

LITERATURE, SCIENCE, EDUCATION, FREEMASONRY

THE NEW AGE

MAGAZINE



Masonic Temple, Grinnell, Ia.

The Official Organ of
 The Supreme Council 33° A. & A. Scottish Rite of Freemasonry S. J. U. S.
 PUBLISHED AT SIXTEENTH AND S STREETS, N. W., WASHINGTON, D. C.

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The New Age Magazine

JANUARY

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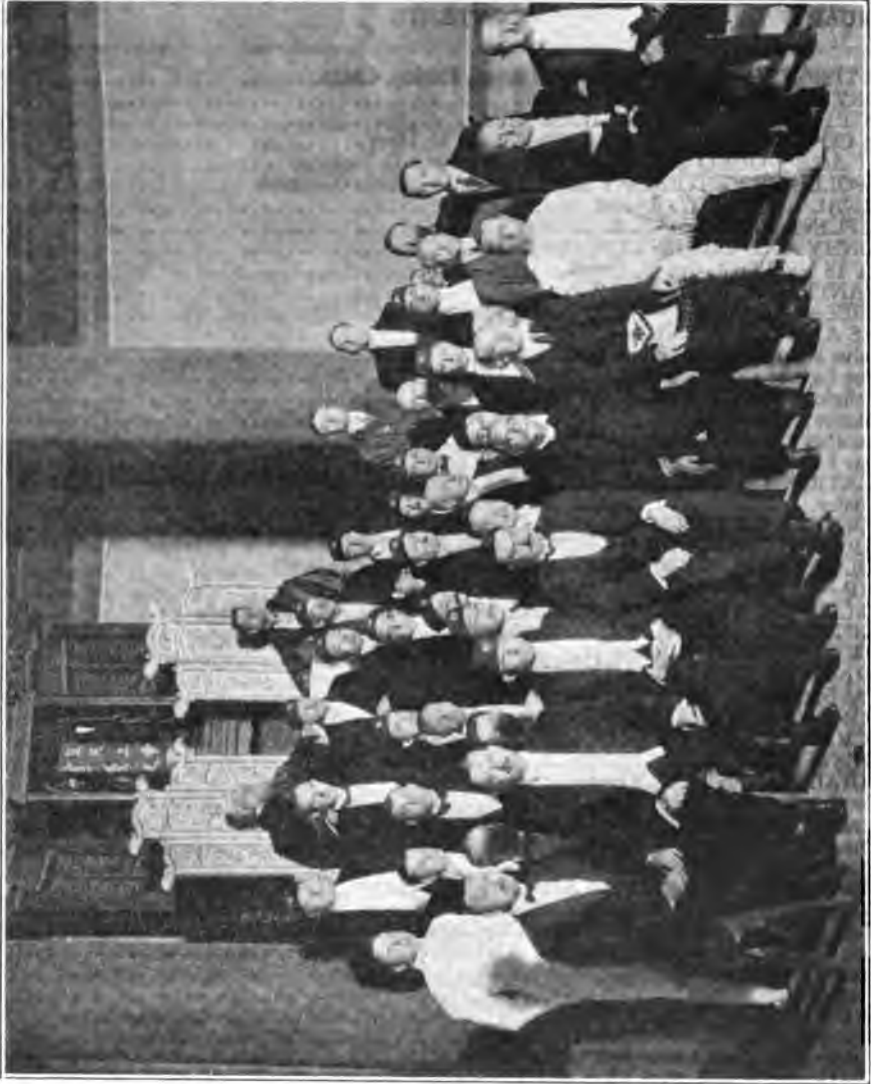
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Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 27, 1918.

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IN THE TEMPLE OF HEAVEN, PEKING, CHINA. PEKING CONSISTORY, A. & A. S. R.

The New Age

MAGAZINE

VOLUME XXVIII

JANUARY

NUMBER 1

OPPORTUNITY

BY DENMAN S. WAGSTAFF, 32° K. C. C. H.

Opportunity's the jewel
In the crown of "everyday,"
Yet it flashes but a moment
And then runs as quick away!

So be watchful, on the morrow—
Look ahead—it may be there—
Go and meet it—grasp it—keep it—
It's the answer to some prayer!

AT HIGH twelve, when the sun's meridian hesitates upon the dial of the world, to smile her best, and pour down the full power of her virgin heat upon us, we recognize that moment as opportunity to cease labor—to enjoy nature to the full in refreshment and repose. Masonic service lends this opportunity at a most opportune time! She then ceases to ask for the application we devote to labor, unless at the same time she offers compensation therefor.

Work and compensation are the two mighty factors in life, if we read symbolism aright. By it we understand day and night, each offering opportunity for these basic fulcrums, one and then the other, to move the world. Masonry, from the first to the last degree, is a teacher of natural law and its application. We endeavor at times, by legislative enactment or false practice, to obstruct nature and abort natural development.

It seems natural, in view of these things, that Masonry—a natural factor in determining differences between good and bad, right and wrong—should become such a fulcrum as to be able to raise and overthrow class distinction and pioneer the way to a safe democracy. Young men are flocking to the Masonic standard, amid the outward

unrest and consequent uncertainty of the times! What prophet has told them of our treasure trove? What angel has shown them the way?

It has come to be known as a truism, that Masonry is a "combination for good!" That she upholds government, that she reveres the Creator of natural things, and through it all has become a rising force that can and will shelter, protect, advise and direct a mortal who will throw down for inspection his whole life with its burdens and its enigmas, that we may apply our "working tools" to the solution of his problems and the betterment of his condition. Rising above the sordid worship of a wage, that, after all, is but a physical purchase power, to the contemplation of a mental condition that might come through Masonry, hundreds of men have sought our protection and are learning the humanized alphabet of "unionism without disunion," conflict without bloodshed, struggle without antagonism. Why may one say this? Because we know, firstly, that environment breeds conception, practice brings accomplishment and conviction raises a man from "uncertainty" to the enjoyment of the strength of his combined faculties!

So the opportunity has come to Masonry to show men that in order to

meet the impending change, in this land of ours; from a "methodical" advance to a "fast gait," it will be necessary for them to become more intimately acquainted with themselves. It has become necessary—now more than ever—for a man to know his own inward strength in order to meet the rising flood of change with equanimity and calm resolution. We come to know that, although men talk and endeavor to exploit theory foreign to exalted citizenry, if we ourselves keep cool as one grounded beyond peradventure in the principles of true Americanism, such assaults lose all power and sink, even whence they came, into innocuous desuetude.

Masons have, through various vicissitudes, grown to be known as the "towers of strength" of any nation they have sworn to support.

Country, you know, is a visible, tangible thing, dearer than all else, because it hands a man his inheritance the moment he is born and thus it becomes a part of his ongrowing organism. Referring to the person who has, through ill luck or lack of mental equipment, sold this inheritance for a "mess of pottage," I would say that the great difficulty with any system of government, either personal or national, is lack of complete understanding of all its provisions, by all the participants or beneficiaries. Understanding always guides conduct. Another reason for distrust and lack of surrender to conditions is the social and educational differences that make "class."

Now our great upheaval has set men of really fine tastes at work beside (because of high wage) the man who has always earned his livelihood by the sweat of his brow. This sort of a working man has been taught by environment that he belongs to a "class." This much is the truth, no matter how we seek denial. The new "fellow touch" with the gentler man and the acquirement of money (beyond former possibility) have brought a revolution to burn within men's breasts. All men will tell you that money will purchase its equivalent of anything!

Hence the belief has grown that increased earning capacity will purchase "standing" at this time, as money has, since money was money. The world still bows to wealth. Money in his hands will move a man's family from "River Street" to "Broadway," even if it be a "little far out." Then this man we have in mind begins to seek the haunts of men who also live on "Broadway" until, recognized as an "American," he further awakes with an aspiration to engage in diversions and activities that engage his neighbors.

With these realities as hypotheses upon which to begin to connect Masonry with all of these things, it is not difficult to imagine the new race of men turning to Masonry as a man would take a conveyance going in his direction. Masonry cannot say him nay: She does not desire to deny him a single degree of advancement, social or mental. Masonry was put upon earth, having "the salvation of manhind" as her principal object and eternal occupation. She does indeed teach "Faith in creation," Hope of the future, and Charity to all mankind. She teaches a man to consider his family first before himself. She makes a man's mother, his daughter and his wife—*Masons!* Fellow Masons talk to him about them (having asked about them before he became a Mason) and are otherwise solicitous for their welfare at all times. Masonry establishes for a man an "identity" he never possessed before! This "identity" arms a man against the jostle and tussle, the "rolling in a barrel" one sometimes gets in the "rough weather" of life. This "placing" of a man aids him to retain "the self" that is his by nature.

Now, then, is Masonry's opportunity to draw to herself those who bear heavy burdens—those who are not safely anchored, those who have not yet conceived the "*godliness of country,*" the *reality of citizenship coupled with soul service.* Here is Masonry's opportunity, and, thank God, she realizes her responsibility! Here and now the compensation is met unto the Labor, for we are to be paid in *Love* which hath unmeasured value.

THE GREAT CALL TO FREEMASONRY¹

THROUGHOUT our world there are lamentations because of the strife which has arisen among the people collectively and individually. Nations have arisen against nations, classes against classes, brothers against brothers.

Some say that the churches have lost their power and cry out for a means by which the destruction of civilization may be prevented. Even Masons do this, forgetting that through the Fraternity of Freemasons there is a means for use in preserving civilization, and that the Grand Architect of the Universe looks to them to do *their* part in bringing order and establishing mutual trust by fulfilling their Masonic obligations, keeping the vows that they have so solemnly taken.

No Mason *ever* forgets the "Three Great Lights," or the obligations taken by him, but he does not always live up to them or have them in mind. When his conscience pricks him he offers excuses. This applies to me just as directly as it does to any other man, for "I too am guilty."

Every Mason believes that there is a Supreme Being, otherwise he could not be a Mason—the Grand Architect of the Universe to whom he has made his vows. Do we think that the Grand Architect will commend us as "worthy and well qualified," as "entitled to receive Masters' wages" if our work when presented for inspection, is "neither oblong, nor square, such as is required?"

All religion is a recognition of the existence of a Supreme Being to whom obedience, *service* and honor are due, but men's minds have divided in their interpretations of revealed religion so that there are hundreds and hundreds of faiths, denominations and sects separating the people of the world, each claiming to have made the *only true* interpretation of revelation, each selfishly considering the interests of its own devotees

before all else, having but a minimum of love *for those without their gates*. In Freemasonry, men of all creeds accepting a Supreme Being are welcomed. Freemasonry is founded on "The Law as given unto Moses" and exemplified in the lives and teachings of the Prophets. It is firmly founded upon what the letter G represents—its potentiality is tremendous. As I sat in a lodge recently and looked about at the brethren, the thought rushed upon me: "Is there any place in this world of ours, elsewhere than in a Masonic lodge, where men of different races and all creeds; where men rich in worldly goods and men without those riches; where men prominent and highly honored in all walks of life and men who are just 'plain men' meet in unity as brothers with a common tie, having entered through the same ceremonies and having taken the same obligations?"

How world wide is Freemasonry? Perhaps some of you will remember how our late townsman, Brother John H. Leeds, was taken by the Bedouins to be held for ransom, and how, when he gave the Masonic sign of distress, he was released from his bonds, honored as a guest and returned to Beirut.

Brother Hiram Bingham has told us of his discoveries among the ruins of the ancient meeting places in the Andes and of the customs of the people there, which have come down through hundreds of years, evidently having had their origin in Freemasonry.

In England today there is a strong desire among men of all classes to become Masons, and the order is growing with great strength. Here in America petitions for admission are being presented as never before. Freemasonry is an acknowledged force among the people of the world. The Bishop of Hereford, Past Grand Chaplain of the United Grand Lodge of England, in an address made recently, said that he "regarded Free-

¹ A circular letter written to the Brethren of the Rite in the Valley of New Haven, Conn., by the Secretary of the Bodies of the Rite.

masonry as a league of citizens drawn together in the interests of civilized life, the pledge of patriotic service bringing together in personal intercourse men of all social types, of all political opinions and religious denominations. Freemasonry would be an invisible bridge between all classes, standing resolutely for morality, as the foundation of citizenship, making no terms with oppression, dishonesty and injustice. In Freemasonry he saw a barrier against that tide of immorality which, in revolutionary times like the present beats against the fabric of social order. The essential ideals of Freemasonry were those which, in their historical and constitutional forms stood for order and morality."

The conditions of the present "world crisis," as it is called, result from generations of "Man's Inhumanity to Man," and forgetfulness of the fact that we are all children of God. The spark of life of every one born into this world comes from the same source—God. We are brothers and sisters as Children of God. "Man-made" conditions cause the principal differences in environment. Let us realize that, as the Nazarene told us, our brothers and sisters include all men and women, and particularly those who need our help and affection in their daily lives.

No edicts, no legislation will cure the wounds made by "Man's Inhumanity to Man." Calling for the "Vengeance of God" to fall upon certain ones will bring no peace to those who call, for anger is poison and will destroy those who allow it to master them.

The cure will come quietly as we realize the brotherhood of man; as we give up our false gods and *as we apply the principles of Freemasonry to our daily contact with our fellow men*,—when we "love one another," for "Love is the fulfilling of the law."

What is the call to freemasonry at this minute? Serve God.

How? By bringing to the realization of every Mason in the world his responsibility to the Grand Architect of the Universe and the solemn vows he has taken.

There are twenty-nine thousand Masons in the state of Connecticut alone. There are nearly two millions of Masons in America. If one-half of that number will uphold the principles of their Order at this time, we need have no fear of the outcome.

I am addressing individually some six hundred men.

Will each of you do your part in the service of God and your country, by:

Trying to perform your Masonic obligations.

Trying to keep your head on your shoulders.

Trying to do, in your daily life, unto and for others as you would wish them to do to and for you.

Trying to free yourself from prejudice and jealousy, remembering that there is *some good* in every one, even if we cannot always see it.

Trying to restrain your passions and to speak only kindly of others, as you would have them speak of you.

Trying to be *optimistic* knowing that you are helping some one, if it may be only yourself.

Trying to dispel pessimism on the part of others. Rebuke their lamentations. This is not the last year of the world.

Trying to smile—to *laugh*—God bless the man who can bring a hearty laugh by a bright, *clean* saying.

When we have done these things the way to do other things will be opened to us.

When we were children there was a simple little verse taught us which ran about as this:

Little drops of water
 Little grains of sand
 Make the mighty ocean
 And a wonderful land.
 Little words of kindness
 Little deeds of love
 Make this earth an Eden
 Like the Heaven above.

This is the time in our lives when we should try to "make this earth an Eden like the Heaven above."

Will Freemasonry grasp its opportunity or will it fail in its mission?

"THE COSMIC CONSCIOUSNESS"

BY ALFRED H. HENRY, 32°, K. C. C. H.

THE Nirvana of the East—of Buddhism and other faiths,—is not "Nothingness or Annihilation." Any such interpretation of the doctrine is a result of utter misunderstanding. The illuminating editorial on the "Cosmic Consciousness," in the December NEW AGE, shows this clearly. Nirvana is correctly spoken of as "A future without end," "Repose after limitless experience," "Peace which nothing can disturb." It is not *escape* from the limitations of an individualized consciousness by a plunge into unconsciousness, but a *rise*, through expansion and development, into that state where these limitations are outworn and cease to exist, and where *consciousness ceases to be individualized* because it has come to know itself as the all-consciousness.

Rightly understood, this is also the doctrine of Christ, and of His mediatorship between God and every upward-mounting soul. When the Great Teacher said, "I and my Father are one," He meant that the Christ-consciousness, which was His, was at one with the all-consciousness of God, and, as this Christ-consciousness was also the perfected consciousness of Humanity, so all men must come to the Father through Him—by rising, through expansion and development, until the limitations of an individualized unit of consciousness have been transcended and the aspirant knows himself as Humanity at one with the Father.

Seeing this truth like a flaming light, Paul, the initiate, exclaimed exultingly, "I live, but not I. The life which I now live has risen above the limitations of a circumscribed individuality and has found itself in Christ."

Christ's teaching is clearer than that of Buddha, and more helpful, in that it makes plain the truth, that the next stage in the development or expansion

of the aspiring individual consciousness is the consciousness of Humanity, at the point where it knows itself as Humanity and knows also that it is essentially Divine. It was because Christ knew himself, not as a man, but as Humanity and as Divine, that He could say, "No man cometh unto the Father but by me." It is therefore, not by escape from Humanity—as the Church too often teaches—that man mounts upward or attains his salvation or his initiation, but by identifying himself with Humanity by merging or refocusing his consciousness into that of Humanity—as Christ Himself did—that he advances on his way to the great goal of final liberation.

At his present stage, it is the *individualized self-consciousness* of man that is most in evidence. Man loves his limited self and is not willing to lose it. It seems to him to be his very life and the only immortality which appeals to him or attracts him is a perpetuation of this individualized and therefore limited, self-consciousness, which he feels to be himself. To him the Great Teacher says, "If you would save your life, you must lose it." "Come unto me and I will give you life."

The larger life is, therefore, not a perpetuation of the limited life but a complete losing of it, and a refinding of itself in a life unlimited and eternal. This is the real teaching of Christ and the real teaching of Buddha. Eternal Life, and Nirvana, are each won by a self-denial, a forsaking of self, a self-crucifixion, that is absolute and real and that seems like "annihilation" and "nothingness" to the mortal who has not learned the higher truth. This also is the teaching of Masonry and is especially clear to the earnest student of the sublime principles of the interior doctrine of the Ancient and Accepted Scottish Rite.

"Give every man thine ear but few thy voice."

WHAT AGE WOULD YOU PREFER?

BY JONATHAN D. NORTON, 33° HON.

MANY of our readers ask, "If you could live for the next hundred years and be any age you desire to be, all through that century, what age would you choose?" For myself, although I am now past seventy, I should choose the age of thirty—for many reasons.

At the age of thirty we are nearest physical perfection, ready for work and for endurance. At thirty the children of most of us have come to us, causing us to appreciate their love, the mutual love of husband and wife and the love and honor due to our own parents. Also, we must remember the two great commandments, the summing up of "all the law and the prophets": "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength," and the second, which is like unto it, "Thou shalt love thy neighbor as thyself." Moreover, we are to call to mind and observe the "new law" given to us by Jesus Christ before he passed to the "Heavenly Kingdom," which he did at the age of thirty-three. He said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another."

With such an example before us, how can we presume to criticize the decision of the All Wise Creator who doeth all things well? It is folly to desire to live another hundred years upon the earth. We should bear in mind that life

is continuous and eternal—we merely drop our material body that we have outworn like an old garment for communication with this material world, and awake in the real, spiritual world, welcomed by our friends and loved ones who have gone on before.

In that beautiful world toward which we are all journeying, the tendency and growth is toward perfection in all things. Children grow to adult age and the old and infirm again become strong in mind and body, reaching the age of perfect manhood—to all eternity.

The great Creator of the Universe and all that is therein, who is also our Heavenly Father, has placed each one of us here to develop mind and character to the utmost of our ability in this preparatory school of life upon earth, thus fitting ourselves for graduation into the heavenly life of the spiritual world where the millions who have preceded us have gone and are engaged in that work for which each one is best fitted, and in which it is a joy to engage.

Only God knows when it is time for us to enter the real life of eternity, and, regardless of our age, we must be ready when He calls.

The poet, Longfellow, expresses a divine truth in the following verse:

"There is no death!
What seems so is transition.
This life of mortal breath
Is but a suburb of the life elysian
Whose portal we call death."

WHY NOT PRINT IT?

Although tons of Sinn Fein literature are in circulation, who has ever read the Constitution of the Irish "republic?" It would make interesting reading. Why not print it? "There's a reason."

Holding these smoky localities responsible for the conflagrations within them has a very salutary effect.—*Abraham Lincoln.*

THE POLES OF YESTERDAY AND TODAY

BY HEREJE OBSTINADO

To represent the Poles, as some writers have done, as, from the earliest historical times a unique and noble-minded people, a nation of super-men, who were busily cultivating the manly virtues of freedom and independence while the rest of Europe was still under the heel of Tyranny, is to write romance and not history.—*William Harbutt Dawson, Problems of the Peace, Chap. V. p. 129.* London: George Allen and Unwin, Ltd., 1917.

EDITORIAL comment in THE NEW AGE MAGAZINE is always so sound that, were it not for the importance of an error in the issue of August, 1919 (pp. 355-357), which I am sure the editors would rather see corrected, I should certainly have refrained from submitting to you the following lines.

In your comment on the interesting subject of "Poland and Paderewski" you were strangely led into meditations about the magic letter "P" in the Polish alphabet, due to the many P's which grace the names of some eminent Poles. These meditations, as might be expected, have led you to contemplate the possibilities of a Supreme Council of the Scottish Rite in Poland as soon as Symbolic Masonry is revived.

Now it is too bad that it should fall to my lot to disturb this fine optimism concerning old Poland, and if I do so, it is for no other reason than that I know quite well the biggest "P" of all in the Polish language—the "P" in Papal Poland. Based on such knowledge, I can safely say to you and to your many readers that, with the sudden and unexpected resurrection of Papistic Poland, the civilized world will soon be treated to something before which Papistic Ireland will surely have to take a back seat. Furthermore, Papistic Poland will also more than take the place of Papistic Austria which, until shaken to its very foundations by the great World War, was the greatest and most important source of power and wealth to the Roman Catholic hierarchy. Not only has Poland already placed

itself under the old yoke of Papal supremacy in all spiritual and temporal affairs, which the Russian conquest more than one hundred years ago, in a great measure, eliminated, but, according to *The Monitor*, diocesan organ of the Roman Catholic Archbishop of San Francisco, there were twenty-three (a mystic number, I presume) Roman Catholic priests elected to the Polish parliament. Their activities will be, from first to last, in full accordance with the old-time spirit of Popery. Whoever doubts this will soon enough be apprised of it—it will be an Ireland multiplied by at least three times three; another mystic number in the Papal system.

Whoever, therefore, desires in advance a correct mental picture of restored Papal Poland, let him think of "dear old Ireland," where prevails an intolerant priestly despotism which, probably, on the whole, exceeds that in any other European country; where Roman Catholic priests are the chief actors in conducting boycotts against non-Catholics, and bishops are thundering anathemas against those who decline to submit to their political program; where most atrocious murderers carry with them no blame, and priests are accessories to as atrocious crimes by the influence of their language and preachments on the minds of their flocks.¹ If by a simple mental process we multiply this power as above (three times three), we shall have a fairly correct picture of resurrected Papal Poland in all of her newly sanctified glory. Much as we might wish it were other-

¹ See "Lecky, Democracy and Liberty." Vol. ii. pp. 8-12, Longmans, Green & Co, 1913.

wise, such, nevertheless, will be Papal Poland, which unexpectedly came to life by a sudden violent shock from without—the collapse of Russia—and not by any process of deliberate, persistent, patriotic, or other resistance or sacrifice on the part of the incompetent, illiterate and religiously enslaved Poles from within.

Again, therefore, we shall have a revival of the good old days when nothing could be undertaken in that land without the ecclesiastical approval and the sanctified cooperation of the obedient

servants of the Old Man on the Seven Hills. Again the civil and political processions—of which the writer has already seen photographic pictures—no less than the religious processions in that priest-ridden land, will remind one of the old time Papistical *Auto-da-fe* processions with priests, bishops, cardinals, nuns and friars, holy banners, holy smoke, holy candles, etc., etc.,—a combination and form making the whole of it what the Inquisitor, Pagna, piously recorded as "*Horrendum ac tremendum spectaculum.*"

ETERNAL LIFE

In consciousness of Mind where all men live
 The God of Life and Truth and Love is found;
 And he who listens for that still small voice,
 May hear sweet echoes of a wondrous sound.
 Where conscience is the ruling force within,
 There comes to man a thought of things divine,
 With visions of that Life beyond his own,
 Which fills all space and lives throughout all time.

To man there is another sense of life
 Which changes like the phases of a dream;
 And he who would upon that sense depend
 Is led astray by things which only seem.
 Whene'er we think of God as Principle
 Our thoughts and prayers will undergo a change,
 And thus we follow where our conscience leads
 E'en though it would from us our friends estrange.

All nature's laws to man will subject be
 When man in nature's laws his God beholds;
 For all he sees, in Mind must be conceived
 Before its substance to his thought unfolds.
 Since conscience is that consciousness of good
 Which is the God in whom all nature lives;
 Our human thought no other force contains
 Than that which Mind to its creation gives.

Man's conscience is that guide which follows him
 Whene'er he conscious is of thinking wrong;
 Hence he who conscientious is must know
 'Tis consciousness of right that makes him strong.
 Where nature seems both human and divine,
 Between the two there is an inward strife,
 And he who wins the victory o'er self
 Will know what 'tis to have *Eternal Life*.

—J. W. Russell.

DISCIPLINA ARCANA

By A. E. BACHERT, 32°

THE *Discipline of the Secret* was a name given by theological writers to a system pursued for some time by the early church, by which the most important and mysterious doctrines and solemn rites of Christianity were concealed from the catechumens or unbaptized, and fully developed only to those who had been admitted to the Holy Communion.

Thus it appears that the administration of baptism, confirmation, and the eucharist, the ordination of priests, as well as the mystery of the Trinity, the Creed, and the Lord's Prayer, were concealed, or held more or less in reserve, till the catechumens were sufficiently advanced in elementary instruction and in position, as recognized members of the church, to render it expedient and safe to reveal to them the higher mysteries of the faith.

