Nation Wide Campaign To Win Men to Christianity

8,000 Men Enlisted In Movement Backed by J. P. Morgan and Others.

Will "Take Religion to Man" In 76 Principal and 1,500 Minor Cities.

STATISTICS OF NEW RELIGIOUS CAMPAIGN.

Financial Head—J. P. Morgan.

Directors—Committee of ninety-seven, comprising country's foremost financiers, merchants, manufacturers, lawyers, doctors and men of affairs, headed by James G. Cannon, president of the Fourth National bank, New York.

Extent of Movement—Seventy-six centers of population to be besieged by Christian workers and 1,500 smaller towns about them.

Number of Workers—Seventy-six committees of 100 each, besides 1,500 smaller committees, with a total membership of approximately 37,600.

Membership of Church Societies—28,000,000.

Object and Methods—To "take religion to man" and demonstrate to clergymen most practical means of doing so by means of meetings in factories, department stores, churches, theaters and on street corners.

FINANCED by business men of national prominence whose combined wealth runs into the hundreds of millions and who will conduct it as they would a private business affair, a new religious crusade is spreading through the United States and Canada. So farreaching and important will it be that its sponsors declare nothing like it is recorded in the previous history of the human

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J. P. MORGAN.

race since the reformation, and its promoters proclaim it will surpass in its effect the crusades of history.

It differs from all previous religious crusades in that the supreme effort is to take the church to the people rather than the people to the church, and it will be characterized by a spirit of broad humanity, by the personal contact of the workers with those needing uplift rather than by the mere preaching of the gospel to gathered thousands.

The first actual work began recently in New York when James G. Cannon, president of the Fourth National bank and chairman of the entire movement, entertained at dinner the thirty men who are going out to give the first impetus to a task which involves visits to ninety of the leading cities on the North American continent and from which the work will be mushroomed until it reaches the smallest crossroads towns in Canada and the United States.

Large Employers Interested.

In the chain of big cities extending from the Atlantic to the Pacific coast in this country and in the big cities of Canada extraordinary efforts are to be made to reach all of the people. In New York, Chicago, St. Louis, Cincinnati, Denver and San Francisco and cities to the north and south of this line large stores and big corporations have agreed to give to their employees from one to two hours a day in which to listen to the addresses that will be made to them in their stores and workshops.

There is to be, according to the promoters of the movement, no sectarianism, no sensationalism and little or no evangelical exhortation in the work. The plan is as far as possible to take every man by the hand, to help him in material things if he needs help, and thus infold him in the Christian faith.

A Stupendous Undertaking.

Harry Arnold, a layman, conceived this great religious move while associated with the work of the Young Men's Christian association and in furtherance of the plan called several meetings of the heads of the organization. All of them discouraged the idea as being so stupendous as to be impracticable, but finally he enlisted the aid of Frederick B. Smith, a religious worker of note, and through him reached with his idea practically all of the leaders of the Protestant faiths in North America, and work was begun.

Now, with the preliminary plans practically completed, there are more than 8,000 prominent men in this country and Canada actively engaged in the cause, which is known as "the men and religious forward movement." Special effort is to be given to Christianizing the boyhood of the two countries.

Every worker in the immense movement is expected to find at least one boy who needs guidance and is to tell that boy that he is his "pal" and his confidant and learn from him the cause of his lonesomeness and unhappiness and apply the remedy.

Chief among the religious organizations participating in the work are the following: The Brotherhood of Andrew and Philip, the Baptist brotherhood, the Congregational Brotherhood of America, the Brotherhood of Disciples of Christ, the Gideons (commercial travelers), the International Sunday School association, the international committee of Young Men's Christian associations, the Lutheran brotherhood, the Methodist brotherhood, the Otterbein brotherhood, the Presbyterian brotherhood of America, the Brotherhood of St. Andrew and the United Presbyterian brotherhood.

Leading Men In Movement.

Prominent among the New York men who are associated with the work and who have given generous financial aid to it are the following: Cleveland H. Dodge, J. Pierpont Morgan, James H. Post, Frederick Billings, James G. Cannon, R. Fulton Cutting, Dr. D. H. McAlpin, Alfred E. Marling, Charles A. Peabody, L. H. Severance, William Sloane, Robert Brewster, James B. Coombs, Frank A. Ferris and James D. Husted.

