



PHILO CARPENTER.

DANGER SIGNALS

NUMBER TWO

SECRET SOCIETIES ILLUMINATED

Witnesses to their Influence

IN

The Home, the Church and the State

Edited and Supplied by

THE NEW ENGLAND CHRISTIAN ASSOCIATION, BOSTON

BOSTON

JAMES H. EARLE, PUBLISHER

178 Washington Street

1896

Copyright, 1896,
BY THE NEW ENGLAND CHRISTIAN ASSOCIATION.

All Rights Reserved.

Press of J. J. Arakelyan,
295 Congress Street, Boston.

CONTENTS.

I. PHILO CARPENTER	6
II. WENDELL PHILLIPS	11
III. MARY MACOMBER CARNES	15
XIV. CHARLES FRANCIS ADAMS	19
XV. WILLIAM H. SEWARD	23
XVI. JOHN QUINCY ADAMS	25
XVII. FRANCES E. WILLARD	27
XVIII. ESTHER PUGH	28
XIX. MARY S. HOWES	29
XX. HELEN G. RICE	29
XXI. E. P. GOODWIN, D.D.	31
XXII. MRS. A. A. ROCKWOOD	34
XXIII. JAMES P. STODDARD	38
XXIV. E. T. MCINTIRE	42
XXV. NEW ENGLAND CHRISTIAN ASSOCIATION	45
XXVI. ADVERTISING PAGE	48

PHILO CARPENTER.

As the portraiture of a lifelong friend of the Anti-secrecy reform, and especially as one of the leaders in the forward movement of these later years, the likeness of Philo Carpenter, given in the frontispiece, finds fitting place in this issue of DANGER SIGNALS.

Born, Savoy, Berkshire Co., Mass., Feb. 27, 1805 : Died, Chicago, Aug. 6, 1886, these simply mark the limit of a life "by reason of strength" beyond fourscore. But

"We live in deeds, not years,"

and the mere dates in the calendar reveal nothing of the quality of a life so full, so rich, and so resultful.

A true specimen,—approaching ideal,—of the Pilgrim stock in its differentiation from the Puritan, he was naturally a pioneer and leader in reform. Not gain so much as godliness was the moving force that urged him in the strength of his young manhood, to push westward as a pioneer in a land then almost a *terra incognita*.

A medical student and drug-clerk at Troy, N. Y., he had come under the influence of men like Beaman, and Finney and Kirk, and sharing, with other earnest Christians of the time, the conviction that danger threatened the highest interests of the country through the dominance of

Romanism in the Northwest, he counted it his simple duty to go thither, to help in pre-empting it for Christ. The sun had not gone down on the day of his arrival in Chicago ere he had sought out brethren there and arranged for a prayer-meeting before its close. Before the dawn of the Sunday following, notice had already been given of a Sabbath service, the first in an unbroken series reaching to the present hour.

He was, indeed, a pioneer "not slothful in business" as regards other matters. He had taken with him the first stock of drugs ever brought to the great City of the Lakes. Meeting the demands of an increasing business; he sent back to the Hudson for the first dray drawn on her uncertain streets, the first fire-proof (?) safe, and the first set of platform scales to find place in her commercial houses. The wondering eyes of the then largely half-breed town, saw him drive into the village with the first New England chaise that had ever crossed the Calumet; his interesting passenger the beautiful young bride he had brought from her Saratoga home,—according to tradition "the handsomest pair" of all these earlier days. But long ere this,—scarcely a month after he landed,—he had gathered and organized the first Sunday-school, of which he was himself the first superintendent. In the month succeeding he had drawn up and circulated the first temperance pledge, called the first temperance meeting, and the promised speaker failing him, made the first temperance address ever heard by a Chicago audience. And before the first anniversary day of his coming had arrived, he had

aided in the organization of the first church gathered, himself an elder from the beginning of its history.

