? And are we to understand that all women outside of this order may be the legitimate prey of their lust? Suppose it were necessary for the United States Senate to require its members to take the above oath in order to protect the wives and daughters and mothers and sisters of the senators from their lustful assaults! Would not all pure men outside the Senate conclude that their wives, daughters, sisters and mothers were in imminent danger of humiliation? The implication of that oath smells of the bottomless pit. Who would allow that standard of morals in society?

VI. *The lodge takes the time and means belonging to the church.* The husband and father who spends his evenings in the lodge is guilty of depriving his family of his companionship and instruction, to both of which they are entitled. And the man is a thief who takes the means upon which his family de-

pends for support and uses it in paying lodge dues and buying rich regalia for dress parade. Then does it not follow that the church member, who goes to the lodge instead of the prayer meeting, is guilty of breaking his religious vows? And is it not true that the professed Christian who takes the tithe which the Lord has reserved for Himself, and uses it to pay lodge fees and purchase degrees and corresponding outfits is a sacrilegious robber of the church's treasury? The Church to-day is robbed by her members who use her portion, the tenth of the income of each, in building Masonic temples and providing rich apparel and sumptuous banquets. If secret orders were abolished and the church received the money of which she has been filched by her own members to support them, her work could be so enlarged that all nations might hear the gospel preached in their own tongues within the present generation.

Let this suffice to show that Christ's redeemed ones cannot regard the Masonic Lodge as an ally in their conflict with Rome. The Lord Jesus Christ in the exercise of His mediatorial dominion over the nations, dashes the potsherds of the earth together and breaks them in pieces. And He can make Masonry a means of undoing Romanism. But as to both God's people are commanded: "Come out from among them and be ye separate, saith the Lord." "Come out of her my people, that ye be not partakers of her plagues."

POLITICAL.

It appears that the legislature of the state of Oregon, has transcended the bounds and violated the provisions of the constitution of the state, in passing the law against revealing the secrets of the lodge. Article I. Bill of Rights. Section 8 says: "No law shall be passed restraining the free expression of opinion or restricting the right to speak, write or print freely on any subject whatever, but every person shall be responsible for the abuse of this right." Some wise just judge should pronounce their gag law unconstitutional, and set it aside.—*The Christian Conservator.*

"Purposelessness is soul paralysis."

ILLINOIS.

FRANK E. HERRICK.

O Commonwealth of mighty men,
State of Emancipation's pen
And lustrous stars untold
As when the banner of the night,
Gemmed with constellations bright,
Unfurls its starry fold!

State within whose confines wide
Young, heroic Lovejoy died,
A martyr for the slave;
And o'er whose prairies, where he slept,
A hundred shouting legions swept
To glory's gory grave!

State of the silent soldier who
Led the heroic hosts of blue
Through flame and battle scars
To keep our seamless flag unrent,
Unbroken in the firmament
The cluster of its stars!

Thine is a heritage more great,
More precious than the proud estate
Of all the kings of time;
Thy legacy a glorious part
Of true nobility of heart
And fortitude sublime!

O, Illinois, the richest gem
In fair Columbia's diadem
Of stars serene and grand,
With pride and swelling hearts we see
The bounties lavished upon thee
From Nature's open hand!

Thine opulent and lordly fields,
Whose never-failing harvest yields
Its wealth of golden corn,
And mines of treasure, deep and dim,
Whose wealth o'erflows the spreading brim
Of Plenty's copious horn!

All blessings, mighty State, are thine,
Abundant as the stars that shine
In midnight's gorgeous dome;
Wealth and noble sons whose bays
Are greener than the palmy days
Of old imperial Rome!

But all of these shall naught avail,
My brothers, if we basely fail
To bravely do our parts;
For there are evils now as great
And perilous to this proud State
As fired our fathers' hearts!

Oh, there are enemies within—
Yes, strong, defiant, law-girt sin
And open, sanctioned crime;
Decadent moralists who wink
At the great traffic in strong drink—
The trag'dy of our time!

For a morsel of vile gold
Have our sunken statesmen sold
The dearest things of earth,
Sold and bartered for a fee
Hope of youth, and childhood's glee,
And overflowing mirth!

With brazen insolence they plead,
 Rich sovereign State, thy crying need
 Of price of human blood,
 To build thy highways and sustain
 The cities of thy fertile plain
 By such a crimson flood!

O trumpet of the Past, impart
 Once more that spirit, to the heart
 Of ev'ry loyal son,
 That made our fathers' hearts of yore
 Leap up to battle at the roar
 Of Sumter's opening gun!

Dear Illinois, in this fierce strife
 Thy fame, thy honor and thy life
 Are in the balance cast,
 And valiant sons of thine to-day
 Must do as mighty deeds as they
 Who made thy glorious past!

That Liberator's home shall see
 All of its drink-bound bondmen free
 From all the chains they wear,
 By thy soldiers' scattered shrines
 Neath the palmettoes and the pines,
 Our solemn vows we swear!

Wheaton, Illinois.
 January 20, 1913.

FRATERNITIES IN STATE SCHOOLS.

PRES. C. A. BLANCHARD.

Education may be roughly divided into three classes: Education by the State; education by the Church; education by private parties.

The beginnings of popular education were with the churches. Luther, Knox, Calvin, Zwingle, and other fellow laborers clearly perceived that the ignorant people would not become Bible Christians. Ignorance has never been a parent of devotion. It has been the parent of superstition and has slain not its tens of thousands but its tens of millions. So these great men, who laid the foundations of the new age in which we dwell, insisted upon the education of all the children. To this end they planted their schools by their churches, and instruction was free, or so nearly so that it became possible for the son of a poor man to get an education.

Not You May But You Must.

As years went by it was seen that putting the rudiments of education within the reach of all did not necessarily carry

with it the education of all, for some who might would not. Parents wished the services of children and the children did not care to study and so, side by side with the literate there grew up the illiterate, and this was seen to be religiously, morally and politically dangerous. The founders of the American commonwealth were university men. Quarrying rock, cutting down trees, framing houses, planting orchards, and cultivating fields in New England, were men who held degrees from Oxford and Cambridge. The people who followed them as leaders were thoughtful men. The circumstances under which they lived naturally made them so and they said to themselves: Who will preach for us and make laws for us when our present leaders are silent in the dust. They therefore from the very beginning in the midst of their poverty and danger planned for the education of their children. This was the origin of the American educational system, and now that nearly three hundred years have passed there are three great facts which characterize this American system.

In the first place this education was to be furnished by the property for the benefit of the people. A man, who had a large estate and no children, was required to pay for the erection of the school buildings, the purchase of apparatus and the employment of teachers for the benefit of his neighbor, who has a large family and no estate. There are persons who object to this plan, but their voices are lost in the crowd. It is a settled principle in American school systems that the property shall pay for the training of the children. We do not at this time enter the discussion of the question whether or not the property owner obtains value received for the education of his neighbor's children. Probably on the whole he does, but

whether he does or not, this is the plan on which American education goes forward.

In the second place it was soon perceived that, if the property of the whole nation was taxed for the education of the children, the children ought to be required to avail themselves of the privileges which were thus provided. This was the origin of what are called compulsory education laws. In a general way they require parents and guardians to send young people under their care to the schools, which the public has established for a certain part of a certain number of years.

In the third place it has come to be a recognized part of American education to furnish at the public expense more education than the people are compelled to receive. That is to say: While the child must go for a time, he may if he will go for an additional period. This is the explanation of the public high school and university system.

A Strange Fact.

The theory upon which the tax supported secondary and university education is justified, is that the advanced training of those who chose to avail themselves of it will make a sufficient return to the body of tax-payers to justify the levying of the taxes. This principle of administration has proceeded until, at the present time, it is held that the State may and should furnish opportunity for all forms of educational development from the kindergarten to the professional school. I myself have heard a professor of a State University say that it was a duty of the state to educate every citizen for the occupation which he wished to pursue, and that if a man had gone through one university course and found that it was not the one which conducted to his life task, it was the duty of the state to furnish him with another and still another until he had

found his niche. I believe that it is universally admitted that there is one exception to this sweeping rule. The engineer, chemical engineer, mechanical engineer, civil engineer, must have his education furnished by the state; and also the physician and the teacher must have his education furnished and paid for by the state. But the young man who desires to give himself to the extension of Christian faith and the planting of the Christian church, either at home or in the foreign lands, this young man must pay for his own education. I mention this fact as one of the curiosities of educational theory, not because I desire to dwell upon it at this time.

Universal Taxation—Equal Rights.

If the public schools, primary, secondary, college and professional are to be supported by the tax levied upon the whole population, it certainly goes without saying that all people, in the tax-paying body, are entitled to equal privileges in the schools. If they are not able to avail themselves of them, or if they do not choose to avail themselves of them, that is a matter which may be dealt with on its own merits, but it is obviously absurd and scandalously unjust to levy a tax upon a community for the benefit of a portion of that community only. If in some way it can be made to appear that the whole population is benefited by the proposed expenditure, then certainly the people who are not to receive benefit ought not to be taxed.

No Special Privileges.

The history of the world is, in short, a record of the struggle of the many against the special privileges which have been appropriated by the few. The record of this struggle does not make pleasant reading: it is dark and bloody. We hear in it the groans of dying men;

the shrieks of crazed women, the piping voices of little children robbed of their heritage.

What is the theory of special privilege? Simply this: That, of a certain number of persons living in any society, some are to enjoy privileges, to receive advantages from which others, equally deserving, are shut out. The king was to be a king, not because he was more able than others, not because he was more learned than others, not because he was better than others, but because he was born in a certain line. A baron, an earl, a duke, a princeling of whatever grade was not to enjoy his thousands of acres, his two or three score of palaces, his costly paintings and sculptures because he had earned them, but because he was born in the class, because his father had earned, or begged, or stolen them from somebody else, and therefore this young man should inherit and enjoy. Now the theory of fraternities is that the members of those fraternities are to be entitled to receive special privileges because of their connection with these secret orders. The men who invent, conduct and control secret orders tell us this plainly. They say: "If you join our lodge you will be entitled to and will receive certain advantages which other persons, your equals in every respect, cannot receive because they do not belong to our order." This is the stock argument which fraternity men use on every occasion when they are soliciting members. There is much that might be said in a general way respecting this proposition, that men should be entitled to special privileges because they are members of certain fraternities. The influence of such a system on persons who are in fraternities, and on persons who are outside of fraternities, is a legitimate subject of inquiry. But our

present investigation is narrower. We do not ask whether men, who choose to invent secret societies and be at the expense of maintaining them, have a right to do this and to gain what special privileges they may through the arrangement. The question is much simpler, which lies before us. It is this:

Have the beneficiaries of a public school system a right to construct fraternities within this public school system, which shall secure to them advantages of which others in the same system are deprived? In other words, we raise today once more the question of fraternities in the public school, and because there has been a nation wide discussion of the high school fraternities and because there are now only an insignificant minority of our citizens who justify these organizations, we speak particularly of the fraternity in the state college and professional school.

If there are a thousand men, more or less, in a state school is it just and should it be lawful for one hundred and fifty or two hundred of them to organize fraternities, which are to be known as identified with the school supported with taxation, and yet which aim to secure special privileges for their members? This is the question.

Professors and Students.

Suppose that one fourth or one half of the professors, or all of them, are members of certain fraternities, and suppose that one third, or one fourth, or one fifth of the students have become connected with the same fraternity. What then will be the relative position of those students who do belong to the fraternity of which the professor is a member and the students who are not so connected? A child ten years old, if fairly intelligent, will know that the professor will be expected to favor his fraternity brothers in the class room.

If he does not, what advantage do they derive from the fact that they are members of the same fraternity, and if there is no secret advantage to be gained, why is the fraternity a secret one? One may say that this is theory, and that in fact secret society men are so high-minded that they would never on the side of student or professor ask or expect any favoritism of any kind whatsoever. This is all right as a matter of assertion, but as a matter of fact it must be questioned. The theory of the secret society is that its members are to have special privileges. The theory of those who defend these fraternities is that the fraternity members do not receive any special privileges from fraternity professors. It is incredible that the latter supposition should be true. Any one who speaks to them will know, without an argument, that the college professor will naturally if he is a loyal fraternity man favor the fraternity young men among his students. Study further and *a posteriori* proofs are not wanting. In the Ohio State University, for example, at this present time a petition has been circulated and presented to the faculty asking for the abolition of the secret society which exists in the engineering department. This petition has been signed by the majority of the seniors in the electrical engineering department and has been filed with President Thompson of the University. These young men, a majority of the senior class in that department, believe and affirm that the fraternity which has existed among them is contrary to private right and public policy. They declare that such an organization has no place in that University nor in any other, and that it exists in open defiance of the pure and democratic principles on which the Ohio State University is founded.

This is the latest case of this kind, but

it is only one of many. In the state of Mississippi recently the real or supposed abuses growing out of fraternities in public schools were so serious as to induce the legislature to pass a law prohibiting fraternities in all schools supported by taxation in that state.

During and After College Life.

It is obvious that the question respecting favoritism in school may be denied. It may be. Whether the fraternity professor will give advantages to fraternity students while they are in training or not, he will use his influence to obtain the best positions for his fraternity brothers when they have received their diplomas. It is the belief of many of these non-fraternity students that both of these things happen: That the fraternity professors unduly favor their brothers during their college lives and that when they are reaching the ends of their courses that they use their energies and influence to furnish the best places to those who have been subjected to the same initiation and worn the same society pin with themselves. That this would naturally be the case any one can see. That it actually is the case many believe. Whether it be fact, or only fancy, it is obvious that no such organization should be tolerated in a school supported by taxation.

It is interesting to notice that those who are seeking to secure the rights of the majority in this matter are antagonized not merely by the members of the same fraternity in the particular institution in question, but by all members of the same fraternity in other colleges and states also, and by the members of other fraternities than the one in question. And this is again precisely what we should expect. Lodges are alike in their essential characteristics. The reason for condemning one is reason for

condemning all. The differences are superficial and the likenesses are fundamental. If the state of Ohio was to follow the example of the state of Mississippi and pass a law prohibiting fraternities in schools supported by taxation it would reflect not only upon the university fraternities, but upon others, and so we find what we should expect, that all sorts of secret societies which are not college, as well as all sorts of college societies, will join hands to antagonize in the state legislature this effort to secure the rights of the people. It is safe to say that if those who are at heart opposed to secret societies speak with a clear voice and make themselves heard the law will pass and the state schools will be freed from these parasitic institutions which are undermining the foundations of society.

Signs of the Times.

I have already mentioned the fact that the case against the high school fraternities has been closed. The plea for high school fraternities rests now not upon argument and reason, but upon mere desire and intimidation. We are not told that fraternities in high schools are worthy to live, but that they will live and that people who antagonize them will suffer. Threats of law suits and removal are the stock in trade of the advocates of these societies. It is also characteristic that members of these high school fraternities are lawless and insolent. They sit in buildings taxpayers have erected, they recite to teachers drawing salaries from the taxpayers' money, they use apparatus and books, in many cases, furnished to them gratuitously, and when the community makes regulations for them they say, "We will do as we please and you may help yourselves if you can." Those who have studied the secret society system are not surprised at this manifesta-

tion of its spirit. Secret societies are naturally lawless and naturally regardless of the rights of other people. They do not exist for the benefit of the community; they exist for the supposed benefit of the members. This is true wherever they are, and while this is a base and ignoble attitude anywhere it is not to be tolerated by institutions supported by taxation for the benefit of all the people.

Another interesting sign of the times is the fact that the college fraternities are now seeking to save themselves, by throwing the high school fraternities overboard to placate public sentiment. The high school fraternities have been doing their miserable, demoralizing work for perhaps a score of years. They were started by boys who wished to imitate their older brothers and father, who were members of secret societies in college and elsewhere. The secret society world has had no condemnation for high school fraternities until just now, but at a large fraternity meeting of college men the other day gathered in Chicago it was voted to use what power they have to suppress and destroy the high school fraternities. Why so? Various reasons would be assigned, but the one that I have mentioned above, I think, is the only possible explanation. College fraternities know that they are condemned by the thoughtful and Christian portion of the public. They fear precisely such legislation as has been had in Mississippi and proposed in Ohio. To guard themselves against this possible action they propose to help the indignant and outraged public to suppress these rat-hole societies in the secondary schools.

Another sign of the times which I have mentioned in these letters before, but to which I wish again to call your attention, is the fact that practically



WHY THIS DISCRIMINATION?

without exception all courts to which the public school fraternity system have come have decided that such orders in such a system are out of place and should be abolished. If the decisions had been equally divided it would not, on some accounts, have been surprising, but the decisions have not been divided. They have been practically unanimous, and they show that in the forum of reason and conscience there is no justification for a secret society system in in-

stitutions supported by public taxation.

I know that many who read these words would be quite ready to go much further and to declare that secret societies anywhere, on any pretenses, in any part of society, are incapable of justification, but if this be true, *a fortiori*, it is true that institutions supported by public taxation for the benefit of all the people should never be infected by organizations of this kind. It takes quite a while to awaken a nation. Our own

nation is not yet fully roused to the dangers which are involved, but is awakening, and we may reasonably hope that in the near future those who wish to avail themselves of the heavy taxation, which is now involved in the support of public education, will be compelled to have a decent respect for the rights of others than themselves.

Editorial.

A DIVIDED HOUSE.