There is abundant testimony that certain classes of catechumens were forbidden to be present in church when the prayers of the "faithful" were offered, though they were allowed to hear prayers for themselves, and also to hear sermons of a certain kind, or portions of the Scriptures for their instruction. St. Chrysostom remarks that they were not permitted to use the Lord's Prayer, because they had not yet liberty or confidence enough to pray for themselves, but needed the help of those who were already *initiated*; for "they stand without the royal gates, and at a distance from the holy rails." They were as yet considered as nothing more than foreigners and aliens and were always dismissed from the public assemblies at an early part of the communion service. They were allowed, however, to read some portions of

Holy Scripture, chiefly the moral and historical books, including some which are now classed as apocryphal.

On this point, St. Athanasius says, though these latter "were not canonical books, as the rest of the books of the Old and New Testament, yet they were such as were appointed to be read by those who were new proselytes, and desirous of being instructed in the way of godliness; such were the Wisdom of Solomon, Esther, Judith, and Tobit." St. Cyril, of Jerusalem, however, appears to allow them more liberty, and charges them to read all the canonical books, excepting only the Revelation of St. John; and Bede asserts that they were obliged to memorize some of the Holy Scriptures, as part of their exercise and discipline before they were baptized.

Gieseler remarks that the *Disciplina Arcana* reached its highest development in the fourth century, but afterwards gradually disappeared, as heathenism ceased; and he accounts for its existence, not on the grounds of prudence and Scriptural example, but because Christians were too ready to find a reason for this secrecy in the nature of their holy transactions, by virtue of which they must be secret as *mysteries* from all unbaptized persons—an idea which arose out of, and was fostered by, the example of heathen mysteries. Others urge that it is more charitable to say that the primitive Church was accustomed to make some trial of the candidates for baptism, causing them to pass through a course of instruction in which they were led by certain steps from the elementary to the complete knowledge of their duties, preparatory to that of initiatory sacrament.

"Unto each man comes a day when his favorite sins all forsake him,
And he complacently thinks he has forsaken his sins."

MASONRY AND CHRISTIANITY¹

By DE C.

THE solution of some of the symbols of the ancient mysteries and of ancient Masonry is very difficult. Many of our modern or comparatively modern writers have given wrong interpretations to them, often leading astray those who are endeavoring to understand them. The old secrets and symbols have been revealed or hidden in order to conceal from the profane their real meaning; but the serious and devoted student who, through profound study, has obtained the key, finds no difficulty in coming to an understanding of their teachings. The word *reveal*, if taken in its generally accepted sense, is a very misleading one; since the Latin word *revelars*, from which it is derived, has an entirely opposite meaning. It signifies to *reveil*, and not to *reveal*; that is, to cover or hide from the eyes of those who are unprepared or unworthy to know the hidden meanings.

At this point let me repeat what I have previously stated, that Masonry is a teacher of great truths. It is the container of the wisdom that belonged to learned men in every epoch of the world's history. It teaches all Masonic students how to "live the life" in accordance with the constructive principles of Nature which are creative, formative, integrating, developing, organizing and evolutionary. It teaches every Masonic student who has been duly and truly prepared how to develop all those faculties, capacities and powers that lie dormant in the sanctuary of his own soul. Freemasonry is the practicing in his daily life all that Masonry teaches and stands for.

During the reign of Louis XIV, his ambassador to the court of Siam asked the king to embrace Christianity—to become a Christian. This he asked in the name of his master, King Louis.

The king of Siam replied that it seemed very strange that the king of France should interest himself so much in a matter which concerned only God; while He, whom it *did* concern, seemed to leave it wholly to man's discretion. Had it been agreeable to the Creator that all nations should have the same form of worship, would it not have been as easy to His Omnipotence to have created all men with the same sentiments and dispositions and to have inspired them with the same ideas concerning the true religion as to endow them with such different tempers and inclinations? Or why should that beauty and variety so admirable in the natural order of things be less admirable or less worthy of the wisdom of God in the supernatural.

There are many, very many intellectual men who are of the same opinion, and are asking the same questions, as this king of Siam. They readily admit the truth of the teachings of the Nazarine; they also admit that which was taught by the Wise Master Builder to be perfectly consistent with the constructive religions of all nations. They claim that God manifests Himself in mysterious ways for the uplift and betterment of humanity; and, although He is worshipped by one nation in one way, and by others in different ways, if the devotees are sincere and honest, all ways are acceptable to Him.

A knowledge of ancient religions and their conceptions of God have come down to us from the sacred writings of many nations. Away beyond the misty ages of the past, down the great river of time, many systems have been revealed to us from the most remote civilizations, and in this twentieth century we frequently find it difficult to distinguish them one from another. We readily discover a sameness in all these

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various systems; showing that they were all founded upon the selfsame principles. Everything seems to point to the fact that a primitive system of ancient wisdom from which all systems are derived existed in the earliest ages.

Mosheim informs us that Ammonius Saccus recognized the fact that not only the philosophers of Greece, but also those of the different barbarian nations were perfectly in accord regarding all essential religious principles. He made it his business so to expound the many tenets of all the various systems as to show that they all had their origin in one and the same source and tended to one and the same end. He adapted the doctrines received from Egypt and India concerning the universe and the Deity; considered them as constituting one great whole, and endeavored to establish a system which would allow the people to live in accordance with the laws of their country and the dictates of Nature, but called upon men to learn wisdom and exalt their minds by contemplation.

At the beginning of the Christian era there were many good and earnest men who strove to show the people of that age that there was a sameness in all the religious systems. Among such men was Philo-Judaeus, a celebrated historian and kabbalistic scholar, who endeavored to reconcile the Pentateuch with the Pythagorean and Platonic philosophies. M. Renan in "Religions of Antiquity," tells us that exhaustive research will show that nearly everything in Christianity which does not depend entirely on the Gospel is mere baggage brought from the Pagan Mysteries. Primitive

Christian worship was nothing but a mystery; the whole interior police of the Christian church, the degrees of initiation, the command of silence, and a great number of phrases in ecclesiastical language, have no other origin. The revolution which overthrew Paganism seems at first glance a sharp, trenchant rupture with the past, and such, in fact, it was—if we consider only the dogmatic rigidity and the austere moral tone which characterized the new religion. But in regard to forms of worship and outward observances the change was effected by an insensible transition, and the popular faith saved from shipwreck its most familiar symbols. Christianity, at first, introduced so little change in the habits of private and social life that, with great numbers of men in the fourth and fifth centuries it remains uncertain whether they were Pagans or Christians; many, indeed, seem to have pursued an irresolute course between the two worships. As for *art*, which formed an essential part of the ancient religion, it had to break with scarcely one of its traditions. Primitive Christian Art is nothing more than Pagan Art in decay. On the Christian tombs in the cemetery of St. Calixtus, Orpheus with his lyre charms the animals; elsewhere Christ as Jupiter and Mary as Proserpina, receive the souls that Mercury, wearing the broadbrimmed hat, and carrying in his hand the rod of the soul-guide, brings to them in the presence of the Fates. Pegasus the symbol of the apotheosis; Psyche the symbol of the immortal soul; the River Jordan and Victory, figure on a host of early Christian monuments.

SURE THING!

When the rooster crows at sunrise
 In the strident tone of his,
 Then the weather either changes
 Or remains just as it is.

—*German Proverb.*

WHAT IS TRUTH?

BY IRA M. OWEN, 32°

OVER nineteen hundred years ago this question was asked by Pontius Pilate of one who represented the higher truth. When Caiaphas sent Christ into the Judgment Hall of Pilate to be judged concerning the truth of a statement really made by the High Priest himself, and when Pilate questioned Jesus concerning the truth of the accusation the Jews made against him, Jesus answered (John 18, 38): "To this end was I born, for this cause came I unto world that I should bear witness unto the Truth." Then Pilate asked the question, "What is Truth?" We are told if we read further that he never waited for an answer but turned and went out again. Did you ever ask yourself that same question?

Did you ever wonder what the answer of Jesus would have been had Pilate waited for an answer? Did you ever stop long enough to consider what this truth is? Man lost it in the beginning when he chose to believe a falsehood instead of the truth. Did you ever try to imagine what this world of ours would be if truth reigned on it? Could we but look into the faces of our fellow-men and know that truth was stamped there, if we could have absolute confidence in what he told us, if we knew that his every word, thought and deed was truth itself. Then, indeed, this old world would be heaven. We are told by Jesus that God's word is Truth, and Pilate says further on of Jesus (John 18, 38): "I find no fault in Him at all" (meaning Jesus). Was there ever another being in this world that you ever heard of (except Jesus of whom these words were spoken? No, not one.

History does not record another incident of this kind. Jesus told how he came into this world to teach men truth, that is, to teach them what truth really is, and the full meaning of the

word. How did men receive it? Did they want truth? No; they killed Him instead. The world is no better today than it was away back over four thousand years ago. Before that time man lived in the full light of truth and to him this old world was a beautiful garden, but then falsehood entered into it and he saw it would make one wise as well as great among his fellow-men. However, the first person he tried to deceive was himself, and he even tried to make himself believe that God was a liar—that he would not die.

Even up to the present day man has been practicing the art of deception, saying, "there is no God, heaven, or hell (here is where he calls himself a liar), for if there is a God He wouldn't destroy his own creatures." Who are God's creatures but those who keep His precepts and commandments. The Word of God which is the Truth, and which has stood through all the ages, says, "Sin and death came into the world by man, but Grace and Truth through Jesus Christ." Jesus says, "If I (the Truth) shall make you free, you shall be free indeed." Who is Christ? He is the Way, the Truth and the Life. No man can come back to God but by Him.

He is the True Vine, the Good Shepherd, the King of Israel (God's own true Israel), the Son of God, the True Word made flesh so he could dwell among men and teach them who the God of Truth is.

Man killed Him because his (man's) deeds were false and evil. Let man put his mind to studying God's Word for Truth and he will find Him near, even at the very door of his heart. If men would let Him enter in and commune and talk with them, then they would understand the meaning of the word truth, they would know what Truth is because they would be taught by Him (John 4, 6). We (that is, all

true believers) are of God, he that knows God understands us; he that knows not God understands us not. From the above we know the Spirit of Truth from the Spirit of Error.

Jesus the name that charms our fears,
That bids our sorrows cease,
'Tis music in the sinners' ears,
'Tis life, 'tis health, 'tis peace.
(Because His name is Truth.)

Do not do like Pilate did—ask the question and walk away. Do not only read the Bible but search it; it will bring Peace to your soul, for it is the

Truth, God's very Name. Take the Bible to be the Rule and guide of your Faith, and it will be easy to apply the Square of Virtue in your dealings toward all mankind, ever remembering that the Lion of the Tribe of Juda was the embodiment of Truth, the Soul of Honor and even his enemies could find not fault in Him at all. He taught the Truth, lived the Truth and was brought to judgment for teaching the Truth. Is it any wonder Pilate asked himself the question, What is Truth?

PROFANITY

By A. H. Foss, 32°

AMONG the many elevating tenets of Masonry, we find in the teachings of the Scottish Rite the earnest admonition to brethren to refrain from profanity.

Yet we hear Masons very often profane the name of the Creator and use swear words with impunity in their talk. It is a sad commentary upon human nature that this contagion has taken hold upon Masons as well, men of otherwise upright character and sterling principles. The practice of profanity is really the greatest curse of the English-speaking race today. We hear on every hand the taking of the Lord's name in vain among men in all walks of life. Masons should set a good example among their associates, both within and without the Order, but they do not.

A gentleman should never swear. It is most unbecoming and unnecessary

to emphasize his conversation with oaths. Our beloved Order teaches us reverence and devotion to the Supreme Ruler of the Universe, and we should respect these teachings fully as conscientiously as we would live up to all the other principles of our Order. It is a vulgar habit, and the habit grows; but all this while they little think that the One whom they thus profane holds their welfare in the hollow of His hand. They owe it to themselves, their families and their friends, but above all, they owe it to their Maker to abstain from profanity and irreverent talk.

Let us all as Masons set good and noble examples in this life, and let our lives and principles serve as an inspiration to the world outside. May the day come when we shall hear the words, "You never hear a Mason swear."

WORK

I am the foundation of all business. I am the fount of all prosperity. I am the parent of genius. I am the salt that gives life its savor. I have laid the foundation of every fortune in America, from Rockefeller's down. I must be loved before I can bestow my greatest blessings and achieve my greatest ends. Loved, I make life sweet and purposeful and fruitful. I can do more to advance a youth than his own parents, be they ever so rich. Fools hate me; wise men love me. I am represented in every loaf of bread that comes from the oven, in every train that crosses the continent, in every newspaper that comes from the press. I am the mother of democracy. All progress springs from me. Who am I? What am I? I am Work.—*New England Craftsman.*

THE BELATED GUEST

The last feeble flame from my lantern flickers and dies;
Like an outcast I creep to the fast-closed door,
I, who was bidden to thy table, an honored guest.

The faint sweet sound of the flute comes sobbing
Upon the night;
My soul cries out for its Beloved,
And will not be still;
Beside my Beloved a garland of lilies
Lies dying—
No other may wear it;
In His compassionate eyes a sorrow
No other may sing away;
While I wait alone in the night,
My bared head bowed low.

I, upon whom He counted,
Have *failed Him*—
This is the weight of my woe.

Why did I fail Thee?
Oh, my Beloved!
The journey was planned with careful thought;
My garlands were fresh and my robes were spotless;
I had oil and to spare.

It was the crimson flower on the moor
First drew me from the path—
I thought to pluck it for my wreath,
'Twas then I fell and lost my way.
Night gathered fast and well I knew
The doors must soon be closed.
A woman begged for oil to light her on the path,
I gave and hastened on.
A beggar child held up his wasted hands
And smiled to see my crimson flower,
I paused—
'Twas then the rain began to fall.

The door is closed,
Oh, my *Beloved*, I have come—
Too late!

What tender radiance lights this bitter night?
My oil is spent—
Why 'tis the *woman* that I met,
She holds her lamp on high!
No, 'tis the *beggar child*
He holds a crimson flower!
'Tis *my Beloved* waits beside me here
Lo, in His tender eyes I see—*myself!*

—*Nellie Burget Miller (Mrs. L. A.).*

THE NEW AGE MAGAZINE

A Monthly Publication Devoted to Freemasonry and its
Relation to Present Day Problems

THE NEW AGE MAGAZINE is the official organ of the Supreme Council of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America, and is owned and published by it.

The offices of the Supreme Council are located in its "House of the Temple," Sixteenth and S Streets, Northwest, Washington, D. C.

George F. Moore, 33°, Grand Commander. John H. Cowles, 33°, Secretary General.

THE NEW AGE MAGAZINE is published at Washington, D. C., and is under the control of a committee composed of the following members of the Council:

Ernest B. Hussey
Washington

Trevanion W. Hugo
Minnesota

John H. Cowles
Kentucky

ANNUAL SUBSCRIPTION: In the United States and Mexico, one dollar and fifty cents; in all other countries in the Postal Union, two dollars.

THE NEW AGE MAGAZINE is sent free of charge to all Scottish Rite Masons in the Southern Jurisdiction who are members of Consistories.

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Address all correspondence and communications, and make all checks, drafts, etc., payable to John H. Cowles, Secretary General, 16th and S Sts., N. W., Washington, D. C.

Entered at the Washington, D. C., Postoffice as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1102, Act of October 3, 1917, authorized June 27, 1918.

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NOTES AND COMMENTS

SALUS REIPUBLICAE SUPREMA LEX

"There is no more dangerous force operating among us today than the class-minded man; whether he is a laborer, capitalist or farmer—the one who demands a privilege for his class at the expense of the American people."—Gov. James P. Goodrich, of Indiana.

Salus reipublicae suprema lex—The safety of the republic is the supreme law! This ancient Latin motto has profound significance for us during these times of social unrest. It should be engraved on tablets of bronze and hung up in the halls of our legislative bodies throughout the length and breadth of the Republic. It is a difficult thing, human nature being what it is, to prevent a certain amount of class consciousness among men. But when that class consciousness seeks to arrogate to itself special privileges at the expense of the masses of the people, then the safety of the Republic is endangered and steps must be taken to curb it whether

it be the special privilege of capital or labor. Says Colonel Harvey, in a recent number of the *North American Review*:

The masses of the people will not—they should not—forever supinely submit to be used as pawns in the game between capital and labor and then be made to pay the stakes of the game, no matter which side wins. They will insist—they should insist—that their interests, being the interests of the whole which comprehends all the parts, are paramount above those of any part or class. If that fact is not recognized and put into effective practice, the masses will one day exclaim to the classes, "A plague o' both your houses!" and will put them both under their own inexorable control.

That will not mean government ownership or government operation of industries. It will mean a legal control of them for the good of the whole nation. All other activities of social life are subject to such control, and endure it without repining. . . . At whatever cost, the class rule of sovietism and bolshevism shall not be imposed upon the masses of the American nation.

In the strike of the bituminous coal mines, little or nothing was said in their manifestoes about their duty to the public. Everything was about the interests of a class of industrialists. They struck not so much against the coal operators as against the general public, and were willing to paralyze basic industries rather than not obtain their particular demands. No one denies the right of a man to stop work when he chooses. But is it always proper so to do when the safety of people is endangered?

Everyone will concede the right of a man to obtain higher wages if possible, but when they are to be secured at the expense of others, the suffering of others, then the public has a right to question the demand. There seems to run through the body politic, at the present time, a poison virus—the desire to obtain things without the expenditure of toil; riches and "easy money" by doing part-time work. But this is nonsense. "Unless productivity," says Herbert Hoover, "can be rapidly increased, there can be nothing but political, moral, and economic chaos, finally interpreting itself in loss of life on a scale hitherto undreamed of. . . . No economic policy will bring food to those stomachs or fuel to those hearths that does not secure the maximum production. There is no use of tears over rising prices; they are, to a great degree, a visualization of insufficient production."

Let us get together, then, and work while it is yet light, for the darkness cometh when no man can work. Class consciousness and strikes are no remedies for the social unrest that is inflicting the world today. Let us produce, produce, as old Carlyle says. "Even cotton spinning is noble." Let us abandon the stock-ticker and the easy chair and get into our overalls and just *work*, however grimy the task may be. All honor to the noble, public-spirited fellows who volunteered to work in the mines at the call of the different state governors. They are just as brave and noble as those who went into the trenches for humanity's sake.

THE LAW OF COMPENSATION

We publish this month an article by Dr. William H. Thaler, 32°, entitled, "Education Versus the Law of Metaphysical Compensation," which we hope every one will read carefully since it treats of matters that ought to be thoroughly understood by all the people. One of the *raisons d'etre* for THE NEW AGE MAGAZINE is to carry on the work of education, and certainly this article is educational, therefore we print it.

We doubt very much if the Law of Compensation is understood in this country—or, indeed, in all the world—as it ought to be. To the student of such things we believe it will become apparent that there is such a law, and that it operates in more ways than one.

We are sure that it will become apparent to the careful student and thinker that, whenever a law of nature—a law of God—is violated, something immediately happens to compensate for that violation. To illustrate: if I place my finger in the flame of a lamp, I violate a law, and immediately, to compensate for that viola-

tion, my finger is burned. This compensation is a definite notice to me that I *am* violating a law, and that I must cease to do so if I would escape the consequences.

Ignorance of the law does not excuse; the baby that places its hand on the hot stove does not know that it is violating law, but its hand is burned just the same—*and the baby never places its hand on the stove again.* Babies are, in some respects, wiser than grown-ups.

Alas! the effects of the Law of Compensation are not always confined to the violator of law but are passed on to the children of the same. This also seems to be a law, for we find in the law as written on the tables of stone by the finger of God, these words: "Visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments."

But, what of the children who, having violated no law, yet suffer the effects of such violation? Is there such a thing as compensation to them for their sufferings? Well, let us consider the case of Helen Kellar, blind and deaf and dumb from infancy. Manifestly it was a violation of law by some one that brought such terrible consequences upon the innocent baby. As to Helen Kellar herself it seems perfectly clear that Our Father sent a servant of His to this poor baby and that through her ministrations the baby now is living a larger, fuller, more beautiful and joyous a life than would have been likely to have fallen to her lot had she been in all respects normal. Who shall say that the Law of Compensation did not so operate in her case?

How did the Law of Compensation operate with regard to the person or persons responsible for these physical defects of the baby? Well, we can imagine several ways in which it seems to us, with our limited knowledge, it might operate, but, after all, we do not know. God knows. Let us be assured that the proper compensation comes to them, whatever it may be.

To our limited knowledge and wisdom these and other such laws seem very terrible; but they are the laws of God and they are right. They are not right because they are God's laws, but they are God's laws because they are right.

RELIGIONS WITHOUT GOD

On a certain street in Washington, D. C., there is a bookstore where socialistic and anti-religious books and pamphlets are offered for sale. A great display of these publications is made in the shop window. Conspicuous among them are the writings of Tom Paine, of Revolutionary fame; and the lectures of Robert Ingersoll, the celebrated agnostic and lawyer. Paine today would have made a very good Unitarian preacher, but in his time he was anathema among the orthodox religionists. He did not deny the existence of God and the immortality of the soul, but attacked the dogmas of the Church, some of which are tenable and some untenable. But Ingersoll (*Bob in jure soul*, Don Piatt called him) in his lectures against the Christian faith leaves us no ground to stand on. He was destructive but not constructive. But there is very little real philosophy in his speeches; all is brilliant rhetoric. You were hypnotized for the time being by his rhetorical fireworks but not convinced. That was our impression of him when we heard him speak at the Old National Theatre many years ago. But we digress. Ingersoll was mild as compared with the Bolshevistic, anti-religious writers of the present time. They would destroy not only religions but *religion*, thereby showing their utter lack of philosophical comprehension of the universe and human nature. They bid us fix our gaze, like the Buddhist bronze, on our bellies, not for the purpose of self-hypnosis, thereby anticipating Nirvana on this mortal plane, but for materialistic reasons only. Eat, drink and be merry for tomorrow you die—and death ends all! Such is the grand dictum of the leaders of materialistic thought.

Not long ago I stood in front of the above-mentioned shop window contemplating the literature displayed therein, when up came a young soldier in the familiar khaki. "Some books," he said in his boyish way. "Yes," we replied, "some books to let alone. What the world needs is construction; these books, for the most part, teach us how to destroy, but not how to build. Young fellow, take it from us, and we have had considerable experience in the world, that man is a 'religious animal.' Without hope, life is dark indeed. You will perhaps realize this as you descend into the Valley of the Shadow of Death."

"I have already been there, sir," he answered gravely, as he moved away and was lost amid the crowd.

Says Acharya, in his *Intuition of the Absolute*:

"In China, Confucius (550 B. C.) taught a form of religion which is much less humanitarian than Jainism, and certainly infinitely inferior to Buddhism in regard to metaphysics. It became the state religion. Confucius is the Kautilya of China. His eye was fixed upon a sound political organization of the country upon a foundation of utilitarian moral maxims. His train of thought is positivistic and ultra-practical. It is recorded in the Book of Changes that we mortals have only to understand the knowable phenomena and to leave alone the unknowable noumena. It is, however, not true, as many suppose, that Confucius himself was an atheist.

"European civilization of today is moving on the lines laid down by Confucius more than twenty-four centuries ago, but this reflection is by way of digression. What I want to point out is that the purely utilitarian teaching of Confucius left a gap in the minds of his followers which, in the course of ages, came to be filled up by the ancestor-worship of primitive Chinese mythology; while the more philosophically minded took to the universalism of Buddha and the idealism of Laotze.

"Now to cite a European parallel. Auguste Comte taught what is called Positivism, or the religion of humanity, a cult which is also opposed to Theism. You doubtless know Comte's theory of the three stages through which human thought has passed: the theological stage of primitive times, the metaphysical stage of the Middle Ages, and the positive or scientific stage of modern times. This, according to Comte, is a true account of the progress of human society. These stages of progress are successive, so that we may expect to see throughout history the disappearance of one stage followed by the reappearance of another; but is this the case? Is it true that our age, which Comte calls scientific, is devoid of philosophy and religion?

"On the contrary, we find that religion, metaphysics, and science are flourishing side by side, each being rectified and enriched and revitalized by the other. These three instruments of progress have been present more or less in all periods of history; they are the three most vital needs of the soul, because knowledge is the essence of the soul, and the soul's craving for knowledge is satisfied through religion, metaphysics, and science, while Comte's famous prediction about the extinction of the religious sentiment was falsified by himself, when in the last period of his life he actually founded a new religion, which, to say the least, is no improvement upon the ecclesiastical government and Church practices of the Roman Catholics. The Positivists can produce a calendar of saints with sacred relics and annual festivals, with a catechism for their church use and a High Priest no less authoritative than the Pope of Rome.

"I was once invited by a Positivist High Priest to attend his church in London. There I saw the images of many historical persons, such as Julius Caesar, Charlemagne, and others. A prayer was addressed to humanity. The bust of Comte was garlanded. In fact, I found a lady kneeling down at the feet of Comte's statue, just as a Catholic would kneel at the feet of Jesus. Even a military captain, like Caesar, has his worshippers among the gentle sheep of Comte's fold! I do not want to condemn the worship of ancestral shades or of the great men of history; far be it from me to belittle the gentle humanity of Buddha, the stern common-sense of Confucius, and the profound love of truth which characterised everything that Comte wrote. But I certainly will say that the soul of man is not so one-sided or so narrow as these philosophers would have us believe. The soul of man is vast enough to embrace all that is great and beautiful and noble. The capacity of the soul is infinite, and 'as in one sky the silver stars all sit' (Al Koran), so philosophy, religion, and science may all be included within it. The best religion assimilates, and does not destroy. Like a symphony that is composed of many notes blended together in the bond of harmony, so that man who aspires after perfection assimilates—turns into the very substance of his inner nature—all the most sublime elements which are present in the head and the heart and the soul of man. One-sidedness is the bane of some minds, and also of some periods of history."