As well was he found in the front rank in those days that truly "tried men's souls," when the battle was on for human rights, and the deliverance of his fellow-men from bondage. It cost something then to have the courage of one's convictions, and faithful adherence to Christ's own law of love as touching those then held in bondage, cost him, and others with him, disfellowship at the hands of his own brethren. But in no wise disconcerted or disheartened, he stood firm under the anathema of churchly authority, and as promptly as quietly gave notice before the very body that excommunicated him and those that stood with him, of divine service on the succeeding Sabbath. The little band sang for the first hymn at that service, "Cast thy burden on the Lord," and, in the days succeeding, having together sought "the way more perfectly," Deacon Carpenter led in the formation of the First Congregational Church of Chicago; his name still standing first in the long list of members of the church,—the pioneer of more than half a hundred others,—and he himself its honored "Deacon Emeritus," when this "Father of Congregationalism in Chicago" entered into his well-earned rest. Deeply interested in every good work,—religious, reformatory, educational; benevolent,—not least was his labor in the cause of Anti-secrecy. Of his benefactions, approximating, possibly exceeding, the amount of his entire estate at his decease, a large share had been devoted to the Anti-secrecy reform. While the Anti-

slavery struggle was yet on, he had said to the late Pres. Blanchard, "When we get along with this slave business, we must give our attention to the Lodge, and we must have a paper to represent us." "This," says Pres. Blanchard, "was the first word the writer ever heard about a paper. *The Cynosure* is that paper. He furnished money to issue the first number; he gave the building in which it is printed." He selected its motto-text, "In secret have I said nothing;" and only for his timely check, drawn whenever the balance persisted on the wrong side of the ledger, could it have been carried to the point of self-support, reached before the great Chicago fire of '71. His thought originated the \$50,000 Publishing Fund of the National Christian Association, with his own donation of its building laying the foundation of the fund. Of, \$6,000 bequeathed for Anti-secrecy work, the larger share, expended under the direction of Dr. Jos. E. Roy, and his own daughters, Mrs. Cheney and Mrs. Hildreth, the latter of whom has already joined him in the Morning-land, has done good service in scattering reform literature at the South and West, and now aids in sending out this issue of *Danger Signals*. Earnest, devoted Christian that he was, modest in his own self-estimate, "every inch a gentleman, in every pulse a man," he well finds honored place among these honored names.



WENDELL PHILLIPS.

WENDELL PHILLIPS

At the corner of Essex St., and Harrison Ave. Ex., Boston, is a marble tablet inscribed :

Here Wendell Phillips resided during forty years, devoted by him to efforts to secure the abolition of American slavery in this country.

The charms of home, the enjoyments of wealth and learning, even the kindly recognition of his fellow-citizens, were by him accounted as naught compared with duty.

Erected in 1894 by order of the City Council of Boston.

This distinguished citizen and patriot, writing to President C. A. Blanchard under date of January 22, 1874, gave the following clear ringing testimony :

“I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil ; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist.”

Six years later he wrote :

BOSTON, *March* 18, 1880.

MY DEAR SIR : I sympathize with you entirely and deeply in your movement against secret societies. A secret society is wholly out of place under democratic institutions. Every secret society, so far as it is widespread and influential, threatens the purity and existence of such institutions, and warps them to private ends and class supremacy. Secret societies prevent the impartial execution of the laws and obstruct the necessary and wholesome action of political parties. The judge on the bench, the juryman in the box, and all the machinery of politics feel the tyranny of secret societies. No judge, and no executive officer, especially in a Republic, can, with any self-respect, be a member of a secret society. He lays himself open to suspicion, besides subjecting himself to dangerous temptation and setting an evil example.

These are general principles. As to the Freemasons, our most influential and dangerous secret society, I look upon their claim to antiquity as childish nonsense, and likely to mislead only the grossly ignorant. Their claim to be a charitable organization rests on the flimsiest and most insignificant foundations : while every fair man sees their hypocrisy in pretending to be a Christian body. Every Freemason swears to break the law, commit the greatest crimes, and repudiate Christianity. History shows them perverting justice, stop-

ping at no crime to protect and conceal their mummies ; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence.

Cordially yours,
WENDELL PHILLIPS.

Rev. J. P. Stoddard.



MARY MACOMBER CARNES.

MARY MACOMBER CARNES.