President Thompson of Ohio State University is supported by Presidents Ellis of Ohio University and Hughes of Miami in defending the existence of secret societies at the state institution, though he does not favor them for high schools. The students themselves are divided; though some stand with the president, others fight hard for the abolition of secrecy. The president was incited to activity when a bill was presented in the legislature with the purpose of making the objectionable practice in question an unlawful one in all educational institutions throughout the state.

The various secret societies in the state university are banded together through the Pan Hellenic Council. President Thompson may regard this combination as formidable. At the same time, he is of course liable to be a member himself. His university has harbored such orders more than thirty years.

Strenuous student opposition appears to indicate that the system has worked injuriously or inefficiently. A similar impression is derived from the announcement that hereafter all social affairs will be under faculty supervision, and that effective working out of control of social functions is something in which both men's and women's Pan Hellenic councils are expected to co-operate.

Whether they do actually render earnest and long continued aid or not, vigorous discussion in which they are obliged to take part brings publicity such as secrecy fears. Light and noise are what burglars and joiners dread, and every

such agitation as that which is stirring thought and cementing opposition in Ohio is a helpful agency as well as a hopeful sign.

INTERESTING TO AMERICANS.

In July, 1870, a Vatican decree pronounced whatever the Pope declared for universal acceptance of the church in matters of faith and morals to be infallible. Such formal announcements of what Catholics must believe and do were to be accounted as without error. Neither were they capable of subsequent alteration. They were infallible and unchangeable. To deny this was to incur anathema.

At this time Pius IX was Pope. For about a quarter of a century he had already occupied the chair, which for some years longer he was to retain. He was the Pope who reigned in the heart of the nineteenth century, and at the time when Roman Catholic immigration was affecting the social, political and religious aspect of America. This was the time when the Bible was in large degree removed from its former use in American public schools.

One infallible and unalterable announcement made by Pius IX was called the Syllabus of Errors. We may be able to make its date seem nearer to some younger readers by stating it as just before the veterans of the civil war who are still living were mustered out of service. It was within six years of the time when its author was formally pronounced infallible. He lived until the year 1878 and never retracted the Syllabus of Errors, nor ever relaxed his claim to infallibility. It therefore states unalterable principles of Roman Catholicism, and, however kind or loyal to country or friends a Roman Catholic may seem to be in heart and life, yet at any test, when Rome had confirmed her political power, he would be obliged, under peril of excommunication, with expected loss of his soul forever, to conform.

Although knowledge of the Syllabus is too much neglected, it is no secret, like those which Masonry studiously seeks to hide even after they are widely exposed and well known. This is not like the Jesuit oath, which belongs to a

secret order; it is more strictly the unconcealed doctrine of a church. In fact, it was matter of public discussion between William E. Gladstone on one side and John Henry Newman on the other, in a tournament of intellectual giants. We have perfect liberty to reprint this matter, and do nothing like making an exposure of secrets in stating any of the contents of this proclamation of church principles. We suppose that we do so fairly, and are open to easy correction if at any point we fail to be accurate. Among other things the Syllabus of Errors teaches the following:

The state has not the right to leave every man free to profess and embrace whatever religion he shall deem true.

The church has the right to require the state not to leave every man free to profess his own religion.

The state has not the right to the entire direction of the public schools.

The church has the right to deprive the civil authority of the entire government of public schools.

She has the right of perpetuating the union of church and state.

She has the right to require that the Catholic religion shall be the only religion of the state, to the exclusion of all others.

She has the right of requiring the state not to permit the free expression of opinion.

It is not our purpose to comment at length on these principles of religion and government considered as such. We remark, however, that it is well for our readers to be aware that these are the principles which the Jesuit order and the whole Federation of Catholic Societies practically serve, while striving to obtain the management of affairs in the United States. It is not for private members of the orders or of the church, to modify infallible principles when the effort to bring them into operation is going on, or when in any new degree the effort becomes progressively successful. To deny them is to incur the dreadful anathema; to resist them is to aid heresy ripened into rebellion. To do either is to be no Catholic, no worthy Knight of Columbus nor Hibernian.

MUTUAL HELP.

Various kinds of service are rendered to different classes of readers by this magazine; as, for example, giving information about special facts to newly enrolled inquirers after truth concerning secret orders. Another service deserving appreciative mention is identical with that which its writers render to each other. If this included no more than mere co-operation it would still be no slight support of combined spirit and power, working in a corps of writers as in a corps of soldiers who keep the same step, face the same enemy, and follow the same commander. To know on whom we can depend at a critical moment; to rely confidently on what a comrade is sure to do; this is confidence, steadiness, strength, and a safeguard against panic. To fight between two good fighters is almost as inspiring as to fight behind one good gun.

If such is still the case when the comradeship is only like that of conscripts or mercenaries, stirred to momentary zeal by the fleeting passion of conflict, far more powerful is the influence when, in silent encampment or in action, each realizes in all others a steadfast unity of purpose and an interest that never cools. These constitute what, though not in the sense of pity, yet in that more primary sense of fellow-feeling, we call sympathy. Unity of mind, heart and will; common consent of thought, feeling, purpose and power; all this is sympathy in that primary meaning. It implies intellectual and emotional experience, and belongs to those who are of one heart and one mind. Certainly, this condition is fulfilled in the case of those who join hands in fraternal clasp across the pages on which they write earnest words that give a thrill of actual life to the magazine.

This warmer comradeship brings comfort; it restores spirits depressed and freshens the zest of labor. Among our fellow workers there may be none who do not sometimes secretly sigh: "Who is sufficient for these things?" One of them approaches the door of a house dedicated to his own Master, but sees it close firmly in the face of the servant; what wonder if now and then when re-

pulsed he asks himself: "Is this at all my fault? Do I in some way invite what does not befall other servants of my Master, abler than I or more faithful?" Opposition, reproach and solitude may now and then lay even a strong man, for a season, under some juniper tree in the wilderness. The chill of loneliness, the misgiving, that hints at powerlessness, with perils by false brethren and confident persistence of unyielding foes, makes the soul that cries to God susceptible to comfort brought by any messenger of God, whether it be angel or man. At such a time there is comfort in the assurance that others are doing what we wish we could, and that after all the work of the Lord is somewhere done. A letter in the magazine is not to be despised, if just then it shows how another soul has withstood trial, and gives us the sense of being not alone. Comrades sharing one purpose and one life, muster once more in the light of the CYNOSURE; and its glint on their armor sends to the loneliest sentinel a glance of comfort.

The outcome of all is renewed courage. Again the battle seems worth fighting while cries of victory ring from here and there along the line. Other soldiers are brave, we cannot be cowards; other workers accomplish something, it must be that we can. While, then, the magazine staff and corps of workers may be presumed to care primarily for other ends and aims, such as the protection of those imperiled, but not yet made victims of secret dangers, they incidentally aid each other by such renewal of courage, such ministry of comfort, and such momentum of comradeship as redoubles their usefulness to the magazine or intensifies their satisfaction in co-operating with its management.

Nor are they above learning from each other. For while messages which cheer and strengthen the heart work out their effect in thoughtful responses, they also incorporate new ideas, or old ones freshly stated. Half forgotten facts emerge from misty forgetfulness and once more become distinctly visible. Re-statement of truth setting it in new light, intensifies its effect. Knowledge increased becomes increased power. For

instance, a student of Masonry who began to contribute to the magazine a score of years ago lately sent to this office an article which he regards as one of his more important ones, and which seemed to him to arise from reading something relating to a subject familiar to him from the beginning, yet just now so presented as to seem almost a new theme for him to write upon. The hope now is that his own article, in its turn, will kindle new light in other minds, or set some lamp already burning in a new position where its rays will give more complete illumination. Here was something strictly pertaining to one of the more familiar features of initiation; it was in the fullest degree an old story; yet it was handled by an author who seemed to make it clearer, and forthwith it flamed out in this new magazine contribution. These pages are thus seen to afford earnest workers a place where even a new shade or aspect of an old truth can be shared in common.

Not only is new truth communicated or dim light freshened, but truth is also warmed by application to current events. The lamp is set on a new stand; its light is reflected from a new mirror. Letters from the front bring news of battle. Correspondents tell what secret society members have said, and thus give others a glimpse into the joiner type of mind, and show what kind of thinking or not thinking must be taken into account. Facts of great importance come to light; ideas of great force become the property of all. Through sharing experiences and thoughts with his fellow workers each has enlarged his own resources; he now sees more, knows more, and does more. For the magazine he helps make is making him.

Such meditations as these turn the eyes of a writer toward one circle of readers that will not fail to pay interested attention to his contributions. His fellow workers know the subject on which he writes, and, knowing, also care. He learns what he can be to them by feeling what they are to him. So he has evidence within himself that, while the magazine sends far its light and aid, it renders at the same time such manifold service to its own workers, such true and needful help, that each contrib-

utor's usefulness to the active group of laborers in this field of reform is both extensively and intensively worthy and fruitful. And thus he seems to himself like one who, writing letters, adds post-script messages to special friends.

A LIFETIME IN HIDING.

Not long ago M. T. Kepps died at the age of ninety-five. Having outlived the generation which was in the midst of active life when he came into the world, he had also survived a large part of that accession to the population of the globe which was added while he was passing through successive earlier stages of existence. He had become the venerable senior of those whom the young call old men. About the time when he was born, Mississippi was admitted as a state, and for the period of six years into the midst of which he came in the historic "era of good feeling," a new state was annually received into the union. The war of 1812 had lately ended, and James Monroe, fifth president of the new republic, was then in the chair.

What part the man who has now died took in the life of his nation during the years that have followed we do not know. It may have been peculiarly large and honorable. If so, there is a melancholy suggestion in the fact that after a man has lived and loved and toiled so long, what we find chiefly credited to him by the press when he dies is his great age, his lodge membership of seventy-three years, covering more than three-score and ten, and his own belief that he was the oldest Oddfellow in the world. Named almost alone, such a distinction seems pitiful; named otherwise than alone, it would seem negligible.

A CHINESE HABIT.

Chinese orders have furnished the daily press so much tragic news that a paragraph which we borrow from the Chinese correspondence of a religious newspaper published in Boston will have peculiar interest. Our readers have not been unfamiliar with American street massacres due to the Chinese Tong. In the course of his letter, which is dated

Changning Ki, via Swatow, China, the correspondent writes this paragraph:

"Another point, little understood at home, is the Chinese habit of forming societies, sometimes secret, but more often not, according to every new turn in politics. These societies usually begin with a good object, but almost always change their name and their character after a very short period of existence." We pause in copying to call attention to the change of name from Masonry to Freemasonry, when the English builders' guild or trade union changed from "operative" to "speculative" character. The writer goes on to say: "Sometimes they disappear as quickly as they were formed, and sometimes they outlast a dynasty: as, for instance, the Triad, which seems to date from the last of the Ming dynasty and is still strong, though with a different object. It was originated to oppose the coming of the Manchus, but soon became an organization for the protection of robbers, and in most places it is still nothing better. This has been a Chinese method, at any rate, from the Han Dynasty, which dates before Christ. The society which organized the recent revolution, formerly called the Keh Min Tong, has since the Manchu dynasty ended, changed its name twice. It is now known as the Tung Min Ghui, and is in the same class with Tammany Hall. Unfortunately, instead of being confined to one city, its members are all over China opposing her best interests and plotting graft and their own private gain. What wonder, then, that the future seems dark to so many?"

NOW READY—A NEW BOOK.

FREEMASONRY.

An Interpretation.

By Martin L. Wagner, pastor of St. Johns English Evangelical Lutheran Church, Dayton, Ohio, with an introduction by the Rev. G. H. Gerberding, D. D., professor of Practical Theology in the Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois. Cloth, 560 pages. Price \$1.50 net. By mail \$1.65.

This book is a candid discussion of

the institution Freemasonry, and offers an interpretation of its veiled expressions, art, speech, religion and ethics, and of its symbols, emblems and ceremonies. This *interpretation* is based upon hints given and statements made by the highest Masonic authorities and tested in the light of the sources from which these claim that Freemasonry is derived.

Who Should Read It.

Ministers of the Gospel, because Freemasonry is a religious institution, a religion, and claims to offer something better than Christianity. This book will enable them to judge as to this claim.

Church members irrespective of denominational affiliation, because Freemasonry professes not to interfere with a man's duty to his church. This book will enable the reader to judge as to this claim.

Every manly man who values morality, because Freemasonry claims to be the most moral institution that exists and that it enforces its ethics among its disciples. This book will enable the reader to judge as to this claim.

Every Freemason's wife, mother, sister or daughter, because the institution professes to offer special protection to this class of persons.

Every true and pure-minded woman, because this institution while it excludes her from its honors and privileges, professes none the less to love, cherish and esteem her. This book will enable woman to judge as to this claim.

Every Friend of the Home, because this book will enable the candid and attentive reader to perceive the attitude of Freemasonry toward that other institution which is the source and bulwark of true and noble manhood, and the crown and glory of true womanhood, the Home.

Address Nat'l Christian Assn., 850 W. Madison street, Chicago, Ill.

THE NAZARENES.

Another name to be added to the list printed last month, of the testifying churches, is that of "The Pentecostal Church of the Nazarenes," whose testimony reads as follows:

"We insist that our people abstain from membership in, or fellowship with

worldly, secret, or other oath-bound lodges or fraternities, inasmuch as the spirit and tendency of these societies are contrary to the principles of our holy religion."

An Oklahoma pastor of the Nazarene church writes that an effort was made in their general assembly of 1911 to make an exception of trades unions, but the voice of the assembly was overwhelmingly against it.

News of Our Work.

PENNSYLVANIA STATE CONVENTION.

The Pennsylvania Christian Association will meet in the Third Church of the Covenanters, corner Franklin and Dauphin streets, Philadelphia, March 17th and 18th, 1913.

Condensed Program.

The opening session will be on Monday at 2 o'clock p. m. After the singing of the first Psalm, prayer will be offered by Rev. J. S. Watson. The welcome address will be given by Rev. Findley M. Wilson, which will be responded to by the state President, Rev. J. C. McFeeters, D. D. Then follows introductions and the appointment of Committees. There will be a Bible Reading by Mr. John S. White, of Highspire, on the subject "the Lodge."

Monday Evening Session.

The prayer and Scripture lesson, Rev. C. A. Blunck, leader, at 7:45 o'clock p. m. Address: "Are We Getting Away from True Worship?" by Rev. J. W. Burton, United Brethren pastor, Chambersburg.

After the singing of Psalm 100, an offering will be taken, following which an address will be given on the "Two Religions," by Rev. W. B. Stoddard, Washington, D. C.

Tuesday Morning Session.

Devotional, Rev. J. A. Metzger, leader, at 9:30 o'clock a. m. Then will follow the reading of letters, reports of committees and election of officers.

Address: "The Lodge a Counterfeit." by Mr. H. C. Castle. A seceder's testimony: "The Experience of an ex-A. F. and A. M."—Mr. G. Anderson.

Tuesday Afternoon Session.

Prayer, by Rev. T. L. Jamison, at 1:30 o'clock p. m. Address: "The Obligation," by Rev. M. C. Swigart, of Germantown. Address: "Mercenary Motives," by Rev. Quincy Leckrone, of Royersford.

Report of the committee on Resolutions, by Rev. A. S. Shelly, Chairman.

Last Session.

Prayer, by Rev. J. A. Orr, at 7:45 p. m. Address: "A Life of Godly Separation," by Rev. O. R. Palmer, of the African Inland Mission. After the singing of the 139th Psalm, an offering will be taken, which is to be followed by an address: "Lodge Oaths," by Rev. F. M. Foster, pastor 3d Church of the Covenanters, New York City.

SECRETARY STODDARD'S LETTER.

Dear CYNOSURE:

I am mailing herewith the program for the Pennsylvania Convention, which has been prepared with care and labor for the glory of God and the good of all, whom it may influence. The usual invitation is extended to the friends to attend and contribute as they feel would be pleasing to God. Contributions are always acceptable, but especially needed at convention times.

Those who are awake to the facts recognize that there is a falling away along spiritual lines. Various causes are given for this fact. The loading of the Church with lodge members would naturally produce such a result.

I am glad to report that our work in this section has been exceptionally prosperous. The usual number of meetings have been held, and over one hundred subscriptions to the CYNOSURE secured. New doors of usefulness have opened, and I have had a blessed consciousness that God is helping all along the line.

The meeting in Union Chapel, Fallston, Pa., was not largely attended, but helpful. Brother Alexander of the United Presbyterian Church, Crafton, Pa., left his congregation in my care while away installing a pastor. The writer of course, gave them what he thought best. The elders subscribed for the CYNOSURE.

A meeting was held in Emanuel Evangelical church, Beaver Falls, Pa. The pastor, Rev. A. G. Dornheim, rings true every time.