"Anti-theistic systems of philosophy have not been successful in destroying man's instinctive desire to worship. Many teachers, both ancient and modern, have attempted to construct religion without God, but what was the result? The followers of these Godless religions have ended by worshipping heroes, saints, reformers, generals, kings, authors, poets, and the ghosts of their ancestors. I would ask you to read the history of Buddhism, Confucianism, and Positivism, and observe the effect they produced upon their votaries."

SILENCE

"Silence is golden, speech is silver," is an ancient adage. In this age of endless talk about everything under the sun—women's rights, socialism, sex problems, money, politics, fashion, war and what not—it is a treat to meet the silent man, one who knows, one who has pondered deeply upon the problems of destiny, and yet says but little. When such a man speaks, the world listens to him with respect, never forgetting that silence is golden, speech silver. How many of us *think* before we speak? Ah, how many? Listen to the parrot-like jabber of the cabaret and the lobster palace where utter inanity and foolishness reign supreme—eat, jabber and

dance, and then eat some more with endless flow of wordy drivel, and back to the dance once more. Ah, brethren, silence is indeed *golden!* What a pleasure it is at times, to drop from one's personality like a worn-out garment, all the splutter and flutter of daily life, whether it be on the stock exchange or in the cabaret, and enter some cool and quiet temple erected to God and just sit down amid the shadows and be silent; thoughts concentrated on the eternal verities. It is like regaining knowledge of one's soul; becoming acquainted with one's self, as it were. Roman Catholics and Episcopalians and orthodox Jews have an advantage over the Evangelical Churches of Protestantism, in the respect that their big churches, cathedrals and synagogues are always open for prayer and meditation. Our Evangelical churches are closed like tombs six days during the week, to be thrown open only on the Sabbath to receive the worn-out bodies of their communicants. Why cannot things be changed in this regard? It would contribute much to the soul life of Protestantism if its churches and meeting houses were always open for visitors. Make them architecturally beautiful within, gothic if need be, with great stained-glass windows subduing the garish light of day; have the organist play at stated hours of the day—and invite the public to come into the sacred edifice to rest. People might be actuated by no other motives than secular ones, and yet they would be unconsciously affected by the environment of the dimly lighted church, the music, the mental uplift. No sound of a human voice to be heard, for silence is golden, and speech is silver. We Evangelicals are apt to regard our houses of worship as mere lecture halls and not as places where abides the spirit of the Living God. We lose our sense of spiritual realities. Sunday, alas, is too often devoted to the endless nonsense of the Sunday supplements, the motor cars, and the roadside tavern. We must let religion be a daily affair. The open week-day church would prove a boon to religious thought—no pulpit thumping, no uttered invocations to the Almighty by the parson, just silence, golden silence, relieved at stated periods by organ interludes. We have seen business men leave the marts of commerce of New York and repair to old Trinity to kneel in silent prayer in the dim old church. It is a lovely sight indeed, for silence is golden and speech is silver. Those of us who have traveled in Egypt and visited the ruined temples have felt the effects of silence, awe-inspiring silence, golden silence. The divine Osiris has been born again for us in the dim recesses of those fanes of old Misraim. If there be truth in the grand doctrine of Reincarnation, the ancient temples of the Orient are the places wherein to meditate, to recover one's recollection of former existences in the storied past, when we walked, perhaps, in procession with the tonsured priests, following the sacred boat of the sun-god; or accompanied the mummy of some beloved soul—dead in Osiris—to the barge that was to transport it across the Nile to the necropolis of Memphis.

The printed page has this advantage over conversation: It is pursued in silence! We commune with the glorious dead silently and perfectly. The outside world with all its cares and cares is for the nonce forgotten—obliterated. Chess players are to be envied, for their beloved game is pursued in silence. No chatters here! The kingly game is lifted above the roar of daily life. Artists work silently. All really great work demands silence on the part of its votaries—that is to say the silence of speech; the painter, the poet, the musical composer work without talking. If you want, dear brother, to understand the philosophy of silence read Edgar Allen Poe's wonderful prose-poem on the subject. A recent poet, Edgar Lee Masters, celebrates silence in the following verses:

There is the silence that comes between husband and wife.
 There is the silence of those who have failed;
 And the vast silence that covers
 Broken nations and vanquished leaders.
 There is the silence of Lincoln,
 Thinking of the poverty of his youth.

And the silence of Napoleon
 After Waterloo; . . .
 And there is the silence of age,
 Too full of wisdom for the tongue to utter it
 In words intelligible to those who have not lived
 The great range of life.
 And there is the silence of the dead.
 If we who are in life cannot speak
 Of profound experiences,
 Why do you marvel that the dead
 Do not tell you of death?
 Their silence shall be interpreted
 As we approach them.

ANOTHER CHARGE AGAINST THE MASONS

We clip the following from the *London Times* of November 10. The *Times* prints it as a letter from its Dublin correspondent. It needs no comment from us, and will get none—unless we quote as *apropos* the exclamation of the small boy on seeing a ragged, dirty tramp begging for a “hand-out.” The boy is reported to have said, “Gee, ain’t he hard up!”

Several dignitaries of the Roman Catholic Church in Ireland have started a campaign against the latest fashions in women’s clothes. Not unnaturally a certain amount of Ireland’s war wealth has found its way into the milliners’ shops. Expensive garments are bought freely, not only by women in the cities, but by the farmers’ wives and daughters throughout the country, and specimens of the latest Paris fashions—or at least the latest but one—may be seen in quite lonely places west of the Shannon. The ecclesiastics who have opened the new campaign seem to be animated chiefly by two motives. They think, with Sinn Fein, that a more national spirit should dictate the Irishwomen’s taste in clothes, and they denounce the new modes on the ground of their alleged immodesty.

Dr. Hallinan, the Roman Catholic Bishop of Limerick, in a letter to the press, has found a new argument against fashions which, as he says, come from Paris to London without being improved in transit and are taken up at third hand in Ireland. The bishop writes: “I have seen it stated on what I conceive to be reliable authority that the principal designers of these modern fashions in women’s dress are men, not women; and, furthermore, that they are generally Parisian Jews or Freemasons, who are bitterly opposed to Christianity and seek, among other means, to uproot it by the introduction into Christian society of these dangerous and indecent dresses. (Italics ours.)

OUR FRONTISPIECE IN THE DECEMBER “NEW AGE”—“HUNGER KNOWS NO ARMISTICE”

This picture, painted especially for the “Near East Relief” by M. Leone Bracker, vividly portrays what words fail to express—the horrible suffering of the women and children of Armenia and adjacent countries. Peace has blessed Europe and America for more than a year, but in Western Asia conditions more frightful than any war-time experiences of the martyred populations of Belgium and France, still exist. Thousands of women and children escaped massacre by the Turkish soldiers only to face the terrible agonies of death by starvation.

Col. William N. Haskell, joint high commissioner by authority of the Paris Peace Conference, and representative of the Near East Relief in Armenia, recently cabled to the United States that 800,000 destitute Armenians will starve unless food is provided for them until next year’s harvest. He estimates the minimum requirements to be 7,000 tons of flour a month and one full cargo of supplies for 150,000 children for Armenia, and \$500,000 monthly for relief in the Caucasus.

The Near East Relief, No. 1, Madison Ave., New York, N. Y., is at present the only organization giving aid to these suffering people, and lack of funds still prevents the reaching of more than a small part of the stricken people.

EDUCATION VS. LAW OF METAPHYSICAL COMPENSATION APROPOS THE VENEREAL PERIL

BY WILLIAM H. THALER, 32°

FOREWORD

MANIFESTLY an essay with caption as formidable as the above seemingly is requires some elucidation anent the underlying incentive and the prompting motive. The great cataclysm from which we are but recently emerged has emphasized one salient truism which stands out preeminently above all other concomitant features, namely, that the world has hitherto paid a needless price in untold anguish and human suffering through one source at least—probably the greatest—mainly because we refused to consort openly with the goddess of enlightenment, when we suspected perchance that she was treading on the sensibilities of our fastidious conventionalities.

It is not the object of this article to analyze or arraign the various theologic systems that have failed wofully in handling one of the world's greatest questions. Suffice it to state that in the light of our present understanding we are adequately aware of the power of education, sufficiently so as to be able to relegate all other systems—anent this particular question—to the limbo of the past. With this deduction in evidence, the United States Government has at last been roused to independent action through the Public Health Service and

“Truth wears no mask; bows at no human shrine; seeks neither place nor applause; she only asks a hearing.”

ON a certain day there came for consultation, to the office of the writer, a lady with a chubby infant in her arms. The latter had, after passing through a severe stage of inflammation of the eyes, never opened its eyes since birth. It was soon evident to the consultant that, due to a faithless and ignorant spouse, coupled with the criminal negligence of an accoucheuse, the child would never be

Social Hygiene Bureaus. All barriers of prudishness, strategic genuflections in orthography and *legerdemain* manipulations as to the real motivation have been demolished; and today, at this very moment, our Government is, through manuals and bulletins, disseminating widely its gospel of truth, medical and sociologic, to physician and layman alike.

Military statistics with their only too eloquent testimony have at last convinced our Government that the only rational way to meet the insidious and ubiquitous onslaught of the social evil is through education and more education. Fifteen years ago it was considered extremely bad form to allude to a bedbug, even physicians being wont to refer to it in the “polite” designation of *Cimex lectularius*. Today this tenacious pest is openly discussed in hygiene and preventive medicine as the causative agent of several diseases and the possible culprit in many more misdeeds.

It is with the hope of contributing his “bit” to assist the Government in its concerted and impetuous movement against the venereal peril, and its effort to clean our Augean stables of their ignorance that this essay is presented. Let us prevent rather than cure. Let us educate rather than compensate. . . .

permitted to see the handiwork of the Supreme Intellect. It was blind.

When this fact was gently revealed to the mother, there came into her large, beautiful eyes, not tears, but a look of anguish that, in spite of the writer's professional stoicism, pierced to the very depths of his mind and heart. There have been times when the writer has utilized the consolation afforded by theological reasoning or some other

form of casuistry; there have come occasions when he has resorted to the promise attendant on the theory of re-incarnation; but in this particular instance there suddenly flashed across the writer's mind the supposed and generally accepted "law of compensation." However, one look at those staring, questioning eyes rendered him silent; the very atmosphere seemed to utter the rebuke, "Don't!"

On that night of all nights, the writer pondered over certain things, and then came the impulse to analyze this law of most pretentious promise—the law which, according to its interpreters, particularly Emerson, would compensate this mother for her heart-rendering experience and would repay the sightless adult in later years for being an outcast from Deity's visible realm, being permitted to live only in the world of thought.

Here, indeed, was one of the terrible results of the squeamish prudishness of the past; a horrifying and tangible specter of today, calculated to bring the blush of shame to our social conscience of the present day. Here, in fact, was one of the only too numerous and vivid arraignment of a system that has been content to glide along in its complacent state of ignorance, harboring an ulcer that is eating into the very vitals of our racial integrity and emulating the twisted psychology of an ostrich which buries its head in the earth at the sound of approaching danger, thinking thereby to escape from the untoward influence which it seeks not to face.

The sexual impulse is as old as evolution, and obviously man can never hope to ever entirely become developed to a stage where he need not heed its call unless the race is to become extinct. In rejecting our contaminated brothers and sisters who, through some inadvertent act of destiny, coupled with ignorance, have become victims to this overpowering call and branding them as social lepers, we are manifestly evading the real point at issue which is the ignorance and its by-products. We have through

the ages condemned the Pharisee of old, but the end result of our theological system of reasoning finds us today drawing our cloaks of piety about ourselves and echoing his chant: "I thank thee, oh God, that I am not like other men." Likewise have we bewailed the Biblical Cain, yet we bear his mark symbolically stamped upon our brows; for, does not our attitude toward the venereal question plainly hear us lamenting, "are we our brothers' and sisters' keepers?"

Until very recently, was it not concomitant with social ostracism to have even mentioned a venereal disease by name? Yet, thanks be to the Supreme Intellect, the lion, education, is finally roused from his lair; the rat of ignorance has been gnawing away at his very vitals while the monarch slept on complacently, soothed and lulled by a feeling that in the end all would be well, for was there not a law of compensation? Which reminds us that we set out to analyze this law, so we had best terminate our introduction and set to the task at hand.

Who is there who at some time in his life has not been confronted by the great law of compensation? Verily, it seems that one has imbibed it since a suckling at the breast. It has been quoted and misquoted from the syllogism in philosophy to the "Dead Eye Dick" style of novel. Like the "mills of the gods," it has been made to "grind" overtime. Of recent years, however, one hears murmurings anent this law and its real significance. In fact, like the student in education and philosophy, who has had a surfeit of Locke, one is beginning to feel that way about the law of compensation, particularly as advocated by Emerson in his pantheistic surmises.

One is almost tempted to wish that he were the possessor of a certain "telepathic telephone," said to be in the hands, or rather the minds of the folk called "spiritualists," that he might invoke the shade of Emerson and in a "subconscious conversation" determine just how far he really considered the

scope of this law and how potent he sincerely believed it to be in its relation to real, every-day life as it exists for us mortals.

We have no fault to find with the great seer who advocated this law and elaborated its potency in an effort to spread the gospel of life and hope. We all love him for the poetic sweetness which permeates his writings, but being a seeker after truth, we permit no system of thought, no matter how pleasant to ensconce her from our eager search.

In his essay on "Poetry and Imagination," Emerson says, "Identity of law, perfect order in physics; perfect parallelism between the laws of nature and the laws of thought exist." We can readily understand the "perfect order in physics," which we will take the liberty of illustrating below, and as far as the material world is concerned, we are content to accept the law; but when we are asked to believe, "perfect parallelism between the laws of nature and the laws of thought exist," then of a truth, say we, one is nonplussed and hesitant. For this theory of the realm of the infinite does not conform to our observation as a physician and a postulant in metaphysics. In fact, it is felt that one is not alone in recent years in refusing to accept and in doubting the wisdom of advocating such a law, for obviously it will go far toward halting the process of enlightenment and education in their continual struggles against superstition and lack of knowledge. Manifestly, compensation is well enough to offer as a balm of hope for a wound in the mere sense of generalization and in the abstract; but how much better, by far, to have permitted education to sway the mind and have no wound at all, such for example as is quoted in the opening paragraph.

Let us without bias then, enter the laboratory and prove by a simple experiment that "perfect order in physics really exists." The student is given a carefully weighed piece of ice which through the influence of heat he converts into water. By passing an electrical current through the water, which

has been placed in special tubes, the fluid apparently disappears. The postulant, however, is informed that if he will seek in the electrolysis tubes, he can soon determine that the water was merely transformed from its state of fluidity into a gaseous form, namely, into its component gases of hydrogen and oxygen. By placing these same gases under suitable conditions of temperature and pressure, they will reunite to form water which may be frozen, and thereby he regains his original piece of ice.

When the student has recovered sufficiently from his wonderment, he is informed that the change was merely a physical one in response to physical and chemical energy. That in the experiment, no matter had been destroyed, nothing added, nothing lost. He is further enlightened that the entire world of material substance responds to this rule, which is known as the "great law of conservation of matter." Therefore we say, we accept this law, for it has been proven to our satisfaction.

But when it comes to accepting a law presumably parallel in the domain of thought on what proves to be mere assertion, one wishes then that Emerson had not been so prolific with his flowing pen, which he utilized so arduously in generalizing. Emerson was manifestly the most potent disciple of the modern pantheistic school. His philosophy, however, was tinged too deeply with the poetry of his noble character, and the two do not, as we are well aware, often consort well. Lowell has said of Emerson, "The great bother with Emerson is, that what he says in prose is essentially poetry."

If we surmise correctly, then his conception of nature and thought were embodied into a pantheistic system that responded to two laws differing only in that they swayed a universe composed of visible and intangible substance. Of what use is a law if it cannot fundamentally be applied to our every-day life in a very material sphere. Manifestly its place is logically relegated to the sphere of the academician. Further-

more, our conception of this law of compensation in the metaphysical world signifies that the end results of the emotions and sentiments as brought about through our special senses and modified by the factors of heredity, environment and special circumstances, etc., are all offset and equalized during our worldly existence. Do we not most of us know that this is not true; that we only too often go to the grave disappointed, in that destiny has mercilessly trodden on our hopes and ideals with cruel and relentless strokes? The law of compensation would have us believe that every wound will be healed, every sorrow atoned for. Again we state, how much better not to have any wounds at all. How infinitely wiser not to be afflicted with unnecessary sorrows. For obviously, relying on compensation and neglecting education, simply resolves itself to stimulating the sentiment of hope in order to placate the emotion of anguish.

Laws in general are quite interesting when uttered in the abstract, but when called upon to work in a concrete instance, verily, one would much rather quote the Good Book, though very conscious of its deficiencies in certain instances, rather than offer for consolation the presumed balm of a law based on what? Mere generalization, poetic deduction, though one cannot entirely deny the potency of the Muse.

All ages have their extremes in the pendulum's swing of thought. Most of us reject the dispirited teachings of a Schopenhauer who brings us extremes in pessimism. Nor is one sufficiently prepared to accept the alternative of optimism; and yet the middle course, the pantheistic system of Emerson does not attract because it offers us nothing that is advantageous over the others that we may apply to our mundane existence; and after all, that is what counts in the final analysis.

Herbert Spencer has defined Ethics as: "A science dealing with the conduct of associated human beings," and that

"moral principles must conform to physical necessity." Costly experiences have taught a woe-beset humanity that the above statements of Spencer have passed through the stages of empiricism and have been indelibly stamped with the rationalism of modern existence. The writer makes bold enough to state that a law having the scope of that of compensation, in order to be applicable from a rational viewpoint, must manifest its potency within, at the most, two generations; and yet we know that this is not tangibly at least, true of the law under discussion. While writing these lines, the author is perfectly mindful of M. Arnold's admonition which in substance is, "that the original thought is far better than the critique." And yet the eighteenth century gave us the critical Kant. No one will deny that the outcome of the Kantian system is integrally a philosophic skepticism, in spite of the fact that he sets out with the affirmed purpose of reconciling the conflicting claims of science and man's faith in Deity, freedom and immortality. And when there arises an inconsistency in his work, he promptly draws the charge from the alert Schopenhauer that he (Kant) is "hedging."

No one doubts greatly whether any human mind of whatever school of thought will ever remove entirely the barrier extant betwixt the scientific mind and that of the iron-bound theist, unless each undergoes a process of evolution, which one can hardly conceive as possible, seeing that the scientific world at least is in the main, based on concreteness. Each century brings with it, its analysis and interrogators; and the new age which is dawning upon us promises to be the most critical.

There seems to be a certain expectancy in the atmosphere for a certain something to fulfill the great human desire today. Our ideals of the past have been rudely shattered by the world-storm but recently abated. Never was there a greater need for a rehabilitation of the moral and social codes; a re-

juvenation for a re-inspired faith in a Supreme Intellect, who is guiding the destinies of the universe by a law that knows no changing and shames man's efforts at constancy and perfection.

Phillips Brooks has stated that, "The modern age is fallacious in that it has nothing to offer in return for its skepticism," which is not entirely to one's understanding; for now, more than ever have we the great neutralizer, education, which if properly applied will bring with itself for each succeeding day a greater reverence for a rational Deity, inspired, as in the writer's case, not by information from the minds of those claiming a knowledge of the supernatural, but through observation by the special senses guided by this very same education which, after all, is the most potent exponent of the wonderful sphere which revolves with us and which carries with it the *à priori* postulate of the existence of a Supreme Intellect.

The greatest fault one has to find with the systems of thought in the past, is the wrangling of a continuous and unabated nature over the theologic sys-

tems in vogue, instead of a more concerted effort to seek the higher and truer philosophy which will fill our daily needs. The present era promises at least a partial fulfillment of our great needs. Let us, when in doubt, consult the stars in the still quietude of the night. But what, say you, do they offer us besides their glitter of hope? How shall we read and interpret their message? Verily; not through the medium of the poet's dreams; not through the visionary haze of the lover's eyes; nor yet through the evanescent sparks of the generalizer. Even the stars may be reached, but only in one way; and that path leads through the realm of education.

The great philosophic norm, unaltered by time, still remains divided into its salient divisions of physics, metaphysics and ethics. In the above essay we have endeavored to show that the law of compensation does not conform to any branch but physics. Modern education on the other hand supplies the deficiency to a world groping for light and offers the greatest opportunity to mitigate suffering and assuage distress.

SO MUST WE BE TRIED

Let us try ourselves by the square of a man
Who follows the trail just as well as he can!

Let us try ourselves in the fire of the years
That have held their share of laughter and tears!

Let us try ourselves every day that we live,
For tomorrow belongs to another—to give!

As we have nothing here, we may take away
And the soul of a man came not here to stay—

We will then pass on, like a fragrant flower
That bloomed for its time in a sunlit bower!

—Denman S. Wagstaff, 32°.

IS THIS IGNORANCE OR HYPERCRITICISM?

BY HORACE PARKER McINTOSH, 33° HON.

I AM in receipt of a few pages from the December issue of "Theosophy," which contains some comment upon an article of mine which was published in the issue of THE NEW AGE for October last. This comment—being, as I suppose, editorial—is not signed; so of course I do not know who wrote it.

Accompanying this excerpt was a letter of advice which reads as follows:

Dear Sir:

We are enclosing herewith excerpt from the December issue of the magazine *Theosophy*, which contains comment, on pages marked, on an article written by you, recently appearing in THE NEW AGE, which might be of interest to you.

This letter of advice is also unsigned—except by the word "*Theosophy*." A word that ought not to be used except by those who know what they are talking about.

The comment referred to on my article on "Immortality" is of no interest to me, except that, falling into the hands of some of the readers of my article, they might, in case I made no sort of reply, be led to conclude that I am unable to make one. Well, here follows the "editorial comment."

Writing in THE NEW AGE for October, Horace Parker McIntosh, 33° Hon., illustrates in his article, "Immortality," how easily an excellent and well-trained mind can hold two completely oppositional concepts, and yet not be aware of it. Mr. McIntosh recognizes the universality of Law, and at the same time refers to God in unmistakable terms of *being*, as an "Omnipotent Lawgiver," an "Omnipotent Being," a "Great Creator," as "infinite." None of these terms can properly be applied to *being*, in any sense in which the word is used among men. Thus, no being can be "infinite;" infinity implies without beginning or ending, and no being (form), however high, can possibly be that. Again, an "Omnipotent Lawgiver" is a logical absurdity, unless miracles are admitted as facts—and

no believer in Law can at the same time credit "miracles." Law is *inherent* in all beings; a being acts, and receives the reaction therefrom; no action, no reaction; no being, no action. It is as simple as that, when basically considered. The "Aphorisms on Karma," by Wm. Q. Judge, would open a new world of ideas for Mr. McIntosh, and we believe he would quickly find himself in full agreement therewith; for he very evidently has accepted reincarnation as the process of growth, and reincarnation cannot be understood except in connection with the doctrine of Karma, or Law.

My article, as is usually the case with articles appearing in THE NEW AGE MAGAZINE, was written for readers who are believed to be intelligent and well educated, but not necessarily for people who delight in wandering about in a metaphysical fog, with no definite idea where they are going, yet all the while fondly hoping that they are "on their way."

One of two things appears to me to be the case: either the writer of this editorial does not clearly understand the English language, or he desires to be capriciously critical.

The greater part of his comment turns on the word *being*. He says that I refer to God in "unmistakable terms of 'being.'" Most certainly I do! Turning to my dictionary (Webster's New International) the very first definition of the word *being* is, "*Existence as opposed to non-existence.*" I certainly believe—and I am sure that my brethren of the Ancient and Accepted Scottish Rite believe—that God exists.

My critic's idea appears to be (or at least he seems to desire it to appear to be) that there is no such thing as *being* without material shape or form! I am sure my readers are more broad-minded than that. Does he believe that an "Omnipotent Lawgiver" exists? does he believe that a "Great Creator" ex-

ists? I am not entirely sure what he believes—or rather, I hesitate to think that he believes what he says when he states, “an ‘Omnipotent Lawgiver’ is a logical absurdity, unless miracles are admitted as facts.” If ever there was an illogical statement, that appears to me to be one. By the way, what does he mean by “miracles”? My dictionary says a miracle is “any event *apparently* transcending the powers of ordinary natural agencies; an event not attributable to *known* natural powers; hence anything that inspires wonder or admiration.” “An event or effect in the physical world beyond or out of the ordinary course of things, deviating from *known* laws of nature, or *transcending our knowledge of these laws.*” (Italics mine.) Now if, instead of “miracles” he had said, *supernatural occurrences*, it would have sounded a little better, although it would still have been nothing in contradiction of anything that I said in my article. Many miracles are displayed before our eyes every day, but we have become so accustomed to them that we rather take them for granted and never notice them; I am sure, however, that no one will go so far as to say that they are “supernatural occurrences.” Can any man write for us a list of the laws of nature, and tell us exactly how each one will operate? Can any man state for us a single law of nature and tell us exactly how it will operate under all possible circumstances? Until he can, I think it would be well to talk less positively about miracles and laws. In my article it is distinctly stated, “Let us all continually bear in mind that human ignorance is limitless; and that, so far as any man positively knows, nothing whatever is impossible.” I wonder what he thinks that means!