DEAR FRIEND : You correctly suppose that I am no friend to secret societies. Since I know more of Freemasonry and Oddfellowship than of minor Orders, these are especially offensive to me. Your request to give for publication some reasons for my views seems proper, and I will state briefly why I can neither unite myself nor be yoked up in Christian fellowship with others who have bound themselves by oath or pledge to partiality, concealment, and obedience in the Lodge.

I am now 80 years of age, and, under God, I have been dependent, most of my life, upon my own effort for the fortunes and misfortunes that make the record of my unwritten but nearly completed history. I have not been an indifferent spectator of men and movements during the last three-fourths of a century, and it has pleased my Heavenly Father to allow me to take some humble part in the eventful issue of Emancipation, the agitation of Prohibition, and exposure of the Secret Lodge system. These, and all questions, I have considered from the standpoint of a Christian. I early sought and found in Jesus my Lord forgiveness of sin, and united with His visible body, the Church, in 1835. My experience was definite and my love for His Bride the Church was only surpassed by an undying affection

for Christ her living Head. Opposed to my Master's Bride I saw the "Daughter of Babylon," "Mother of Harlots," "arrayed in purple and scarlet color," "drunken with the blood of the saints and martyrs," luring her victims from the paths of virtue, and binding them with bands of perpetual secrecy and silence. I saw the work go on stealthily until I was robbed of my Church privileges or compelled to remain in "fellowship with the unfruitful works of darkness." I choose the rather to obey God, and "come out from among them," lest I "be partaker of their sins." So deep and thorough is my conviction that no minister of Christ can remain in these Lodges, that I will not listen to the preaching of one of them if I know it. Such ministers, when tested by the Word of God, are counterfeits, hypocrites, and impostors, or else they are irresponsible for want of intelligence. A minister who is under oath, enforced by a penalty of death, to conceal crime, murder and treason not excepted, is not a minister of Christ. He is a wolf in sheep's clothing. A counterfeit, valuable to deceive and betray the sheep and lambs, into snares of the "wicked one," but a spiritual corpse in the house of God. Counterfeit ministers make counterfeit Churches. The Romanists, the Mormons, the Jews, and the Unitarians all brother with the so-called Christian minister in the lodge. "They meet upon the level and part upon the square" as "Brothers bound by a stronger tie than human hands can impose." In the third degree of Masonry, a

minister is under oath to protect a Brother Mason's wife, mother, sister or daughter, *knowing them to be such*, but his obligation does not protect a *brother minister's* wife, mother, sister, or daughter from the most indelicate conduct, unless the husband, son, brother, or father has taken a like barbarous oath of partial chastity upon himself. I must desist; I cannot be more explicit; I can only suggest, for "it is a shame even to speak of the things done of them in secret." I have noted instances not a few, where young men have entered upon lives of dissipation and dishonor through the unholy associations, dissolute habits, late hours and temptations peculiarly Masonic; and because I love the home and the noble manhood of the land, I am opposed to the Lodge, which is the enemy of both.

The worldly churches are wholly responsible for the existence of secret societies. Clean the Lodge members out from all the churches and the Lodge would soon die for lack of respectability. Paul foretold a time when men "will not endure sound doctrine." That time has certainly come with all Masonic ministers. If once they were washed, they have returned again to the mire, and their biography is written by the Holy Spirit in the 18th verse of the 50th Psalm, "When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers."

MARY MACOMBER CARNES.

DETROIT, MICH., *May* 18, 1895.



CHARLES FRANCIS ADAMS.

CHARLES FRANCIS ADAMS.

Few, if any, among New England's list of statesmen and diplomatists are entitled to higher honors or more grateful recognition than our Minister at the Court of St. James during the late civil war. He writes :

BOSTON, *March 23, 1880.*

MY DEAR SIR : I beg to acknowledge the reception of your letter in which you again call my attention to what I consider the most extraordinary and fearful event which has marked the history of the present century. I mean the sudden and forcible making away with William Morgan, a citizen of New York, by a band of his fellow-citizens, and this crime, done for no assignable cause except that he was a Freemason, bound by oaths which required profound secrecy as a condition of existence, and the sacrifice of life if he betrayed a word. Morgan was a Freemason, and yet he was bold enough to contemplate a publication of the concealed ceremonies and obligations of the lodge.