Dr. H. H. George, the aged warrior, the "grand old man," had the smile of cheer that goes with the faithful Christian life. At Sharon, Pa., I held three services — two in the Free Methodist Church. At the Christian Workers' League, Ferrell, Pa., we were not of one mind, Bro. Blackwood, the U. P. pastor, kindly arranged for my address. I found a man there among the Christian workers who said he belonged to the "Moose." Amazing! A "Moose" trying to be a Christian worker! Opportunity was given your agent for a testimony in connection with a Bible study, in the Lutheran church, Leechburg, Pa. A similar testimony was given at a revival meeting in the Free Methodist church, Apollo, Pa. For years I have sought the opportunity to speak in the Brethren church, Hagerstown, Md., Sabbath, February 2d, was the favored time. The congregation was large, including lodge people, antilodge people, and those having no special opinion. Some wanted to learn and were glad when they heard; others were angry because of what they heard. Eight of the leading business men endorsed the work by subscriptions to the CYNOSURE. At Green Castle, Chambersburg, Mechanicstown, Fayetteville and other Cumberland valley points, support was given. Quite a delegation is expected from Chambersburg U. B. church to the State Convention. As would be recognized without my writing it, I can not even mention the many good friends who have so kindly served me and the cause. At Harrisburg, Pa., and especially in the vicinity of Lancaster, Pa., I received enlarged support. It was thought there were at least one thousand people present at the meetings which I was permitted to address in the large Mennonite churches of Strasburg and Paradise, Pa. Many were the cordial greetings from those who felt they received help from the message. I found seventy-three of the aged as inmates sharing the beautiful Brethren Home near Neffsville, Pa. Some read the CYNOSURE and rejoice in our work. Elizabethtown gave her usual contribution in CYNOSURE support. The attendance at the Brethren College is unusually large.

"The grim reaper" is always at work.

The earthly records of many of our friends are closing. The kindly ministrations of Mrs. Samuel Hertzler of Elizabethtown, Pa., are among my pleasant memories. Her earthly home was a delight. Many times it has been my privilege to share its hospitality.

J. M. Wilson of Quarryville, Pa., lived for ninety years and six months. He was a faithful supporter of the United Presbyterian church, and left the larger portion of his estate valued at over \$30,000 to the institutions of that church. He has at different times made contributions in aid of the N. C. A. work.

Elder C. F. Kreider, Cleona, Pa., writes: "I received a postal announcing the death of Elder John B. Curry, Swartara Station, Pa. Another good soldier of Christ has gone to his eternal reward."

It is true that brother Curry was faithful and now has his reward. I almost forgot to mention my visit to the home of one of the N. C. A. faithful contributors. Irvine Caldwell is not known far from home, but is well known for his antisecrecy principles in his community.

Rev. Hugh T. Stevenson, D. D., in commenting on "Cain's Mark," delivered himself as follows: "The punishment seemed to trouble Cain more than his sin. Sin made a coward of him until God in His compassion, gave him a sign that would protect him in danger, just as many a Mason, as well as members of other fraternities, has found that he has received protection in his distress by giving a sign." What did the doctor mean by this? Is he a Mason? Would he have all the Cains (murderers) join in getting signs to escape punishment?

Can't you attend the Philadelphia Convention, Doctor, and tell us just what you think Mason's and members of other fraternities' signs are good for?

Write a letter, friends, to this convention. Address Rev. W. B. Stoddard, 2305 Germantown avenue, Philadelphia, Pa.

Yours in the work,
W. B. STODDARD.

OUR NATIONAL CONVENTION.

Last month we advised you that the suggestion had come to our Board of Directors to hold the next National Convention on the Pacific coast. You will desire to have full information about this important matter and we shall try to keep you fully informed. At the last Board meeting, after due consideration, and after hearing letters read from various friends on the Pacific coast, it was unanimously decided to hold three Conferences of the usual length, some time in June. These are to be held in Seattle, Tacoma and Portland, in close connection with each other so that the same team of speakers, as far as possible, may attend each. The committee of the Board having the matter especially in charge have decided on beginning the series in Seattle on the evening of June 23d and closing on the evening of June 24th; beginning at Tacoma on the evening of June 24th and closing on the evening of June 25th; beginning in Portland on the evening of June 25th and closing Thursday evening, June 26th. There may be some changes from this plan before the program is fully matured. We expect to give our readers in the next issue the complete program.

The response of friends writing from the different cities on the coast has been very encouraging indeed. Several pastors in Seattle have written of the great pleasure it will give them personally to have the convention in their city, and assuring the committee of their hearty cooperation; one of them offers his church which is well located for such a convention. A Portland pastor writes that he has secured a hall that is centrally located and very convenient for the convention and that he personally will be responsible for the expenses incident to the use of the hall. Another pastor writes, "I am confident that a church in Tacoma can be had free of charge for the Convention."

We depend on you, our readers, to make this a very valuable series of meetings. If our friends rally and support them as we believe they will, it will doubtless have an important influence as to future meetings—for instance, several have written suggesting meetings up and

In human experience, as in the floral world, fragrance goes with beauty, but that beauty must be a heart and life quality.

down the coast of California. This may be undertaken next year and other important places reached in our going to and returning from such Conventions. If the present series are well supported, financially and otherwise, we ought to begin immediately at their close, to prepare for the conferences a year hence.

Let us have your pledges. As we said above, one pastor pledges the rent and expenses of a hall in Portland. Another pastor has pledged the use of his church in Seattle. Rev. G. L. Coffin of Washington pledges \$25.00. W. I. Phillips will give \$25.00, and before the next issue of the CYNOSURE, we should hear from friends all over the country, for these Conferences are not simply of interest to the cities where they are held but have a value that is country wide. As we said last month, one objection to holding the Conventions so far away is the cost, but the Board of Directors believe that the results will justify the expense. Let us hear from as many friends with cash, pledges and suggestions as possible within the next few weeks.

CONTRIBUTIONS.

Christian Reformed Churches:

Prospect Park (New Jersey) ..	\$ 5.00
Paterson I. (New Jersey)	15.00
Paterson II, (New Jersey) ...	10.00
Corsica (S. Dak.)	5.20
Englewood (Illinois)	10.00
Lagrange Ave. (Mich.)	15.00
The Brethren Church, Elgin, Ill. .	8.86
Wheaton College Church, Ill. ...	56.50
A. J. Loudenback	1.00
Paul B. Phillips	4.00
Geo. L. Coffin	2.00
John B. Perham	1.00
P. Edward Thorson	1.00
Newton Ray	1.00
Walter I. Phillips	10.00
J. O. Berg	5.00
S. L. ....	.25
N. E. K.	3.00
Wm. Barnes	5.00
G. T. Almen	3.00
M. J. Hillemann	1.00

The day is dark only when the mind is dark; all weathers are pleasant when the heart is at rest.—*Hamilton Wright Mabie.*

"LIZZIE WOODS' LETTER."

Dyersburg, Tenn., Feby. 4, 1913.

Dear CYNOSURE:

Two gentlemen came to my house a few nights ago and asked me if I had any rituals.

I answered, yes, I have three kinds: Oddfellows, Knights of Pythias and Masonic.

The youngest one said, "Pray let me see the Masonic Ritual." I shall take pleasure in showing them to you. I picked up one of the Masonic rituals and turned to where the candidate was dressed to be made a Master Mason. The young man was so astonished that he jumped up and said, "That is Masonry. Where on earth did you get our work?"

I told him about the National Christian Association. He said, "Sister Roberson, it seems to me that you ought to be afraid to handle these books. These are our secrets. There is even more than I know right here in this book."

It seems to me, I replied, that you ought to be afraid, then, to acknowledge these secrets to us? He said, "I will tell the truth, this is Masonry. I always thought that Masonry was wrong, for we are sworn to kill any of our brothers who gives away our secrets. I knew by that that there was no Bible teaching in Masonry, and yet I could not see my way out. But now, since you explain these penalties to me, I see that it is all against the teaching of Christ."

The other man that was with him said, "I used to belong to lodges, but the Holy Spirit pulled me out of them and made me also give up whisky, tobacco and everything in my life that was not pleasing to God. I loved my lodge, but the Holy Spirit said: 'Come out' and I obeyed and came out at once. The Spirit said, 'For God hath not called us unto uncleanness, but unto holiness.'" I Thes. 9:7.

The young man that was a Mason said, "Why, I am a Christian." The other said, "Yes, I believe you are, but when you get your eyes open you will leave that lodge." He said, "Our pastor belongs to the lodge." The other one said, "Yes, the blind lead the blind

and both will fall into the ditch." Matt. 15:14.

The night following my husband was called out to teach a Bible lesson in another home. In going over the lesson we brought up the lodges.

I used to know the time, I said, when the old Baptist and Methodist church had power with God. In those days when a Christian died all the people in that settlement would leave off their work and go to see him put away, not because he belonged to the same lodge, but because the church had but one Master and that was Christ, one Father and that was God, but in these days no one will even visit the sick unless he belongs to the same lodge. There was an old gentleman, a cripple, sitting in the class, who said, "Yes, sister, I know something about that time, but now it is lodges so much that they are ruling our Conferences and Conventions. The lodge man in the Conference will vote for his own. If the candidate before the Conference is an Oddfellow all the Oddfellows will vote for him; if he is a Mason, then his crowd will put him in.

"The Conference sent us a good pastor a few years ago, and when he walked into our church on the first Sunday and sat down in the pulpit, the Masonic brothers all over the congregation were making signs and tokens. That good old minister looked at them for a while, and when he arose to his feet said: 'Well, I am really disgusted with the brethren at this place. The idea of brethren of the church bringing Masonry into the house of God! I have been watching you ever since I entered the house, and you have done nothing but throw signs and tokens to me. I used to be a Mason, and I expect I have forgotten more than you know about it, and I have a good mind to expose the whole thing right here now.'

"Sister Roberson, you ought to have seen those Masons run up to the pulpit to speak to that preacher. They were afraid he was going to tell the secrets. He did not, but he said, 'Lodges and Masonry are wrong and are killing the Church.'

The old man went on to say that that preacher said so many things about the lodge that Sunday that he himself left

Masonry at once, and had never met with them since. He said: "I think our pastor was afraid to give the secrets away, for he had been a high Mason."

I said yes, he probably was. So many of them gathered around him that they made him afraid to show the real sin of the thing. They saw their craft was in danger. Acts 19:27.

Oh! God, give us some more preachers like Paul, who was not afraid to cause an uproar. Paul preached till the people came together and burned up their books (Acts 19:19); and they found the price of them fifty thousand pieces of silver. It would do this country good, if the preachers would leave the lodges and preach the gospel till the lodge men should burn their Rituals and by-laws of men, and take God's Word and live by it.

My husband says: God is going to set these worldly preachers aside, and set up shepherds that will feed the flock with the Word of God. Jer. 23:4.

Yours in Christ's service.

LIZZIE WOODS ROBERSON.

AGENT DAVIDSON'S LETTER.

Alexandria, La., Feby. 6, 1913.

Dear CYNOSURE:

Since my last letter, in the language of St. Paul, "I have been in the deep." My foes and opposers have sought every opportunity to throw a stumbling block in my way, and prevent me from securing a place in which my followers could hold services and worship God. I organized the Macedonia Baptist Church Jan. 29, with an enrolled membership of seven by letter, after which 37 others united on profession of their Christian experience, making a total of forty-four. On last Sunday one more united with us. There are yet many who are coming. This church proposes to look after its sick, poor, widows, orphans and bury its dead and raise a higher Gospel standard among the people and let Christ be our leader in all things. We ask the earnest prayers of God's faithful everywhere.

It will perhaps astonish you to learn that seven male members and one ordained Baptist preacher, of the church I formerly was pastor of here, swore out a warrant and had me arrested to-

day on several unreasonable charges, with the hope of having me punished for crimes I am innocent of.

Is this not similar to the persecution of William Morgan and Samuel D. Green in 1826? Oh! that my poor deluded race could see God through His Word and have a more perfect knowledge of Gospel truth.

I am standing on the promises of Jesus and endeavoring to declare the whole truth as it is written in His Word. I most humbly yet earnestly appeal to our reform friends in His name if there are any who can lend us any aid in this our crucial hour to help us foster the Master's cause and preach a pure and unadulterated Gospel. We need your financial help. No matter how small the offering it will help some.

Again I ask the prayers of the faithful. I have not been able to do much lecturing the past month, and am standing steadfast on the Rock.

Yours for truth,

FRANCIS J. DAVIDSON.

WHAT YOU CAN DO.

"I think a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly she can," rejoined her friend; "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her she appealed to the old miner who was to act as guide to the party.

"Can't I wear a white dress down into the mine?" she asked, petulantly.

"Yes'm," returned the old man. "There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

There is nothing to prevent the Christian wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterward.—*The Lookout*.

LIBRARIES OF FRATERNAL RITUALS.

BY MRS. E. B. COOK.

If every library in our land were supplied with the publications of Ezra A. Cook, the lodges would not flourish as they do now. If you will select \$15.00 worth of our publications, and forward \$10.00 to Ezra A. Cook Publishing House, 357 River street, Chicago, keeping the remaining \$5.00 to reimburse you for your trouble, and will place these books in some library, you will be a public benefactor, since multitudes of our towns and cities have circulating libraries—law schools, medical schools, colleges, academies and high schools—and these books are now sought after by young men who desire to be posted on the character of the institutions about them. The secret society rituals are popular books in our library, recently said a college student. They are taken and read and the subject upon which they treat are written upon. By the perusal of these books, the spiritual lives of many readers will be saved and the honor of young men and women will not be wounded and humiliated by initiations. Reports, such as one which recently came to this office, would be more frequent: "The lodges also are about broken up here on account of it (the sale of anti-masonic books). The best men have all quit them, only in a nominal way. The worst men that never could be accepted before are being taken in." A prudent man would think seriously before taking the initiations, after reading the rituals. These books would be examined with eagerness by students in training for the professions, for business vocations; by legislators and candidates for political positions, and the number of secret society men would be sensibly diminished.

Few have waged a braver fight against the secret empire than did Ezra A. Cook. As a young man with slender capital and heavy financial responsibilities he threw himself into the work of the National Christian Association with an abandon that startled his more cautious friends. He braved possible bankruptcy and even death itself in building up this list of exposures of the secret orders.

From Our Mail.

Mr. Cook wished to stay a while longer to carry on this work for his fellow men, but he has gone to his reward, and to us is bequeathed the work of placing these books in the libraries throughout our land, thus filling up the measure of his work of bringing the light to multitudes of young men who are ready to jeopardize their lives if need be for this cause. Are there not many readers of the CYNOSURE who would like to help fulfill his mission and complete his life work by placing these books in libraries?

Fifteen dollars' worth of Ezra A. Cook's fraternity rituals would make a fairly good library of antisecrecy books. Each book is bound in cloth, and the following list is suggested, although any other of our publications may be substituted at list prices if desired:

Scotch Rite Masonry (2 vols.)	...\$3.00
Knight Templarism	..... 1.50
Blue Lodge and Chapter	..... 1.50
Chapter Degrees	..... 1.00
Blue Lodge	..... 1.00
Red Men Ritual	..... .75
Oddfellowship Illustrated	..... 1.50
Rebekah Ritual	..... .75
Mystic Shrine	..... .75
Freemasonry Exposed	..... .50
Grange Ritual	..... .75
Holden With Cords	..... 1.00
Finney's Character and Claims of Freemasonry	..... 1.00
	\$15.00

On an order of \$15.00 worth of our books, as stated above, we will allow the sender a commision of \$5.00. Write the order plainly and send a money order or draft on Chicago for \$10.00, or a personal check for \$10.10, and the \$15.00 worth of books will be forwarded at the expense of the purchaser.

EXCITING QUESTION.

[From the New York Times.]

Willie—What's the matter? You look excited.

Gillis—I just had a row with that pig-headed, loud-mouthed, low-lived, crooked Jones, down at the lodge.

Willis—What about?

Gillis—Well, the argument started over what "brotherly love" really means.

An Indiana Editor writes: "It is surprising how some people can think that they have a high state of grace and yet be so very delicate about this question that you and I know to be vital to apostolic Christianity."

Rev. N. C. A. Garness, pastor First Evangelical Lutheran Church, White-water, Wis., writes: "I must have the CYNOSURE to give to my friends to read that they may also be convinced of the antichristian spirit of the lodge."

I have put up a hard fight against the lodge evil in the last few months. Have had considerable victory.

Your brother in the service of Christ,
L. V. HARRELL.
Grand Junction, Mich.,
January 13, 1913.

A correspondent from Virginia writes of a general condition throughout our country: "There are Oddfellows and Modern Woodmen of America here now, and there are some others trying to get up a Rebekah Lodge. Scarcely one of the Oddfellows attend Sunday school or prayer meeting. Some used to attend and did so until the lodges were started."

St. Louis, Mo., Dec. 26, 1912.
My dear Brother Phillips:

I am now in my seventy-seventh year. Over fifty years ago, which was soon after my conversion, I took my letters of dismissal from Oddfellowship and other secret fraternities and I am confident that the Lord has prospered me for having done so.

I am very happy to be able to state that I am privileged to hear the Gospel preached by Rev. Dr. Samuel Nicholls, Presbyterian minister, who has connections with no secret organization. It means more than language can express when I say that I hear the Gospel preached under such circumstances. I have always been unable to understand how it is that ministers can pretend to preach the Gospel and at the same time

be identified with the Masonic and other secret organizations. In conversing with such men, with reference to their connection with the secret fraternities, they tell me that they seldom, if ever, attend the lodge, and yet they keep up their membership. The question arises, why do they not attend the lodge if they believe it is a good institution? It is something like a man taking his grog behind the door, fearing the example he may set before his children. I trust you may keep up the good work.

Very truly yours,
J. H. CHAMBERS.

Rev. A. J. Millard of Little Rock, Ark., writes: "It was my pleasure to meet Miss Joanna P. Moore just at the close of the Civil War. I found her one Sunday morning in a little old Negro church here in Little Rock, with about forty Negro children, boys and girls, teaching them as a Sunday School. She invited me in and gave me a class of girls and boys, much to my delight. We had no Sunday School papers—the New Testament was our text book, and the scholars were just learning to read. It was not very popular at that time for a white person to teach Negro children. Miss Moore also taught in the Freedman schools, where her week days were spent. I assisted Miss Moore as long as she remained in Little Rock."

