BELLEFONTE, PA.

James F. Shunk on Secret Societies.

The last issue of the Easton Argus, whose editor is the talented and brilliant James F. Shunk, has the following article on Secret Societies, which we commend to the perusal of everybody that is disposed to endorse the censure upon secret organizations passed by the Presbyterian General Assembly in Philadelphia. The article is entitled :

MISCHIEVOUS MEDDLING.

The General Assembly of the Presbyterian Church which met in Philadelphia last week, adopted a resolution denouncing secret societies. It is quite clear that these reverend gentle en, when they devised and supported this resolution, were not about their Master's business, nor even their own business, but were meddling offensivewith that of other people. Pope's bull against the Comet" has grown to be a standard illustration of the assumption and folly of which the ecclesiastic mind is capable, but the Pope never planned a bull more pitia hly impotent nor more grossly inso-lent than this ediet of the Presbyteran. But a 6-solence at trapo-tence at not the gravest objections to this Presovterian bull. Its impolicy -its palpable and direct tendency to array against that church hundreds of thousands of people who choose to believe that there is nothing in their obligations as Masons or Call Fellows or Druids or Red Men which conflicts with the law of Christ, and who know that all power not derived from the law of Christ is usurped by the eccle siastics who attempt to wield it,-we say the wanton irritation of a vast multitude to gratify the overheated zeal of a few gratifunen in black is sil-ly and suicidal beyond behef.

Secret Societies are certainly not without blemish. With the mysteries and ceremonies of most of them there is, doubtless, mixed a good deal of nonsense but it is nonsense of a harm honselve but it is no seeded in a harm less kind and is more than balanced by the solid good which each accomplished in its own way. We are perfectly convinced, and we believe that the judgment of observing men will en dorse our opinion, that, in every moral quality and in the performance of eve ry social and c vie duty, the members of the secret societies of this country will be found to compare quite favorably with an equal number of church members and, in hundreds of individnal cases that we know of, the Mason or the Red Man is a good deal fitter to be trusted than the Deacon, the Elder or the Rector's Warden. This is no reproach for Christianity-for rogues have a rare apitude for crawling into n nearly respect and are

benoves those who make it a repeach against Masonry, and other secret organizations, that had men sometimes rule a lodge, to remember trust you will say to us, 'as Nathan that bad men often rule a church, and that when adulterers want to marry, faithful servants." emment wolves in wool like Mr. Beecher and Mr. Frothifigham are cheap and

But there is a good word to be said for secret societies which is a reproach todians. Those societies reach the masses. They get hold of the redshirts and the hob nailed boots. They grasp horny hands and are not nice and critical in sweat. They organize and discipline rude souls which no other influence reaches. They band together rough men and, by the attri tion of the secret grip, they round off ugly corners and teach them to be brethern and not Ishmaclites. They souls that know little of His atoning sacrifice, and who are thus brought to Christian. practice His word without hearing it preached. On the other hand, the Mexico," in speaking of the hospital of entrusted to his Apostles was a hard. An English Lord closed one of his homely loaf, and they went about charges to a jury as follows, "Finally, breaking it in the squalid by ways of gentlemen, I would call your attention the earth and feeding it with outstretch ed hands to God's despised poor. But, Julian, who was so distinguished in the lapse of centuries, for the cheap brown loaf which the Savior sped on its way, there has come to be substituted a costly compound of plums and sugar. The Bread of Life is far less plenty than the Cake of Life, and the Cake of Life can not be had for nothing. It is kept on sale in vast ecclesithe hungry who stand on the pavement and dare not go in, because their pockets are empty and the holy confectioner exacts cash. It is fed to the rich, the prosperous, the well dressed—to those who have clothes to show and money to apend-who can pay high pew-rents and pad the bones of the preacher with abundant muffins and chicken of tender fibre. There is no going out into the world now a days to preach the Gospel to every creature.' The "creatures have to hunt the Gosty thousand people are ever reached by the clergy? How many of those with the fondest love—how many of these are sought out and brought in on

What the churches fail to do the seret societies which have fallen under the Presbyterian ban do with all their might. They pick up morsels of hu-manity, too foul for the dainty touch of gentlemen of lawn and mitre and white cravat, and make them clean. They are not shy of the highways and the hedges, and although it may seem cal-Assembly of the Presbyterians that thousands who incline to the Lodge avoid the Church, that reverend body, instead of visiting the Lodge with its anathema, should profit-by its example, and learn the lesson that the warm grasp of an outstretched hand-albeit the hand may not be orthodox—is a better thing in the eyes of the multitude than a clenched clammy bunch of ecclesiastical fingers.