Men of wealth and prominence living in other cities who are actively and deeply interested in the great religious undertaking are: Samuel G. B. Cook, Baltimore; A. A. Hyde, Wichita, Kan.; R. A. Long, Kansas City, Mo.; Henry P. Crowell, Chicago; James M. Speers, Montclair, N. J.; Clyde R. Joy, Keokuk; Fred Brasted, Oklahoma City; A. D. Brown, St. Louis; George Warren Brown, St. Louis; Murray Carleton, St. Louis; Lewis A. Crossett, Boston; Benjamin F. Edwards, St. Louis; Dr. Elmore Harris, Toronto; Charles L. Huston, Coatesville, Pa.; Cyrus H. McCormick, Chicago; Cyrus F. Paine, Rochester, N. Y.; John A. Patten, Chattanooga; John Penman, Paris, Ont.; Edward B. Sturges, Scranton, Pa.; Charles T. Thompson, Minneapolis; Nathaniel Tooker, East Orange, N. J.; William A. Wilson, Houston; Woodward & Lothrop, Washington; C. C. A. Anderson, Boise; Summerfield Baldwin, Baltimore; S. M. Clement, Buffalo; Hanford Crawford, St. Louis; James E. Clark, Newton, Mass.; William H. Danforth, St. Louis; E. G. Eberhart, Mishawaka, Ind.; R. B. Griffith, Grand Forks, N. D.; George E. Howes,

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FRED B. SMITH.

St. Louis; C. S. Holt, Chicago; George E. Keith, Campello, Mass., and Thomas S. Lippy, Seattle.

Will Work In Teams.

The field force consists of thirty workers, and the middle west is the first battlefield. The force is divided into teams, and each team is to the movement what a faculty is to a college. The teams are made up of experts. They are evangelists, Bible teachers, missionary leaders, social service lecturers, men accustomed to solve big problems and offhand speakers to men in shops and in the streets. They go to different cities and hold institutes for eight days in each. They then move on the next city. In this way it is expected that college sessions will be held in about ninety cities between now and next May. Men from the large cities will hold extension institutes in small cities near them.

Among the faculty members will be the Rev. David Russell, just here from South Africa; Frederick B. Smith, head of the Young Men's Christian association religious department; the Rev. Charles Stelzle of the Labor Temple, in New York; Charles R. Scoville, James A. Whitmore, John L. Alexander and John M. Dean.

HIS NEW PLASTER

Pilgrim Joe Has a Cure All With Unique Features.

PUNCTUATED AND PERCOLATED

Customer's Picture Can Be Placed on the Remedy, Which Can Thus Be Used to Adorn the Wall After It Has Served Its Original Purpose.

By M. QUAD.

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I BEG to announce to the public that I have hit it again. For years and years I have been striving to invent a remedy that could be applied externally and yet effect a certain cure for most of the ailments of mankind.

With my well known remedies already on the market I have made tens of thousands happy, but it was not enough. There is general complaint that in the case of internal remedies it takes up too much valuable time to draw the cork from a bottle, get a teaspoon and water and then lick the spoon and put it away again. This delay has cost the lives of thousands, but not another life need be sacrificed.

I now present the suffering public with Pilgrim Joe's Percolated and Punctuated Sure Thing Porous Plaster.

It is to be applied externally. You can't take it internally if you try ever so hard. No more getting up at mid-

PREPARING TO HANG HIMSELF.

night and taking carbolic acid in mistake for cough medicine and waking upon the shining shore next morning.

These plasters are made square, circular and three cornered and in twelve different sizes. Stick them on anywhere, from the back of the neck to the sole of the foot.

Colored Porous Plasters.

The only porous plasters ever invented by man of more than one color. The backs of my Percolated and Punctuated are white, red, blue, chocolate, green, pink and peach. Every one is an ornament, and for that alone are worth the money.

As soon as I can come across a first class artist out of a job I shall arrange to have the back of some of these plasters landscaped. There will be views along the Hudson, views in the Yosemite, views in the Rocky mountains. No use attending picture shows when you have a moving view between your shoulders.

Any person ordering a dozen of the P. & P. can have his portrait painted on the backs without extra costs. They thus cure themselves of their ailments and encourage art at the same time.

The face of these plasters must be gently warmed to bring out the properties before applying to the body. As soon as the heat touches it seven different ingredients are ready to begin their work of curing you. No grated horseradish used to get up a smarty sensation. No carpet tacks to make you think you are being cured on the jump.

No Alcohol In Them.

Examined by the pure food and drug commission, the verdict was: "We find no alcohol here to get up a false stimulant and make a dying man think he can go out and hoe corn when he should be making his will and bidding his mother-in-law goodby."

One plaster does the business for a year. If you stick on more your heels will be lifted from the ground, and your exultation will be misconstrued by the police.

My advice is to put the plasters between the shoulders, but if any other spot is more convenient take it. It begins its work as soon as it touches the flesh. You feel a warm glow stealing over you, the same as if your father-in-law was boarding you for nothing and giving you pool money extra.

Your headache disappears in five minutes. You throw away your dyspepsia tablets in ten. In fifteen you are asking yourself if you are you.