In a letter to Rev. W. B. Stoddard, William Dillon, D. D., Editor *The Christian Conservator*, writes: "Are you informed of the thirty-three secret society men sent to prison at Leavenworth from Indianapolis? You want to make it ring that this minor, benevolent, charitable society became a murder mill, and the Federal government had to send thirty-three to Leavenworth from two to seven years each. The greatest safeguard the government could throw about itself would be to forbid the existence of all secret societies."

"I am pastor of a Methodist Circuit in New Jersey M. E. Conference, and have in mind (I trust the Holy Spirit is impressing me for the dear Lord's glory and the good of the preachers and the lay members of the churches, and of all

other people) to send a copy of 'Graciously Delivered' and 'Two Nights in a Lodge Room' to each member of the Conference and to each man on this circuit so far as practicable.

"I preach against these secret societies in Jesus' name, as I am assured the Holy Spirit directs and impresses me, and am made very happy in my ministry.

"May he graciously encourage and use you for His glory and the good of all the people."

THE MARTYR SPIRIT.

The work of the National Christian Association, which is directed against the most powerful and popular idol of the day, requires men of martyr spirit and daring. It is easy to sit in a convention with fellow-believers and make resolutions against the arch-enemy of the Church of Christ, but martyr-courage is required when we are each in our own place of labor and have to face the enemy in all his power. A minister of the gospel does not always become popular by joining lodges, for even many unregenerated lodge men lose confidence in a minister who goes through the silly and degrading initiation and is a "good fellow" with all classes of men. But a minister who opposes the lodges so clearly that his stand becomes known can never avoid opposition and as much abuse as a mortal is able to bear. Let no man play at opposition to the lodges if he is not prepared to suffer. If any one doubts this, let him do as I have done—try it.

Yours for the broad daylight,
B. E. BERGESEN,
Pastor Norwegian Lutheran Church,
Seattle, Wash.

Seceders' Testimonies.

Barnesville, Minn., Jan. 11, 1913.
W. I. Phillips, Editor—

Dear Sir and Brother: I got more information out of the twenty cents you taxed me for that literature than I expected to get for ten dollars.

I withdrew from the Masonic and half a dozen other lodges last March, after a spiritual fight and wrestle that lasted nearly three weeks. My Masonic mem-

bership hung over me like a pall for six or eight months previously.

I have now made up my mind to do something for my poor brother Masons. It will be a hard battle, for our town is fanatic on the lodge question. Nearly every paying member of one church here is a lodge member. There is a church in town that has had the misfortune, in the last ten years, to have had six ministers and all were members of the Masonic lodge. I know, because I have been secretary of the lodge for years. They were honored members at that, paying no dues. It fell to my duty as secretary of the lodge to trace one of them from New York to different places all over the country. He was wanted in every place for depraved, shameful conduct and for forgery, lying and stealing, and the last word I got from him was that he was dying in a state's prison in Ohio.

I propose soon to answer at length the question that has been put to me: "Why did you withdraw from the Masonic lodge?" My answer now, in a few words, is, that Jesus Christ has purchased and won me from sin, and saved me from the guilt, the punishment and dominion of sin, and I have become a seceder from Freemasonry because of this great mercy of God, and hence I will not serve the Devil any longer.

May God bless you and your good work.

An Eastern friend writes: "You will recall that I stated that we had the lodges stirred up a bit, the Knights of Pythias especially so.

"One young man, who held an office in the order and who defended it strongly discussed the subject with me one day and opposed me when I told him that they were contrary to 'sound doctrine.' Most of the Bible objections that I offered were new to him. I told him that if he was willing to follow the leadings of the Holy Spirit and let the Lord have His way with him, the Lord would get him out quickly. Last Friday night, Feb. 7th, he handed in his resignation from the lodge, giving Scriptural reasons for doing so and also gave an excellent testimony, in his letter of

resignation, against the secret empire. He has been a strong anti-secretist since and you can imagine that Satan has stirred things up.

"Another brother also encouraged him to take the stand that he has. This friend is a seceder and opposer of the Masonic fraternity. He was a 32d degree Mason. He himself has suffered a great deal for his stand."

From a pastor in Maine comes this encouraging note: "You are doing a magnificent service for the cause of Christ. I am using Dr. Blanchard's book purchased of you a while ago and the tracts. I have spoken once here in our monthly Church Covenant meeting about how church members are grieving the Spirit by neglecting church prayer meetings, etc., for the lodge; also last Sunday at our church in a neighboring village I gave my reasons for not being a lodge man—the reasons given by Dr. A. J. Gordon. I have felt after doing so much that the Lord was pleased. I did it kindly, which of course is of the utmost importance. I have saved a number of men already from lodge slavery here after they had got in its meshes sufficiently to be on degree teams. It has cost of course some stressful weeks and I have wondered how soon I might have to pack my grip. It is personal work that tells. Dr. Blanchard's book is the greatest power for good of its kind that I ever read. I am using it quietly with other men who have been on the point of joining orders. If they go ahead now they will not go ignorantly. I think that I can help them all right."

Opposition strengthens virtue, and, like the river when dammed, it rises in volume and power till either the dam is swept away or a new course is made. Our antagonist is our assistant and our opponent is our friend. Hindrance helps the great, but small souls are hindered by help.

"Then, whatsoever wind doth blow,
My heart is glad to have it so;
And blow it east, or blow it west,
The wind that blows, that wind is best."

All we like sheep have gone astray—
and like sheepheads some stay away.

STANDARD ILLUSTRATED RITUALS

SERMONS, ESSAYS, AND HISTORICAL DATA
CONCERNING LODGES

FOR SALE BY

The National Christian Association

850 West Madison Street,

Chicago, Illinois.

IMPORTANT INFORMATION -- HOW TO ORDER

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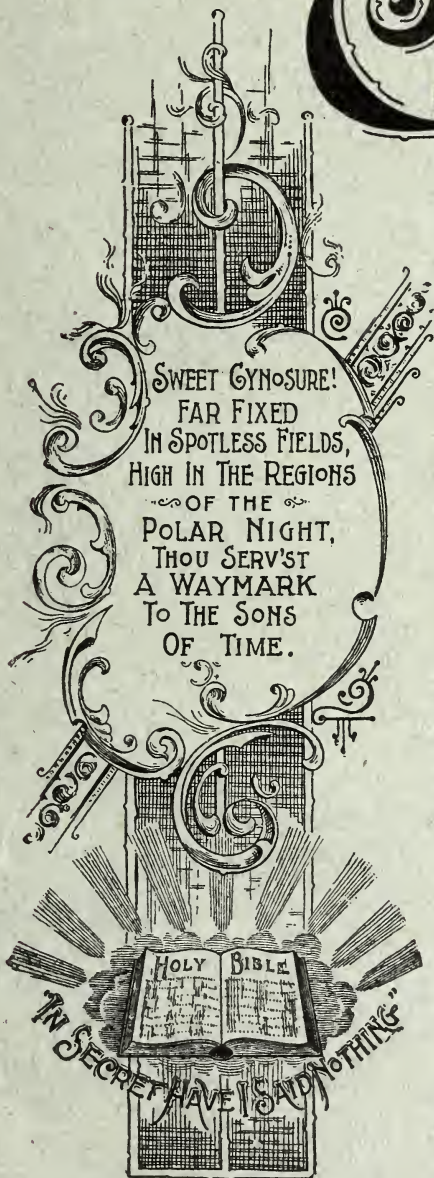
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Entered as Second-class matter May 19, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

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VOLUME XLV.

CHICAGO, APRIL, 1913.

NUMBER 12.



Marlboro

By
Miss Susan F. Hinman



CHAPTER VII.

Will Marlboro Sell Her Birthright?

Synopsis.—Ruth Markham, on her way to enter Marlboro College, with her friends Celia Bond, Bayard Kent and Lyman Russell, loses her purse containing one hundred dollars. Refusing Bayard's offered loan, she arranges to earn her board by washing dishes. Lyman is also to pay his way by painting signs. Bayard, invited to enter an exclusive club, refuses because of its undemocratic character. President Earle's opening address on "The Key to Life's Higher Values," makes a deep impression. Later, Ruth becomes overworked and, resenting sympathy, rushes off to the Arboretum, where she falls ill and is taken to Doctor Kent's home, of which she and Celia becomes inmates.

"What brought me to Marlboro?—Why, no, I don't mind telling you, but it's a long story. It begins before I was born. The star of hope for our race was always the North Star, and to my parents the star hung over Marlboro. But they belonged to the first generation born out of slavery, and a Marlboro education was beyond them. Still, it was their dream for their children.

"When I was born, so they tell me, the white doctor came into the room where my mother lay, with his hat on his head and a cigaret in his mouth. Had the need been less desperate, my father, who never took his eyes off the doctor, would have resented some things that he saw. My mother is a lady, if she does not belong to the dominant race, and she

would be a lady if she were stretched upon the rack.

"So I'm planning, God willing, to be a doctor. I want to make some things a little easier for the women and children of our race."

This was Bayard's real introduction to his classmate, Ennis Ratcliff, a young mulatto from the far South. Bayard, the versatile, had suggested to a member of the "Review" board an article on the freshman class, telling "Why They Came to Marlboro." The "Review" man, a senior, politely hinted a doubt that anybody could be interested in such animalculae as freshmen. Bayard, on the other hand, believed profoundly "That the proper study of mankind is man," and cherished President Earle's doctrine of the sacredness of personality, even in the case of freshmen. The editor succumbed at last to Bayard's irresistible charm, and admitted that there might be something in the idea, concluding with:

"Well, see what you can make of it, and if it's up to standard, we'll put it in. But of course"—with the superb air of the editor of a metropolitan daily—"I can't promise anything in advance."

Bayard's tact and sympathy made him a capable interviewer, and he soon gathered more material than he could use, and learned more of the hopes and plans

of many of his classmates than was known to the mothers that bore them.

No one interested Bayard more than Ennis Ratcliff. When Bayard first met him, his sensibilities were raw and smarting from a larger consciousness, gained on his first journey North, of the restrictions that hedge his race. He was still unstrung from want of food and sleep, having made the journey as far as Cincinnati in a "Jim Crow" car, without access to diner or sleeper.

Sympathy from a representative of a race whose most degraded member hitherto had been counted his superior, opened the flood gates of Ennis' speech. He had much to say of his first impressions of Marlboro, which were not wholly satisfying. Neither externally nor internally did Marlboro measure up to the paradise of his dreams. He questioned whether it is worse to be denied access to a public resort of the white race, or, being admitted, to find one's seatmate withdrawing with concealed disdain. True, this had not been his experience, but he had heard of such things even in Marlboro. Besides the great college in which Ennis was a student, Marlboro had a business college, quite distinct from the former. He learned of a young colored woman who had taken a course in this business college, but whose subsequent applications for employment were invariably rejected as soon as the color of the applicant became known.—Did the Marlboro of today, he asked, deny to that race which the Marlboro of the past had championed at the risk of life, the fundamental right to live by its own labor?

As to his own personal situation, he had a score of complaints to make, quite apart from the question of race. He found himself with certain entrance conditions, where he had hoped to have extra credits. The course was not what he had hoped. In French, which he spoke fluently, he was annoyed to find his composition work corrected for faulty spelling and syntax.

At last Bayard found it necessary, far more for his friend's sake than his own, to "put on the soft pedal," as he phrased it. He did it very tactfully.

"I'm making a study," he told Ennis one day, "of President Earle's 'Rational

Living.' Do you remember this passage?—

"Depressing emotions * * * contract the arterial and bronchial muscles, and so distinctly interfere with both the circulation and the breathing. * * * There is no work, whatever it may be, that is so exhausting as painful emotion."

"And he goes on to say, you remember, that the converse is true. I've been rather given, all my days, to moping and making much of little troubles, and I needed the tonic of President Earle's advice.—Don't let yourself be unhappy here in Marlboro, Ennis; it will spoil all your life here."

Ennis did not resent these suggestions from his new acquaintance. Instead, there sprang up between the two a friendship which made some of Bayard's friends stare. There were those who thought that excessive race-consciousness had made Ennis Ratcliff thin-skinned and morbid, and wondered that Bayard could find any pleasure in his company.

To these Bayard responded: "You don't know Ratcliff; he is really a poet. I don't mean that he dabbles in verse, like some foolish people I could name"—with a laugh at one of his own amusements—"but his language has much of the poetic charm you find in Professor Dubois's 'The Souls of Black Folk.' He lets me into a wholly new world. There is a kind of hypnotic spell in his society."

"Like 'The Ancient Mariner,' eh?—Come off, old man," jested Lyman, "I'm free to say I'm jealous. So are two hundred other members of the freshmen class. Give me a chance, and I'll hypnotize you"—feinting a playful thrust, after the manner of college lads.

"Perhaps," mused Bayard, "it's only flattered vanity on my part. Ennis is a marvel of responsiveness. I must be more guarded in my suggestions to him. He quite shocked me this morning by proposing to throw up his long cherished plan of a medical course, just because I had hinted that perhaps he might find his real life-work in music. He surely is a wonder with the violin. Of course, I've heard more finished performances, but for real native genius—why, he has a grove of nightingales hid-

den somewhere inside of him. We must bring him out at some of our class affairs. He has no idea what a marvel he is."

Meanwhile, the restless blood of the two races contended in Ennis Ratcliff's veins, and made life a difficult and puzzling thing.

Coming one day from the freshman class in English Bible, he and Bayard were looking over their papers of the week before, which had just been returned to them. Ennis frowned as he saw in red ink on the margin of one page: "Faulty English; use parallel construction."

"What parallel construction?" he jerked out impatiently, interrupting Bayard's explanation with an ungracious "Yes, yes, I remember. Of course you never get stung like that."

Bayard considerably folded his paper to conceal the big red "A" in the upper right hand corner of the first page. Unlike "the scarlet letter" of earlier days, it was a mark of honor and not of disgrace.

"I'm just as likely to trip as anybody when I'm in a hurry."

"That's just it. And that's another thing I have against the North—always under high pressure. It's ruin to one's handwriting and one's style. The ideal way would be to have time to read aloud whatever one writes, turning it over and over and studying the rhythm. I think I could learn to write if I had time—if I weren't so abominably busy getting an education."

"What we need," suggested Bayard, identifying himself with the interests of his friend in the fashion that had made him the idol of his class—"what we need is the drill of the literary societies. I've heard lots of fellows mourn that they didn't go into it earlier in the course. What do you say to applying for membership at the next meeting?"

"Which one of them?"

"I don't know that it matters. I've always looked forward to joining Phi Delta, because it seems to have been the one usually patronized by our numerous family. But that's no reason, of course, if you have any other choice. We might visit each of them in turn, and see which we like best."

Ennis was perfectly willing to leave the selection to Bayard, who might reasonably be expected to inherit an understanding of all that was best in the traditions of Marlboro. It was with great eagerness that they made prompt application for membership in Phi Delta, and with entire confidence that they awaited the result.

To apply, Bayard assured Ennis, was equivalent to being elected. Absolutely open and democratic, the motto of all three of the college men's societies might well be.

"Tros Tyriusque mihi nullo discrimine agetur!"

"The finest basis for society in the broad sense," philosophized Bayard, "is to be united in doing something splendidly worth while. United," he pursued, "in a free and voluntary way; doing things, not because we have to, but because we choose to—that's the secret of the attachment the men of the same society feel for one another.

"I don't deny that I often go to Trig. 'like a galley slave scourged to his dungeon;' but 'Soc.' is another thing altogether. You know about the girl who took swimming lessons from a teacher she distrusted; she said she had to keep one eye on the teacher all the time and swim with the other. In 'Soc.' we have no such distraction, and the serious purpose of it all keeps us in line without any sense of constraint. Not but that we have good times, but they are perfectly sane, wholesome good times. Oh, I'm sure it's going to be great!"

The only anxiety either felt was lest he was making a mistake in the choice of a society. This one had produced the largest number of successful orators in the historic contests; that one had trained the most winners in the intercollegiate debates; the members of the third had made a specialty of extemporaneous speaking.

On the evening of the election Ennis and Bayard were going home from the library. Crossing the campus they looked up with fond anticipation to the lights in Phi Delta's room.

"Next week we shall be there," said Bayard with cheerful confidence.

"I dare say there will be some sort of rough-house by way of initiation," surmised his gloomier companion.

"Oh, never! The literary societies aren't of that sort. I never heard of their doing anything worse than trying to 'rattle the chair' or getting themselves balled up in parliamentary drill."

"I don't know beans, as you Yankees say, about parliamentary usage," persisted the pessimist.

"Don't let that worry you. It soaks in, you'll find, without any particular effort. And the fellows are so genuine, so thoroughly harmonious without the sacrifice of individuality. It's the cream of one's college life, they all say. You'll think better of everything in Marlboro, once you get into 'Soc.'"

Bayard's optimism was contagious. Ennis relaxed. "You're the doctor. I'll take your say-so. Come down and have some oysters to celebrate. Or should I wait and set 'em up for the bunch tomorrow night?"

"Never do to set such a dangerous precedent. Don't you know that Marlboro has always stood for the simple life?"