I do not propose to follow up the narrative. It is enough to say that an innocent man was made away with ; but, though the evidence so far as it was opened to the public, clearly pointed to many of the associates, no human power has been efficient enough to draw

out from the Order any confession of guilt or regret for the offense.

Yet, though this monstrous crime was accomplished in safety by the actors in it, the recollection of those fearful events still continues, and will never be effaced from the records of the nation. This assembly to which you invite me is of itself a standing proof of the degree of interest yet attached to the fearful memory of the offense committed half a century ago.

Not a great while since it was my fortune to receive an application from many elderly persons, still remembering the crime and exposition of it by my father, who applied to me to consent to a republication of his papers touching the matter, as well as to prefix a preface to the volume, to which I cheerfully assented.

[I add a single quotation from the papers here referred to.—ED.]

“I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations, and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land.”]

And now that thirty-nine years have passed, and you call upon me once more to fix in the minds of a new generation the fearful memory of the great crime, I very humbly pray to contribute this my mite, in order to preserve us against pitfalls, and to deter others for all future time from similar outrages, in the hope of concealing them from the eyes of the world through the obligations of a solemn oath.

Lastly, it is well that the memory of this exceptional digression from the laws of justice and of truth be from time to time renewed, as on this occasion, to establish a permanent safeguard against the danger of yielding in any case to the influence of self-created combinations, however specious they may appear.

Very truly yours,

CHARLES FRANCIS ADAMS.

Rev. J. P. Stoddard, Secretary N. C. Association.

[As proof that Mr. Adams had held similar views of Freemasonry for many years I will add two brief paragraphs from his earlier writings.—ED.]

“Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God.”

“A more perfect agent for the devising and execution of conspiracies against Church and State could scarcely have been conceived.”]



WILLIAM H. SEWARD.

HON. WM. H. SEWARD.

I belong to one voluntary association of men, which has to do with spiritual affairs. It is the Christian Church—that branch of it, all imperfect though I think it is, which, according to my notions, most nearly contains in their purity the instructions of the gospel. That association is an open one, which performs all its rites and gives all its instructions with publicity, and invites every man, in the language of its divine Founder to come in and partake of the privileges with which he invested it, and of the blessings which he promises.

I belong to one temporal society of men and that is the political party, which, according to my notions, embodies most fully and most truly, although, I confess, as in the other case, very inadequately, the principles of the Declaration of Independence and of the Constitution of the United States. The association, also, of which I have last spoken, is an open one. All its transactions are conducted in the broad daylight, and it invites all citizens and all men who become subjects of the power of this Government of whatever clime or race or color they may be, to enter into its ranks, to participate in its labors, and to co-operate in

maintaining good government and in advancing the cause of human nature.

These two associations, the one spiritual and the other temporal, are the only voluntary associations to which I now belong, or ever have belonged since I became a man ; and unless I am bereft of reason, they are the only associations of men to which I shall ever suffer myself to belong.

Secret societies, sir ? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men.

Swear, Sir ! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping ! No, No, Sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave.

JOHN QUINCY ADAMS.

[From an address to the people of Massachusetts.]

I believed, therefore, that the aid of legislative prohibitions, with penalties, would be indispensable for abating this moral nuisance in the community, and I recommended that the Masonic oaths should be prohibited by law upon penalties of fine and imprisonment adequate to deter from the administration of them in future.

It is my deliberate opinion that the Anti-masonic party ought not to subside or to suspend its exertions till Freemasonry shall have ceased to exist in this country. The career before them is long, but not discouraging ; the object is just and honorable. You have put your hand to the plow ; let it not be withdrawn. For contributing so largely to the end you will deserve to be ranked among the benefactors of mankind. As surely as the daily revolution of the earth shall bring the source of light to ascend from the east, so surely shall perseverance sweep from the face of the earth, as common nuisances, the ancient landmarks of Freemasonry.



FRANCES E. WILLARD.

FRANCES E. WILLARD.