Returning to my critic's idea of the word *being*, I wonder if he has an immortal soul! I wonder if he believes it has material shape and form! If so, perhaps he might be induced to give us an idea what it looks like.

On the whole, brethren, do you think

he has really read my article, or is he merely talking through his hat?

I do not know why he alludes to “Aphorisms on Karma,” by Wm. Q. Judge, unless it is that he desires me and the world at large to know that he has read it. For myself, I have found nothing in that work with which I was not previously acquainted; moreover, I do not visit such sources in search of “new ideas.” The source from which I derive new light is vastly more authoritative and reliable, and I do not presume to approach that source for further light until I have faithfully and conscientiously walked in the light that I already have. I am convinced that there is no other way of obtaining the true light—the more so as I find that when I am duly and truly prepared to receive it, the light comes to me.

I believe I am justified in saying—and I do so in all humility and in no spirit of boasting or self-congratulation—that I am acquainted with other things of which I may not, dare not, speak. Those things of which I feel at liberty to speak, I offer to my brethren in language that I believe they will understand, without attempting in any way to involve them in a veil of mystery. At the same time I bear in mind the injunction of the Great Teacher: “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.” I beg all persons to believe that I do not make this allusion with any desire or intent to be offensive, but in the spirit which I believe to have been his who first gave us the admonition; that is to say, I make use of it as a symbol to typify those whose notions of things spiritual—if they have any—are of the haziest.

Finally, brethren, I have written thus at length solely because I wish you to understand and believe that I know what I am talking about; that I have no apology to make for my article on Immortality, and that I do not propose to alter it or modify its terms in any way.

TO SOLVE PRESSING PROBLEMS

BY JAMES BLAINE SOUTHWORTH, 32°

LET us call in those who are studying the science of human behavior.

After years of duplication and scattered effort, says Vernon Kellogg in the *Nation's Business* for November, "all government and private research work has been brought together, and is now being properly correlated."

Mr. Kellogg's discussion of his subject "Science—Organized at Last," shows that the organization he refers to—The National Research Council—is one of the good inheritances of the war. He calls our attention to the fact that "science" is what enabled Germany to carry on its formidable war effort as long as it did; that it was "science" which finally enabled America and the Allies to overcome Germany's effort—a fact to which he says the responsible men of the Army and Navy will gladly testify; that "one of the most dismal failures of the war was made in the endeavor of all the principal belligerent countries to utilize the inventive genius of the average citizen"; and that it may be set down as a fact well established "by the experiences of the great war, that rapid progress in the application of 'science' to any national need is not to be expected in any country which depends, as most countries have done in the past, simply upon the undirected, inventive genius of its people to make these applications."

Now, brothers, I believe we all agree that government is as truly an invention as is the steam-engine or the electric motor. And I believe we also agree that, because 'science' has been utilized freely in the development of such inventions as the steam engine and electric motor, we have made much more progress in the development of inventions, that we have in the development of government.

And that is why I urge that we "immediately" call upon those who are

studying the science of human relations to aid us in bringing our government—both civil and industrial—to a degree of excellence comparable to that of the more purely material, such as the steam-engine and the electric motor.

Mr. Kellogg tells us, in the article referred to, that associated with the National Research Council during the war was "the group of psychologists whose work revolutionized the methods of organizing Army and Navy Personnel." He also tells us that as a part of the present Council "there is a division of anthropology and psychology, as yet without a chairman, but with a list of members chosen from among the leading psychologists and anthropologists of the country."

Now, brothers, when we come to give this matter serious thought, I believe we agree, unanimously, that the importance of the work those psychologists "can" do is second to that of none of the other divisions of the council—in fact, that it cannot be overestimated. And this is because we realize that our progress in civilization has been very "lop-sided"—that is, we have made wonderful progress in things material, but very little in the governmental, either civil or industrial. In fact, some believe that our progress in industrial government has been "backward," because of the loss of personal contact between the employe and his "real" employer.

This "lop-sidedness" is dangerous. It is causing "lop-sided" education and distribution of wealth. And that is probably what brought on the World War, and is certainly what has brought on our present "industrial unrest!" It's a condition, as to wealth, which has always, in the past, preceded the fall of governments. It's what caused Herbert Hoover in a recent article to say, regarding the division of profits, that "our organization in many respects is not all

that we could desire." But what caused Mr. Hoover to add: "but it is the best we have been able to evolve over thousands of years?" Our failure to use and *perfect* the science of human behavior, commonly called psychology or mental engineering!

Government is, in fact, the rules of the game of life. And our theory regarding those "rules of the game" is about the same as the theory of the Greeks in Socrates' time. But how vastly has the game itself changed! How immeasurably more complex it is!

Along in the times of our illustrious Brother George Washington men awoke, partially, to this fact. They improved the practice, if not the theory of government, and ever since, we have had such a high regard for the splendid work they did that we have thought it almost sacrilegious to try to improve upon it!

They also set about improving their means of transportation and communication, even though those means were venerable with age, having been used by men in Julius Caesar's time! And they made improvements, great ones, too. But succeeding generations of men have not been content to sit down and worship those or any other improvements! And behold, the results! Even the birds seem about to be outdone by man in the art of flying! Thanks to science! And messages are sent around the world, almost in the twinkling of an eye, yet our practice of government lags back in the days of George Washington!

Let's be up and at it along scientific lines, the lines that account for our marvelous progress in other respects. And in making each improvement, let us remember, just as we have in dealing with things material, that it is but a step which leads onward and upward to other and greater improvements. In this way we can make real progress. And the best way to go about it is to call conferences of real scientific men to formulate and give the Government

advice. At the same time each one of us can be doing his bit by studying the question carefully through the medium of such books as Parmelee's "Science of Human Behavior," and Lester F. Ward's "Pure Sociology," also his "Psychic Factors of Civilization," etc. Remember, too, that we, every mother's son of us, must do our bit! Progress is the result of work; it doesn't "just happen"!

Those great men who framed our Constitution knew there would be new problems continually coming up for solution, although they probably little dreamed of the wonderful material progress which would be made between their time and ours and which would be the principal cause of the appearance of new problems. So they wisely, very wisely, provided for amending the child of their most profound thought—the Constitution! They knew, perhaps instinctively, but nevertheless they knew that the government they were leaving to posterity would have to be improved.

And all of us know and realize, even though vaguely, that our Government needs improvement. Therefore we continue to maintain our National Congress and our state legislatures, so wisely provided for by our Constitution, because the makers of that Constitution knew that real progress must be orderly; that it must come through political action.

But these bodies frequently disappoint us, just simply because they lack the light of science. What they enact for improving the general situation often seems to do the reverse. To be sure it may improve some one situation, but it does so at the expense of injuring a lot of others. All because science—the science of human behavior—was not consulted, with the result that when the law-makers acted they were not in possession of the *full* essential facts from which to draw their conclusions.

And right now the result of that result is that, figuratively speaking, we are creeping along a rugged precipice, in the dark, with the wolf of Bolshevism per-

haps three jumps behind, and with the jackal of I. W. W.ism in the yawning chasm below. So let us turn on the light of science for our troubled lawmakers, and do it now, and do it, as I have already suggested, by calling conferences of real scientific men to formulate and give the Government advice, always remembering that each one of us must be constantly doing his bit by giving the matter careful and scientific consideration. For only through the cooperation of each of us can this be a "Government of the people, for the people and by the people."

I do not wish to tire you but I feel that this article would fail of its purpose if I did not tell you what Roger W. Babson, who is recognized as one of our keenest students of events as they affect the business world, has to say. Doubtless you know that he gets out regular reports for merchants, bankers and investors. And you also know that our merchants, bankers, and investors are our real leaders, just simply because the rest of us have shirked the work and responsibility which those merchants, bankers, and investors have shouldered, and from doing which they have gained their dominant position. And you know that they lay great store by what Babson says. So here are some of the things in his regular report of November 4, 1919:

With fundamental conditions so unsound as they are now, there can be only one course for the far-sighted speculator to follow. Liquidate your stocks and hold your money ready for the long downward swing which before long must come. Never were the danger signals more clearly set than they are today. There is no half-way ground. Keep your speculative funds where you can get at them when the real buying point comes. Good speculation demands that you stay out of the market for industrial stocks.

In other words, brothers, financial depression is staring us right in the face. And with labor in its present frame of mind we want to get our psychology in working shape and do it quick. By "we" I mean everyone including our captains of industry, for here is part of what Mr. Babson has

to say in his special report of November 4, 1919, written after he returned from the three-cornered conference in Washington:

I am sorry that Mr. Gary and other employers are so impatient with labor. I am sorry that the labor leaders have not better control of their men, and are sometimes unable to keep them to their word. As a foundation for industrial peace, employers must give more time to explaining things to their wage-earners, and the wage-earners must give more care to keeping their promises. The first step toward better industrial relations is a greater confidence by each in the other, a determination by each to keep its agreements and carry out its undertakings.

Mr. Gompers' desire to group all the workers, and have each do an average day's work for an average day's pay, is philanthropic, and appeals to us at first glance. But such plans are destined to develop neither men nor industries. The growth of both depends upon the *laissez faire* doctrine of reward and punishment. For Mr. Gompers and his associates or for the kind-hearted people in the public group to resolve otherwise would be useless. Mr. Gary is right in his deductions. His difficulty lies in his bad psychology and his impatience. He forgets that labor is in the adolescent period and should be led instead of driven.

Whatever may happen in the meantime—and many grave and destructive things may come to pass—the principles enunciated by Mr. Gary will be accepted. Men must ultimately be rewarded in accordance with their ability, rather than in accordance with their membership in any union or family. But let us not forget to what this doctrine of Mr. Gary's inevitably leads. *It means the ultimate elimination of all special privileges and property inheritances.* For when labor sees that it cannot win by the union method, and sees that it must accept the principal of the survival of the fittest, it will change its tactics. Labor will then direct all its influence to making the opportunities for the wage-earner equal to those of the employer, and for the wage-earner's children, to those of the employer's children.

Before reading Mr. Babson's final paragraph in that special letter perhaps you will wish to go back and carefully reread the three paragraphs I have just quoted above. Mr. Babson's final paragraph was written in heavy black type and reads:

I am certain that the conference holds a warning for our children, namely, that they should not count upon what we may leave them. Rather, if they are wise, they will de-

velop through study and industry an ability which will enable them, through their own strength and resources, to survive in the struggle without help from father.

Right now I will not comment upon Mr. Babson's warning and prophecy

further than to say: Let us warn our children of what's coming, for to be forewarned is to be forearmed—and enable them to furnish some real competition in that "*Struggle.*"

GOSSIP

BY N. E. A. McDONALD, 32°

IN gloomy caverns lurk the serpent coils of Gossip, with restless tongue and poisonous fangs, the glittering stare of its eyes, waiting to seize, crush and devour its prey. Even the rags of an honest man it would brand with the red-hot iron of shame and disgrace.

"The oxen were plowing and the asses feeding beside them."

"I only am escaped alone to tell thee."—*Job.*

Gossip comes to stifle all the music of the home and fill every heart with silence and desolation, ruin your boy, wreck your home. It measures its prosperity by the swiftness and certainly with which it finds reception into the consciousness of the average careless thinker.

"Canst thou put a rope into his nose?"

"But the counsel of the wicked is far from me."—*Job.*

Is the gossip's tongue different from the serpent's tail? Tonight the subtle influence steals into our neighbor's garden and strikes the fragrance from the roses that surround his home. Today it would strike the substance from the crust that feeds the starving orphan child.

"Who shall come within his jaws?"

"He maketh the deep to boil like a pot."—*Job.*

The serpent's trail is the offspring of a carnal mind and is the moral enemy of friendship, charity and benevolence; the despoiler of silent waters; the terror of nations; the cloud that shadows the smile of nature; the demon that has separated more loved ones and sent more souls unprepared beyond the portals

of this life than all the pestilences that have ever wasted lives since the ancient plagues of Egypt.

"Out of his mouth go burning torches. Out of his nostrils a smoke goeth. Round about his teeth is terror."—*Job.*

False witness is too many times welcomed by untrained minds with open arms only to mislead other human souls and crush human hearts under its deceptive cloak; perhaps changing a wife's love into despair and her pride into shame; even the gray-haired mother of long ago it would blame because gossip would make barren every harvest field and green pasture.

"Who is he that hideth counsel without knowledge?"—*Job.*

A good healthy comrade has no time for gossip words. Neither friends nor society should ever cause a companion to follow the serpent trail. Therefore forsake thy words, O gossip, and thereby conquer man's enemy. Let that old serpent of deception be cast out of thy belly.

"Miserable comforters are ye all. His breath kindleth coals. Shall vain words have an end."—*Job.*

Jesus said: "Be of good cheer, I have overcome the world."

To arms, O Christian warrior! alert with the shield of charity and good counsel, roll the stone of seclusion from the pathway of thy brother; make sacred the dwelling place of thy neighbor, so that each life shall blossom with good tidings. Thy every undertaking shall then grow with fragrance as a seed sown upon the harvest field of a sweet and pure mentality.

THE MASONIC RECORD OF ALBERT PIKE

BY WM. L. BOYDEN, 33° HON.

Librarian of the Supreme Council

BLUE MASONRY

- Western Star Lodge, No. 2, Little Rock, Arkansas:
Entered Apprentice, July, 1850.
Fellow Craft, July, 1850.
Master Mason, August, 1850.
Dimitted November 4, 1852.
- Magnolia Lodge, No. 60, Little Rock, Arkansas:
Charter member of, November 4, 1852.
Worshipful Master, December 27, 1853.
Dimitted, 185-?
Probably about 1884, again affiliated with this lodge and remained a member thereof until his death.
- Marion Lodge, No. 68, New Orleans, Louisiana:
Affiliated, in 1858.
Dimitted in 1860.
- Kilwinning Lodge, No. 341, Memphis, Tennessee:
Affiliated ———?
Made an Honorary member, Feb. 24, 1871.
- Pentalpha Lodge, No. 23, Washington, D. C.:
Affiliated October 4, 1880.
Dimitted January 1, 1883.
- Arkansas Grand Lodge:
Chairman of the Committee on Masonic Law and Usage, November 7, 1853.
Chairman of the Committee to revise, collate and digest the decisions of the Grand Lodge, November 9, 1853.
Chairman of the Committee on Foreign Correspondence, November 11, 1853.
Chairman of the Committee on Library, November 7, 1854.
Chairman of the Committee to prepare a system of laws and by-laws for the government of subordinate lodges, November 8, 1854.
Committee to procure and present to the Grand Secretary a full suit of regalia and gold-headed cane, November 10, 1854.
Grand Orator, November 7, 1864.
Member of the committee to obtain a charter for St. Johns College (established by the Grand Lodge of Arkansas) in 1850 shortly after he had been made a Mason, and in that charter he was named as one of the incorporators.
Trustee of St. John's College, November 10, 1853.
Reelected, November 7, 1864.
Reelected November 7, 1865.
Chairman of the Committee to prepare an address to the masonic fraternity throughout Arkansas on the subject of St. John's College, November 11, 1853.
President of St. John's College, November 18, 1853.
Represented the Grand Lodge of Arkansas at the National Masonic Convention at Chicago, September 13th and 14th, 1859.
- Representative of the Grand Lodge of Kansas near the Grand Lodge of Arkansas, 1860.
Representative of the Grand Lodge of Louisiana near the Grand Lodge of the District of Columbia November 21, 1870-1891.
Grand Representative of the Grand Lodge of Lower California (Mexico) near the Grand Lodge of the District of Columbia, November 10, 1885.
Member of the Board of Regents of the American Masonic Home for the Widows and Orphans of Freemasons, Washington, D. C., 1859.

HONORARY MEMBERS

- Grand Lodge of the Federal District of Mexico.
Grand Lodge of Hidalgo, Mexico.
Grand Lodge of Jalisco, Mexico.
Grand Lodge of Lower California, Mexico.
Grand Lodge of Oaxaca, Mexico, February 20, 1886.
Grand Lodge of Peru, December 1, 1884.

Grand Lodge of Vera Cruz, Mexico.
 Alpha Home Lodge, No. 72, New Orleans, La. December 7, 1869.
 Columnas de Hidalgo Lodge, Mexico Ven Master, ad vitam, December 2, 1881.
 Egalité-Humanité Lodge, No. 20, Buenos Ayres, Argentina, August 20, 1885.
 Hijos del Trabajo Lodge, No. 83, Barcino (Barcelona) Spain, June 20, 1888.
 Kane Lodge, No. 454, New York City, September 4, 1877.
 Honorary Worshipful Master of Losanna Lodge, Naples, Italy, Dec. 17, 1886.
 Perfect Union Lodge, No. 1, New Orleans, 1869.
 Perfetto Unione Lodge, Naples, Italy, January 15, 1886.
 Perpetual Master of Albert Pike Lodge, No. 55, City of Mexico, and each year that lodge
 elected a Pro-Master to preside, June 15, 1876.
 Ruiz (Carlos K.) Lodge, No. 2, Leon, Mexico, February 25, 1886.
 San Andres Lodge, No. 9, Havana, Cuba, November 21, 1869.
 Star in the East Lodge, No. 218, St. Thomas, West Indies, March 31, 1873.
 Temple des Amis de l'Honneur Francaise Lodge, Paris, France, Sept. 5, 1877.
 Verdad Lodge, No. 8, Seville, Spain, June 29, 1885.

CAPITULAR MASONRY

Union Chapter No. 2, Little Rock, Arkansas: .
 Mark Master, November 19, 1850.
 Past Master, November 21, 1850.
 Most Excellent Master, November 22, 1850.
 Royal Arch Mason, November 29, 1850.
 High Priest, June 14, 1852.
 Dimited May 14, 1872.
 Affiliated with Lafayette Chapter, No. 5, of Washington, D. C., about 1872.
 Arkansas Grand Chapter:
 Member of the Convention which formed the Grand Chapter, April 28, 1851.
 Grand High Priest, November 15, 1853.
 Relected, November 14, 1854.
 Chairman of the Committee on Foreign Correspondence,
 November 9, 1852.
 Member of the Committee, November 13, 1854.
 Chairman, November 2, 1860.
 Member of the Committee, October, 1861.
 Chairman of the Committee on Masonic Law and Usage,
 November 9, 1852.
 Chairman, October 30, 1856.
 Chairman, November 3, 1859.
 Member of the Committee, October, 1861.
 Chairman of the Committee on Masonic Library, November 14, 1853.
 Member of the Committee November 13, 1854.
 Chairman, October 30, 1856.
 Chairman of the Committee of the Grand Chapter of the District of Columbia, re-
 garding charters, 1873.
 Grand Representative of the Grand Chapter of Louisiana near the Grand Chapter of the Dis-
 trict of Columbia, February 9, 1877.
 Grand Representative of the Grand Chapter of Mississippi near the Grand Chapter of the
 District of Columbia.
 Grand Representative of the Grand Chapter of Nevada near the Grand Chapter of the Dis-
 trict of Columbia, February 22, 1879.
 Grand Representative of the Grand Chapter of Oregon near the Grand Chapter of the District
 of Columbia, October 7, 1870.
 Represented the Grand Chapter of Arkansas at the General Grand Chapter of the United
 States, Chicago, 1859.
 Represented the Grand Chapter of the District of Columbia, at the General Grand Chapter
 of the United States, Buffalo, New York, 1877.
 Represented the Grand Chapter of Louisiana, at the General Grand Chapter of the United
 States, Hartford, Connecticut, 1856.
 General Grand Chapter of the United States—
 Member of the Committee to prepare a formula for the Installation of Officers of Grand
 Chapters, 1856.
 Member of the Committee to inquire into matters of dispute with the Grand Chapter of
 Florida, 1856.
 Member of the Committee on Foreign Correspondence, 1856.
 Chairman of the Committee on Foreign Correspondence, 1859.
 Member of the Committee on Royal Arch Regalia, 1859.
 Chairman of the Committee on Royal Arch Cipher, 1877.

Member of the Committee on Jurisprudence, 1877.
Arkansas Council of High Priesthood in 1854.

CRYPTIC MASONRY

Received the Degrees of Royal and Select Master in Columbia Royal Arch Chapter, Washington, D. C., December 22, 1852.

Assisted in the formation and was Thrice Illustrious Master of Occidental Council, No. 1, Little Rock, Arkansas, July 5, 1853.

President of the Convention forming the Grand Council of Arkansas, November 6, 1860.

KNIGHT TEMPLARY

Received the degrees of Templar Masonry in Washington Encampment (Commandery), Washington, D. C., February 9, 1853.

First Eminent Commander of Hugh de Payens Commandery, No. 1, Little Rock, Arkansas, December 20, 1853 to October, 1856. Remained a member until his death.

HONORARY MEMBER

Grand Commandery of Arkansas, April 23, 1890.

Honorary Past Provincial Grand Prior of the Great Priory of Canada, October 15, 1874.

SCOTTISH RITE

Received the degrees from 4th to 32nd in Charleston, South Carolina, at the hands of Albert G. Mackey, Secretary General, March 20, 1853.

Deputy Inspector General for Arkansas, March 31, 1853.

Deputy Inspector General for West Tennessee, April 12, 1854.

Sovereign Grand Inspector General, in special session, New Orleans, Louisiana, April 25, 1857.

Special Deputy for Louisiana, April 25, 1857.

Active member of the Supreme Council, 33°, March 20, 1858.

Commander in Chief of the Grand Consistory of Louisiana, 1856-59.

Elected Sovereign Grand Commander, ad vitam, of the Supreme Council of the 33° for the Southern Jurisdiction of the United States, and proclaimed as such by the Secretary General, Albert G. Mackey, January 3, 1859.

Grand Representative of the Supreme Council of Colon, (Cuba), August 26, 1886. ..

HONORARY MEMBER

Supreme Council of Belgium, March 6, 1874.

Supreme Council of Brazil, July 2, 1873.

Honorary Grand Master Grand Commander of the Grand Orient and Supreme Council of Brazil, 1874.

Supreme Council of Canada, October 16, 1874.

Supreme Council of Colon (Cuba).

Supreme Council of Egypt.

Honorary Grand Commander of the Supreme Council of Egypt.

Supreme Council of England and Wales, October 11, 1870.

Supreme Council of France, November 27, 1889.

Supreme Council of Greece.

Supreme Council of Hungary, 1878.

Supreme Council of Ireland, November 24, 1870.

Supreme Council of Italy, June 2, 1875.

Honorary Sovereign Grand Commander of the Supreme Council of Italy.

Supreme Council of Mexico, December 9, 1878.

Supreme Council of New Granada (United States of Colombia), April 23, 1866.

Supreme Council Northern Jurisdiction, United States of America.

Supreme Council of Peru, July 9, 1866.

Supreme Council of Roumania, September 20, 1881.

Honorary Sovereign Grand Commander of the Supreme Council of Roumania, September 20, 1881.

Honorary Grand Commander, ad vitam, of the Supreme Council of Santo Domingo (Doomini-can Republic), April 2, 1888.

Supreme Council of Scotland, February 2, 1874.

Supreme Council of Spain, August 20, 1879.

Supreme Council of Switzerland, April 3, 1887.

Supreme Council of Tunis.

Honorary Grand Master Grand Commander of the Supreme Council of Tunis.

Supreme Council of Uruguay.

Aigle Council of Kadosh No. 6, New Orleans, La.

Ambos Mundos Chapter Rose Croix, Cienfuegos, Cuba, December 5, 1884.
 Amigos del Orden Lodge of Perfection, New Orleans, La., April 20, 1876.
 Confederacion Peninsular Sovereign Chapter, No. 73, Lisbon, June 24, 1887.
 Corning Consistory, Corning, New York, January 12, 1875.
 Ineffable and Sublime Grand Lodge of Perfection, Albany, N. Y., December 4, 1882.
 Pelican Chapter Rose Croix, Charleston, S. C., 1854.
 Pelican Chapter Rose Croix, No. 11, New Orleans, 1859.
 Pike (Albert) Chapter Rose Croix, Bejucal, Cuba, February 25, 1884.
 Silencio Lodge of Perfection, New Orleans, La., April 2, 1876.

OTHER MASONIC BODIES

Provincial Grand Master of the Provincial Grand Lodge, R. S. Y. C. S., for the United States of America of the Royal Order of Scotland, October 4, 1877, and continued as such until his death.

President of the Masonic Veteran Association of the District of Columbia from its organization in 1879 to the time of his death, 1891.

Honorary Member of the Masonic Veteran Association of Illinois, August 30, 1888.

Honorary Member of the Masonic Veteran Association of the Pacific Coast, July 14, 1887.

Supreme Magus of the Rosicrucian Society, *See* at Washington, May 17, 1880.

Honorary Past Supreme Magus of the Grand High Council of the Society of Rosicrucians of the United States.

Grand Protector of the Rite of Adoption (Female Masonry).

CLANDESTINE LODGES

OPINION rendered in the case of the People of the State of California *vs.* one C. A. Perkins,¹ as member of the Alleged American Masonic Federation, who represented that he was a regular Mason, by Judge Matthew Brady of Department 3 of the Police Court of San Francisco.