It is a far cry from the simplicity of 1910 to that of 1833; but Bayard hoped to check an extravagance in the use of money which he had observed as one phase of a general tendency to recklessness in his new friend.

In his southern home it would have been counted an insult had Ennis invited a white man to eat with him; and there was just a bit of swagger in the colored lad's venture beyond the conventions that had hitherto ruled his life.

"Come on," he urged, "or I'll think you are like all the rest. Don't give the lie to all your fine speeches to me."

"If you put it on that ground," Bayard conceded reluctantly.

The unprecedented liberty, the undeniable charm of his companion as well as the grateful warmth of the soup on a raw winter's night, went to Ennis' head like wine. He showed himself in a wholly new light. He became witty, even hilarious. After supper he detained Bayard for half an hour on the windy corner where their ways naturally parted.

Bayard had attained that supreme degree of courtesy that apologizes for the other fellow's fault, and finally broke away saying, "I mustn't keep you out longer in our vile northern climate."

"*Au matin*," called Ennis gaily as they parted.

The next morning, absorbed in problems of trigonometry, Bayard entered the court of Andrews. Looking up, he saw Ennis approaching him with outstretched hand.

"Hail, brother! are you prepared with the grip and password?"

Bayard came out of his brown study with a smile. "You've heard, then?"

"Why, no; I'm just taking your word for it. You were so sure, you know."

Just at that moment they saw Ward, the dignified senior who was Phi Delta's president, bearing down upon them. With a single word of recognition, he hastily called Bayard aside.

"There's an awkward complication, Kent," he began rapidly. His face was sphinxlike, but his tone was somewhat perturbed.

"Last night's election, you know," he continued after pausing vainly for help from the usually ready Bayard.

"Of course, you were elected," pursued the senior, "but Ratcliff—"

"You mean to say they blackballed him?"

"Well, he failed to get the requisite two-thirds, and I thought it might help matters a little to explain to you beforehand."

"Why not to Ratcliff?"

"Of course, he must learn it eventually, but as you are a friend of his—"

"I see, you expect me to pull your chestnuts out of the fire."

"Well, in a way you represent both sides, see? You are a member of Phi Delta now."

"Spare me that honor, pray. I doubt if a twenty-nine million dollar fine could induce me to attend a meeting of Phi Delta now."

Ward gave a forced laugh. "Twenty-nine million dollar fine; pretty good joke. I presume you would be fined, though, for non-attendance after making application and being elected to membership."

There was no mistaking Bayard's anger, in spite of his suave tones. "I should regard it as blackmail, but I should pay any sum you might name rather than to submit to moral degradation."

The senior saw that further argument was useless for the present.

"You're bound for class," he concluded, "and so am I. I'll send you a written explanation later."

The letter of explanation reached Bayard the next morning, and as it subsequently appeared in print, it is violating no confidence to give it to our readers.

"As some question and criticism are likely to arise regarding the action of Phi Delta last evening in rejecting a colored man who had made application for membership, it may be well to know the motive of those members of the society that voted thus. I am sure most of them rejected the name thoughtfully and sincerely, not from any headstrong rulings of race prejudice.

"This statement is in no way a report of the official attitude of Phi Delta, since the whole matter occurred in executive session, but is a statement of the writer's reasons for opposing the admission as chairman of the membership committee, and is intended to voice the feelings of those who voted likewise.

"We have felt that the admission of this man would be injurious to the society, to the man himself, and to the body of colored students. Phi Delta is not a reformers' club, it is an association of men for literary and social purposes. I know that to me one of the most treasured factors of my society life has been the fellowship and good feeling so evident all through our work, the feeling of fellowship and brotherliness for every fellow member. And this element has had its very important influence on the grade of our literary work. First for Alma Mater, next for the honor of Phi Delta. And, to speak plainly, the presence of a colored man in our ranks would for many of us spoil utterly the social side of society life. It may be a sign of narrowness, but many of us have a very strong feeling in this respect, and know that this step would be a cruel blow to Phi Delta.

"As for the man himself, this same feeling would have injured him. Personally, I have nothing but respect and good will towards this individual, nor had any of us, but few of us would have been able to give him the glad hand of fellowship and the social equality which would be his due if admitted.

"Furthermore, even if he had been taken in and made one of us in every way, you know full well how small a degree of any such treatment he could have outside of Marlboro walls. Would you tantalize a human soul with the vision of a promised land from which an impassable gulf will soon shut him off? And, inasmuch as there are few if any others of his own race worthy of admission to Phi Delta, this step would have isolated him from those with whom his future must be linked.

"And this brings up the third reason. There are already two colored societies, and his duty is in the work of developing one of these and so lifting his own people. Many of the clearest thinkers assert that the salvation of the colored race must be intra-racial development; they must be saved and lifted by their own leaders. Here is a man who can do infinite good in this way. So we feel strongly that the need of his fellows is another reason for his exclusion from Phi Delta. For his admission would not aid him, it would give him a distaste for his duty and would hinder his usefulness by alienating him.

"These, in brief, are the reasons which govern many of Phi Delta's most worthy men in rejecting this name, and not mere puerile ebullitions of race prejudice."

The indignation with which Bayard parted from the president of Phi Delta was subdued by the chastening discipline of an hour of the higher mathematics. Had Ennis Ratcliff spent that hour in like manner, he might have been calmer, but instead, he was pacing the campus like a caged lion and lashing his resentment to greater fury.

Seeing Bayard approaching, he raged out: "You needn't try to explain. I saw what it all meant. And you are one of them, you two-faced"—the word was arrested on his lips by the sight of Bayard's frank blue eyes.

"Forgive me, Kent; I don't think you meant to deceive me. But it's all up. I was a fool to hope that Marlboro was different. Once, a small boy of my race, now a skilled physician, was being taken North by a philanthropist who had offered him an education. The child was rejoicing in his first suit of store clothes, and honestly thought, in his simplicity,

that the glances cast at him by the little white girl across the aisle of the car meant admiration. He was undecieved when he heard her say to her brother, 'There's a nigger—a nigger in our car.' And presently the conductor came and took him away from his white friend and his happy world of dreams into the 'Jim Crow' car. Even in Marlboro I see I must go back into the 'Jim Crow' car. I've a right good mind to pack my trunk and go home."

"Is that the really brave thing to do?" ventured Bayard.

"Brave?" the square shoulders noticeably sagged. "Do you expect bravery of a race that has been cowed and crushed and kept down for centuries?"

"We do expect bravery," returned Bayard warmly, "of the leaders of any race. Why are you here, if not to prepare for leadership? There was a leader once who was taken from a slave home to grow up in a palace. Had he been a coward and a weakling, he might have become a potentate of Egypt, but he 'chose rather to suffer affliction with his despised race than to enjoy the pleasures' of princely pomp 'for a season.' The four hundred years of bondage of his race had not cowed the spirit of Moses.

"Forgive my preaching, Ennis; but I am quoting your own Prof. Kelly Miller. He calls Moses the finest example of race loyalty in history."

"Why, do you know Professor Miller?"

"I have heard him speak. It was about a fortnight after hearing from the same platform a southern white orator of some note"—naming him—"and I couldn't help noticing how superior Professor Miller's address was, both from the practical and the intellectual standpoint."

Bayard could not have chosen a more effectual appeal. Had he failed to win the heart of the colored lad before, it was his completely now.

"Do you know," Bayard resumed, "what has been the greatest asset of your race in all its centuries of struggle?"

"What is it?"

"An unquenchable hopefulness. I may be wrong, Ennis, but I say, better no

education—firmly as I believe in the right of education for every race and degree—than an education that would rob you of hopefulness."

"But you won't hear of my giving up and going home."

"My protest, Ennis, is against your pronouncing any circumstance or combination of circumstances too hard for you. Doubtless Napoleon went too far when he said, 'Circumstances, I make circumstances.' But strength of will and trust in God may turn any circumstances to spiritual account.

"Then welcome each rebuff

That turns earth's smoothness rough,
Each sting that bids nor sit nor stand
but go!

Be our joy three-parts pain!

Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never
grudge the throe."

Bayard recited the lines with a spirit that communicated itself to his listener.

"Who wrote that?" he asked quickly.

"The greatest of modern poets, Robert Browning—

"One who never turned his back, but
marched breast forward.

Never doubted clouds would break,
Never dreamed, though right were wor-
sted, wrong would triumph,

Held we fall to rise, are baffled to fight
better,

Sleep to wake."

The mercurial Ennis sighed. "So many of these authors that you've doubtless read from babyhood are only names to me. I'm fairly eaten up with ignorance."

"I've only just discovered Browning. I'm reading 'The Ring and the Book' now. Some parts of it are simply exasperating—meant to be, perhaps—and some are above all sermons I ever read for spiritual uplift. I may be wrong, but I'm inclined to think it the most magnificent poem in English literature."

"Don't set me off into another fit of envy."

"Why, man, those are the things that no man can monopolize. What do we mean by a 'liberal education?'" Then, seeing that the cloud of Ennis' face still lingered, he added, "Here's an idea.' As we're shut out of Phi Delta"—

"Not you, too?"

"Assuredly—just because you are. Do you think I would surrender my ideals to a bunch of—well," laughing, "I guess it's time to put on the soft pedal again."

"Bayard Kent, do you mean that after looking forward so to joining society, you are willing to stay out with me—to sacrifice"—

"Don't talk about sacrifice," interrupted Bayard, "don't you see that it would be sacrificing my convictions, personal and inherited, if I should go in? But do let me propose my scheme. As we are not to spend our Monday evenings in Phi Delta, suppose we give that evening to reading together some of those things that we've wanted all our lives to read, you know. Of course, there are classes in literature, but sometimes I feel about them as I do about going to Europe, it's far jollier not to be 'personally conducted.'"

"I don't know how to thank you, Kent, but I'm inclined to think that my rejection by Phi Delta was a blessing in disguise."

(To be continued)

THE WAGNER BOOK.

I want to thank Mr. Phillips for calling my attention to "Freemasonry, An Interpretation," a book by Rev. M. L. Wagner of Dayton, Ohio.

I consider this a most remarkable work and wish that every minister might read it. He is eminently fair in his approach to the theme, and in all of his discussion of it.

As a summary of the real inner secret of all pagan cults and mysteries and religion, it certainly is admirable in every way. What that secret is, he makes plain, and I think, establishes beyond question. That masonry holds the same secret he abundantly proves by quotations from the very best masonic authorities. These authorities say that not one in a thousand of the members of the masonic lodge know this secret meaning of the ritual and symbolism of the lodge. That is the one thing that makes masonry possible. If men knew its real secret, they would loathe it. This age-long secret is nothing more or less than a deification of sin, and a lauding of lust, and the pity of it is that the average Mason does not know that one fact. If he did,

there would be little chance for masonry to thrive among men, who have any sense of decency and any true conception of God in Christ. It is a sad and serious thing when thousands of our professing Christians are inveigled into such an enthronement of lust and embodiment of ancient paganism. Some way ought to be found to put this book into the hands of the Ministry of the Church, and especially into the hands of the young men in seminaries and colleges. Its light will greatly help.

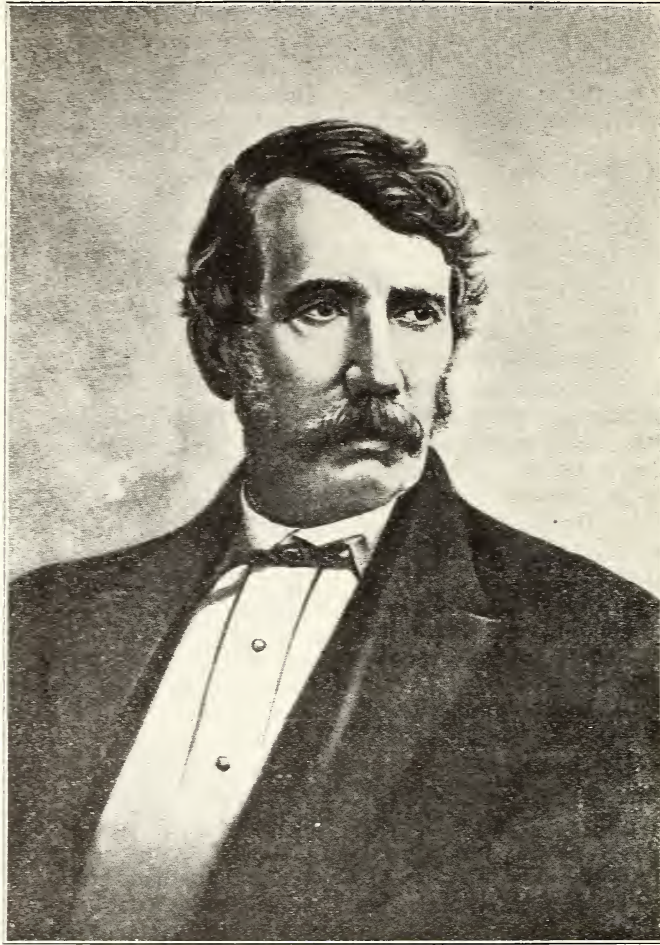
(REV.) E. B. STEWART.

Rev. W. F. Angstead of Western Nebraska, writes: Idolatry in the domain of secrecy is deceiving many people. The Apostle Paul says: "Be not deceived, God is not mocked." The one that mocks God will not succeed in his mocking. There are secret orders that have chaplains, who go through forms of worship and yet these same orders claim that they are not religious organizations. They are deceiving themselves and mocking God.

There are things practiced in the secret orders that are in line with the doings of the people in the times of the Prophet Isaiah who said: "Your covenant which you have made with death shall be annulled" The people of his day were rushing after the world, as they are now. Men are joining the secret orders, hoping to insure their lives for time and eternity, so that at their death someone may get the insurance money and they themselves be received to eternal bliss in the lodge above. Jesus says: "No man can serve two masters; for either he will hate the one and love the other, or else will hold to the one and despise the other. You cannot serve God and mammon." The only safe thing for anyone to do is to follow Jesus and obey His teachings.

It depends on virtue or on vice whether memory is made a blessing or a blight. Memory to the bad is scorpion stinged, and they would gladly swap for power to forget.

Character is made in the conflict. The fight is worth more than the victory, the race is more valuable than the prize.



DAVID LIVINGSTONE.

DAVID LIVINGSTONE'S LIFE A CHALLENGE.

REV. J. M. FOSTER, BOSTON.

One hundred years ago, March 19, 1813, David Livingstone was born in Blantyre, Scotland. All Christendom rises up and calls him blessed. His great energies and indomitable courage and fixed determination to "bate not one jot of heart or hope, but still bear up, and steer right onward," in spite of all hindrances and antagonisms, which stormed against him, in making a war of extermination upon the slave trade in Africa, is a challenge to those followers of Christ who are engaged in battling

against the secret oath bound lodge system in this land.

1. *In his unswerving devotion to the cause.* In 1837 Wendell Phillips a young lawyer of Boston, discovered the oppressions of the slave system, and from the night he made his impromptu speech in Faneuil Hall on the murder of Lovejoy until the slaves were free, he did not turn aside from his mission. Livingstone went to Africa as a missionary. He wanted to go to China, but the "Opium War" made it impossible. Then he heard Rev. Dr. Moffat in London and that drew him to Africa. He went North of Dr. Moffat's field, after marry-

ing the missionary's daughter Mary, and built a house at Kuruman. But that was coveted by the native chiefs. Then he went to Mabosta, farther North and built a home. For this they strove also and he went to Chonune. Want of rain prompted him to remove to Kolobeng, and here built again. But in his absence the Boers made a raid and destroyed his papers and defeated his work. This attitude of the Boers made work in their provinces impossible. And that determined him to go farther North and he explored Lake Ngami. Here he came in contact with the slave traffic, and found that the slave traders used one tribe to demolish another. And he resolved to open Africa to commerce and the gospel by projecting a route from the interior to the coast both East and West. There was an ineradicable conviction in his soul that God led him into this work, and he would rather die than fail to accomplish it! His description of the horrible atrocities of the slave-hunters, plundering, burning, murdering, torturing—leaving the weak and faint to die by the wayside, or killing them to prevent others from having them; turning fat lands to barrenness and populous districts—leaving them uninhabited. These reports did more to awaken public indignation and a determination to put an end to the curse than "Uncle Tom's Cabin" did for American slavery. Livingstone recognized the hand of God at every stage of his progress. Now Livingstone is a challenge to antisecret workers. In 1826 William Morgan of Batavia, N. Y., exposed the secret lodge system and they took his life. But the result was that forty-five out of every fifty members of the lodge left it. And the system went South and formed an alliance with slavery and this obtained until the War of the Rebellion. But the "boys in blue" having destroyed slavery, brought back the lodge and it

spread like wildfire. Then God raised up a young preacher in the West, Rev. J. Blanchard, who in 1843 went out like David against this giant of Gath with a sling and a stone. He became president of Wheaton College and editor of THE CHRISTIAN CYNOSURE. Then Ezra A. Cook and James P. Stoddard became his true yoke-fellows, and the National Christian Association has become a great host publishing the message.

2. *In his vision of the Work.* Before the American engineers began digging the Panama Canal they installed a system of sanitation that made the Isthmus healthy. The dreadful mortality among De Lessep's workmen of 600 out of every 1,000 per year, was reduced to 27 per 1,000 annually, about normal. Livingstone saw that a remedy for African fever must be found, and a highway found for commerce through the continent from East to West and from North to South, and that the horrible slave trade must be broken up before the missionaries could reach the people of the Dark Continent. To this he devoted his life. The London Missionary Society complained and he resigned and took service under the British Geographical Society. But he never ceased to be a missionary. Every Sabbath he preached to the tribe in which he chanced to be. He quickly learned enough of their language to do this effectively. And wherever he went they learned to trust "this white man" as their friend.