BOSTON, MASS., *Jan. 9, 1895.*

As my opinion of secret societies has been asked by my honored friend and brother, J. P. Stoddard, I am free to say that I have always believed that when the world reached a higher state of civilization and Christianity, secret societies would pass away. In making this statement, I would on no account wound the sensibilities of good men who belong to these societies, and who do not view the question as I do. But every one is influenced by his own training and point of outlook. My father brought up his children to believe that it was for the best good of humanity that people should trust each other more than they do, and should not shut themselves away in secret groups. He used to quote what I here requote in his honored name : " 'God is light, and in Him is no darkness at all.' " It is my honest belief that the more we seek the light, live in it, diffuse it, and engage in that which will bear the light, the better the world will be, and the more rapidly we shall approach the blessed time when the temple of God should be with men.

In this faith, believe me, yours with every good wish.

FRANCES E. WILLARD.

I do not like secret societies and have no use for them.

FRANCES E. WILLARD.

MINNEAPOLIS, MINN., 1887.

I have always been opposed to secret societies, and never more so than to-day. My whole record is against them.

FRANCES E. WILLARD.

ATLANTA, GA., 1892.

[I introduce here the testimony of other W. C. T. U. workers who are widely known.—ED.]

You ask my opinion of the secret lodge system. My observation leads me to say that it comes between a man and his family ; between a man and his country and his government ; between a man and his church ; between a man and his religion and his God.

The vows to the lodge seem to stand paramount to all other obligations, and I find that, even though a Christian, spirituality is lost. As for country, patriotism succumbs ; as to home, the lodge has the preference.

Any system which produces such effects is certainly unworthy of our support. This is the briefest arraign-

ment I can make of a system which has in it so much that is debasing.

Sincerely yours,

ESTHER PUGH.

THE TEMPLE, CHICAGO.

In my opinion even the mild form of secrecy adopted by some of our temperance societies, which are doing excellent work, is to be deplored. Let all that is good be made manifest ; let only base, ignoble things seek the cover of darkness. If the Woman's Christian Temperance Union were not in all its methods and objects as open and clear as God's blessed sunlight, it could never have enlisted my active interest.

With the distinctively secret organizations, I have no sympathy whatever. They demand the time which a man should spend with his family, the confidence which should be given to those who are nearest to him by the ties of kinship and the money which should minister to the comfort and pleasure of all in the home. The implied claim made in some of their funeral services, that a life conformed to their teachings will give as sure an entrance into heaven as would a life of faith in the Lord Jesus Christ, has seemed to me blasphemous as I have listened.

HELEN G. RICE,

Nat. Supt. of Juvenile Dept. for W. C. T. U.



E. P. GOODWIN.

E. P. GOODWIN, D. D.

It seems to me that the whole movement of things on the line of secrecy is thoroughly antagonistic to the movement on the line of Scripture and Christianity. Why, the very claims that put Masonry back into antiquity, if they are to be granted, would only prove it heathenish.

The whole movement of Christianity is light as against darkness. It is the very sun of righteousness. That doesn't have lodges. That doesn't have little dark rooms into which it disburses its beams. The business of the sun is to scatter light, and the business of the church of Jesus Christ was to receive the light of the Sun of Righteousness. He was to be the light of the world everywhere. He says himself that he never had any secret. He says, "In secret have I said nothing." Everything was open. He never had any secrecy with the disciples that anybody could not share. If they wanted help, if they wanted healing, if they wanted light, it made no matter. There was never any little gathering of a cabal, there was never a little sort of something secret that had its little passes and grips. That would be, as my brother said, exceedingly foolish to have coupled with the Lord Jesus. Well, now, Paul and his fellow apostles were always preaching that sort of thing. What fellowship had

Christ with Baal ; light with darkness ? He had no fellowship with untruthful works, and he had undoubtedly in mind these circles of the priests and priestesses where these heathen works were all the while being performed and the influence of them coming back on the church. It seems to me that any man who is looking along the line of the development of Christianity will see that never in the early history of it anywhere was there anything, in any sort of shape, that could give any coloring to this going out of the light into the dark rooms and going into the cellars, and getting a rope around a poor fellow and letting him down into a vault or putting him over some rough road to Jerusalem in the dark. The absurdity of the thing to me is such that I am sure I could not take that way of getting into the inner things of the kingdom.