IN JUNE. BY NORAH PERRY.

So sweet to sweet the roses in their blowing, So sweet the daffodlis, so fair to see; So bittle and gay the humming-bird a-going From flower to flower a-hunting with the bee

So sweet, so sweet the calling of the thrushes. The calling, cooling, wooling, everywhere; So sweet, the water's song through reads and rishes.

The plover's piping note, now here, now there.

So sweet, so sweet from of the field of clover'.

The west wind blowing, blowing up the hill'.

So sweet, so sweet with news of some one's Fleet footsteps ringing nearer, nearer still

So near, so near, now listen, listen thrushes Not plover bis abind, cease, and let me hear And water, hush your song through reeds and That I may know whose lover cometh near.

So loud, so loud, the thrushes kept their callmg, Plover or blackbird never heeding me; So loud the mill stream too kept fretting, fall

O'er bar and bank, in brawling, boisterous, 90 lond, so lond; yet blackbird, thrush ner

plover, Nor noisy mill-stream, in its fret and fall, Could drown the voice, the low voice of my My lover calling through the thrush's call

Come down, come down? he called, and straight the thrushes, From mate to mate sang all at once, "Come down?" And while the water laughed through reeds and rushes,
The blackbird chirped, the plover piped,
"Come down!"

Then down and off, and through the fields of followed, followed, at my lover's call; Listening no more to blackbird, thrush, or,

plover.
The water's laugh, the mill-stream's fret and

Bible Reading of Public Men.

Some years since a member of Con grees from Illinois, in the course of de bate, quoted the following lines as coming from the Bible:

"And while the lamp holds out to burn, The vilest sinner may return

Col. Benton, in the Senate, once spoke of our Saviour having cast seven devils out of a man, and of the devils taking possession of the swine, which ran violently into the sea and perished. Two members of a State Legislature at the close of the session, addressed a circular to their constituents, commenc "We hope the course ing in this way: we have pursued and the votes we have given will meet your approbation. We

"Mr. Speaker," said a member of a legislative body, earnestly opposing a certain measure before the house, "Mr. Speaker, I would no more vote for that measure than I would fall down and worship the golden calf that Abraham who claim to be its exponents and custodians. Those societies reach the rect the gentleman, it was not Abraham but Nebuchadnezzar, that made the golden calt."

A certain editor, when giving an obituary notice of a very worthy man, remarked, "We may say of him as the Holy Scriptures have so beautifully expressed it :

"An honest man is the noblest work of God." brethern and not Ishmaelites. They Another clergyman, a clergyman infuse the humanity of Christ into withal refers to Daniel as having perecuted the saints before he

The author of "Recollections churches of this day and country are Lazarus, says, "The inmates would separated from the masses by a great have rivaled, in sores and rags, the gulf. The Bread of Life which Christ brother of Mary and Martha."

An English Lord closed one of his to the example of the Roman Emperor every Christian virtue as to be called

Julian the Apostle." A timid man, when relating his ex-perience in obtaining the object of his cent's affections, stated, that siterna ting between hope and fear until he could no longer endure the suspense, he at last determined to give no sleet this epit on sale in vast egeresia to at last determined give shops—it is peered at curiously to his eyes till the matter was settled, through windows of stained glass by So he went to the house where the lady So he went to the house where the lady resided, rang the bell, and then his courage failed him, and he was tempted to run away. "But," said he, "all at once that passage of Scripture came to my mind, 'Faint heart never won fair lady, and summoning up all my courage, I went in, declared my suit, and secured the prize". Oliver Onand secured the prize."-Oliver Optic's Magazine.

A lucky gambler is finding publicity through the Louisville journals. He had run through his money, but bor rowed \$5, and with this sum again tried his luck at faro. At the first sit pel and to pay well, when they much in tried his luck at faro. At the most of hearing it preached. Here, in this brough of Easton, with a church at ting he won upwards of \$2,200, and this gave him a start. He deposited this gave him a start. He deposited all the money securely, and returned to the same bank another game, to play the same bank another game, poor souls whose days are spent in toil and at this sitting won about \$700, and harrowed by poverty—the souls to which Christ spoke with the deepest tenderness and after which he yearned with the fondess love—how many of until he pocketed over \$6,000. Sunday to the houses which claim to belong to Christ? How many shirts of weeks amount to \$26,700; and he has check and linsey petticoats venture to announced his firm determination to intrude upon the devotions of shining freedom to boosdeloth and rustling silk? These poses to make good use of the money. He gave an unfortunate brother \$5,000, and has invested largely in real estate.