Now, the members of the National Christian Association have found that secret societies are doing for the churches just what the slave trade did for the African tribes, and there can be no real reformation nor deeply spiritual revival until these unrepentant lodge members are cast out. The Israelites were warned that if they allowed the Canaanites to dwell among them, they would be thorns

in their sides and pricks in their eyes. And it is discovered that the lodge members in the churches are just such an evil, and there is no peace while they remain.

A lady in Nebraska, who had been brought up in the Reformed Presbyterian church, after her marriage joined a Congregational church, in which the lodges were influential and destructive to its spirituality. She and her daughter are famished for lack of bread, and she asks: "Should I sever my connection with the lodge-ridden church and worship in my own house and teach my children at home? or should I become a member of a church elsewhere, which testifies against the wicked system of secrecy?" This cry is heard all over our land. God's ears are open to their cry. Livingstone was robbed of his effects and his medicine chest by the Arab slave traders and he was left for eighteen months a prey to the dread African fever, and when relief came by Stanley at Ujiji he revived; yet it was not many months until the fever would not yield to the remedies and he was found kneeling by his cot in the grass hut by his servants, offering his last prayer: "May Heaven's blessing descend upon anyone, American, English or Turk, who will do anything to close this open sore of the world." Those servants embalmed his body and carried it fifteen hundred miles to the sea coast and it was taken to England and to Westminster Abbey. The news of his death aroused all Christendom to the task of redeeming Africa. Like Samson he slew more Philistines in his death than in his life. William Morgan slew more secret societies in his death than in life. John Brown on the gallows dealt a fatal blow to slavery. The conspiracy of silence that the press has defiantly entered into against the National Christian Association is causing the thunderbolts of God's wrath to gather fury ere they break forth.

3. *In his self-denial.* A talented and learned Chinaman was converted and became a preacher at a salary of \$500 per year, Mexican coin; his wife wanted more, and his friends secured an appointment in the Custom House at \$2,500 per annum American. But he declined, saying: "I read in our Gospels that our God called Matthew from the receipt of customs and sent him to preach. He left a good salary and preached without any, and he never gave up the ministry to get his salary back. Why should I give up the Lord's ministry for a few dollars? I cannot do it." That was Livingstone's spirit. He was offered a lucrative professorship in a university in England and a comfortable home, but he scorned the offer. Like the Master, who "steadfastly set his face to go up to Jerusalem." Though the cross was to meet him there, He did not draw back. Like Paul, who said, knowing that bonds and imprisonment awaited him, "none of these things move me, neither count I my life dear, that I may finish my course with joy." Livingstone went back to Africa to toil and suffer and die for its redemption. Who does not know that President Charles A. Blanchard could command a high salary and the chief executiveship of the greatest university in the land if he would sacrifice his principles and become a time-serving facing-both-ways. But we all know that "pigmyies are pigmyies still though perched on Alps, and pyramids are pyramids though in the vale." But Rev. Dr. Blanchard with Wheaton college and the National Christian Association is like Gideon with his three hundred; they were more than all the hosts of the Midianites. And soon the time will come to break the pitchers and swing the lamps and shout: "The sword of the Lord and of Gideon," and all the armies of the aliens will be scattered. And the lodge system will be no more.

4. *In his consecration to Christ.* An American missionary and his young wife located in a province in India where no proclamation had been heard. He did the work of three men and soon sank into a premature grave. His wife and two little children were left alone. Should she return and educate her children or send them to her mother and stay to hold up and keep the rush light shining in the dense darkness? She resolved to stay. She took her children aboard the ship and bade them goodby and came off. The children rushed to the rails and stretched out their little hands and cried: "Oh, mama, come back!" Strong men wept. She did it for Christ. Livingstone also did that for His sake. He was away from his wife for five years on his first tour, and almost five years on his second. Then she joined him at the mouth of the Zambesi. But within three months she was seized by the African fever and died in her husband's arms at Shupanga. There she sleeps until the resurrection morning. "Poor Mary lies on Shupange brae, 'and beeks fornent the sun,'" wrote Livingstone five years later. His oldest son came to America, enlisted in the Union army, and fell in the battle of Gettysburg. Livingstone wrote President Lincoln: "My son died in battle for the freedom of the slaves: you have issued their Emancipation Proclamation and I am trying to do something to destroy the slave trade in Africa." In the United States to be an outspoken witness against the secret lodge system means ostracism in both church and state. The most bitter antagonisms in the home arise because of the presence of the secret order. The grossest betrayals in commercial circles grow out of lodge affiliations. The basest hypocrisies in the church are born and bred in the lodge. Often God's faithful and true witnesses find that family ties, church relations and politi-

cal fellowships must be sacrificed for the sake of fidelity. "Come out from among them and be ye separate." "Lo, the people shall dwell alone, and shall not be reckoned among the nations." But this tension will not long continue. The time for delay is nearing the end. The Master is ordering the battle. And when His time comes the tide of battle will turn. The enemy will then be in a panic and flee. "Even there they were afraid and stood with trembling, all dismayed. Whereas there was no cause at all why they should be afraid."

COLLEGE LODGES AGAIN.

PRES. C. A. BLANCHARD.

In a recent number I spoke of the excitement at the Ohio State University resulting from the conviction on the part of the non-fraternity students in the engineering classes that the fraternity professors were in secret, underhanded ways working for the fraternity students, giving them the advantage in seeking positions after the school life had ended. In that report I mentioned the fact that the fraternities were combined in their effort to defeat the bill proposed which forbids fraternities and sororities in state-supported institutions. I also mentioned the fact that older secret societies which we used to be told had nothing whatever to do with college fraternities were combining with college fraternities to defeat the proposed legislation. These are days in which things move rapidly and in this particular as in many others we find speedy changes to be the order of the day.

"The Ohio State Weekly" is a student publication and is thoroughly aroused on the fraternity question. The editors are doing all they can to bring in the day of equality and universal fraternity in the school; not secret fraternity which is privileged and therefore essentially hypocritical, but the universal fraternity of

worthy men who do not ask favors but seek to do for themselves and for their fellows the best they may.

President Thompson.

President Thompson of the Ohio State University is one of the strongest educators in the United States. He is a man for whom we have the highest respect and regard. Respecting the secret society system in his university he says:

"There seems to be some misapprehension about my position on the debate now in progress concerning fraternities and I therefore make the following statement:

"I am not a member of a college fraternity or of any secret order. There were no fraternities in the college where I was a student and I have never felt any desire to become a member of a secret order. I recognize, however, that others as good and better than I are members of fraternities and secret orders. I have no conscientious scruples on such matters. I recognize that college fraternities have been the occasion of much discussion and that certain evils are laid at their door. They are charged with being undemocratic, self-centered in their associations and amusements, inclined to aristocratic ideals, tending toward expensiveness in living, low in scholarship, lax in moral ideals and practices and given to selfish combinations in college activities and in general to be out of harmony with the best ideals of college life. I do not believe that these charges are universally true or that any fraternity could be charged with all of them at any one time.

* * *

"Outside of fraternities may be found all the evils complained of in the fraternities. They are more noticeable, however, in the fraternities and more easily attacked. The university problem is not to abolish the fraternities but to eradicate the evils. The fraternity furnishes an easy means of advertising the unlovely traits of student life and could be made quite as readily an opportunity to improve college life. If the State should decide to abolish the fraternities, the University would still be confronted with the evils now affirmed to adhere in the system. I am somewhat indifferent therefore as to the existence of fraternities but not indifferent as to the intellectual, social and moral problems of student life. For the improvement of these I crave the co-operation of all students irrespective of their fraternity or other affiliations."

I dislike to criticize so strong and good a man as Dr. Thompson but at the same time it does not seem to me that this statement is so clear and sound as all of his utterances which I have heretofore heard have been. If he has studied the

history of fraternities as I suppose he must have done I think he will on reflection put the case differently. What he says is in a way true. Beyond a doubt students do wrong in schools where there are no fraternities, and there may be cliques, and what might be called temporary secret societies formed in any one of them, but the secret society with a hall, with initiations, with opportunities for meetings and opportunities for secret understandings among members is a very different thing from these sporadic evils of which the doctor speaks. The trouble is that secret societies are organized selfishness and they have the power to injure those who are not connected with them that no man has because of a grudge or some selfish ambition.

The Wooster Case.

Wooster University, Ohio, is one of the strong colleges of our country. Dr. Scovil who was its president for years, one of our greatest educators, is said to have resigned his position as president in part at least because the authorities permitted the incoming of fraternities.

Sometime since a gentleman in Cleveland offered a university half a million dollars for endowment if the university would expel and keep out these secret societies. After long deliberation the university authorities accepted his offer and banished the lodges. Did the university students who were secret society people in a cordial, loyal spirit accept this ruling of the university board? Not at all. They disorganized the work of the institution as thoroughly as they could. They burned the president in effigy, and in general conducted themselves as secret society people generally do. There is no essential difference between the private school and public school. Young people who are the beneficiaries of the state or of private individuals feel perfectly free whenever their secret societies are questioned to make as much trouble as they

can for those who are carrying on the work. This is a large comment on the character of the organizations. If they were worthy organizations it is hard to imagine them taking such a position. The students of the Ohio State University, in view of Dr. Thompson's position are not discouraged but are more determined in the crusade that they have begun. The Editor dealing with Dr. Thompson's article begins as follows:

The President's Statement.

"It is to be regretted by those favoring the passage of the bill abolishing fraternities that President Thompson has finally taken what must be inferred to be a stand against the measure and in favor of the fraternities. This has not persuaded the promoters of the movement to recede, but only makes them the more determined with this increasing strength of opposition. Fraternity men the country over are heralding this as the greatest victory in the campaign. Indeed they knew of President Thompson's love of democracy, his great love and sympathy for the masses and they fairly quaked fearing that he would throw his towering strength against them. The most they could hope for was that he might be kept passively on the side of the Democrats. But now they boast that he is with them. This is a disappointment to many, a surprise to more. The misapprehension that has arisen has been due to conflicting statements that have come from executive offices, as surely they have.

* * *

"Somebody must meet the situation. We cannot forever hedge about it. The longer the delay the more bitter the cup. The time for parley is past. Let us not halt between two opinions. We cannot fold our arms in indifference to a situation of this kind. Not one of these secret societies was ever begun without the permission of the school authorities and they are responsible for whatever criticism can be made against the system. We cannot sit snug and contented and justify our inactivity by the delusive notion that this is a matter for the legislature to settle. We will admit that there is something wrong, yet we dread to meet it. It was met in Wooster and it was met in Mississippi. Other states will follow rapidly. Ohio will be among the first and the state will compel men, if necessary against their will, to meet in a manly manner just this thing."

There is no question but that such an agitation will be productive of great good. It is one of the evils of our time that the young people do not feel it necessary to take decided positions regarding moral questions. I think I have before this spoken of the remarkable word of

Whittier who says: "Nothing better can happen to a young man than early in his life to become associated with some righteous but unpopular cause." The fact that the cause is righteous will intensify his conscience, and the fact that it is unpopular will strengthen his courage. There is no doubt but that these young men who are pushing the battle in Columbus will be thereby qualified for other tasks, perhaps not more serious, but more apparently serious than this.

Secret Societies Not Secret.

While I have been meditating this subject a letter comes to my desk from a friend in still another state. He tells me that his niece, a choice young woman, left her home to go to a university. Her parents being well to do and she bright and capable she was instantly solicited to unite with a sorority. She knew that her parents were opposed to secret societies and communicated with them. She told them that she was informed that this sorority which was asking her membership was not a secret society at all; that the best girls in the university belonged to it, and that she would not be able to do anything socially or otherwise unless she united with some sorority. Her parents under this solicitation consented to her joining the sorority, and now the question is whether they have been deceived or not. Of course they have been deceived and of course such statements are the stock in trade of all secret societies. Sororities exist not for the general good but for the selfish advantage of the members. They claim that the best people belong to them, just as the Freemasons do, and people who do not investigate or do not know the facts in the case believe what they say. It is encouraging to see that these insolent orders which undertake to trample down the rights of the majority, and even insult them by calling them inferiors and so forth, are being called to account.

The first part of the paper discusses the importance of the study and the objectives of the research. It highlights the need for a comprehensive understanding of the subject matter and the role of the researcher in this process. The author emphasizes the significance of the data collected and the methods used to analyze it. The paper then proceeds to a detailed analysis of the findings, which are presented in a clear and concise manner. The author concludes by summarizing the key points of the study and providing recommendations for further research.

CONCLUSION

The study has shown that the results are significant and have implications for the field. The author has provided a thorough analysis of the data and has drawn conclusions based on the findings. The paper is well-structured and easy to read, making it a valuable resource for anyone interested in the subject. The author's use of clear and concise language is a strength of the paper, and it is well-referenced throughout. The paper is a good example of how to conduct and present research in a clear and professional manner.

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REFERENCES

APPENDIX

ACKNOWLEDGMENTS

The author would like to thank the following individuals for their assistance and support during the course of this research. Their contributions were invaluable and helped to make this study possible. The author is grateful to the following individuals for their assistance and support during the course of this research. Their contributions were invaluable and helped to make this study possible.

many years, and gives the first one hundred dollars of the million to be devoted to an architectural perpetuation of masonically confessed fiction.

Hardly less deplorable seems the wide circulation of allegations which we have found copied from a prominent journal into one perhaps yet more prominent. This two column article opens by saying: "Washington the Mason is after the passing of more than a century to be honored by the Masons of the entire nation. A classic shrine is to be built on the spot where he once presided as worshipful master, among the men who knew him as a friend and neighbor and brother." This unsupported and masonically contradicted claim is not the last to be found in the article, the writer of which may have painstakingly culled from what he supposed to be safe authorities. Careful study of Washington's masonic history need not be new to him in order to be shorter than our own. Later on he may discover that his consultation of masonic authorities was not quite complete when he wrote this article.

We continue quotation. "Washington Alexandria Lodge No. 22 was founded in 1788. Gen. Washington was a charter member. He was the first master of the lodge." . . . "Probably the most valuable relic in the collection is the chair in which Washington sat when he presided over the deliberations of the lodge."

Many of our newer readers may not yet be aware that Alexandria 22 was a virtual continuance of No. 39, in an adjacent grand lodge jurisdiction. The article gives the date of transfer, calling it the date of foundation, which in a certain sense it might possibly be called. This date is 1788. After the death of Washington the title was again changed to Washington Alexandria, No. 22. In 1784 this entry was made in the lodge

records: "The worshipful master, with the unanimous consent of the brethren, was pleased to admit his excellency, General Washington, as an honorary member." In 1788, when the newspaper article has him sitting in a precious master's chair at Alexandria, he is just the same kind of member of Holland Lodge, New York. He was nominal member of both; actual and active member of neither. So, too, was the nominal master of Alexandria 22, in 1788; but it was another who invariably sat in that chair throughout the whole term during which the lodge included what he told Trumbull was "child's play," the make-believe of calling him master. Masonic authority assures us that during that whole period his face was not once seen in the lodge room. This agrees with his own claim of having kept out of lodges for thirty years.

Moreover, it comports with certain facts which some of our new subscribers may be glad to learn, and some older ones to review. Washington became a Mason in 1752 and died in 1799 a member of the lodge he joined and to which he always belonged without changing active connection. His honorary or nominal relations were complimentary, and had nothing to do with this actual relation. Hence, when Alexandria No. 22 made its report to its grand lodge in December, 1799, it made no mention of Washington as a past master, and in its next report it did not mention his death as that of a member. But Fredericksburg lodge did so report his death. It was the only lodge on earth that could. Yet there seems to be no end to the reiterations which began while Washington was yet living, compelling him to resist them, which were loud and bold almost as soon as he breathed his last, and which now are confidently revamped to fill newspaper space and give dignity to the unending "child's play" that he avoided a century and a half ago.

KID FRATS AND KID KNIGHTS.

Washington birthday exercises in a New England high school were followed by remarks related to a newspaper statement made that morning, which represented certain pupils as thinking about forming a school fraternity. The principal wisely sought to forestall such action.

"On this day of all others when the spirit of democracy and patriotism is uppermost in our minds," said he, "every boy who even thought of such an organization should resolve to be against it, because it is against all principles of democracy. I know the benefits of a fraternity and I know its evils, and I warn you to not even think of such a thing, especially in the Holyoke high school, of all places in the country, which stands most for democracy, the backbone of our public school system."

Readers familiar with that sweeping reform which has pointedly recognized the observed effects of the school fraternity system, and has distinctly indicated the sentiment of educators throughout the country, will hear in these remarks little that is new, but will see in the prompt faithfulness of the teacher much to praise.

If the kid frat is universally so abhorred in public schools there is a well established presumption against Kid Knights in a Sunday school. One might hesitate over the question of a special church service putting little knights on parade in its relation to the dignity and effectiveness of Divine worship. Related questions apply to the Sunday school from which they seem to this extent to be segregated. Bible school pupils are otherwise pointed to truths and real things. The basis of that teaching is Scriptural. Reality is not confused with what is unauthenticated, when such names are heard as Spurgeon, Wesley, Moody, Paton and Judson. But the mystic letters K. O. K. A. hardly suggest to the Knights of King Arthur well authenticated historic characters, let alone any reality in stories about them which fits them to the uses of a Bible school. Rather do they lead the young mind into misty regions of myth and medieval legend. Pupils are at an age when the sense of variety cannot safely be dulled, at the precise moment when they are supposed to be led into the ways of Scriptural knowledge.