MRS. A. A. ROCKWOOD.

A. A. ROCKWOOD.

LOOKING backward over many years, events in my early life are as vivid as those of yesterday. A godly mother instructed her twelve children in the "Word," and as faithfully warned us against the wiles of the wicked one. Our home, on one of the beautiful hilltops in New Hampshire, was a total abstinence society, and mother the vigilant sentinel to ward off every blow aimed at the peace and virtue of those committed to her care. Ours was a typical New England life, when days were spent in healthful toil and evenings passed in intellectual and social improvement, while each recurring Sabbath was hailed with delight as a day of sacred rest.

Gifted with a clear insight, mother detected an enemy in secret societies, and quietly but firmly opposed them, and not one of her children has departed from her teachings in uniting with a lodge. There came from Vermont a very intelligent man who was employed as a laborer at one time on the farm. There was much talk at the time about a murder said to have been committed by Freemasons to prevent an exposure of their secrets. This man took an anti-Masonic paper which was read and talked over as we gathered in the evening group. In this way my young mind became interested in what was popularly termed "The Morgan affair."

Some years later, when reciting to Rev. Charles Shedd,

Principal of Ipswich Academy, my attention was again called to the subject. The lesson was in Dr. Wayland's Moral Science, under the title "Civil Society," page 350, where the author says, "Hence we see the anti-social tendency of all those secret societies, of which the object, either avowed, or in fact, is to protect the individual member in opposition to the laws, that is, in opposition to society. In this case, while the individual receives from civil society the same benefits as other men, and expects from it the fulfillment of its part of the contract, he does not make on his part the corresponding surrender, etc."

To enforce this point the Professor related how his own brother was a member in the same lodge with William Morgan, and how he felt bound by his Masonic oath to conceal a crime which he knew had been committed. His brother sought in vain to escape the torment of a guilty conscience by seeking new surroundings, and was at last compelled to make a full confession. He further stated that the civil courts were powerless to punish those Masons who were known to have committed a deliberate murder.

When the facts became known, popular feeling became so intense that very few lodges were able to withstand the wave of indignation that swept over the country. Their day of doom was supposed to have come.

About the middle of this century, when my husband became a pastor in Conn., and we took up the real work of life, we encountered this same enemy under the guise

of promoting temperance, and here, as in many other crucial points in life, the teaching of my sainted mother saved me from the "net spread in secret." I had then been more than familiar with the open temperance movement for a quarter of a century, and absolutely refused to "put my light under a bushel," but noted with care the effects of secret methods upon those who became its ardent advocates. There was no perceptible advance in the temperance sentiment, and the subtle, unchristian influence of night-meetings in secret chambers was very soon apparent.

One talented young man, who was a leader in the secret Temperance lodge, went down to a drunkard's grave, and many entered, pure and virtuous, who learned to their sorrow that the first step into darkness is too often the approach to a tarnished name and a sad end.

And now after three-quarters of a century of careful observation and aggressive work in open methods, I fully agree with Dr. Jewett, who was my personal friend, that "the temperance cause has been set back many years by the appearance of Secret Societies."

As I have striven to "walk in the light as He is in the light," it shall be my supreme effort in what remains to me of life, to teach my children and grandchildren and all with whom I have an influence to follow the example of Him, who, when on trial at the bar of Pilate, appealed to His record saying, "I ever spake openly, and in secret have I said nothing."



JAMES P. STODDARD.

JAMES P. STODDARD.

THE secret lodge system, of which Freemasonry is the controlling center, is godfather to stimulate and godmother to nourish every species of evil that afflicts society. It fosters and perpetuates infidelity by its *natural* or deistic worship. It degrades the Bible by putting it upon its altar, on a level with the Veda, the Shaster and the Koran. It insults Christianity by accounting false religions equal with the true, just as the introduction of a courtesan into the home is an insult to the lawful wife. It denies and dishonors Christ before men, when it suppresses his name in its prayers, and mutilates His Holy Word. It sunders the sacred unity and confidence of wedlock, and takes private judgment, independence and manhood from its members. It consumes time and money in questionable festivities and showy outfits that are needed often in the home and in the Church work.