The above entitled action 162128 was, by consent of the People and the defendant, tried by the court with actions 162129, 162130, 162131, 162132, 162133, and 162134, all of the evidence to be considered together and to apply to all of the above actions:

The contention of the People in all of said actions was that the defendant represented to the complaining witnesses that by joining a certain organization incorporated in the State of Idaho, by one Matthew McB. Thomson and others in the year 1907, and known as the American Masonic Federation, the applicant would be entitled to visit any Masonic lodge in the City and County of San Francisco, the State of California or elsewhere in the world. That the American Masonic Federation was a regular Masonic organization and that the Grand Lodge of F. & A. M. of California was an irregular or clandestine Masonic organization, and by making such representation, the said complaining witnesses were induced to and did part with various sums of money believing said representations to be true, which representations were false and known to be false by the defendant, C. A. Perkins, at the time he made said representations.

From the evidence produced at the trial it appears that the Grand Lodge of Free and Accepted Masons of California is a duly and regularly organized Masonic Grand Lodge and has exclusive jurisdiction over all regular Masons in the State of California. The American Masonic Federation is not a regularly constituted Masonic body, nor is it recognized by any of the Grand Lodges F. & A. M. in the United States in accordance with the custom, usages and laws of the Masonic Grand bodies in the United States.

LAW GOVERNING ORGANIZATION OF MASONIC LODGES

The organization of Grand Lodges in every state and territory of the United States was an outgrowth of the idea of "Territorial Jurisdiction" based on the principle that Masonic government should be in accord with civil government. (4 Gould 299-302.) This principle of exclusive territorial jurisdiction of Masonic Grand Lodges grew out of the doctrine laid down in the Constitution of the United States that each state should be sovereign unto itself as to the management of its internal affairs.

Therefore the doctrines of exclusive jurisdiction of such Grand Lodge in its own state became an unquestioned law at the organizations of the Grand Lodge of Massachusetts, Pennsylvania and the other original thirteen states; and ever since has been, and now is followed in all of the states of the Union. "It follows that the principle that both civil and Masonic allegiance must be in harmony and that a Grand Lodge should be founded in every independent state." (4 Gould 313.)

The fundamental principles of Free Masonry pertaining to the organization of Grand Lodges in the United States has been crystallized into law as follows:

¹Defendant was arrested for obtaining money by false pretenses.

1. "It is the inherent right of lodges in an independent state to organize a Grand Lodge according to the constitution of Masonry, 'amenable to no superior jurisdiction under Heaven, and subject only to the immutable land marks of the craft.'"

2. "The Grand Lodge thus created has exclusive jurisdiction over Masons and Masonry in the state in which it is established."

3. "Such Grand Lodges may create lodges in another state in which no Grand Lodge exists and maintain them until a Grand Lodge is established in such state and no longer." (4 Gould 315. See United States Grand Lodges, Chapter 35, 4 Gould 330 *et seq.*)

THE LAW GOVERNING FRATERNAL ORGANIZATIONS IS WELL SETTLED

It has been held in *Hiss vs. Bartlett*, 3 Gray, 468, 63 Am. Dec., 768, that where a body has the power to expel a member that the courts cannot inquire into the reasons for the expulsion, nor into the question whether the member was duly heard before being expelled. Also that the courts will not interfere with the decisions of the members of a society where they profess to act under their rules, unless it can be shown, either that the rules are contrary to justice or that what has been done is contrary to the rule or that there has been malafides, or malice, in arriving at the decisions. (*Dawkins vs. Antrobus*, L. R. 17, Ch. Div. 615; *Hopkinson vs. Marquis of Exeter*, L. R. 5 Equity 63; *Labouchare vs. Earl of Wharnccliffe*, L. R. 13, Ch. Div. 348; *White vs. Brownell*, 2 Daly 329. See also note to *Hiss vs. Bartlett*, 63 Am. Dec. 776.)

"There is no doubt that the decisions of a voluntary association, honestly and fairly made in accordance with its rules and not contrary to the law of the land or to public policy, are binding upon its members, and will not be interfered with by the courts." (*White vs. Brownell*, 2 Daly 329; *Committ vs. Reformed, etc., Church*, N. Y. 551; *Harrison vs. Hoyle*, 24 Ohio St. 254; *Leech vs. Harris*, 2 Browst 571; *Osceola Tribe vs. Schmidt*, 57 Md. 98; *Dawkins vs. Antrobus*, L. R. 17 Ch. Div. 630.)

"A member of a voluntary society, charitable or otherwise, who is aggrieved by any action of the society, must exhaust his means of redress within the society before applying to the Courts." (*Poultney vs. Bechmann*, 31 Hun 49; *Laforge vs. Deems*, 81 N. Y. 507; *Hirschl on Fraternities*, 49; See also note to *Otto vs. Journeyman Tailors*, 75 Cal. 308, 7 Am. St. Rep. 166. *Connelly vs. Masonic Mutual Benefit Assn.*, 58 Conn. 552; 18 Am. St. Rep. 296 and note.)

A MASONIC GRAND LODGE MUST BE IN ACCORDANCE WITH MASONIC LAW

This was clearly decided when there was an attempt to organize the Grand Lodge of Canada. An attempt was made by several members of the different Masonic lodges holding charters under the Grand Lodge of England, Ireland and Scotland, located in Canada, to organize the Grand Lodge of Canada. Their efforts were not recognized by any of the lodges in Canada, on the ground that their acts were contrary to Masonic law and usages, and the attempt to organize such Grand Lodge by individual members failed. (See *History of the Grand Lodge of Canada*, 4 Gould 271; see also 4 Gould 334.)

All of the authenticated histories of Free Masonry show that the regular method of obtaining charters and organizing lodges is as hereinabove set forth. It has been the custom followed strictly by the Masonic Fraternity since the organization of the Grand Lodge of England to obtain charters in the regular method; and the law, being fully understood as to how charters can be obtained and the evidence having been produced before this court, that the Grand Lodge of California has been continuously in existence since April 19, 1850, hence is the Masonic power in the State of California.

"Courts neither of law nor equity will undertake to direct or control the internal policy of such society or attempt to decide questions relating to the discipline of its members, but will leave the society free to carry out any lawful purpose in its own way and in accordance with its own rules and regulations." (*Reno Lodge vs. Grand Lodge*, 54 Kan. 73; *Josiah vs. Austrian Ben. Soc.*, 119 Cal. 76.)

The Grand Lodge of England having been the first Grand Lodge of Free and Accepted Masons organized in the world, and it having adopted a constitution, rules and regulations governing the formation of other lodges, and the custom having grown up among the fraternity of Free and Accepted Masons as to the organization of Grand Lodges, and that custom having been recognized by all lodges, which received their charters directly or indirectly from the Grand Lodge of England, a rule of procedure has been established in the fraternity which must be recognized by the courts of the land.

In *Lawson vs. Howell*, 118 Cal. 613, it was held the "duly chosen and authorized representatives of the members of an Order are vested with power and discretion to determine what is for the best interests of the Order, and what shall be the internal economy or whether a change therein is demanded, and the courts have no standard

by which to determine the propriety of its rules, nor will they take cognizance of the matters arising under and in accordance with them, nor interference with questions of policy, doctrine, or discipline, nor with the discretion of the governing body unless there is an arbitrary invasion of private rights."

See also *Bayliss vs. Grand Lodge F. & A. M. of Louisiana*, 59 Southern Rep. 996.

If the defendant made the representations as alleged in the said complaints and the evidence adduced at the trial sustained such allegations, the defendant would have been guilty of the crime of "obtaining money by false pretenses."

I have gone over the evidence submitted by the People very carefully, and while there were circumstances proven which might tend to sustain the people's contention, yet, taken as a whole, I am satisfied that all of the complaining witnesses knew that they were not joining a regular Masonic organization and parted with their money with full knowledge that the so-called *American Masonic Federation* was not a regularly recognized Masonic organization and had no legal standing as such, and for that reason alone this action must be dismissed.

The motion to dismiss all of said actions is hereby granted and the bail of the defendants is hereby exonerated.

MATTHEW BRADY,
Police Judge.

Endorsed
Filed in open Court,
June 13th, 1919.

H. I. MULCREVY, Clerk
By E. T. BURKE,
Deputy Clerk.

CITY AND COUNTY OF SAN FRANCISCO,

I, HARRY I. MULCREVY, Clerk of the Police Court of the City and County of San Francisco, State of California, do hereby certify that the foregoing and annexed copy is a full, true and correct copy of the Original Opinion of said Police Court in the above entitled Criminal action, as entered in the docket of said Police Court, and that I, Clerk aforesaid, have compared the foregoing and annexed copy with the Original Opinion of said Police Court, in said Criminal action, entered in the Docket of said Police Court, and that the foregoing and annexed copy is a full, true and correct transcript and copy from and of said Original Opinion, and of the whole thereof.

WITNESS my hand and the seal of the Police Court of the City and County of San Francisco, this 25th day of June, 1919.

[SEAL]

HARRY I. MULCREVY,
Clerk of the Police Court of the
City and County of San Francisco.

BY LAWRENCE BUCKLEY,
Deputy County Clerk.

WINTER SKIES

If I am weary tonight
And the cord of the silver bond
Would chafe the ankles of sleep
On roads beyond;

If I am weary tonight
And the stars of heaven are fair,
They do not shine so far beyond
The winding stair.

Lord, when I top the climb,
When sorrow and toil have ceased,
I shall not fear. Thine unseen steps
Will bring me East.

Not they alone, O Lord,
But, rising, they will bear
My feet to Him whose winter skies
And stars are fair.

—H. G. Link, Jr., 18°.

A CORNER OF THE LIBRARY

By MYSTICUS

THE STRANGE FUNERAL OF STEPHEN GIRARD—FINANCIER AND FREEMASON

STEPHEN GIRARD, philanthropist and Freemason, was born near Bordeaux, France, on May 24, 1750. He became a sailor early in life, and before the American Revolution was engaged as the master of vessels in the American coasting and West India trade. During the Revolution he was a grocer and sutler in and near Philadelphia, where he had already married and separated from his wife. In 1780-90 he again entered the West India and coastwise trade in partnership with John, his brother. In the year 1812, he became a private banker in Philadelphia. He was for years the wealthiest man in the United States. Despite his eccentric habits, his crabbed character, and ungracious manners, he was a liberal benefactor of the public charities, and even of churches, which he despised. During the yellow fever epidemics in Philadelphia, he not only relieved distress by lavish expenditure of money, but personally cared for the sick without a thought of fear. In his will, Girard left all his estate to charitable and civic institutions of Philadelphia and New Orleans. His greatest and most enduring monument is Girard College. In his will he says: "And whereas I have been long impressed with the importance of educating the poor and of placing them by the early cultivation of their minds and the development of their moral principles above the many temptations to which through poverty and ignorance they are exposed; and I am particularly desirous to provide for such a number of poor male, white orphan children as can be trained in one institution, a better education, as well as a more comfortable maintenance than they usually receive from the application of public funds."

The bequest for the erection of the college was \$2,000,000, and the endowment for its maintenance amounted to about \$3,500,000. The college opened in 1848 with 100 pupils, and since its founding has sent out into the world nearly 8,000 boys, well equipped for the battle of life. The designs for the buildings of Girard College were made by the eminent architect and Freemason, Thomas U. Walter, who designed the dome and wings of the United States Capitol. One of the peculiar provisions of Girard's will was that no clergyman should ever be permitted to conduct religious services in the college. The old freethinker was most emphatic on that point. Baptised in the Roman Catholic faith, he early abjured Catholicism, and attached himself to no other religious denomination during his long and active career. In October, 1787, he sailed for Charleston, S. C., where he remained until July, 1788. It was during his sojourn there that he was made a Mason on January 28, 1788, in Union Blue Lodge, No. 8. His Masonic certificate is now in the possession of the Directors of City Trusts, Philadelphia. Brother Girard never affiliated with any lodge in Pennsylvania, but he contributed liberally to the building fund of the Grand Lodge of Pennsylvania, and at his death he left a sum of money to the above-mentioned Grand Lodge, known as the Stephen Girard Charity Fund, which now amounts to \$90,050.

Stephen Girard died on December 26, 1831, at his residence on North Water Street, Philadelphia, and was buried on December 31, 1831, in the ground adjoining the German Holy Trinity Roman Catholic Church, at the northwest corner of Spruce and Sixth Streets. There is no evidence extant that Girard was ever reconciled to the Catholic faith; his desire to be buried in the above-mentioned churchyard was doubtless because of the fact that many of his relatives were interred there. A general invitation to his funeral appeared in the public prints, whereupon the Masons and other benevolent and civic societies, the Mayor,

Recorder, Aldermen, and the Select and Common Councils of Philadelphia with their officers, etc., marched in procession to Holy Trinity Church, which had been draped in mourning for the occasion. The following data concerning this funeral is contained in a brochure by Brothers N. S. Barratt and Julius F. Sachse, of Philadelphia, entitled *The History of Brother Stephen Girard's Fraternal Connections* (Philadelphia, 1919):

In attending this funeral the Masonic Fraternity labored under serious disadvantages, first, by the cloud cast over them by the political anti-Masonic excitement which was then at its highest. Secondly, by the fact that the services were to be held in the German Roman Catholic Church of Holy Trinity at the northwest corner of Sixth and Spruce Streets and the interment in a vault adjoining the church.

When the procession arrived at the church . . . considerable excitement arose between the church authorities and the mourners when the Grand Lodge and brethren attempted to enter the church. To avoid any undue criticism the brethren were without aprons or any regalia, the officers mostly wearing their collars and jewels. Just what took place within the church is not known to a certainty, except that when the procession entered the yard, the Catholic clergy left the church, therefore the funeral services of the Catholic Church were not performed. The brethren after waiting some time took the body out of the church and placed it in a vault on the north side of the church, according to the wishes of the deceased.

The following account of the affair is taken from the *History of the Holy Trinity Parish*, by Rev. Francis J. Hertkorn (Philadelphia, 1914, p. 86), viz:

"It is said that when Girard was found to be dying, his sister asked him if he would not see a priest. He assented, but before the pastor arrived, Girard was dead. Then the sister prevailed upon Bishop Kenrick to attend the funeral and, as the dying man's assent to a priestly visit was regarded as evidence of his intention to be reconciled to the Church in which he had been baptised, the Bishop consented and the body was admitted into the church. The entry in Bishop Kenrick's diary of this date speaks for itself: 'The body of Stephen Girard was brought with much funeral pomp, attended by many Free Masons marching in procession in scarfs and ornaments, as a tribute of respect to their deceased companion, to the church of the Holy Trinity. When, therefore, I saw these enter the Church to have funeral rites gone through, no priest assisting, I ordered the body taken away for burial. I allowed it to have Christian burial for the potent reason that the deceased was baptised in the church and never left it, and when death came his illness was such that he did not perceive its approach.'"

When the main building of Girard College was nearly completed, the commissioners of the Girard estate and the city officials made arrangements for the disinterment of the body of the philanthropist. This was in December, 1850. The Masonic Fraternity had nothing to do with the removal. Says our authors:

The heirs of Girard objected and asked the court for an injunction to prevent the removal of the remains, and the matter was heard and decided September 30, 1851, by Judges King, Parsons and Kelly, Judge King suggesting that the applicants had better permit the city to proceed with the ceremonies and place the body in the sarcophagus at the Girard College, and this was done on September 30, with appropriate ceremonies by the Grand Lodge and subordinate lodges. And since this time Brother Girard has peacefully slept in the main building of the college which he founded. . . . His memory is cherished by his brethren and the Masonic fund, which bears the name of Stephen Girard Charity Fund, has done untold good to the recipients.

The Girard funeral was the first public procession of the Masonic Fraternity of Pennsylvania since the Anti-Masonic excitement occasioned by the death of Morgan. The pageant was very imposing. Hon. Joseph R. Chandler delivered the eulogy.

John Bach McMaster, professor of history in the University of Pennsylvania, in his recent biography of Girard, makes no mention of the events described above, although Brother Sachse called his attention to them. Well narrated they would have relieved the deadly dulness of Prof. McMaster's two big dry as dust volumes.

"If but one virtue did adorn a king,
It would be Justice; many great defects
Are veiled thereby; whereas each virtuous thing
In one who is not just, the world suspects"

THE GREAT ADVENTURE

Only those are fit to live who do not fear to die; and none are fit to die who have shrunk from the joy of life and the duty of life. Both life and death are parts of the same Great Adventure. Never yet was worthy adventure worthily carried through by the man who put his personal safety first. Never yet was a country worth living in unless its sons and daughters were of that stern stuff which bade them die for it at need; and never yet was a country worth dying for unless its sons and daughters thought of life not as something concerned only with the selfish evanescence of the individual but as a link in the great chain of creation and causation, so that each person is seen in his true relations as an essential part of the whole, whose life must be made to serve the larger and continuing life of the whole. Therefore it is that the man who is not willing to die, and the woman who is not willing to send her man to die, in a war for a great cause, are not worthy to live. Therefore it is that the man and the woman who in peace time fear or ignore the primary and vital duties and the high happiness of family life, who dare not beget and bear and rear the life that is to last when they are in their graves, have broken the chain of creation, and have shown that they are unfit for companionship with the souls ready for the Great Adventure.—*Theodore Roosevelt.*

THE CRUX OF THE IRISH QUESTION

If the people of Great Britain and its government were as abjectively submissive to the Pope of Rome as the autocratic government of Austria, does any sane man believe for a moment that the world would hear anything of this silly cant about Ireland's wrongs or the tyranny of England? Abundant proof of this thesis will be found in the illuminating and convincing books of Michael F. J. McCarthy, an Irish Roman Catholic; but I will quote a more famous man, whom that distinguished Roman Catholic scholar, Lord Acton, calls "a splendid sophist," viz., Cardinal Newman. After calling attention to the accepted historical fact that the occupation of Ireland by England was approved and supported by three Roman Pontiffs, Adrian IV, Alexander III, and John XXII, Cardinal Newman says: "Such have been the dealings of the Holy See in times past with Ireland; yet it has not thereby roused against itself any resentful feelings in the minds of its natives. Doubtless their good sense understands well, that, whatever be decided about the experience of the act of annexation itself, its serious evils did not begin until the English monarch was false to the Pope as well as to Ireland. It is Protestantism which has been the tyrannical oppressor of the Irish." (*Historical Sketches*, Vol. III, p. 257.)—"*Sound Truth About the Irish Question*" (p. 6); *Prof. George L. Fox, Principal of The University School, New Haven, Conn.*

SUGGESTIONS

Let us again request that the changes of address for THE NEW AGE MAGAZINE be sent to us not later than the first of the month; that the old address as well as the new be given; and please note that a notification to the mail carrier, the postmaster or the Secretary of the Bodies is not a notification to us.

Let us also request, if you do not wish THE NEW AGE MAGAZINE sent to you, do not care for the publication and feel that it is of no value to you, that you kindly let us know, and we will take your name from the mailing list, thereby saving the Supreme Council some expense.

"No man doth safely rule, but he that hath learned gladly to obey."

GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California bodies of the Rite in San Francisco, Cal., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Cal., hold their meetings every Monday evening.

The Bodies of the Rite in Sacramento, Cal., hold their meetings every Saturday evening.

The Bodies of the Rite in Fresno, Cal., hold their meetings every Monday evening.

The Bodies of the Rite in Los Angeles, Cal., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Cal., hold their meetings every Wednesday evening.

The Bodies of the Rite in Pasadena, Cal., hold their meetings every Saturday evening.

The Bodies of the Rite in Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the 1st and 3d Thursday of each month.

The Scottish Rite Bodies in Portland, Ore., hold their meetings every Tuesday evening.

The Bodies of the Rite in St. Paul, Minn., hold their meeting every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

The Bodies of the Rite in Chicago, Ill., (Northern Jurisdiction), hold their meetings every Thursday evening.

The Scottish Rite Bodies in the Valley of Hastings, Nebr., will hold a reunion January 27 to 30 inclusive, 1920.

The Bodies of the Rite in the Valley of Alexandria, Va., will confer the degrees of the Rite on the following dates: January 23, 6°; January 30, 9° and 10°; February 13, 14°; February 27, 15°; March 12, 18°; March 26, 20°; April 9, 21°; April 23, 30°; April 29, 31°; May 13, 32°.

The Scottish Rite Bodies of Richmond, Va., will hold a reunion for conferring degrees beginning February 2, 1920.

The Scottish Rite Bodies of San Diego, Cal., will confer the degrees upon a class of candidates, to be known as the "Nonpareil

Class," beginning February 7, and closing February 28, 1920.

The Bodies of the Rite in Covington, Ky., announce the following dates for the conferring of degrees: "Slow Class" dates are, Lodge of Perfection degrees, January 9 and 10; Chapter degrees, January 30 and 31; Council degrees; February 13 and 14; Spring Reunion, March 17 to 20 inclusive.

The Bodies of the Rite in the Valley of Birmingham, Ala., will hold a reunion for conferring degrees February 16 to 20 inclusive.

MASONS PRESENT FLAG TO HIGH SCHOOL CADETS

The Fall Reunion of the Scottish Rite Bodies in the Valley of Tucson, Arizona, was a most enjoyable affair and was in every way a memorable, never-to-be-forgotten occasion. There were over fifty candidates in the class, and during the whole session, everything and everybody just bubbled over with genuine American and Masonic enthusiasm.

The most notable feature of the reunion was the presentation, in behalf of the class of candidates, of an American flag to the Cadet Corps of the Tucson High School. There were present on the occasion about 500 students, the faculty, and many Masons, including the class of candidates for the degrees of the Rite, which had adopted the name of the "Loyalty Class."

Led by the band, the Masons marched from the Masonic Temple to the High School, where the Cadet Corps had been drawn up on the common opposite the school. The High School girls were stationed near the flag pole and in front of the school. The Masons gathered on the north side of the pole and the cadets were then so drawn up as to form a square.

The principal of the school, Mr. M. N. Porter, introduced the speaker of the occasion, Illustrious Brother Perry W. Weidner, 33°, Sovereign Grand Inspector General in Southern California and Arizona, whose talk on this occasion was naturally on the subject of Americanism. He told of the early history of the republic and declared that its founders were men who, today, would be called One Hundred Per Cent Americans. He spoke of the emblematic meaning of the flag and how it stood for the sovereignty of the people against whatever form of despotism that might arise. He pointed to its recent return from the battlefields of Europe, where it carried a message of freedom and determination to all the world, and reiterated its meaning of free government to the people of its own land.

Mr. F. A. Nims, Superintendent of Schools, received the flag on behalf of the High School Student Body and Faculty. He said: "It constitutes a recognition of the public schools, of which we should feel proud. It constitutes a recognition of those things for which the public school of America stands. It is only through the perpetuation of the public schools in the United States that we can guarantee the safety of democracy in this or other lands."

After a pledge to the flag, delivered by the High School students in unison and joined in by the Masons present, the band played "America" and the ceremonies were concluded. For this account of the ceremony we are indebted to the *Arizona Daily Star* of November 20, 1919.

THE FALL REUNION AT ST. LOUIS, MO.

From Illustrious Brother Alexander G. Cochran, Sovereign Grand Inspector General in Missouri, we learn that the Forty-sixth Reunion of the Bodies of the Rite in the Valley of St. Louis, closed on the evening of November 22 with a class of 333.

After the close of the 31st degree, Brother Cochran went to the class room and asked the class to give him some evidence, in a practical way, of the effect of the degrees they had received upon their hearts and minds; and thereupon they subscribed to the building fund of the proposed new Temple the very considerable sum of \$18,380.00. This gift was purely voluntary and evidences the splendid results of the work done by the Bodies in that Valley.

THE REUNION AT RICHMOND, VA.

The Fall Reunion of the Bodies of the Rite in Richmond, Va., was held November 3 to 6 inclusive. We are told that the class on this occasion, while not so large in numbers as the spring class, was one of the most enthusiastic ever received in that Valley. This is demonstrated by the fact that the class organized immediately and raised about \$1,800 for the higher education of some of our Masonic orphans. The name "John Frederick Mayer Class" was adopted in honor of the lately deceased Sovereign Grand Inspector General in Virginia, and the Rev. Brother Frank T. McFaden and Brother A. Simpson Williams were chosen as president and secretary-treasurer, respectively.

THE SUNSHINE REUNION AT SAN ANTONIO, TEX.

The Scottish Rite News, of San Antonio, Texas, says in its issue of December, 1919, "Weather conditions and 633 candidates made the seventh annual anniversary an occasion of the greatest delight to the members of

the Scottish Rite Bodies whose Masonic home is in San Antonio." The reunion was held November 10 to 13 inclusive. A most interesting moment—if not *the* most interesting moment—of the entire occasion was at 11 a. m., of Tuesday, November 11, when the whole concourse of brethren assembled in the cathedral, turned aside from the regular work of the day to fittingly observe the anniversary hour when one year previously the armistice was signed in Paris. On Wednesday, November 12, the class of candidates organized, elected as president Col. Beaumont B. Buck, the hero of Cantigny, and Henry M. Hart as secretary-treasurer, and adopted the name of "The Armistice Class."

WISCONSIN CONSISTORY REUNION

The Wisconsin Consistory (Northern Jurisdiction) convened in Milwaukee on Tuesday, November 11, and concluded its session on the evening of Friday, 14. The session is said to have been conspicuous in that every lodge in the state was represented. The attendance from the interior of the state is said to have been the largest in the history of the Consistory, with the possible exception of that of the year 1913, at which time the Jubilee Class, consisting of over three hundred candidates, received the degrees of the Rite. The Fall Class of 1919 had two hundred and one members, and, without disparagement as to previous classes, is said to have been remarkable for its number of prominent and influential men, and the class name adopted, "Loyalty," rightly distinguishes its spirit of patriotism and enthusiasm.