If you have been disappointed in love, if you have lost your all, if you have been divorced, if you have a lawsuit on hand, if you are a theatrical manager and it has rained every blamed night for three straight weeks—

If the doctor says your heart is weak, if the X ray shows that you have swallowed half a dozen peach stones, if you tumbled into bed with a groan and woke up with a grunt—

If you wish you were dead, if you wonder why you were born, if you carry a razor in each pocket and find yourself smiling at the idea of lopping your head off, if the horse you bet on comes in tenth, if—

Color to Match Complexion.

But say no more. Go to the nearest druggist, make him swear that he is respectable, and then buy a Pilgrim Joe Percolated and Punctuated Porous Plaster. Select the color that matches your hair and eyes. If you are baldheaded and have only one eye, shut that one and leave the selection to chance. Go home and apply at once.

In all other porous plasters you have to hire a second person to stick them on. This not only entails additional expense, but the porous plaster stickers have now formed a union and made the limit six hours a day. In the case of my P. & P. plasters you pin them to the wall and back up to them, and the thing is done. Don't remove them. When they are no longer of use they will glide off and be found on the floor in the morning. I may arrange later on to allow a price for old plasters to those who buy new ones, the same as in the piano trade, but have not decided as yet. An old one with your portrait on the back will look well framed and hung on the wall.

Take no medicine of any kind while wearing a P. & P. Don't call a doctor—don't even bow to one on the street. Make no change in your diet. If you love pork and beans have them three times a day. If you are in the habit of running out nights keep it up. Just go right along about your business and leave your case in my hands. I was born with a fatherly and motherly feeling toward the public.

No Scratching Against Wall.

One of the beauties of the P. & P. plasters is that the wearer doesn't give himself away. He hasn't got to back up to a wall every few minutes to rub his back, and he can go all day without hiring a stout man to use a currycomb between his shoulders. This alone is worth three times the price of the plaster itself, the universal price of which is 15 cents. The material is so strong that there is practically no wear out to it. Twenty of the discarded plasters sewed together will make a nice tent for the lawn.

I have solicited no testimonials, but thousands of grateful people are writing and telegraphing me. They have found the P. & P. plasters such a blessing that they want the whole world to know of them. The following are selected at random:

"A council of doctors said that both my lungs were gone. I bought one of your P. & P. plasters, and within a week I was blowing around about the tariff in such a voice that I could be heard a mile away."

"I am a wife and forty years old. One of your plasters has cured me of jealousy and hysterics. I no longer care a cent whether my husband comes home at 9 o'clock in the evening or at 2 o'clock in the morning."

Prevented a Suicide.

"I was about to commit suicide by hanging, having been told that I must die anyhow with cancer. A small boy came running with one of your plasters, and I clapped it on. No more suicide, and cancer all gone. Let the whole world know it."

"Had catarrh, lumbago, night sweats, liver complaint and pleurisy for fourteen years. Wore one of your plasters for four days and then licked the biggest cop on the force."

"Had been so despondent for fifty years that my wife expected to find me hanging to the bedpost every morning. Despondency all gone. One of your plasters did it. Have taken a job at a dollar a day and am making the fur fly."

"Old maid—homely—discouraged—nothing in life for me. Bought and wore one of your plasters for a week and am now engaged to the jim-dandiest man in the town. Don't publish this. There are thirty other old maids in this town, and I'll be hanged if I want to put them on to a good thing."

Plurals.

There is considerably less reason why the plural of mouse should be mice than why the plural of spouse should be spice. Any bigamist will admit as much.—Puck.

Living Up to His Ad.

"Guess I'll hitch up the old mare to the wagon and drive down to the depot to meet those new city boarders," said the farmer.

"Why don't you run down in the machine?" said his wife.

"It won't do," replied the farmer sadly. "I'd like to, but it isn't business. You see, I advertised this place as having all the comforts of an old fashioned farm, and I've got to give 'em what they expect."—Detroit Free Press.

A Crying Educational Need.

"Did you see where some professor says that children ought not to learn anything about fairy stories?"

"Nonsense! How would they know how to reel 'em off all right when they needed to tell them later on in life?"—Baltimore American.

Laments.

Little Bopeep had lost her sheep.

"That's nothing," cried Wall street. "We've lost our lambs."

Herewith they lamented slack business.—New York Sun.

Her Coif.

She wore beneath her Easter hat
Some junk that made me smell a "rat."
Some other head had worn it first,
This fine peroxide wienerwurst.

I rudely asked her whence that pile
Of stuff done in such wondrous style.
She cried: "'Tis not a pile of stuff!
It merely is a style of puff!"

—Success.

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HENRY HAGEN, C P.
GEO. ULRICH, Scribe.

BENTON LODGE NO. 25, A. F. AND A. M.—Regular communications of the above named lodge are held at 7:30 p. m. on the first and third Mondays of each month. Members of sister Lodges and sojourning brethren are cordially invited to attend.
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