It sears the conscience, blots out moral distinctions, and confuses the intellect, while it generates egotism and inflames the baser passions. It contravenes civil authority by a rival and secret government. It swears or solemnly pledges its subjects to partiality and succor, on the condition of good standing in the order, thus discounting merit by substituting membership as the passport to

position. It is systematized espionage, lurking in legislative councils, judicial tribunals, editorial sanctums, marts of commerce, and coiled even under the altars of our sacred religion, where it "strikes but conceals the hand."

When unearthed, it wields a glittering sword of vengeance in its right hand, and holds up tempting bribes in its left, to intimidate or corrupt its opponents. It throws its protecting shield of mystic brotherhood over the accursed "cup of devils" in the dram shops, and pays a princely tribute to the voluptuous courtesans to whom love and chastity are only a mockery. It says, Put your neck under my yoke, pay homage in my secret court and money into my treasury, if you would secure a civil office, obtain a lucrative situation and immunity from the assaults of our lecherous brethren upon your "wives, mothers, sisters and daughters."

Its benevolence is a burlesque, since it spurns the indigent from its doors, and taxes its members as mercilessly as any band of brigands. It stifles the noble impulses of a frank and generous manhood, by imposing its covenant ever to conceal at the behest of another. It is a training school of evasion and craft by requiring an artful duplicity when its hidden things are in peril from too much light. It associates the pious and the profane upon terms of lodge equality; and as a dozen decayed apples will infect a whole barrel when closely confined, so the moral lepers taint and tarnish every sound or godly member within the closely-tyled recesses of the lodge. It disquali-

fies a judge or a juryman for impartial action where the secrets of the craft or the interests of a brother are involved. It desecrates the Holy Sabbath with noisy parades ; is a grim satire upon godliness and a reproach upon the very name of brotherhood. It covertly manipulates politics, and not infrequently settles or dismisses pastors by its black arts.

It was never known to hold a prayer-meeting, but its delight is in feasting and dancing and midnight revels. No ark of God is too sacred for its polluting touch. No virtue is too spotless for it to assume, and no attribute or name of Jehovah too holy or too august for it to appropriate. It is stamped with every mark of Antichrist, and answers to John's description of the apocalyptic beast which is persecuting the woman and filling the earth with the dragon flood of false worships.



EZRA T. MCINTIRE.

EZRA T. McINTIRE.

FOR a quarter of a century I was related to secret societies, and as Paul said that he was a Pharisee of the Pharisees, so I was a lodgeite of the lodgeites. I joined the Masons at Plymouth, Maine; was a member of Putnam Lodge of Cambridge, Mass.; was made a life member of the Cambridge Royal Arch Chapter of Cambridge, life member of De Molay Commandery, K. T., and life member of the Boston Lodge of Perfection. I was a twenty-first degree Mason, and stood high in the Odd Fellows' order.

Six years ago I found the Lord Jesus Christ. When He came into my heart the world went out. When I surrendered myself to Christ as Saviour and Lord, I found that an entire separation from my former ways was necessary.

But the question was still unanswered: What shall I do about my lodges? I attended two meetings after my conversion. But I felt out of place. It seemed to me that all my friends had changed. Their conversation was shocking to my renewed nature. Their smoking and drinking was abominable. They asked me to attend their reunion. I told them that I thought it was wrong to dance. They said that I could go and witness the performance and not take part. But I told them that I could

not even seem to approve by looking on, for that would be giving encouragement to men and women who are just as vile as I was before my conversion, so I became convinced that the lodge was not the place for a Christian. I consulted not with flesh and blood, but parted company with them at once.