HOME FOR CRIPPLED BOYS AT KANSAS CITY, MO.

The Bodies at Kansas City, Mo., have recently established there a Home for Crippled Boys. Such an institution was much needed, as the only one of like character in the city was devoted exclusively to the care of crippled girls. There were many crippled boys in Missouri and in the neighboring states who were the victims of infantile paralysis, tuberculosis, or other dread disease, whose poverty denied them that care and treatment so much needed, and their cry for help reached the ears of the Scottish Rite brethren.

Some years ago the Bodies purchased a fine piece of property on one of the leading avenues of the city with the view of hereafter erecting a new Scottish Rite Cathedral and, as their present building is in the midst of the noise and bustle of the city, they selected another site which was thought to be better adapted to their purpose. Upon this new property there was quite a large

residential mansion in possession of tenants who paid a considerable annual rental for the occupancy of the same. When it was determined to devote this house to the service of the crippled boys the lease was terminated and the house fitted up not as a *hospital* but as a *home*. Everything has been provided for the care and comfort of the inmates and a very competent matron has been placed in charge. The best surgical and medical skill has volunteered its service and nothing will be left undone to straighten crooked bodies and give to the sufferers relief from pain and deformity. The brethren make it a point to visit and encourage the children and are ready on call to take them out in automobiles that they may have the pleasure and benefit of the ride. The Bodies have appropriated \$6,000 per annum for the maintenance of this home and this sum will no doubt be largely augmented from time to time by individual gifts from the brethren. The class upon which the degrees were conferred at the November Reunion made the splendid donation to the home of the sum of a little more than \$12,000. The heart of the Kansas City brethren is in this beneficent project and nothing will be spared to increase its usefulness. Five little crippled boys are now inmates of the home and many more may be expected to come. When they do come from the homes of poverty and knock at its doors, they will be admitted and cared for. Into the dark lives of these helpless little ones will come the dawn of hope that they will not be forced to drag their weary way through life in suffering and despair. All that can be done to cure or help will be done. Our brethren in Kansas City have not forgotten the words of the Master, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

THE GRAND LODGE OF ALABAMA

At the recent annual communication of the Grand Lodge of Alabama, Grand Master Robert S. Teague—also a Mason of the 33d Degree Honorary—in delivering his annual address, alluded to the fact that, throughout the course of history, all periods of desperate struggle have been followed by periods of equally violent reaction; so that it is not surprising that the reaction following upon the great world war should swing further in effect than ever before. The tension of war and the relaxation that has followed has accelerated the reactionary movements already in progress, and it will not be surprising if the reactionary swing tends to reach an unwise and detrimental extreme. The masses, worn out and exhausted by the tension of war, are apt

to relax so far as to temporarily lay aside the sense of personal responsibility and of duty and are prone to walk in paths that offer the fewest difficulties, and so are led to surrender to many things that lead to the curtailment of liberty; but whatever the masses may yield to, there will always remain the men who think, and who will not, under any circumstances and conditions, consent to forego their mental habits, and will certainly submit every institution to the most searching analysis. Governments, churches and fraternities will not escape their examination and criticism, and none will be exempt upon pleas of necessity or sanctity or antiquity. Indictment in many counts will be brought against them all: Against government, in that it allowed dynastic interests or special privileges, whether of capital or labor, to prevail against the welfare of the whole people; that its systems of diplomacy were worthless, in that they broke down utterly in the face of national jealousies and greed.

Against the churches, that their teachings have not been able to minimize the evils of strife; that the message of Peace and Good Will upon the earth has been little more than a formal utterance upon the lips of priests that has exercised little or no influence upon the minds and hearts of men.

Against fraternities, our own in particular, because the boasted Brotherhood of Man has been little more than a phrase, easily and quickly forgotten in the heat of passion. Can Masons satisfy themselves or satisfy the thinkers with the plea that Masonry operates only in and through the individual? Good of any sort worth considering is gained only by mass movements of ordinary but earnest and faithful men, and not by any number of isolated saints mumbling prayers or announcing pleasing dogmas. Force must be gained by organization and improved by discipline.

Good citizenship is what is needed above all, and that implies something more than mere docile obedience to law. Duties of a positive nature are imposed and are incumbent upon us as a part of our Masonic obligation. We are bound more than others to support the institutions of the republic and to uphold American ideals and principles. We are not only to cease to do evil, but also learn to do well. Our ideals must become the world's ideals.

The Grand Master also recommended that the Grand Lodge issue bonds to the amount of \$35,000 for the purpose of erecting an additional building at the Masonic Home at Montgomery.

FROM COVINGTON, KY.

Word from the Bodies of the Rite in Covington, Ky., announces that the Fall Reunion of 1919 was one of the most suc-

cessful in all their history. The Brethren in that Valley are now getting ready for the "Slow Class" and the spring reunion in order to "Keep their reputation for 'big doin's.'" The dates given for the "Slow Class" are: Lodge of Perfection Degrees, January 9 and 10; Chapter Degrees, January 30 and 31; Council Degrees, February 13 and 14, and the Spring Reunion, March 17 to 20, inclusive.

FROM PUEBLO, COLO.

The date of the first Reunion of the newly constituted Bodies of Pueblo, Colo., has already been announced as January 12 to 14, 1920, inclusive.

Pueblo is now just finishing its new city hall building, which is said to be one of the finest of its kind in Colorado. The auditorium part is already completed and has a seating capacity of several thousand. It is perfectly heated, has the best of ventilation and good, comfortable seats. The executive committee of the Scottish Rite Bodies has secured this auditorium for their first great reunion. One of the finest pipe organs in the west is installed in the auditorium and will be first used at this reunion.

The class receiving the degrees at this reunion is to be known as the "Charter Class." It will be historical, being not only the first and foundation class of these Bodies, but will be the largest class ever receiving degrees in the history of Scottish Rite Masonry in the Rocky Mountain States. Among its members will be found men who are leaders in almost every form of industry and upon whose shoulders much of the future welfare and happiness of the state and nation will fall. We look for a complete report of this reunion for one of our coming issues.

IN THE VALLEY OF PEKING

In the issue of THE NEW AGE for August, 1919, we gave a brief account of the conferring of the degrees of the Consistory in the Ancient Temple of Heaven, in Peking, China, the use of which for that purpose was kindly tendered by the Chinese Government. In this issue our frontispiece shows the Peking Consistory and the members of the class on that occasion. In this picture are shown the Deputy of the Supreme Council, Illustrious Brother John R. Hykes, 33° Hon., and the V. M. K. seated on the Imperial Throne, behind and above which is a tablet, bearing, in Chinese characters, the legend, "To The Most High Sovereign God."

In our next issue we propose to reproduce, as our frontispiece, the beautiful scroll, commemorative of the occasion, which was presented to the Peking Bodies by the President of China.

A MASON WHO IS VERY MUCH IN EARNEST

Brother Willard A. Van Brunt, of Wisconsin, recently donated to the Grand Lodge of that Jurisdiction a farm of 310 acres, worth \$75,000; 100 Holstein cows, worth \$37,000, and an endowment of \$200,000 in first mortgages, as the beginning of a Masonic Home in that State. The information comes to us from the *Square and Compasses*.

TESTIMONIAL DINNER TO A PROM- INENT MASON

Brother Warren H. Seipp, 33° Hon., who has recently retired from the office of Grand Lecturer of the Grand Lodge of Maryland in order to accept the post of vice-president of the Title Trust and Guaranty Company, was the guest at a dinner given by 1,000 fellow Masons in Baltimore on the evening of December 2. He was also presented a magnificent silver pitcher and tray as a token of appreciation of his services. The dinner was one of the most largely attended affairs of its kind ever given in that city. The Grand Master of Masons in Maryland was Chairman of the General Committee and presided at the dinner. Many prominent Masons were present, including Grand Commander Geo. F. Moore, who was one of the speakers of the occasion, and Brother John H. Cowles, the Secretary General of the Supreme Council.

THE GEORGE WASHINGTON ME- MORIAL TEMPLE

Some time ago my attention was called to the splendid project of erecting the Washington Memorial Temple at Alexandria, Va. To this project the eyes of many Masons were turned in approval and some of the Grand Lodges had already made appropriations to the Building Fund. A large sum of money was required to complete the work and diligent efforts were being made to awaken interest in it on the part of all the Grand Lodges and Blue Lodges throughout the country. No application for money was made to our Bodies, but I was impressed by the thought that we should make contribution to the fund. My brethren shared in this opinion and appropriations were made, payable at stated times thereafter in the following sums:

St. Louis Bodies	\$3,000
Kansas City Bodies	2,500
St. Joseph Bodies	1,000
Joplin Bodies	1,000
	\$7,500

It is my hope that the Scottish Rite

Bodies generally will give all needed support within their power, both financially and otherwise, to this great project. The building, when completed, will not only be a fitting memorial to one whose memory is dear to every true American heart, but it will also be a splendid witness to the glory of Masonry and the love which we, its children, entertain for it. From its lofty position this great structure will look down upon a great stretch of country. Almost at its feet lies Washington, and there will be days so clear that the eye may even see Mount Vernon in the distance, where lived and loved, and now sleeps, the Father of his Country. Who can count the quickened heart-throbs of the multitude of Masons who will look up with pride to this splendid memorial and who will visit it as a sacred shrine. Not a shrine before which ignorance and superstition ill kneel, but as the offspring of an Order which means freedom of thought, patriotism, enlightenment of heart and mind, self-sacrifice for the good of others, and fraternal love.—*Extract from a letter of a Missouri Mason.*

A SUPREME COUNCIL AND A GRAND LODGE OF SERBS, CROATS AND SLOVENES

A letter has been received from the Grand Commander of the former Supreme Council of Serbia announcing that, on June 3, 1919, there was proclaimed and promulgated a Grand Lodge of Serbs, Croats and Slovenes, "Jugoslavia." The Supreme Council, which in default of a Symbolic Grand Lodge, exercised temporary jurisdiction over all the Symbolic Lodges in its territory, working the first three degrees, has transferred all such lodges to the jurisdiction and care of the aforesaid Grand Lodge, reserving to itself jurisdiction over the practice of the Royal Art in the 4th to the 32d degrees, inclusive.

At the same time the Supreme Council of Serbia, having completed itself with living members in the territories now combined with the former kingdoms of Serbia and Montenegro, on June 5, 1919, reconstituted itself under the name of the Supreme Council of Serbs, Croats and Slovenes.

MASONIC FESTIVAL IN FRANCE

A letter has been received, signed by the Sovereign Grand Commander of the Supreme Council of France, and by the Grand Master of the Grand Lodge of France, giving notice that a Scottish Rite Festival is to be held at Masonic headquarters, No. 8 Rue Puteaux, Paris, at precisely 3 p. m. on Sunday, December 21, 1919. The letter goes on to say:

"The Supreme Council and the Grand Lodge of France will gladly welcome Ma-

sons of all degrees, Deputies, Presiding Officers of Bodies of the Rite, as well as visiting Brethren of friendly obediences, to join with them in these solemn circumstances to labor together for the good of the order and to tighten the bonds of fraternity."

The following is given as the Order of Work:

1. At 3 p. m., the opening of the labors in the first degree by the Sovereign Grand Commander of the Supreme Council, assisted by the Grand Master of the Grand Lodge of France.
2. Reception of the deputations from the divers bodies from the 1st to the 33rd degrees, and visiting Brethren.
3. Allocation of the Sovereign Grand Commander of the Supreme Council.
4. Allocation of the Grand Master of the Grand Lodge of France.
5. Report of the work of the Grand Lodge of France by the Grand Secretary.
6. Report of the material and moral situation of the Bodies of the Higher Degrees by the Secretary General.
7. Discourse of the Grand Orator of the Grand Lodge of France.
8. Discourse of the Grand Orator of the Supreme Council.
9. Passing of the Box of Fraternal Assistance.
10. Closing ceremonies.

FROM THE SUPREME COUNCIL OF MEXICO

A letter received from the Supreme Council of Mexico, dated November 19, 1919, sets forth that: On account of preexisting treaties of amity and mutual recognition in force on the above date, the Supreme Council of Mexico recognizes as Regular, Sovereign and Independent Symbolic Bodies, exercising legitimate authority over the Symbolic Bodies within their respective jurisdictions, only the following named bodies:

The Grand Lodge "Unida Mexicana," F. & A. M., of the State of Vera Cruz.

The Grand Lodge "Valle de Mexico," A. F. & A. M., Mexico, D. F.

The Grand Lodge, F. & A. M., of the State of Oaxaca.

The Grand Lodge "La Oriental," F. & A. M., Yucatan.

The Grand Lodge "Cosmos," A. F. & A. M., of the State of Chihuahua.

The Grand Lodge "Benito Juarez," A. F. & A. M., of the State of Coahuila.

The Grand Lodge of the State of Nuevo Leon.

The Grand Lodge "Occidental Mexicana," A. F. & A. M., of Jalisco.

The Sovereign and Independent Grand Lodge "E. Potosi," F. & A. M., San Luis Potosi.

The Grand Lodge, A. F. & A. M., of Tamaulipas.

The Grand Lodge, F. & A. M., of the State of Puebla.

Consequently, after the date of promulgation of this decree, no Scottish Rite Body may admit or keep as members, unless they have previously regularized themselves, Masons belonging to lodges under the jurisdiction of the York Grand Lodge of Mexico, of the Grand Orient of France, or any other Symbolic Body in the Republic of Mexico not mentioned above.

In order to facilitate the carrying out of the provisions of the above decree, and taking into consideration the fact that some of the bodies of the jurisdiction have enrolled in their membership Masons belonging to Symbolic Lodges under the jurisdiction of the "York Grand Lodge of Mexico" and the Lodge "Union et Patrie," working under the Grand Orient of France; and considering further that the Most Worshipful Grand Lodge "Valle de Mexico" and other Regular Grand Lodges of the states are disposed to concede privileges to lodges and Masons that up to this time have not been under their obedience, the Supreme Council has thought it best to give to Masons belonging to the Scottish Rite sufficient time to regularize themselves in symbolism as follows:

1. Two months, counting from the date of this decree, to those Masons residing in territory under the jurisdiction of the Grand Lodge to which they ought to belong.

2. Four months to those residing outside the jurisdictions aforesaid, but within the territory of the Republic.

3. Eight months to those who reside or may be found in foreign territory.

The Supreme Council considers the York Grand Lodge of Mexico as irregular for the following reasons:

1. Because it has been illegally organized by a group of Masons separated from the Grand Lodge "Valle de Mexico."

2. Because, being organized, and calling itself the successor of the Grand Lodge "Valle de Mexico," which Body has never ceased to exist, on its own authority it abrogated jurisdiction over the whole of the Republic—a jurisdiction which the Grand Lodge Valle de Mexico does not and never did pretend to exercise.

3. Because in exercising jurisdiction and establishing lodges in various parts of the Republic it has invaded the territory of several of the regular Grand Lodges.

4. Because having adopted the English language as its official language, it has constituted itself a foreign Grand Lodge in the territory of a free and independent country.

5. Because, calling itself the only regular Masonic Symbolic Body in the territory of the Republic, and all its lodges working in the English language, it has deprived all Mexicans who do not speak English of the right to become regular Masons.

6. Because it has permitted some of its bodies to use ceremonies, clothing and insignia absolutely not belonging to symbolism and which violate its spirit and traditions.

The Grand Orient of France is irregular:

1. Because it does not require of its candidates a belief in the G. A. O. T. U., thus violating the first of the Landmarks.

2. Because it has removed from its altars the Bible, or the V. S. L.

3. Because, being a philosophical body, it has under its jurisdiction the three symbolic degrees.

4. Because it arrogates to itself the right to issue charters and establish Bodies all over the world, in spite of the protests of many Regular Masonic Powers whose territory it has invaded.

IN MEMORIAM

WILBUR FISK FIDLAR, 33° HON.:

(Davenport, Iowa, Bodies)

Born August 30, 1841, at Hebron, Ohio.

Died November 23, 1919, at Davenport, Iowa.

LITERATURE, SCIENCE, EDUCATION, FREEMASONRY

THE NEW AGE MAGAZINE



Masonic Temple, Winona, Minn.

GENERAL LIT. EXCH.
9 1920
MICH.

TABLEAU

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EMERITI MEMBERS

HARRY RETZER COMLY, 33°.....	San Diego, Cal.....	Oct. 23, 1895
JOHN LONSDALE ROPER, 33°.....	Norfolk, Virginia.....	Oct. 18, 1886

EMERITI MEMBERS OF HONOR (Non-Resident)

THE EARL OF KINTORE, 33°.....	Edinburgh, Scotland.....	Oct. 18, 1888
GOBLET D'ALVIELLA, 33°.....	Brussels, Belgium.....	Oct. 18, 1905

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Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 27, 1918.

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Entered at the Washington, D. C., Postoffice as second-class mail matter.

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FROM THE PRESIDENT OF CHINA TO THE BRETHREN OF PEKING CONSISTORY, A. & A. S. R.

The New Age

MAGAZINE

VOLUME XXVIII

FEBRUARY

NUMBER 2

WELL, WHAT CAME WE HERE TO DO?

BY ROBERT I. CLEGG, 32°

MY ARTICLE in the December issue of THE NEW AGE does not present all the related and pertinent facts that could easily be put on paper. In brief, my essay is nothing more than a reminder and an inquiry, merely preliminary and tentative. Any Freemason upon reflection can readily say much in answer to the question, "Are we ready and willing to start something?"

Let me offer a few instances to drive my argument home. This I do while you are pondering over the problems already presented.

One of our largest cities had a candidate for public office, for a position that to my mind is peculiarly fitting for a studious and self-sacrificing Freemason. Of course I refer to the Board of Education.

On election day this candidate was defeated most decisively. Thereat I wondered. He had been active in educational circles and was well and favorably known to teachers throughout the state. As a business man he was successfully conducting an enterprise of his own. These two advantages should help. They did.

True, he was not any too well known locally, but in this respect and some others he compared favorably with at least one victorious opponent who ran a foul later of a sedition act.

Day after election I compared notes

with another brother on the results. I did not happen to mention the defeated candidate, but my companion was too pleased about the voting to overlook the fact. He well knew my own interest in the matter and was so sure of my agreement that he linked me up with himself in the plural. "We did well to beat so-and-so." To this I answered in my astonishment, "Why?"

Didn't I know about him? He was an unusually bigoted member of a church that really shouldn't have a representative on any Board of Education. This I doubted, but was earnestly assured that my informant had it on the very best authority.

When I told my friend that the defeated brother was a member in good standing of at least one Masonic body in the very temple where we were then standing, he was greatly surprised. And when I went further and asked if he thought the brother had been treated squarely, he was frank and generous enough to confess that gossip had been circulated without sufficient inquiry, and he evidently had not given so serious a statement all the study it deserved.

Finally, he got after me thus: "How is it that we are not posted on these things?"

There is no very satisfactory excuse that I did or could give him. Several times in that town lists have been prepared prior to election and free distrib-

uted showing who were who among the brotherhood. I admit that I have yet to see one of these attempts that was complete and accurate. For that reason alone it is a moot question whether the lists of that description do not do more harm than good. They certainly discriminate against the brethren whose names are left off. As to those whose names are printed on the lists—well, listen to this:

I left my repentant brother and betook myself to the defeated candidate. After a few words of courteous regret I mentioned my conversation of the morning. He smiled at the particulars and said that like rumors had come to him before the election.

"Well, why didn't you correct them? It was certainly up to you to set people straight."

He did not see it that way. At any rate he allowed that that was easier said than done. He turned the same trick my way that the other good brother had put up to me. Said he:

"Of course, you know how the fraternity feels about electioneering in the name of Freemasonry. My lodge is down in the country, and as long as my old father is alive I think I ought not to bring my dimit here. That does prevent me being very well known. But if I were to advertise my membership in any way, you know I'd lose votes among the brethren. Probably I'd also lose some of the other votes that were perhaps given me because of the very opposition of the Freemasons!"

Guess he was right both ways.

I recall a candidate for state office whose friends (or, were they friends?) sent out many, very many, letters telling of his Masonic affiliations and what the brethren of his home town thought of him. At election day he ran thousands of votes behind the party ticket. Oft have I heard members of the Craft tell of that solicitation, and they always wound up by intimating that the rebuke was richly deserved.

You will please apply your own moral to these memoranda. Remember this: I'm not urging that the Craft become

partisan. Far from that. I do not even advise that we, as a body, ever get on the one side or the other of the purely political party lines. None of these things. I'm about as conservative a Freemason as you will find anywhere. The Freemasonry of George Washington, De Witt Clinton, Moses Cleaveland, and several others of the brethren is plenty good enough for me, and if ever there is a sentiment for change in our Masonic customs you may count upon me begging as energetically as I can that we go back to the practices of these pioneers of the American Craft rather than go astray, no matter how attractive may be the straying.

Moreover, don't misunderstand me about conservatism in Freemasonry. To my mind Theodore Roosevelt was a conservative among us. He held the opinion that here in our ranks was one place where society's formal distinctions were unheeded. Believing that, he lived it as a Freemason. Thus did Washington, Franklin and Revere, and all the goodly throng of true craftsmen who saw and still see from then unto our own generation that Freemasonry is not soulless, insipid recitation, but the call to service, the command to make good.

I will say, lest it be rashly supposed that I pay no great heed to what the brethren may do on election day, that my idea of a poor and rusty Mason is one who does not vote. This has seemed to me a serious, un-Masonic act, deserving more than mere reprimand, unless the omission has reasonable and sufficient excuse. Next to the very rusty Mason (I just won't call him a Freemason) comes the unthinking one who is really only a trifle less greenly crusted with verdegri than the vote-withholding brother. For both we must do something by way of enlightenment.

We must not stop short of a system of education that will inform and inspire. When I think of the Freemasons of the land and their opportunities I pray that we shall see our heritage and take hold. For these are the times that

truly put us to the test. Shall we answer the call by a definite, constructive program worthy of builders and cement trowelers, or shall we but preach in platitudes and piffle, spreading the

honey of sweet sounds at this, that or the other festivity when oratory is at high flood?

Think it over, please. Then let's go to it. Behold, the harvest waits!

CONVICTION AND DELIBERATION— ARE THEY CORRELATIVE?

BY DENMAN S. WAGSTAFF, 32°, K. C. C. H.

I WAS struck by the force of truth in an editorial written by Mr. Fremont Older in the *San Francisco Call* the other day, in which he said "that as far as practice of its virtues was concerned, Christianity had been a failure."

The Son of Man, who offered a glorious example to the world, was rejected, even as the keystone was rejected by the builders, in the symbolic story of the building of an earthly temple to God.

We are forced to acknowledge that Older told the truth, or came so near the mark as to frighten the man who, in fancied security, is resting upon his oars while his Christ is being crucified every day.

Were these things not so, that Saviour would have been able, during his life, to permanently fix or engraft his wonderful lessons upon the "statute books" of the world, to remain the rule and guide of all men for all time. It was not to be! The seed was sown upon barren ground; except here and there, it took a shallow hold upon the soil, and, because of the "wonderpower" it contained, lived, that it might at last save a world when those who made game of its principles, by surrounding the inward treasure trove with the glamour of earth-born vanity and personal preferment, should, like the money changers in the temple, be at last driven out to make room for the simplicity of faith and form, investiture and acceptance, near unto the Gospel Christ the Man of Galilee had intended to convey.

Yes—it was not to be! Christ came with his message, long before it was at all popular to listen to the abandonment of unbridled indulgence. Those who were of His immediate ministry, with the exception of John, died by violence because of their preachments, within the century. Andrew of Bethsaida was crucified; Bartholomew of Galilee was flayed alive; James of Bethsaida was beheaded; the second James was stoned to death; Judas Iscariot committed suicide; Jude the brother of Jesus was killed by a spear thrust, Matthew by the sword; Matthias was beheaded, as was Paul or Saul of Tarsus. Simon Peter was crucified with his head down; Philip was hanged, and Simon and Thomas were both crucified. We thus see that at no immediate time, within the reach of the personal touch, as it were, of Jesus, nor within the lives of his chosen apostles, was his or their doctrine tolerated.

One of the principal reasons why editorials may be written condemning a supposed Christian world for not following Christ, while bearing His name, is that much effort has been put forth, from the formation of the very first pseudo "Church of Christ" until now, looking toward the making of institutions top heavy with "amendments" to truth.

The first act, in which "Christ" was borrowed as a motive and object, was not instituted until two hundred and fifty years had elapsed between His crucifixion and His rebirth as a world factor. This was a long time, in those

days of violent change, ignorance, superstition and nonspiritual converse. No wonder that Christ as a factor appeared there only by proxy! Let us look with deliberation upon the facts relative to the birth and life of this first "Christian" church.

Then, when it was born (and no change has come to it), its curriculum was a curious medley of "survivals" of pagan religions. May we call a pagan thing a religion? I believe we may, if license is given to call a hybrid child or offspring of it and a revised edition of it a religion! One pagan lesson it took hold of was the doctrine of Pythagoras, which taught that men's souls were immortal, that God was a great, indescribable, all-controlling World Spirit. It taught of the resurrection of the body, but not of the transmigration of souls, as taught by ancient Greece and Rome and typified today in the manufacture of saints from arrant sinners with new names—forgiven of their humanities and transplanted from earth to heaven, without further ado.

Along these lines, and as one of the factors used in the manufacture of the new cult, came the beliefs in Brahmanic gods. These pictured Brahm as the invisible deification of spiritual grace. He was beyond description by man.