"Break it Gently,"

"Yes, I remember that anecdote," the Sunday School Superintendent eaid with the old pathos in his voice and the old sad look in his eyes. about a simple creature named Higgins, who used to haul rock for old Malthy. When the lamented Judge Bagley tripped and fell down the court house stairs and broke his neck, it was a great question how to break the news to poor Mrs. Bagley.—But finally the body was put into Higgins" wagon, body was put into Higgins" wagon, and he was instructed to take it to Mrs. B., but to be very guarded and discreet in his language, and not break the news to her at once, but do it gradeually and gently. When Higgins got there with his and freight, he shouted until Mrs. Bagley came to the door-Then he said:

"Does the widder Bagley live here?" "The widow Bagly? No, sir.
"The widow Bagly? No, sir.
"I'll bet she does. But have it your own way. Well, does Judge Bagley live here?"

"Yes, Judge Bagley lives here." "I'll bet he dou't. But never mind, it ain't for me to contradict. Is the Judge in?"

"No, not at present. ' "I just expected as much. Because you know take hold o' suthin,' for I'm a going to make a little communication, and I reckon maybe it'll jar you some.—There's been an accident, mum. I've got the old Judge curled out here wagon-and when you see him you'll acknowledge yourself that an inquest is about the only thing that could be a comfort to him! - Mark

A STRANGER IN THE CITY .-- If there were more with the spirit and habit of Harlan Page in our churches, not half so many of our young men in our cities would go to destruction.

A young man entered a church one evening, and found no one present but the sexton. Presently a plain man came in, spoke pleasantly to the sexton, and then sat down by the stranger. He gave him a kind salutation, such as goes to the heart of a young man alone in a strange city, and then said, very tenderly

"I trust you love the Saviour." Oh, how the words thrilled through the heart. He had been preached to all his life at arm's length. This was the first time the word had come home to him face to face. After some con versation, addresses were exchanged, and the next day Mr. Page called at his place of working, and gave him a little tract called, "The Way to be little tract called, "The Way to be Saved," which he said he thought he would like to read. The efforts were blessed to his salvation. "But for Mr. " he was wont to say, "I should probably have sunk into a miscrable

eternity Christian employer, do you look after the souls of those young men who come into your service? If not, will the Lord hold you guiltless? "If thou fail to warn the wicked, then shall he die in his iniquity, but his blood will I re quire at thy hand."

The reluctance you feel in beginning a practice so entirely new to you, the awkwardness you may experience will very quickly vanish after one or two efforts. You will be surprised to find how easy and pleasant it is thus to work for Jesus. And the placid and real joy it will bring to your pillow. will far exceed the pleasure you feel after the most prosperous day in busi-

A REMARKABLE FAMILY -The Holston (Tenn.) Journal says: There is, perhaps, the most remarkable family of people in this county that there is in the broad limits of the United States of America. We have published the facts in regard to it. The name of this family is Webb. The father of all the Webbs was named Theodorick, and the mother was named Catharine,-They were both from Buckingham county, Va; were of German extrac-tion; were married in the year 1795, and lived together fifty seven years. Their immediate seven sons and five daughters, and they raised them all at one spot, in Poor Valley, within twelve miles of Rogerville. The old man died in the Rogerville. year 1852, aged eighty four years, and the old lady in the year 1870, but a few weeks ago, aged eighty four years. At the time of old Mrs. Webb's death, their offspring numbered 216 of whom 176 were living and 40 dead. Of this immense progency there are to-day living the whole of the original 12 children, 86 grandchildren, and 77 great grandchildren, all of whom are in good health.

The Boston Traveler, says that a member of a Massachusetts House Committee was offered \$20,000 to sign a certain report, and subsequently made a full explanation to his col-leagues thus: "I went home the other night, and after Harriet and I had re-tired says I, "Harriet, which had you rather have me to do, bring home to you \$20,000 for pin money or an hon-est husband!" Says she, "Thomas, an honest husband."

A great deal of the craft of Satan consists in calling things by wrong names. He calls idolatry, religion; superstition, reverence; and atheism, science. Paul neatly nails the scientific counterfeit to the counter by the phrase, opposition of science falsely so called. You have the whole argument there in a nut shell; that explanatory clause brands the swindler. If any socalled. All true science is founded on faith, and worships its author. Atheistic, anti-Christian science, is an im

CONUNDRUM for the heated term-Why is a perspiring person unlike a chiropodist? The one feels the heat, while the other heals the feet.

THERE is a tobacconist in Washington who rejoices in the appropriate name of Plugg; and in the same city a liquor seller named Bacchus.

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