They told me I could not get free from my Masonic oath. Well, I considered the matter and reasoned this way: A private individual may go through with the form of marrying a couple, but it is not a real marriage. It is only a mock marriage. So the lodge officers go through with the form of swearing the members. But they have no authority to administer the oath. It is only a mock performance, and is no more binding than a mock wedding ceremony. More than that, a man has no right to swear to do wrong. The forty men who bound themselves by a great oath that they would not eat bread until they had killed Paul, had no right to bind themselves to commit murder. Their oath was not binding. Still more, they make a great display of their benevolence; but they will not admit those who need assistance. Only the able and well-to-do are wanted. If any one gets poor and cannot pay he is expelled. It costs from \$10. to \$125. to get into the Masonic lodge. The money of Masons is spent largely in grand temples, glittering regalia, banquets, balls and social vices. And more still. The lodge takes the time and money of Christians that belong to God and the Church. Furthermore, their religion was from beneath, not from above. There are Mohammed-

dans, Pagans, Jews and Christians in the lodge ; and it is not good Masonry to mention the name of Christ there. Our chaplain who read the mutilated Scriptures and our prayers, and repeated the burial service over the dead Masons, was a profligate who made sport of the Scriptures when out of the lodge, and drank and gambled and visited fast women. How could I attend a mock religious service conducted by such a man ? And what kind of a religious service when Christ is left out ? It is not the worship of God. It is the worship of Satan. "They sacrifice to devils and not to God."

These facts stirred my soul and awakened my conscience. And I heard the voice of God saying to me : "Come out from among them and be ye separate, and touch not the unclean thing, and I will receive you." The number of breaches of the sixth and seventh commandments that are hidden from public view by the dark mantle of the lodge, only the day of judgment will reveal. The lodge is the way to hell. The rule for the Christian is, "Touch not, taste not, handle not."

THE NEW ENGLAND CHRISTIAN ASSO-
CIATION.

Incorporated Feb. 12th, 1892, "according to the provisions of the Public Statutes of the Commonwealth of Massachusetts," by

Samuel A. Pratt, John A. Conant, Francis A. White, Eunice H. Powers, Abby A. Rockwood, Elizabeth E. Flagg, Ezra T. McIntire, Lewis E. Lincoln, J. M. Foster, Stephen Grover, William Gay, John B. White, Anna E. Stoddard and James P. Stoddard.

OFFICIAL STATEMENT.

"The purpose for which the corporation is constituted is to promote and maintain the principles and practices of the Christian Religion by educating the people, through the medium of public lectures, the dissemination of literature and other lawful means in regard to the nature and dangerous influence of all anti-Christian organizations, institutions, customs and movements."

Having organized in due form under its charter, the Association selected as its special line of work the investigation, discussion and exposition of the Secret Orders. In the prosecution of its object, it seeks 1st. To stimulate investigation by the general public, and especially by

Christian men and ministers, regarding the character and influence of these orders. 2d. To supply reliable information to all who are disposed to read or study the subject. 3d. To unite those who see the evils and are willing to co-operate in their removal. 4th. To proclaim that "more excellent way" of Redemption through His blood. It is non-partisan, and undenominational, but thoroughly Christian in its methods. It has held four annual sessions, besides other meetings, where the Secret Lodge system has been discussed by able speakers. It has issued over 600,000 pages of carefully prepared literature. Its current expenses have been met by "Free-will offerings," so that it is not embarrassed with debts. It has an invested fund of \$4,800, held for the purchase of headquarters in Boston, when a sum shall have been added sufficient to justify such a purchase. Its membership has been increased from earnest, fearless, Christian workers, in New England, among whom are leading Pastors and devout women. While profoundly grateful to God for His favor, and to all who have kindly aided in this unpopular but necessary work, we respectfully ask the prayers and co-operation of all who "Look for new heavens and a new earth, wherein dwelleth righteousness."

REV. JAMES P. STODDARD.

218 COLUMBUS AVE.,
BOSTON, MASS.

The
New England Christian Association.

INCORPORATED 1892.

EXPOSES, TRACTS, AND
. GENERAL INFORMATION

ON

SECRET SOCIETIES

Can be obtained from

J. P. STODDARD,
218 COLUMBUS AVENUE, BOSTON, MASS.

**** Sample copies sent and subscriptions received for
the "CHRISTIAN CYNOSURE"—16 pages weekly—
\$1.50 per year ; and for "THE HOME LIGHT MONTH-
LY," 15c. per year. ****