Yet it is just here that they are left in the mists of doubtful history and misty legend. The Romans have abandoned the subjugated island to its rude natives. Between this evacuation and history which later emerges into clear light, intervenes a chaotic period preceding genuinely historic times. Arthur is one of the names Macaulay recites in order to emphasize the misty obscurity of the period. "Concerning all the other provinces of the Western Empire," says Macaulay, "we have continuous information. It is only in Britain that an age of fable completely separates two ages of truth. Odoacer and Totila, Euric and Thrasimund, Clovis, Fredegonda, and Brunchild are historical men and women. But Hengist and Horsa, Vortigern and Rowena, Arthur and Modred are mythical persons, whose very existence may be questioned, and whose adventures must be classed with those of Hercules and Romulus." Another great English historian says little more about Arthur than to remark that "This is that Arthur so much celebrated in the songs of Thaliessen, and the other British bards, and whose military achievements have been blended with so many fables, as even to give occasion for entertaining a doubt of his real existence." Even so, he seems to doubt whether there is full warrant for that doubt, and to fancy that the old bards' and romancers had some tough fighter of Saxon invaders to build their wild romances for. Into this swamp of doubt, and doubt about doubt, the little Bible school knights are led. If the blind lead the blind, shall not both fall into the ditch?

THE WESLEYAN METHODIST SOCIETY.

Established in Philadelphia, 1895.

We were pleased to receive a letter from Rev. Samuel Clements of the above society, calling our attention to the fact that he had noticed in the CYNOSURE a list of antisecrecy churches and that he wished to have his Church listed among the others as a testifying body. This is a different body from the Wesleyan Methodist Church, which is also a well known antisecrecy church.

RELIGION NOT ENOUGH.

A recent editorial article making no allusion to secret orders, perhaps unconsciously deals them a body blow. It recommends a discrimination of terms which distinguishes specific Christianity from general religion. It notices an "apparently deliberate intention to use the terms religion and Christianity as synonymous and interchangeable." Such confusion destroys clear religious thinking. It also degrades morals. Of course all that is Christian is religious; but the true statement will not tell the truth backwards. All that is religious is not Christian; much of it is pagan. The world has always been frosted and scorched and blighted with religion—false religion. It was sarcastically said to be "easier to find a god in Athens than a man." That version of the New Testament, which is probably the best in the English language, quotes Paul speaking on Mars Hill: "Men of Athens, in all things I perceive that ye are very much given to the worship of divinities." Another good version renders it: "Ye men of Athens, in all things I perceive that ye are very religious." But he proceeded to explain that they were not at all Christian. Some of our muddled modern theologians would greatly clarify their ideas by a careful study of the sharp and clear distinctions of Paul's sermon on Mars Hill. It is often quoted as a broad and inclusive commendation of all sorts of religion; but it was really a sharp contrast between the wide and loose religious ideas of the Athenians and the clear, definite religious ideas and standards of Christianity. The Athenians understood the implications of Paul's argument better than some modern preachers, and would none of it. The truth is that the attempt to confuse Christianity with all religions, or to include all that is good in other religions in Christianity, is a narrowing instead of a broadening of religious ideas as it is generally assumed to be. . . . The result is an indefinite, hybrid, chaotic so-called religion which can be classed as neither natural nor supernatural."

There seems to be something in all this for our friend of the "good enough religion." Our mushy broad counselors, croaking to us from the twilight swamp, must be shocked and startled at the tone

of definiteness. But chiefly are they scandalized who in the dark lodge find delightful companionship with the Druid offering of human sacrifice, with the Phoenician devoutly reveling in lustful orgies, and in the type of devotion which in one place devotes priestesses to that rite which makes the temple a house of infamy, and in another requires every wedded matron to be an adulteress at least once a year. This broad religion burning children in fires of Moloch, slaying human victims on northern altars, filling history with consecrated foulness of which it is a shame to speak—this is the religion of broad fraternal fellowship with image worshipping pagans, the "Good enough religion" of our exclusively broad and superlatively enlightened Masonic friend.

News of Our Work.

PACIFIC COAST MEETINGS.

The decision to hold our National Convention in Seattle and Conferences in Tacoma and Portland following it, meets with general approbation from the East as well as from the West. Our friends in those western cities are doing everything possible to make those gatherings memorable ones.

The addresses are to touch vital interests on several lines. One of the speakers will emphasize the fact that the "Purpose of the National Christian Association is the Exaltation of Christ as Lord and Savior." Another will make prominent the subject of "Secrecy as a Principal of Organization." Of course, the teaching of the lodge as to morals and salvation will be considered. "The Attitude That Christians Should Take Towards Insurance Lodges" and "University and College Fraternities": the question of "Women's Lodges" will also engage the attention of one of the speakers. "Civil Government and Secret Societies" is another important question. The above give a hint of the plan of the committee to have the question of secrecy and its effects presented covering many aspects of the question.

We are pleased to learn that Mrs. Blanchard intends accompanying the

president on his trip to the National Convention. May we not hear from everyone who contemplates attending these conferences? The ticket agents at the various passenger stations can advise each one inquiring as to what round trip tickets will cost.

Take notice that the Seattle meetings will be held June 24 and 25; the Tacoma meetings June 25 and 26, and the Portland meetings June 26 and 27.

Responses are beginning to come from those who wish to have a financial interest in these meetings. We reported last month contributions amounting to \$50, and the following have been received up to the time of going to press: N. S. C. \$2.40, John Bradley \$20, John P. Barrett \$5, Moses Clemens \$1, Paul B. Fischer \$2.50, D. S. F. \$0.10, S. P. Long \$1, Philo C. Hildreth \$1, G. T. Almen \$5, Friend by N. S. C. \$3.75, W. T. Hogue \$1, Mr. and Mrs. Frank L. Gibson \$5, Mrs. C. Hillegonds \$5, Mrs. A. K. Rich-ey \$3. Total \$55.75.

For general work: C. C. Enestvedt \$1, J. B. Van den Hoek \$2. Grand total \$58.75.

There will be many head winds to meet, there always are, and that should lead us to constant and prevailing prayer for the Seattle convention that God may overrule all to His praise.

The Ohio, Wisconsin and Texas Legislatures have had bills before them recently providing for the abolition of secret fraternities in all state-supported educational institutions. The movement against High School "Frats," which has been so universally supported by teachers and school boards the country over—the anti-fraternity movement has now reached the universities and colleges. In two states the legislatures, according to public press, already have enacted prohibitory laws against the fraternities. The Ohio Wooster University trustees on February 14th ult. decided to prohibit any future initiation into the fraternities thereby causing them to become obsolete in four years. A crowd of fraternity men of the university burned President Holden in effigy when the news was received. The Ohio State University *Weekly* said editorially of the above "Frat" action:

"The conduct of the fraternity men after the action of the trustees, is significant. They will work for the university when to do so redounds to the credit of their respective bunches. When this is no longer possible they act ugly. They burned the college President in effigy. Is it any wonder that university authorities dread to take up this question? They refused to play basket ball Saturday night, but allowed their college colors to be trampled in the dust. But it is the fraternity spirit. If they are forced to divide honors with the masses, then they quit. It has become proverbial that when these oppressive groups are in any way curbed they let out a howl and a readjustment must follow. Some day they will be but a memory. May the day be hastened."

The Century for February has an article by the President of Mount Holyoke College, Mary E. Woolley, on fraternities in women's colleges. She takes the position that "they are opposed to the best interests of the college itself" and "opposed to the best interests of the students as individuals." President Woolley is strongly supported in her views by M. Carey Thomas, President of Bryn Mawr College in the same magazine. She says that her college has a very simple answer to the fraternity question: "Do without them."

Mr. Charles A. Kellogg, residing in Missouri, writes: I have been feeling the Masonic boycott somewhat, but the Lord makes it up to me and I can boldly say: "The Lord is my helper, I will not fear what man shall do unto me." The M. E. pastor here is chaplain of the Royal Arch Lodge, and another superannuated minister of the same denomination is chaplain of the Blue Lodge. The Baptists here are as a rule not Masons, and have evidences of good spiritual results, for their labors.

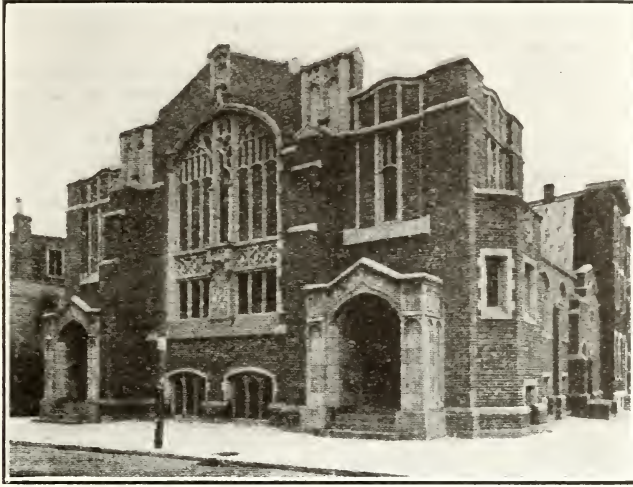
I enjoy reading the CYNOSURE. It is not afraid to shout for the truth on the lines of holiness and separation from the lodge.

It is an interesting fact that the United Brethren Church (radical) requires their theological students to read "Modern Secret Societies."

PENNSYLVANIA CONVENTION.

The Pennsylvania state convention of the National Christian Association met in regular annual session Tuesday afternoon in the Third Church of the Covenanters, Philadelphia.

The following committees were appointed: resolutions, Rev. A. S. Shelly, Rev. A. M. Fretz, W. H. Ely; nominations, G. Anderson, John S. White, J. S. Yaukey; state work, Rev. A. J. Culler, Rev. J. T. Myers, Rev. I. D. Bowman; finance, Rev. J. F. Watson, John



The convention was called to order promptly at 2:30 p. m. by the president, the Rev. J. C. McFeeters, D. D. After the singing of the first psalm, the Rev. J. F. Watson led the convention in prayer.

The address of welcome by the Rev. Findley M. Wilson, pastor of the Convention church, manifested a spirit of welcome that reached the hearts of all present. Rev. Wilson said: We welcome a convention like this because: 1. You are a people of conviction. 2. You are good men and women, and are not always welcome. 3. You are the children of light and we are children of light, and you are here to turn on the light. 4. You are here in the interest of all people. 5. You are here in the interest of the home. 6. You are here in the interest of the state. 7. You are here in the interest of the general good. 8. You are here in the interest of the church. 9. You are here in the interest and the honor of the Lord Jesus Christ, and I welcome you in His name.

The response to the address of welcome was made by the Rev. J. C. McFeeters, D. D., president of the convention. Rev. McFeeters said: We come to you in the name of Jesus. We are here in the interest of the larger life of mankind. We need light and the lodge needs light and for this we have come. We are here in the interest of the love of our fellowmen. Those three words life, light and love are expressive of our mission in this convention.

The following persons were then introduced to the convention and gave short talks in the interest of the work of the convention: Rev. Mr. Blank, Mr. Ely, Mr. Anderson, Rev. Mr. Fretz, Mr. Lawton, Rev. Mr. Chamberlin, Rev. J. W. Burton.

Steele, Samuel Boggs, Rev. W. B. Stoddard.

A Bible reading was then given by John S. White of Highspire, Pa. This address was both interesting and instructive and marked for its originality and spirit in which delivered.

The Rev. J. W. Bourton dismissed the convention with the benediction.

The Monday evening session opened with prayer and scripture lesson by the Rev. C. A. Blunck. This was followed by a most excellent address by Rev. J. W. Burton of Chambersburg, Pa. Ps. 100 was then sung. The offering in behalf of the work amounted to \$9.81. The closing address of the session was delivered by Rev. W. B. Stoddard of Washington, D. C. The convention adjourned after the benediction to meet in regular session Tuesday morning at 9:30 a. m.

Tuesday morning the convention opened with the singing of the 67th Psalm. The devotional service was led by Rev. J. A. Metzger. Scripture lesson, Gal. 5. Psalm 37 was sung, after which letters from the following persons interested in the work were read: Jno. L. Stauffer, Altoona; Rev. A. J. Beatty, Titusville; Enos H. Hess, Geantham; Adam Lankard, Mt. Pleasant, Pa.; Rev. Jas. Parker, Jersey City, N. J.; E. Waring, Tyrone; D. L. Miller, Mt. Morris, Ill.; J. A. Dentwolf, York; Mrs. N. E. Kellogg, Easton, Ill.; Chas. A. Blanchard, Wheaton, Ill.; Wm. C. Cowperthwaite, Philadelphia; Rev. J. A. Metzger, Philadelphia; Rev. J. T. Mayberry, Philadelphia; Jno. H. White, Highspire; F. M. Foster, New York, N. Y.; A. J. Zohniser, Pittsburgh; H. M. Oberholtzer, Aleppo; Chas. A. Lagville, Corona, L. I.; Saml. H. Hartzler, Elizabeth, N. J.; W. J. Fretz, Philadelphia; C. F. Crider, Cleona; W. R. Beckholder, Greencastle; Dud-

ley W. Rose, Birdsville; Mrs. Anna E. Stoddard, Boston, Mass.; I. N. H. Beam, Teaville; Rev. A. S. Shally, Valley; W. R. Flohr, Chambersburg; Rev. J. C. McFreeters, Philadelphia; J. C. Young, Degolia; J. C. Berg, Scotsdale; J. C. Loehr, Pittsburgh; Rev. Ray B. Campbell, Blairsville; H. L. Molyneux, Mullensville; H. H. George, Geneva; R. B. Fisher, Mt. Morris, Ill.

The following committees reported: The report of the committee on state work was read by Rev. A. J. Culler and was as follows. Motion prevailed that this report be taken up seriatim and discussed. The report was adopted as read.

Report on State Work.

Your committee on state work would respectfully report. We are informed that the Keystone has the largest number of subscriptions to the CHRISTIAN CYNOSURE of any of the states. This list has been considerably enlarged during the year passed.

The eastern secretary has given more time to work in Pennsylvania than any of the territory in which he has worked. The pastors designated at last year's convention as competent persons to represent our work have done something. Not all have reported. It is believed that a recognition of the need of general information regarding the lodge evil is on the increase. This is shown in the increasing willingness of testimony bearing church to use such aid as our association can give. Aroused in some instances by the entrapment of uninformed members, churches have been awakened to the need of aggressive work.

The low spiritual condition of churches (especially those of our large cities) is everywhere mourned. But few have the courage to speak fourth the truth which may offend the unrighteous whose scanty contribution seems so much needed to save the church from bankruptcy. Thank God there are Daniels who, for the message of truth, are willing to beard the lodge and other lions in their dens. May it not be that in the present unrest—social, political and religious, God is working out for His people the better days to come?

Our state has armies of loyal men and women who, if properly enlisted and united, would drive forth all the evils that naturally seek the cover of darkness within its borders. Our association affords the needed opportunity for united effort against the gigantic powers of darkness; but to enlist our friends, there must be a strenuous putting forth of effort.

If false worship is responsible for all other evils, and as is claimed, that the greatest manifestation of false worship is found in the Secret Lodge System, with its thousands of altars without sacrifice then surely we should be awake to the need and push the work of our association as never before.

We recommend: 1st. That the eastern secretary call to his aid such persons as he may find capable of doing efficient work in the state, authorizing them to do such work as he may indicate; using such funds as may be contributed by the friends in support of the same. 2nd. That the committee appointed

last year to do lecture work be continued and urged to greater activity. 3rd. That all CYNOSURE readers be requested to solicit at least one new subscription and thus double the circulation of our "light bearer." 4th. That the time and place of our next annual convention be left to the discretion of the eastern secretary. We suggest, however, that it be held in the northwestern part of our state.

Signed, A. J. Culler, J. T. Myers, Isaac D. Bowman.

The finance committee made a partial report. The report of the treasurer was then read and adopted. Mr. H. C. Cassel read a most excellent paper on the subject, "The Lodge a Counterfeit." Mr. G. Anderson then gave his experience as an ex-Mason. Benediction and adjournment.

The Tuesday afternoon convention was opened with a season of prayer, asking God's blessing upon the work of the National Christian Association. The Rev. T. L. Jamison read the scripture lesson from 1 Jno. 3, after which he invoked the Divine blessing upon this session of the convention.

Report of committee on nominations: President, Rev. Dudley W. Rose; vice president, Rev. T. C. Sproul; secretary, Rev. A. J. Beattie; treasurer, Rev. A. J. Culler, 2541 West Lehigh avenue, Pennsylvania. The report of the committee was adopted.

The convention then proceeded with the program of the afternoon. Rev. A. J. Culler read a paper, subject "The Obligation."

Motion prevailed that all papers read at the convention become the property of the Secretary for publication in the CHRISTIAN CYNOSURE.

The resolutions committee made its report as follows and the report was discussed and adopted:

Resolutions.