At the great "gathering of the clans" in Rome to aid Constantine to a decision as to which form of worship he should declare orthodox, there took place such a scrambling for even a small voice in the making of the chosen form (as now indicated by the admixture of the sublime and the ridiculous) hardly equalled in any combination claiming to bear a resemblance to, or connection with, so simple a thing as was the real doctrine of Christ Jesus, or even His example, as we believe we know it to have been offered.

I am not saying any of these things through irreverence or irrelevancy, as far as the subject in hand is concerned, nor to appear to "cast a stone" at the "temple," but I am saying this all to show how far afield the fakings of cults have carried the would-be Christian or

the seeker after light, who would only wish to follow the right road.

In looking back (and around us) we see that politics went hand in hand with the manufacture of religious forms. Forms and ceremonies were indeed the features to be adopted. The simple faith of Christ in man and in an overruling spirit—Father of all good things—such an idea could be adopted and taken into camp at any time! Power, circumstance, display, physical glory, mysterious "omnium gatherum" of exhibits, to frighten, cajole, convict, intimidate and interest men, at some one performance—these were the "jewels in the crown." These the weapons and this the pomp upon which was placed the weight of circumstance against the salvation of the world.

Is it any wonder that men have continued to lie and steal, kill and confess with impunity and immunity? Is it any wonder that men say in newspaper editorials that professing Christians have always failed to follow Christ? Is it any wonder that men have been full of insincerity and have voiced many and again many insincere prayers, offered much foul-smelling incense to Baal, in the form of display, but never for a moment tried even to follow Jesus the Teacher, when in His place they have substituted what they call *religion*? They have, it is true, called it the Christian Religion, so it might perchance escape the onus of an openly professed infidelity. Yet, as before said, they have not pulled the wool of profession over the eyes of practice!

In early youth, having been brought up in a ritualistic church, I wondered how people could worship in any other manner and conceive that they were paying due homage to the Deity! I of course knew that all so-called Christian churches to which my ancestors had belonged were originally Roman Catholic, but for the purpose of commensurate service had retained a lot of the harmless ritualism only when they became "satisfied" with Rome. Then I used to wonder at the existence of the vast hords of dissenters. I won-

dered at the Methodists, Presbyterians, Christians, Congregationalists, Lutherans, *et al.*, who suddenly came to the fore without all the "fol de rol" of ritualistic display—the sacred robes, the candles, the set prayers, the saints, etc.! I wondered, until I woke up to the fact that in all these years of improvement, the world of better things had been approaching the point of wanting, and feeling the need of, a closer touch with God. They wanted to talk to Him in their own simple language—direct—they knew He would understand, because it was the language of their own immortal soul-being, through which they had many times, when alone, held converse with God!

People wanted to personally thank The Creator and hear him say, within their light heart of hearts, that they felt better for having talked to God, and would do so again and tell him how they were trying to obey the moral and civil laws under which they were so pleased to live. Christ's doctrine, told them in the New Testament, was as simple, plain, true, natural and adaptable as consistency makes everything to be. If a thing is "simply" bad, we discard it! If it is "simply" good, because so easy to understand, we adopt it, if only because of its sweet simplicity.

I have made this comparison between an overplus of form and ceremony, such as some churches deem necessary to salvation, and the more direct method of getting people acquainted with themselves, guarding themselves, talking and arguing with themselves as to right and wrong, and finally leaving the solution to conscience! When people know they are going right, they begin to practice "giving God the glory."

A comparison between the pomp and display of ultra fashionable church ceremonials, and the "heart to heart" talks with one's God—which none who while away their hours of imitative devotion, listening to unintelligible prayers befogged by the films of incense burning and the low mumbled masses of meaningless buffoonery, can appreciate—brings out the reason for the most jactitative Christianity having

failed to carry out a single profession, follow its first supposed intent, or do for the world a single thing it might be proud of!

What I have said brings me to draw a picture of the Untruth that has come down through the years, foisted upon Christ, the exemplar and martyr. He was indeed a martyr to free speech and to *humanized divinity*, which made possible the entrancing example of near perfection which ought to have saved the world. He would have accomplished it all had these merciless fakirs aided in the truthful spread of His Gospel. Untruth is so unlike the unshod feet—the baptism in the Jordan—the parables and death of the physical Christ and the birth of that *Spiritual Christ, the Image of that Father which is in Heaven*. It was the same *untruth* which under the spell of paganism forsook the one God and divided God's sovereignty and beatitude between a staff of man-commissioned and "sainted" assistants. It was that same inconsistent untruth which condemned a Joan of Arc in one century and deified her in another. Not because she had expatiated her sin, but because the mercenary act of supposed "sanctification" would prove a savory morsel to placate a wavering populace. These are the un-Christly things which have robbed the real Saviour of His victory!

We may conclude from these things that Christianity was accepted (accepted) at Rome for all time, not as a rule and guide, but as a leaven of acknowledged *good*, that might lend credence to the bad and but half-hidden superstructure which common parlance calls a Religion. This is not scoffing at a thing divine, but telling the world that the same roof cannot harbor *truth* and *untruth* every day in the year. Our dear Abe Lincoln said, among other wise things, that it was a matter of physical impossibility to fool all the people all the time. So people have come to recognize others by their accomplishments, and to believe that "service" is the testing proof of acceptability.

ETYMOLOGY OF TERM "HUGUENOT"

By A. E. BACHERT, 32°

THIS term, sometimes epithet, has been the subject of much discussion. By many it is considered a term of reproach, and they object to its use. With due deference to such opinions, the writer, who is a descendant of that oppressed sect, if such it may be termed, is not convinced that it is improperly adopted. The terms Puritan, Methodist, Quaker, and others were originally given in a reproachful sense, but custom has sanctioned their currency, and they are now used unhesitatingly by those who would cautiously avoid all tendency to abuse.

The French Protestants are mentioned under a variety of names: heretics, pretendres, reformés, Calvinists, Huguenots, and sometimes, though seldom, Protestants; for the fact of protesting against the infallible church is galling to orthodox Romanists. Each of these designations carries with it a sufficient explanation of its meaning with the exception of *Huguenot*, which is in downright obscurity with respect to its etymology, no less than to the period when it was first applied.

Montluc (1503-1577), in his "Commentaries," shows that he possessed extensive information on the affairs of his time. He took a very active part in the religious wars and was in a position to know the origin of the word, as his brother, the Bishop of Valence, was for some time a decided partisan of the Reformation: but in his fifth book the Marshal says, "They were so called I know not why." Nor do we learn anything more positive from Tavannes or Pasquier, who were very minute in their inquiries on all points connected with the events of the sixteenth century. They relate notions which were at the same time prevalent and contradictory, and in examining subsequent writers we find the hypotheses increase in number, in proportion as the period of its introduction becomes remote.

Menage ("Dictionnaire Etymologique") has collected a number of opinions on the derivation, which are included in the following:

1. *Hugon's Tower*, at Tours, where the Protestants assembled secretly to worship. This is mentioned by D'Aubigné and Pasquier, and the latter in corroboration states that they were also called Tourangeaux, from which it may be inferred that they were numerous in that town before they received a general designation. Matthieu considers this the true derivation.

2. The commencement of their petition to the Cardinal Lorain: *Huc nos venimus, serenissime princeps*, etc.

3. *Heus quenaus*, which in the Swiss patois signifies "seditious fellows."

4. *Heghenen* or *huguenen*, a Flemish word, which means Puritans, or Cathari. Caseneuve supports this opinion; and it will be remembered that the Albigenses were called Cathares for the same reason.

5. Verdier, in his "Prosopographie," observes, "Les Huguenots ont été ainsi appelés de Jean Hus, duquel ils ont suivi la doctrine; comme qui diroit les *guenons de Hus*." Guenon is a young ape. In support of this theory is the entire bearing of a work printed at Lyons in 1573, entitled "Genealogie et la fin des Huguenaux, et découverte du Calvinisme, etc.," par Gabriel de Sacony, archidiacre et comte de l'église de Lyon. A broad translation, by the writer, from page 9, gives: "The French heretics were given this name because of their mental transformation to ape the doctrines of strangers, just as it seems natural for this class of French to imitate strange manners, gestures and clothing."

6. Coquille ("Dialogues sur les causes des misères de la France") derives it from Hugh Capet, whose prosperity the Huguenots supported in the persons of the Bourbon princes against the Guises,

who boasted of their descent from the Carolingian kings. But it is by no means clear that the Guises contemplated their ambitions prior to the reign of Henry III, when the race of Valois appeared likely to become extinct; while there is proof that the word Huguenot was in use long before.

7. One Hugues, a sacramentarian, is also said to have given rise to the epithet. Respecting this and the preceding derivation, it may be noted that Huguenot is a diminutive of Hugh or Hugues, as Jeannot for John, Pierot for Peter, etc.

8. *Huguenote* is the name given to a common iron or earthenware pot for cooking, and the application of the term may have arisen from the number of early Huguenots who perished in the flames. Especially when it is considered that *sentir le fagot* (to smell of the stake, to be suspected of heresy) was an expression used to denote an inclination for the reform, and is frequently found in writings of the sixteenth century. On the other hand, La Furetière, in his dictionary, reverses the consequence, and says the utensil was so called because the Huguenots used it to dress meat secretly on fast days, and during Lent.

9. Benoit states that some have attributed the etymology to a bad pronunciation of the word *Gnostic*.

10. The etymology most generally accepted, and to which the writer strongest inclines, is that which ascribes its origin to the word *Eignot*, derived from *Eidgenoss*, a German compound word; in the Saxon and Dutch dialects, *Eedgenotten*; of which the singular is *Eidgenoss*, or *Eedgenot*. It is formed from *Eid*, an oath, and *Genoss*, a confederate or partaker of the oath; and was the original designation of the three Swiss patriots, William Tell, Walter Fuerst, and Arnold of Melcthal, who, on the night of the 7th of November, 1307, met at Ruetli, on the lake of Luzerne, and there bound themselves by a solemn oath to shake off the yoke of their Austrian oppressors and to establish

the liberties of their country. The conspiracy thus formed was embraced with delight by all to whom it was communicated, each member of which was called an *Eidgenoss*, and afterwards, January, A. D. 1308, when the people of the Waldstetter, composed of the Cantons, Appenzell, Uri and Glaris met in solemn council, and took the oath of perpetual alliance, they were designated as the *Eidgenossenschaft*, i. e., Confederation. Through successive generations they were thus known, and when, in aftertimes, the people of Geneva, which had then been included in the Swiss confederation, embraced the doctrines of John Calvin, they threw off the allegiance of the Duke of Savoy, and in order to maintain their independence, formed a confederacy after the example and pattern of the Waldstetter, with the Cantons of Bern and Freiburg, which was also confirmed by an oath of all the contracting parties. Like the original patriots, they in turn were called *Eidgenossen*. This movement being half temporal and half ecclesiastical, or spiritual, related to their freedom as *men*, and their rights of conscience as *Christians*. Hence, in its popular usage this term conveyed the primary idea of *freemen*, in contradistinction to *mamelukes*, *serfs*, or *slaves*, by which names the party of the duke was better known; and also the secondary idea of a religious reformation in the minds of the adherents to the Catholic faith. For the city of Geneva, having embraced the reformed doctrines, and immediately thereafter thrown off the allegiance, under the circumstances already given, the term *Eidgenossen* became identified among the papists with the notion of *rebels* or *apostates* from the church, and was consequently used as a term of reproach.

From Geneva, where he had taught with so much success that instead of Zurich it became the metropolis of the Reformed Churches, Calvin, ardent in what he conceived his duty, pushed his doctrines with eminent success into his

native land of France. These doctrines were readily embraced by the learned and the pious, without regard to caste or standing in society. The Admiral Gaspard de Coligni, D'Andelot, Mornay, Duplessis, La Renandie, the Prince de Condé, Ann Dubourg, Theodore Beza, and a host of others equally worthy and eminent for their virtues, were among the firmest supporters of the Reformation and the teacher of its doctrines. Sustained by such men against the power of the court, in the midst of persecutions and civil wars, the professors of the reformed religion were spoken of with respect, and although the term *Eidgenoss* or *Eedgenot* was known in France at that time, still no effort was made to bring them into disrepute by the application of this or any other term of ridicule, except when they were called "*the pretended reformed,*" or "*seditionists*" in the state papers. Thus they remained until the accession of Francis II to the throne and his early marriage with Mary, Queen of Scots. Being very young in years, and devotedly attached to his young queen, he readily transferred the care of his kingdom to his wife's uncles, the Dukes of Guise and Lorraine. This begat discontent among the Protestants, who only wanted a leader to organize them into a formidable body. Calvin, like Thomas Cranmer, the celebrated reformer, had taught that the king was supreme, and acting upon this principle, the French Calvinists maintained that the king, being yet in his minority, was to be protected by his subjects from tyranny of his uncles. To this end a plan was concerted, known as the conspiracy of Amboise, for their overthrow, of which the Prince de Condé was unanimously chosen leader, but without his knowledge, nor was he considered a participator until the time of action arrived. John de Bari and the Sieur La Renandie, in the meantime, were to direct all their movements. In conformity with this plan they con-

vened a meeting of the Protestant leaders at Nantes, in the darkness of the night, in a ruined building on the outskirts of the town. Before they proceeded to develop their schemes, La Renandie administered solemn oaths, that "nothing be done or attempted against the king and queen-mother, or princes, his brothers." To this agreement they all swore, and, after praying for success, they parted with fraternal embraces and in tears.

The time and place of carrying their plot into execution was to be at Blois, on the 15th of March, 1550. By some means the plot was discovered to the Count, and therefore the Duke of Guise was appointed Lieutenant General of the Kingdom, with supreme authority in all cases, civil and military. Armed with this power he adopted the most energetic measures to suppress the Protestants, and although he succeeded in defeating and killing La Renandie and a few of his companions, yet the effect was not produced which the Count had anticipated, but, on the contrary, the reformed party increased in numbers and displayed additional zeal and activity in all their movements, much to the annoyance of the Guises and their adherents.

It is only at this period of history in France that the writer can find the professors of the reformed religion first designated by the term *Huguenots*. They were identified in faith with the Reformed of Geneva, and like them, upon the discovery of the conspiracy referred to, were called *Eidgenossen*, that is, in the Papist sense, rebels and apostates. From this, owing to their ignorance of the orthography of the Teutonic word, and their inability to pronounce it correctly, but well knowing its import, it is easy to conceive that Frenchmen would readily corrupt it into *Huguenot*. The analogy is striking, and the reasons given, at least to the writer's mind, satisfactory.

MY CONVERSION TO MASONRY

BY DAVID RANSOM COVELL

THE records show that I was made a Master Mason in the year 1913, but I really did not become such until a little over two months ago, when, for myself, I first discovered Masonry.

All of us have our prejudices and predispositions; if anything, I was worse than the ordinary man in this respect and, unfortunately for me, without conscious effort on my part, they led me to an attempt to put over against one another two institutions that are complimentary and not hostile—Masonry and the Church.

I was confronted with the puzzle that faces the majority of clergymen—the comparative dearth of men in the church pews and the wealth of men in the Masonic halls. An easy answer met with my acceptance, "Masonry is really nothing but a social affair. A few men attend lodge meetings for the sake of the ritual and the teaching, but almost all go either for entertainment or to get for a period of contrast, into an all-male association with an environment of the incense of tobacco."

I actually believed this easy answer, although I see now that it was a faith of delusion. My prejudices did not allow me to see that I was untrue to Masonry, that I was trying to dismiss the Craft as merely a social club.

Circumstances too personal to mention and too miraculous to merit your belief forced me into a more serious investigation of Masonry and its Divine vitality. When I had become more honest and more "poor in spirit" in my attitude toward our Order one day there burst upon me a veritable flood of light, and I was stunned into the realization that Masonry possessed a remarkable trinity consisting of Charity, Brotherhood, and a Common Religious Basis.

I have made three appeals for char-

itable purposes to Masons, and, to me, my Masonic brothers compose the quickest audience to grasp the need and spring to practical help for it that I have ever faced. You men of rough exteriors, but tender hearts, I sometimes wonder if you should not be called "the Ancient Order of Free and Accepted Good Samaritans."

The meek, but leonine Judean Peasant who commands my attempts at loyalty and whose footsteps, I am sad to admit, I so erringly trace, established brotherhood as the only basis of the association of human beings one with another.

It is with a swelling heart and lips too tremulous to frame the words that I proffer to Masonry my undying gratitude for so incarnating the basic principle of brotherhood that even I with prejudices and my subconscious unfairness could not help but notice and learn.

I had never been slow to believe that the Jew needed *Christian* companionship and influence, but now I know that just as much do I need the *Jewish* companionship and teaching, in order that I may be a better Mason and Christian, in order that I may be a little more fit to be an imitator of the Jew upon whose life my Church is founded.

The Craft has, indeed, made me its debtor in properly introducing me to the splendid Hebrews of Masonry and the world, whom I am humbly proud to call my brothers in the deepest and most significant sense of that term.

The Episcopal Church, to which I belong, is a leader in the movement toward church unity, and none of my brother clergy can be more desirous of it than I, nor more impatient of the slowness necessary to wise procedure toward the goal. All admit that the weakness of Christendom lies in its unhappy divisions, and I admit that among

the sickening bickerings about detailed differences of doctrine and discipline it is a relief for me to turn to and regard the religious simplicity of the lodge action. The religion is there in the lodge room, expressed and implied, and while I am sorry that so many men are depriving themselves of the greater joy and helpfulness of added religious revelation, I rejoice that there does exist a common religious basis whereupon we are all agreed and upon which we can build more stately religious mansions for the soul.

A converted Mason must needs be an active Mason and a propagating apostle, and I intend going on as far in the Order as my means, my ability, and my brethren will allow.

I have two suggestions to make in conclusion.

Because I am a churchman as well as a Mason, I know how the Church and Masonry should work hand in hand much better than is now the fact. And since I know what Masonry is meaning to me as an official of the Church, I plead with Masonry to come more to the support of the Church. You have

such valuable help to offer and the Church stands so in need of that aid. The Jewish Church is very ancient; the Christian Church is 2,000 years old. Institutions showing such vitality at such an age surely are worthy of your assistance.

Only that which serves can fitly survive and on that account I am zealous that Masonry indulge in the necessity of a greater and more concrete service to humanity, and not merely the Masonic portion thereof. The worthy principles mentioned in our lodges should have more obvious and concrete exemplification on the outside. Let us do a greater quantity of unselfish humanitarian service to those without our precincts.

Some may say that such procedure would be advertisement and contrary to Masonic righteousness, but I can only refer to the Bible, which says, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."—*Harmony Lodge Bulletin, Washington, D. C.*

THE DAYS OF THE BLACKBIRD

The warm days near the end of January are still called in Lombardy the days of the blackbird from an old legend that once in the sunny weather a blackbird sang, "I fear Thee no more, O Lord, for the winter is over."

Blackbirds of Lombardy chattering shrill,
 "Winter is over and we're here still,
 You may leave us, Lord, we've nothing to fear
 We'll fend for ourselves the rest of the year!"

Blackbirds of Lombardy chattering still,
 "War is over, we've nothing to fear;
 Let Mammon rule and Christ withdraw
 And the little nations go into the maw—
 Why should we worry since peace is here?
 God, You may go, we've had our fill!"

—Nellie Burget Miller (Mrs. L. A.).

TELEPATHIC VISITATIONS

By T. W. H.

SO MANY of our jurisdictions have grown Masonically to such great extent, and so much is demanded of the officers, that a Grand Presiding officer has got to be a professional Masonic tramp—or would be if he visited all the Bodies to which he was invited. Few men of the right weight and breadth can afford, for one year, to break up their life activities, and so, with the H. C. of Living, this is another problem to be solved right.

In the December number of THE NEW AGE we experimented a little along the telepathic line, and judging by the replies received it was not a failure. Notwithstanding the fact that we stated that we were only describing types, many thanked me for mentioning them and others wanted to fight. We were encouraged and determined to go a little deeper into the mysteries of thought transmission, and as our aeroplane was ready, figuratively, we started for Nevada, "Strong of Heart and with the Sword," knowing that if we had to land it would be either in South Dakota, Wyoming, Utah or Nevada, and that we could borrow some gasoline, or other necessary stimulants from the brethren who know a good thing when they taste it; but at a thousand miles a minute we were not long in arriving at Reno and found there on private business many of the women we used to hear about.

We found the Grand Lodge in session, and the first familiar face was our old friend, Judge A. L. Fitzgerald, The Fitzgerald, the Dean of the Past Grand Masters, who was chairman of the Reception Committee; and who but an Irishman can fill that place? We felt right at home and symbolically sat through the whole of the session, unseen and unsung, and if Br'er John don't cut us off we will retail some of the interesting matters heard and seen telepathically.

To the great credit and good judgment of the Nevada Masons but two decisions were called for. During the official visits of the Grand Master at Tonopah there was no meeting and no refreshments, the secretary having forgotten to pass the word; in order that such a catastrophe should not occur again and no banquet be ready, the G. M. naively stated that he took good care there would be no repetition of the mistake. Judging by his remarks the officer considered that he was making the visits to please himself and not for any benefit or pleasure the lodge might receive.

The record of visitations contains many interesting incidents and information: Valley Lodge, No. 9, at Dayton, Nev., has a membership of twenty-two, of whom twenty are active officers or Past Grand Masters; no wonder they don't grow. Ely Lodge, No. 29, presented the G. M. with a hand-wrought copper trowel made from the ores of the camp, with a handle of mountain mahogany from the mountainside. If he will come to Minnesota the brethren of Ely Lodge, No. 288, will see that he gets a gavel of 65 per cent iron from the mines, and a good hickory handle. The G. M., for the Order, is guardian of two orphan girls. The oration of the Grand Orator was a strong, patriotic, broad, out-from-the-shoulder statement of economic and political conditions, and we would surmise that Nevada is a bad place for I. W. W.'s, Bolsheviks and all the rest of the slimy, turbulent expounders of the crazy, superficial, evil doctrines which are now infesting every state in the Union; but there is no spineless molycoddleism in the Grand Lodge of Nevada, and should not be in any of them. The Mason who feels inclined to advocate the toleration of the viper that is looking for a chance to bite him and others ought to give up his membership, let his hair

grow long and go in the next Ford ship to Russia.

Nevada has twenty-three live lodges, with a membership of 2,078—one less than a year ago. The lodges pay in \$2,269, and their investments and cash amount to over \$6,500. The decision of the Grand Master to the effect that an alien was not eligible for election was approved; the entering into fraternal relations with the Grand Orient of Italy was favored as soon as they were advised that the invasion of American Grand Lodges had ceased, and the request of the Grand Orient of France for recognition was granted and an interchange of representatives was recommended. We greeted in parting the worthy dean of the Past Grand Masters, Brother Fitzgerald, who is also the dean of the Active Inspectors-General of the Southern Supreme Council, having been crowned in 1886—the Grand Old Mason of America.

With Pilot Vanderlieth we started off in our figurative airship for a visit to our neighbors and within John's time and space limit saw many interesting things: Alabama Masons laying the cornerstone of the postoffice at Birmingham, listened to the dulcet and inspiring words of our Sovereign Grand Commander Moore in his advocacy of liberty, progress and education, and his presentation of the public schools as the bulwark of American virtue and progress.

Alberta suggests the application of the philosophy of Masonry to our plain, everyday living. Good doctrine, but it requires some knowledge of the philosophy.

British Columbia features the educational side of Masonry, and from a Past Masters' Association sends out speakers of repute. The older lodges visit the younger ones, Masters' and Wardens' clubs meet once a month and discuss some subject of Masonic interest.

California—so Nevada reports—has a hired Funeral Lodge—at two dollars a mourn, located at Los Angeles—to show their Masonic friendship and love for

a deceased sojourner brother. The Grand Master suggests that "Masonry has a higher mission than to afford entertainment." He declares there is much more to Masonry than mere ritualistic work, and the Orator called attention to the importance of the public schools; of one language, nonsectarian—operated and managed only by their friends and partisans, we would add.

Canada calls for libraries and the use of music; a lodge without music appropriately selected and well rendered is like a dwelling without windows through which the sunlight may filter into our souls to elevate and enoble.

China gave a very interesting account of the "Ritual of Emulation" which they have been working for over one hundred years; they are a progressive jurisdiction, loyal and generous.

Colorado was kept busy laying cornerstones and, as in California, visiting privileges were permitted with the lodges of France, Belgium and Italy.

Connecticut's Grand Master objects to the printing and disseminating of the names of candidates awaiting the degrees, and he is right; we are too anxious to give the member who goes to lodge by his fireside all the privileges of those who go to the temple; if the stay-at-home is interested in what is going on, it is his privilege to go to lodge; if he doesn't, let him abide by the results.

While we are as broad as most folk or Masons, we cannot agree with the narrow-mindedness of Texas Masons, if correctly reported, that the Lord's Prayer should not be used in lodge out of consideration for Jewish Masons. This is in line with the remonstrance of another sect who object to some hymns because they see in them something they call sectarianism, but nobody else does. It is about time the wishes and ideas of real Masons should be considered and not Jewish Masons, or any other hyphenated Masons; if they don't like Masonry, let them stay away.

In Cuba, at the celebration of their wise Cuban educator, Prado, the Grand

Lodge sent a committee of three to officially represent Masonry; thus will Masonry become identified with education and be known as its advocate and supporter. The Grand Lodges of Panama and of the Philippines were recognized, and an excellent library is being collected. One thousand dollars was spent for charity, and \$700 for education, more than many of our Grand Lodges, ten times as great, expend for the education they talk about so much.