Whereas, True worship may be offered to God only through our Lord Jesus Christ; and Whereas, The government of our country is not safe without Divine protection; and Whereas, There has grown up in our midst a system of Secret Societies opposed to Divine law and out of harmony with our free institutions; therefore, resolved,

First. It is clearly the duty of every Christian to stand with Christ and the Church in opposition to secret combinations which antagonize both. Second. That our free institutions may be preserved, we would seek the abolition of all oath-bound secret lodges. Third. That our homes may come nearer to the Divine plan, we would most earnestly entreat our fellows not to enter associations swearing husbands and wives to lifelong concealment from each other. Fourth. The lodge obligation to favor its members to the detriment of outsiders can not be sustained by lovers of justice. Fifth. That the spirit of the Lodge is wrong is constantly in evidence in the anti-christian use of titles regalia, and general display which it makes. Sixth. Associations calling themselves Elks, Owls, Moose and the like are not helpful to sobriety and purity of life. Seventh. The secret lodge does not offer the best method of laying up money

for times of need. Eighth. Lodges providing burial and religious, but not Christian service, are calculated to mislead. Ninth. We believe it to be the duty of all Christians who have been led into lodges to walk in the light and renounce such ungodly fellowship. Tenth. We commend the work our Association is doing and invite the co-operation of Christians and Christian churches. Eleventh—We extend a vote of thanks to the pastor and people who have extended to us the hospitality of their church. To the newspapers that have given kindly notice; and to those aiding in song; and to those furnishing entertainment in their homes.

Mr. Edward Harshaw, through W. B. Stoddard, made a statement of his renunciation of the Masonic lodge.

The Convention resolved itself into an old-fashioned experience meeting in the interest of the work. Adjournment after the benediction.

IN CHICAGO.

The following is a synopsis of a lecture given by the Rev. W. J. McKnight of Syracuse, New York, in the First Reformed Presbyterian Church of Chicago. The pastor of the church, Rev. T. C. McKnight, is a member of the N. C. A. Board of Directors.—Editor.

Light and darkness have nothing in common. Let light into the room, and the darkness—where is it? So it is that when light grows dim and is extinguished, darkness prevails.

Jesus and Satan have nothing in common. "The prince of this world cometh, and hath nothing in me." Jesus is the light of the world. Satan is the prince of darkness. Therefore, "What concord hath Christ with Belial?"

The Covenanter Church believes that secret societies are allies with darkness rather than light; that the very basic principles upon which members are admitted into their fellowship is a direct violation of the Word of God; (Lev. 5:4.) and that when a man joins the Church he should sever all connections with the "secret empire of darkness" as represented in the lodge. In other words this branch of the Christian Church with others, and with the National Christian Association, believes that the church member should "come out from among them, and be separate."

This church, with which some of the readers of the CYNOSURE are well acquainted, believes also that she is to be not only a hearer of the Word, but a doer as well; she believes that the church is not only an insti-

tution to which God has committed His truth, but that He has entrusted His followers with the grave responsibility of letting the light shine before men, and that not only church members who may be connected with the lodge, but men everywhere the world around, might be turned from darkness to light, even from the secret fraternalism of the lodge to the open brotherhood of Him Who in secret said nothing.

To this end, therefore, this church has for sometime employed a lecturer who devotes all his time to the work of declaring the truth of God concerning secretism and other distinctive principles. On January the 28th this lecturer, the Rev. W. J. McKnight, of Syracuse, N. Y., spoke in the Reformed Presbyterian Church of Chicago, on the subject: "The Ethics of the Lodge." About two thousand posters were struck off in the afternoon and distributed in the homes in the immediate neighborhood, which brought a few strangers out to hear what might be said on the subject. Counting all the strangers, however, the audience was not large. There are hundreds of lodge people in the neighborhood of the church but they apparently are not interested in knowing what the Bible has to say with reference to the principles and practices of secret societies. Rev. Mr. McKnight spoke with his usual clearness and eloquence. He riveted the truth upon the minds of his hearers with Scriptural and therefore, forceful argument.

SECRETARY STODDARD'S REPORT.

Dear CYNOSURE: In circulating the Convention programs I have been impressed with the way they are being received by the public generally. In years back when presenting programs to one in favor of the lodge, it was quite common to see him tear it up or throw it aside in anger. Sometimes they would hand it back with an uncomplimentary remark. It is not so now. When I enter a car I usually pass a program to all near at hand, and watch results. The greater number after reading fold carefully and put it in their pocket. Some act differently, but this is the rule. Is this because the public is more enlightened? Is our work held in greater esteem by the masses? Is it the manner of presenta-

tion, or the general conviction that lodges should be investigated as well as other matters? Surely it is a hopeful sign when people are considerate and thoughtful. I am seeking to make the wisest use of the five thousand programs which I have had printed in support of the Convention. More pastors than in other years promise to see they are well circulated among their people.

Calling on one pastor, who had many lodge members, I was most happily surprised to receive a contribution of five dollars in aid of our work, including a subscription to the CYNOSURE. It is not every day that I meet with such kind consideration from strangers. It is very evident that God is working in hearts, and that our Convention is to be a success. I have appointments to speak in churches and missions every night this week and three times next Sabbath. I was privileged to speak to three congregations last Sabbath, beginning work at eight o'clock in the morning and getting to rest at twelve o'clock at night. God supplies strength and I seek to use wisely what he gives.

I should return thanks to the kind friends who are sending money to aid the financial need. Some, as usual, are not receiving the blessing of the cheerful giver, but God will honor those who honor Him. My coming in touch with the Secretaries of the China and Africa Inland Missions in this city has given new strength to my faith in God and humanity. The large receipts of moneys coming in aid of their work in direct answer to prayer should encourage a looking to the Lord more. In our need we go to men, realizing God supplies through them. Are we realizing less than we would if our faith were increased? The evidence is not lacking that God honors the faithful.

By counting, I discover I have been able to deliver eighteen sermons and addresses during the month past to audiences ranging from ten to several hundred. I have spoken in Covenant, Lutheran, Mennonite (two kinds), Free Methodist, Pentecostal Holiness, Mennonite Brethren in Christ, and Brethren Churches, besides the missions. I have met those who have recently renounced their allegiance to the lodge and those

who may do so on further consideration. At a Quaker meeting on "Fourth Day" I met an old gentleman, who was so on his guard that at first he refused to look at my program, but when told it represented an effort against the lodges promised to read it through. There were several at that meeting who expressed a strong disapproval of lodges and an intention to attend the Convention.

I must not write more now as I must hurry to "make hay while the sun shines" as they say. Look for a report of one of our best Conventions in this state.

Yours at work,

W. B. STODDARD.

P. S.—My meetings have been in Pennsylvania, New Jersey and the District of Columbia.—W. B. S.

"LIZZIE WOODS' LETTER."

Dyersburg, Tenn, March 15, 1913.

Dear CYNOSURE: I have received letters from Alexandria, La., telling how badly the lodge brethren treated Brother Davidson. They made up a mob and came to the church on the night of the pastor's election and these sisters said to me in their letters that these brethren raised such an uproar in the church that they could not get a chance to vote. They said the heathen in Africa could not do any worse than did these preachers of the Gospel. They were mad because Brother Davidson had that Conference down there in November. They have tried since the night of the mob to get the white people to run him out of town. All the Demetrii are not dead yet. Acts 19:24. These lewd fellows see that if Brother Davidson is allowed to preach a whole Gospel their craft will be in danger (Acts 19:27); so the night of the election they were full of wrath and cried out, "Great is Masonry." Acts 19:28. "And the whole city was filled with confusion." Poor Brother Davidson is standing almost alone. There are a few silent friends who love God and hate lodges, but don't say much about them openly.

Brother Davidson is only a voice exhorting the people to leave off their idol worship and come back to God and their duty in the church. I praise the Lord this morning for the stand those members took who left that mob and agreed

to go out from that church and begin anew with Brother Davidson as their pastor. No weapon that is formed against God's servants will prosper. Isaiah 54:17.

May God help the N. C. A. is my prayer.

Yours for Him who said "I am the way."

LIZZIE ROBERTSON:

AGENT DAVIDSON'S LETTER.

Mansfield, La., March 14, 1913.

Dear CYNOSURE: I am still on the firing line and marching by the orders of King Emmanuel, praise His name. The enemy is still on the alert and at his same old tricks of persecution and misrepresentation.

The man who caused all of the confusion and led the crowd of ungodly men who created general consternation in Shiloh Baptist Church of Alexandria, La., January 13, finally brought about my expulsion from the Baptist Ministers' Conference, February 17, claiming that I had been legally expelled from the Shiloh Church, although I had never been a full member of that church, nor had I ever been summoned to appear or answer to any kind of charge, whatsoever before the church. I pleaded with them for a fair trial and the benefit of the law, but he succeeded in swaying a majority vote against me. Every one who voted for my expulsion from the Conference were lodge men except one, who claims to be an ex-Mason. Brothers G. W. Davis and J. W. Brown voted and spoke against the unrighteous action.

At Shiloh Church Tuesday night, March 11, K. M. Johnson, W. E. Simpson, Lundy H. Thomas and Toney Davis, all secret order men, appeared with their leader, Rev. Mr. Brown, before the council and made some of the most barefaced and unreasonable misrepresentations that I ever heard in my life. I do not know what decision the council rendered, as everybody was told to retire after the evidence was given them, and having to leave the city I have not been able yet to learn the findings of the council.

The leader in these persecutions has been busy for some time past in telling people that I have been run out of every place where I have lived for the past

twenty-five years, but, thank God, I have been in the employ of the National Christian Association off and on for the last twenty-seven years, and not a single complaint against me has been made to them from any point except Alexandria.

Since my last letter to you, I have been chosen pastor of the Pleasant Hill Baptist Church, Leesville, La., where I will reside, for a while at least.

I rejoice to make known to you that Leesville is a dry and orderly town of several thousand people. Dr. E. O. Ware and other leading citizens of Alexandria are now engaged in war with the saloons in an endeavor to make Alexandria a prohibition town. The saloon and secret orders are causing spiritual death in the church and debauchery in many a home, perverting the truth and clogging the wheels of justice.

"How long, oh Lord, how long, shall the wicked rule supreme?" I am still under bond awaiting my trial in Alexandria. I ask the Lord's faithful to pray for me.

Yours sincerely,

FRANCIS J. DAVIDSON.

Leesville, La.

"QUIT."

Quit, you say; quit what? This warfare against secret orders. Why cease? Because you make no progress against them. They are on the increase. But see here, my neighbor, I make this answer to what you have just said: It is true "They are on the increase," and because it is true a duty is laid upon us to speak out against them. Were they decreasing, falling by their own dissensions or internal weaknesses, we might then say: Hands off, let them die in her own way. But they are increasing; because of this everyone whose eyes are open should declare against them. I say it is a duty we owe to our neighbor; we should perform that obligation to our neighbor and not permit him to go in blindfolded, not knowing whether he is going or what he is to do.

It is a personal duty, I say, not to quit. The nature of the thing itself and the circumstances involved, play an important part and should urge us to action. But apart from this, how can we, knowing the truth, and much of it, be inactive?

When we are silent we are so to our own personal injury. No, in order to respect ourselves and "keep a conscience void of offense," we must oppose this growing evil.

A "league defensive and offensive," was the need, and the demand, in John Wesley's day. So it is the demand in our day. Out then from your hiding and do with your might against this evil.

You say we can't succeed against them. You assert much. I say, we cannot fail! Failure, I assert, is impossible. We may not overcome them and destroy them. That is quite possible. But let a few more men be killed—some distinguished gentlemen, in the initiation—and suddenly the public conscience may become aroused; the press hurl her thunderbolts against them, and then will not the orders die—die, too, a quick, a sudden death? But if this does not occur because of this agitation we keep up against them—scattering light as we may—see, see the many young men we shall keep out of them. See the many young men we shall save to good order, and very often to the church of Christ. This is our reward. This is success.

I, myself, was turned from them by hearing a few words from my father against them and soon after reading an exposure of them. And through the years by church relation, and word of mouth, and occasionally by pen, I have spoken against them.

We cannot fail if we keep up the work of scattering literature on the subject and buttress it by our own testimony.

ADAM LENKARD.

Mt. Pleasant, Pa.

A Louisiana pastor writes: A friend gave me a copy of the CHRISTIAN CYNOSURE a few days ago. It was in my estimation a God-sent messenger to cheer my poor heart. I wish it could be in every home in this city. Great inroads are being made on the churches by this ferocious "beast," and he is making havoc of the churches. There is no place for the Dove to rest his feet. God bless you and your magazine.

"Unnecessary feasting makes necessary fasting, for sickness is born of surfeit."

A 1745 A. D. TESTIMONY.

In "Acta Hist. Eccles.," volume 9, pages 404 and 405, is related how the Lutheran ministry of Germany in 1745 protested against a pastor's remaining in the ministry who had joined the Masons.

Two reasons are given: first a minister must avoid offense. And second a minister cannot swear to something he does not yet know. He must choose between Masonry and the Ministry.

The expression "offense" in 1745 shows that Freemasonry already, only a few years after its origin, had become offensive to the spiritually minded. To prove that this feeling never had died in the Lutheran Church let it be added that this summer the Central District of the German Lutheran Missouri Synod declared that lodge membership makes a man unfit for the Lord's Supper, as the latter requires a sense of repentance; and faith is lacking in the religion of the former."

Thus the Holy Spirit never has left the world without testimony that there's no other name given under heaven by which man can be saved, but the name of Jesus Christ, which name is studiously left out of masonry proper (the foundation degrees). And almost all of the minor secret societies are the offspring of masonry.

With lodgery, worldiness and higher criticism occupying a high seat in our pulpits, along with the discussion of ethics and the mere questions of the day—the day is bound to come when all churches that are to be saved from spiritual suicide must separate themselves from the wise of this world, and become the stumbling block of the worldling, and the laughing stock of the wise men.

Compare the corner stone laying of Baptist and Methodist Churches by notorious men (some of them drunkards) in the name of their lodge, and of course without any mention of Christ—compare this with the spirit of 2 Cor. 6:14-18, and the course of such churches will appear in all of its abomination to lovers of Christ.

B. E. B.

Dependence can depend on God, who always makes meekness His peculiar care.

A FAITHFUL WORKER.

Mr. William W. Imes of Murray, Iowa, writes: "I received the tracts all right, and with ever so many thanks. The work here goes very slow, as there has been no particular sentiment against secret orders."

We are sure that the sentiment will change there if this distribution of tracts is faithfully followed up year by year.

Rev. W. L. Ferris keeps up his testimony against secretism notwithstanding he is not in a testifying church. For a Congregationalist to bear a faithful testimony means much more than for one who is backed up by his denomination. He writes: "Secret organizations demoralize, and despiritualize all their hands touch. They have a hardening influence on the individual, and on the church.

The entire community knows where I stand on the subject and I am happy in saying that very few of our church are connected with secret organizations. The longer I live the more I am thoroughly convinced that they are of the Evil One, and I am perfectly willing to go on record anywhere and everywhere on that proposition, and I do not keep my convictions a secret.

The work which you are doing is the Lord's own work, and it is having its influence for good on the nation. I find that men are not as proud as once they were, of being connected with these Orders."

SOME "JINER."

[From the Philadelphia Bulletin.]

"I see you got a lodge pin on. That's my lodge. Lizzie took my pin so's to wear it to a party. That ain't th' only lodge I belong to. Are ye a Mason? Y' ain't? Are ye a K. P.? Y' ain't? Say, you ought to know my Uncle Bob. He's what I call a 'jiner.' They ain't a lodge struck these United States yet that he hain't rode its goat. By jing, he knows more'n enough pass words to write th' Bible with. That's one reason he never got married. He can't stay out o' lodge meetin' long enough. If old Bob ever dies I hope he gets drowned in th' ocean, 'cause his funeral'll paralyze this town for onct. He ain't a very leading citizen, an' I'll bet he ain't got a dollar in any bank, but, believe me, he's got enough re-

ceipts for lodge dues to paper the city hall.

"It's a good thing for a fellow to belong to some lodge. I don't care if it's nothin' mor'n th' Independent Order o' Prickly Pears. He knows everybody ain't in it. Mebbe he thinks they can't get in it. That swells him up. An' when a man's got reason to feel proud he's a lot better citizen 'n th' other kind sneakin' 'long with his head down an' tryin' to do somebody all th' time.

"Watch out steppin' off!

"All aboard; come ahead, lively please!

"Watch your step!"

I suggest the following as a model prayer for all lodges.

G. A. CREEKMORE.

We bow beneath thine eye all seeing,
O thou great, wise and "supreme being."
Be thou angel or God or Devil,
We here have met upon the "level,"
And humbly bow on this rough flooring,
Are here and now thy help imploring,
That if a brother should get too frisky,
(While we shall smoke and drink our
whisky),

Will you be kind, and so jest sorter
Lend us a hand and help keep order?
And when we start the work unwritten,
Let us not faint nor think of quittin',
We'll use the tools taught us by others,
And here make fools of our new brothers.

So help thou us to all be steady,
And when we've got our tools all ready,
And hear his knock—Oh you candidate!
We'll then proceed to initiate:
Strip off his clothes—not all however,
And 'stride our goat we'll trick him
clever.

A laughing stock, we'll make our brother,
To edify our "noble" order.
"So mote it be."

Rev. F. J. Davidson writes that he had good meetings last month in Leesville and Mansfield, Louisiana. The month before he gave four anti secrecy addresses and preached eleven sermons. He has been passing through great persecution, due evidently to his faithfulness as a preacher of righteousness.

Christian Cynosure.

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