We now pointed northwards, but in the mists of the Gulf Stream lost our bearings until bang! went something beneath us. Van wondered if we had drifted over Mexico and had run into a new oil well just let loose, a Villa raid, or a Carranza jubilee. Bang! it went again, and then the clouds clearing some, we found ourselves over

Washington, D. C. A speck was using a large trumpet and faintly there came to us, "Come down here, you fellows; we are going to press!" This was accentuated by another bomb, and Van thought he had better make a landing on the lots we ought to own next to the temple, and our trip ended. Sorry we could not have visited all the jurisdictions, but John—well, you know. However, we found enough and heard and saw enough to warrant us in saying that the great body of Masons is all right, and that the back door, Guy Fawkes, dark lantern, side political degrees, entirely un-Masonic, are the only foreign Masonic things, which are vile, and they are. But thanks be to goodness and the justice and wisdom of Masonic fate, their careers are short and their ending inglorious.

THE AESTHETICISM OF WORK

BY S. W. WILLIAMS, 32°

IN THE December number of THE NEW AGE is an article entitled "Joy in Work," in which a labor leader is quoted as bemoaning the conditions of the average working man because of the lack of time in which to cultivate his mental processes so as to be able to do more than think "about his wages or nothing."

Editorially, Thomas Carlisle is quoted as the Apostle of Work. "To labor is to worship," the adage of the monks of old, is also quoted, and it is as true today as of yore; but the man who works with no other idea than for the pay he gets; the man who cannot see the beauty of every cut of the saw, or stroke of a hammer; the mason, who simply puts each brick or stone into place, mechanically; the workman who can see no beauty, or who takes no pride in a perfectly laid and pointed wall—and, consequently, is but a part

of a great, unthinking machine—to *him* work is anything but worship.

What is needed is to instill into Americans the idea of the *Nobility of Labor*. That all classes of work are honorable and that men are *not* degraded by following the Biblical injunction to "earn their bread by the sweat of their brows." Labor, whether mental or physical, is honorable, if done honestly in every respect, each workman putting forth the very best in quality of which he is capable, realizing that in his humble sphere of life he is doing that which Our Father meant him to do—to that worker, labor is worship, and the time will come when the Master Workman will say, "Come up higher—thou hast been faithful over a few things, I will make thee master over many."

Then will come the Halo—the Aura, if you like—that marks a mind and soul consecrated, and his "wages" can never be properly counted in mere dollars.

Our Days

Some tell us days have passed and come no more;
That each one dropped a seed for us to sow,
To make life's garden fair that we might show
The passersby its beauty, and implore
Them to improve their days that they may pour
Their treasure at God's feet, when they do go.

If idly we have let our days steal by,
And stand upon a patch of barren ground,
We cannot make amends, but we are bound
Aimless to wander, till beyond the sky,
We stand before our Judge, who shall deny
Us, with: "Too late! Too late! You've lost the crown."

Is it too late? Is the garden of our lives
Such a wilderness, such a soulless place,
Such crooked paths man can no longer trace
Stepping stones of dead self, by which he strives
To rise to nobler things till he arrives
At last to meet his lost days face to face?

Nay, not so to us who have Masonic Light!
No longer we plead ignorance of God's plan
To have us so to live through life's brief span,
With love, truth, justice—weapons for the fight.
The principles, the lessons we learn in Scottish Rite
Shall call the Craft to labor for betterment of man.

God's word a lamp unto our feet shall be.
This lamp He's given us; we'll lift it high.
With bodies clean, clear thinking minds, we'll try
To make the world a better living place to be,
Unbound by crafty superstition's plea,
And Heaven and earth shall ring with Freedom's cry.

When working days are o'er, and we shall ask
Our Maker for the Master's word we've won,
We'll hear His loving voice say to us: "Son,
Thy love and faithful work caused men to grasp
The truth, receive the word. Cease from thy task,
Enter my joys; thou faithful servant, rest—well done!"

—L. F. Luckie, 32°.

THE NEW AGE MAGAZINE

A Monthly Publication Devoted to Freemasonry and its
Relation to Present Day Problems

THE NEW AGE MAGAZINE is the official organ of the Supreme Council of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America, and is owned and published by it.

The offices of the Supreme Council are located in its "House of the Temple," Sixteenth and S Streets, Northwest, Washington, D. C.

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THE NEW AGE MAGAZINE is published at Washington, D. C., and is under the control of a committee composed of the following members of the Council:

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ANNUAL SUBSCRIPTION: In the United States and Mexico, one dollar and fifty cents; in all other countries in the Postal Union, two dollars.

THE NEW AGE MAGAZINE is sent free of charge to all Scottish Rite Masons in the Southern Jurisdiction who are members of Consistories.

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Address all correspondence and communications, and make all checks, drafts, etc., payable to John H. Cowles, Secretary General, 16th and S Sts., N. W., Washington, D. C.

Entered at the Washington, D. C., Postoffice as second-class matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 27, 1918.

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NOTES AND COMMENTS

NATIONAL THRIFT WEEK

Beginning with January 17, there will be inaugurated throughout the United States a National Thrift Week. Plans for such a movement have been laid by the Saving Division of the U. S. Treasury Department. The object of the week will be to start the country off in the New Year with a sound financial program for every individual and household. The effort is to induce the people not only to exercise thrifty habits, but to conserve and promote the financial and industrial strength of the nation. Says William M. Lewis, director of the Savings Division of the Treasury: "The importance to the country of the practice of thrift and saving by the individual is not readily appreciable, until its results in the aggregate are summed up. While the country was buying \$20,000,000,000 worth of Liberty Bonds it also put away more than \$1,000,000,000 in war savings stamps, and savings

bank deposits in this country also have increased some \$8,000,000,000 during the years the world has been at war.

The absorption of the Liberty Loans was due somewhat to extension of our national credit, but purchases of savings stamps and increases in bank deposits were almost wholly due to the wise preference of the individual for increasing his own and the country's capital account instead of using his funds in unnecessary spending.

It is to bring to the attention of the country that it can, without sacrificing its pleasures or curtailing its comforts, add several billion dollars more to its capital account next year that plans for a National Thrift Week early in the year have been promulgated.

It is sincerely to be hoped that our people will respond to the call of thrift. The extravagant spending during the war period, extending into post-war times, has evoked much criticism on the part of social and political reformers. It is time to call a halt! We have been a nation of *wasters*. We have criminally wasted the products of our forests and mines. But we have not been alone in our wastefulness of natural resources. England has gone us one better, if an Englishman, Archdeacon Potter, is to be believed. The learned churchman says: "In no other country do people so absolutely fling away God's goods as they do in England." Taking this accusation as a theme, a British scientist, Henry J. Spooner, has written a book entitled *Wealth from Waste*, his design being to awaken a spirit of saving in the British nation and to indicate directions in which it may operate. Mr. Spooner is almost meticulous in his directions for economizing. He says among other things: "Tobacco ash is especially rich in potash, which is of value as a fertilizer. Save it for use in your garden."

"The poorest of the poor," he writes, "may at times be seen sitting beside a fire and yet striking a match to light a candle, the gas, or a pipe, the economical use of a spill or twist of paper apparently being unknown." He suggests that matches should be made to strike at each end, since very little of the wood is burned away when one is used. The waste of pieces of soap and of string is inexcusable. Waste paper might be used to form dusters for cleaning windows, pictures, mirrors, and so on, and finally as fuel for the kitchen range—if you are not already economizing there by using gas.

Mr. Spooner's book is well worth reading. It might properly be called "the romance of saving." The amount of waste in the average American household has been notorious in the past, but the high cost of living has compelled many families to retrench. Lord Rosebery, speaking of thrift, said that all great empires that were meant to abide were thrifty. "Take the Roman Empire, which in some respects, as a centered empire, was the greatest in history; it lay like an iron clamp upon the face of the world. It was founded on thrift, and when it ceased to be thrifty it degenerated and came to an end."

It will be remembered that it was the savings of the French peasants that paid off the huge indemnity demanded by Germany after the Franco-Prussian War.

To be thrifty does not mean to be *stingy*. Far from it. Thriftiness is carefulness. "It is the foundation of much that is excellent in character," says Marden. "It improves the quality of the individual. . . . Thrift is an educator. A thrifty man thinks and plans. He must have a program. He must have a certain amount of independence. If you have cultivated thrift it means that you have demonstrated your ability to control your desires."

THE SMITH-TOWNER BILL AND THE CATHOLICS

Prior to the World War the easy-going optimists (and their names are legion) spoke with pride of America as the great "Melting Pot" of the nations; of the assimilation of the foreign-born into the body politic; of the wonderful work the

public schools were doing for democracy, etc. But the war proved a great awakening for the self-satisfied Bourbons of the country when the examination of men called for the army of the United States by the processes of the selective draft showed that something more than "one-third were unfit for full military service, and a smaller, but still too large per cent, were unfit for any form of military service, at a time when standards were lowered to meet the emergencies of a great war into which we were preparing to send millions as we had sent into other wars hundreds of thousands."

A great number of these candidates for service lacked physical fitness and thousands were illiterate. Now that we have taken stock of our human resources, it behooves us to get busy and do something to remedy the conditions that exist. According to the U. S. Commissioner of Education there are in the United States some four or five millions who have no practical knowledge of our language; and there are five or six million adult illiterates, foreign and native born. He says:

The dangers and weaknesses arising from our neglect of their education have recently been revealed to us as by lightning flash. These dangers and weaknesses and the shame and disgrace of it all remain with us and shall remain until nation, states, and local communities give ample opportunity to all to acquire at least the power to speak, read, and write the English language with some degree of ease and fluency, and use at least the compulsion of persuasion and attractiveness of program and methods to induce them to take advantage of the opportunities offered.

For the foreign-born there must also be offered in the same way instruction in all those other things some knowledge of which is necessary to intelligent and successful living in America. For the millions of illiterates and for the other millions of near illiterates instruction at least in the elements of many important subjects about which they have been unable to acquire knowledge because of lack of ability to read the printed page must be given.

Here, again, some estimate at least may be made of the loss in productive power of the nation through a condition that might be changed in a few years and at a comparatively small cost. The loss is probably not less but much more than two and a half billion dollars a year—more than two and a half times the interest on all our expenditures in the war. For economic reasons and for many others we should not neglect these problems longer. They should soon be solved to such an extent that they will cease to be special problems to be considered apart from the more general problems of public education. Because this can be done the means for their solution should be considered temporary but of such immediate and present importance as will not permit them to be postponed.

It is needless to remark that the responsibility for the above-mentioned evils rests not only on the states but also upon the national government. The Federal Government, in the past, has appropriated large sums for education, but today something more is needed. There should be in the President's Cabinet a Secretary of Education, and the Bureau of Education should be elevated to the position of a department, instead of a small office in the Interior Department. Of course the Federal Government has no control over education in the states. It can act only in an advisory capacity, make surveys of educational conditions, and recommend improvements, also appropriate money to assist the states; as it has done already with agricultural and vocational education. There is now pending in Congress a bill, known as the Smith-Towner bill, which provides for a Federal Department of Education to aid the states in the work of abolishing adult illiteracy, of carrying through an effective Americanization program, of providing physical education and health service for school children and adults, of securing better teacher training and compensation, and of assuring standardization of educational facilities throughout the country. Jews and Protestants alike have endorsed this bill, the Masonic Fraternity has approved it and wished it godspeed. The only dissenting voice has come from the Roman Catholics, many of whom have misunderstood the purport of the proposed legislation. The Rev. E. D. L. McDonnell, S.J., of Loyola College, Baltimore, Md., denounced it in a sermon reported in the *Washington Post*, June 16, 1919, as "designed to place the whole educational machinery of the country under the control of one autocratic overseer in Washington" and described it as "the most dangerous and viciously audacious bill ever introduced

into our halls of legislation, having lurking within it a most damnable plot to drive Jesus Christ out of the land."

Hon. Hoke Smith, of Georgia, replying to this attack, said in the Senate:

Mr. President, no one can read the bill without observing that no autocratic overseer of education is created in Washington.

It will also readily be seen that the bill in no way interferes with the right of a parent to place his child in a private school or religious denominational school if he sees fit to do so.

The bill seeks to aid the states in fighting illiteracy, in teaching the English language to immigrants, in strengthening the schools by adding to the pay of teachers, and by contributing toward the better preparation of teachers for their work.

The charge that it banishes God from the schoolroom and that it is an assault upon religion will be tolerated only by one who opposes public education conducted by the state or local authorities, and who opposes all schools, except denominational and parochial schools.

Let us consider the bill somewhat in detail.

The first four paragraphs of the bill provide for the creation of a Department of Education, with a Secretary of Education who shall be a member of the President's Cabinet. They transfer the Bureau of Education to the Department of Education, and authorize the President to transfer from time to time, at his discretion, other national educational activities to the Department of Education. They give the Secretary of Education supervisory authority over the Department of Education.

Section 5 requires the department to conduct studies and investigation in the field of education and directs that research be undertaken in illiteracy; immigrant education; public-school education, and especially rural education; physical education, including health education, recreation, and sanitation; and preparation and supply of competent teachers for public schools.

It will be seen that these provisions give the department in Washington no authority over the problems of education named, but require research in the interest of the schools of the entire country, that the information thus gathered may be furnished for the benefit of all states and all schools in the states.

Sections, 6, 7, 8, 9, 10, 11, and 12 provide for appropriations, a part for the instruction of illiterates; a part for the Americanization of immigrants; a part to be used in public elementary and secondary schools toward payment of teachers' salaries and for providing better instruction and extending school terms, especially in rural schools and schools in sparsely settled localities; a part for physical education and instruction in the principles of health and sanitation, and for providing school nurses and school dental clinics and otherwise promoting physical and mental welfare; a part for the preparation of teachers for public-school service, particularly in rural schools.

These funds, except the amount to be used to conduct the work of investigation by the department here in Washington, are to be distributed to the states, and used by the states and the educational authorities of the states.

So far from giving the department here control over the work in the respective states, it is specifically provided in section 14:

"That this act shall not be construed to require uniformity of plans, means or methods in the several states in order to secure the benefits herein provided, and the use of the funds and all the educational facilities encouraged by the provisions of this act and accepted by the states, shall be organized, supervised and administered exclusively by the legally constituted state and local authorities of said states.

And the Secretary of Education shall exercise no authority in relation thereto, except as herein provided, to insure that all funds apportioned to said state shall be used for the purposes for which they are appropriated."

The language of the bill shows how absurd was the charge that the educational machinery of the country is to be placed under the control of one autocratic overseer here in Washington.

A provision is made that each state must duplicate the fund offered by the National Government if it is to be received by the state, and a further provision is found in section 10 that in order to share in the apportionment provided by this section (which is the appropriation to be used in public elementary and secondary schools for the partial payment of teachers' salaries), a state shall establish and maintain the following requirements, or these requirements shall be approximated as nearly as constitutional provisions will permit: "(a) a legal school term of at least twenty-four weeks in each year for the benefit of all the children of school age in such state; (b) a compulsory school attendance law requiring all children between the ages of seven and fourteen to attend some school for at least twenty-four weeks in each year; (c) a law requiring that the English language shall be the basic language of instruction in the common-school branches in all schools, public and private."

The purpose of the bill is to aid the states in furnishing an opportunity for each child to attend a public school and to aid in improving the work of the school; to require a term of at least twenty-four weeks in each year for the benefit of all children is a reasonable provision, and the least that any state should furnish.

If the bill stimulates every state to furnish public schools, open for not less than twenty-four weeks each year to all the children of the state, it will do great good.

Surely no one will question the propriety of making the English language the basic language of instruction in the common schools, public and private.

This disposes of two of the three requirements necessary to sharing in the appropriation.

The provision requiring a compulsory school-attendance law does not require that the children shall attend the public schools but requires the twenty-four weeks' attendance to be in some school, public, parochial, or private, leaving the choice to the parents. That all children may have a chance to go to school, the State must see to it that the opportunity is given, but no requirement is made upon parents that their children shall attend the public school.

The Presbyterian Church in the city of Atlanta of which I am a member, maintains a church school. The bill in no way interferes with this school. Attendance for twenty-four weeks each year upon this school or any church school—Presbyterian, Baptist, Methodist, Episcopal, or Catholic—or any private school meets the requirements of the bill. The claim that it takes away the right of parents to educate their own children is plainly false.

The charge that this bill would banish God from every school is without the slightest foundation. The bill can only be considered an assault upon religion by those who oppose public schools, and by those who believe ignorance on the part of the masses increases religious faith. The charge is really an attack upon public education and shall not be permitted to hide behind an expressed attack on this bill. It is founded upon opposition to taxing all the people that all the children may have an opportunity to obtain an education. It is an assault upon our public-school systems in every State, and carried to its logical consequence would abolish all public education conducted by State or local authorities.

If public education were suppressed, more than half of the children of our country would grow up in ignorance.

I need not dwell upon the calamity which would be visited upon our country if the opportunity for education at public expense were suppressed.

Taxes paid for the support of public schools are the highest contribution made by wealth for the welfare of our citizens and for the future of our country.

These attacks might have been expected of leaders of thought in the Dark Ages; at the present time they are surprising and shocking.

I cannot believe that the real leaders of the Catholic Church or the rank and file of its members in the United States are opposed to public schools, or to an opportunity being given to every child of obtaining an education at the public expense.

I hope they will learn the real meaning of these bills to create a Department of Education. If they do so, and if I am right in my estimate of their attitude toward public schools, they will aid in stopping the unwise opposition to these bills to which I have referred.

EDUCATION THE BED-ROCK OF DEMOCRACY

"The world war has served to awaken not only us of the United States but thoughtful people in all countries of the world to the importance of education, and to emphasize the need of making this education democratic and adapting it to the varying conditions and individual requirements of all."—P. P. CLAXTON.

Education is the very bed-rock of democracy. No sane man will doubt this proposition. "Open a school and you close a prison!" says Victor Hugo, in his epigrammatic way. In other words, educate the people in the true sense of the word, morally, mentally, and physically, and you do away with the necessity of the jail and penitentiary. But education for democracy must be all-comprehensive. Says the U. S. Commissioner of Education:¹

In the United States and elsewhere plans for education for democracy must be all-comprehensive and must be adapted to the conditions and needs of all individuals. We still hold that all men are created equal, with certain inalienable rights, among which are life, liberty, and the pursuit of happiness, and equality of opportunity—at least such equality of opportunity as may come through education. To all must be given full and free opportunity for that kind and degree of education that will develop most perfectly their physical, mental, and moral manhood; fit them for the duties and responsibilities of democratic citizenship; prepare them for making a good and honest living for themselves and those dependent upon them, and for adding their just part to the common wealth by some form of useful, skillful work, done intelligently and joyously. It must also guarantee to them a maximum of that sweetness and light and of that deepening and widening, refining, and ripening of the human soul which we call culture—a thing quite different from the much-vaunted Kultur which narrowed and hardened, darkened and poisoned and embittered the soul of another people and led them on toward destruction.

In our democracy there must be no forgotten man or woman, no lost waif of a child. If we would attain to our best and highest possibilities, no important talent or ability of any child, however rare, the development of which would contribute to its own welfare and happiness or to the

¹Address before the N. E. A., July 2, 1919.

happiness and welfare of society, of State, or of the race, must be neglected or left uncultivated.

Society must also see to it that no child at least is deprived of the opportunity offered because of the poverty, the ignorance, the indifference, or the greed of its parents or guardian, or by the narrowness of view or sectarian zeal of any party or church.

If we are to educate *all*; to bring *all* together in mutual bonds of sympathy and love; to bury sectarian and racial dislikes and differences; then the state must undertake the task of educating its future citizens. And this the state has accomplished in its free public schools. But nothing should be done in these schools to criticise the religious beliefs of the children. Free, unsectarian schools may and should instruct their pupils in morals, but beyond that they should not go. Religious training should be left to the home and the Sunday school. Here is a magnificent field for the churches to reap their harvests in, to specialize in, without trenching upon the secular studies of the ordinary school. It would be a difficult matter indeed to teach religion in the public school, because the scholars drawn from all walks of life and from all creeds, differ so much in their ideas of what *true* religion is. Whose faith or conception of Deity are you going to teach—the crude anthropomorphic concepts of God of some sects or the highly spiritualized and philosophical ideas of others? The problem bristles with difficulties. If we teach Christianity in the public schools, our Jewish brethren will very properly object, and *vice versa*. Even if the Christian faith were decided on despite the protests of citizens of Jewish persuasion, what would be the result: *A bitter controversy between Protestants and Roman Catholics as to what constituted religion*. Religious quarrels always provoke bitter resentments. It is, then, a far better policy to steer clear of religious instruction in the free schools—the schools of *all* the people—and confine the curriculum exclusively to secular studies, ethics of course included. There are some sectarians who contend that ethical teaching cannot be divorced from religious teaching but this is a great error. A man may be a moral man without being a religious man. We are not, in this article, trying to discredit religious instruction, substituting therefor merely secular instruction, but laying down the principle that it is impossible to undertake such teaching in the public schools. *The idea of the parochial school is all wrong*. It separates children into religious groups, fosters dislike and enmity and destroys the very taproots of democracy. The effort should be to get together in every way possible to promote good citizenship. We can all come together on the multiplication table, but few of us can commune harmoniously on the Apostles Creed. Few, if any, Protestants uphold the idea of the denominational school. We are, in the main, for secular education so far as the public school system is concerned, believing that religious training is the province of the family and the Church. It is the Roman Catholic element that holds out so strongly for the parochial school idea; the segregation of children into religious groups to be taught at the public expense. In the Province of Quebec we see the results of such a disastrous policy. Says the *Christian Science Monitor*:

There can be little doubt, amongst those who have given the matter any study, that the chief obstacle in the way of educational progress in the Province of Quebec is the Education Act of 1841. Under this act, which is embodied in the British North American Act of 1867, and thus is a part of the Constitution of Canada, everything, apparently, that could be done to emphasize the cleavage of religion and race in the Province has been done. The prevailing system is one of separate schools, divided on strictly religious and racial lines, and the duplication is carried out even where the question of language does not exist, as in the case of the Irish Roman Catholics. This duplication, moreover, is maintained throughout the whole system, for although there is one Council of Public Instruction and a Superintendent of Public Instruction, the council is divided into two entirely independent committees, one Protestant and the other Roman Catholic; whilst the superintendent has little or no general authority, but is bound to act on whatever instructions he may receive from the two committees.

As to funds, the rule is that each individual's education tax shall go to the support of the school of his own creed; whilst the entire educational system is in the hands of local school commissioners and trustees who are empowered to levy school taxes, establish schools, and superintend their operation and management. Now, in the large towns, this system is bad enough, but in the country places, which are often not sufficiently large to support two schools, the situation is one of extreme hard-

ship. The Roman Catholic schools are, of course, carried on under the immediate supervision of the Roman Catholic Church, and are conducted on purely dogmatic lines. The so-called Protestant schools, on the other hand, are, to all intents and purposes, secular institutions, and in some places, notably, for instance, in Montreal, are attended by large numbers of Jewish children. Then, in country places, as, of course, throughout the Province, the Protestants are greatly in the minority, and this means, either that the Protestant school cannot be maintained, or, if maintained, can only be carried on with the greatest difficulty, owing to the very local sources of its support. In these circumstances it is not surprising to find, as emphasized recently by the Provincial Association of Protestant Teachers, that the salaries of the Protestant teachers throughout the Province are shockingly inadequate, sinking in some cases as low as \$24 a month.

THE MEANEST KIND OF A LIE

The meanest kind of a lie is one that contains a half truth. An example of this kind of a lie may be cited by quoting a statement said to have been made recently in the House of Representatives by Mr. Sherwood of Ohio, wherein he is reported to have said: "Let us not forget that the Irish patriots bore an important part in all the struggles of the American colonies for independence." It is quite true that Irishmen bore a most important part in the struggle of the colonies for independence, but the statement does not include the fact that the said Irish patriots were not of the Sinn Fein variety, or, indeed, of any other variety of southern, Roman Catholic Irishmen, but were men of Ulster and Protestants. Indeed, if the Irishmen of the American Revolution were alive today they would unite with their brethren of Ulster in opposition to the Sinn Fein. During the great war the Sinn Fein Irish were pro-German, while the Ulster Irish were loyal to the core. Why do not these Irish agitators in this country have sufficient honesty to tell the whole truth when they speak of the part played by Irishmen in the war of the American Revolution? The reason is, they very well know that if the whole truth were known the sympathies of the American people could not be enlisted in the Sinn Fein propaganda of hatred of England and their impudent attempt to stir up a war between this country and England. They claim to be Americans, but that is not even a half truth; or, if there is any truth at all in the claim, they who make it are traitors.

Let us cite another attempt on the part of Sinn Fein Irishmen to falsify history. They are never tired of repeating, "National independence is our right; we ask no more and will accept no less." They go continually back to the worn-out slogan, "Ireland a Nation," and they tell us over and over again that they are engaged in a struggle which has lasted 750 years to win back the primitive nationality which Ireland anciently had.

Now, the coldblooded truth of the matter is that at no time has Ireland ever had such a thing as "primitive nationality." This statement is very ably corroborated by one Father McDonald of Saint Patrick's College, Maynooth, Ireland, in a recent work entitled "Some Ethical Questions of Peace and War." In this work the Reverend Father says definitely that, owing to the lack of unity which comes from common rule, Ireland never was a unit until she was united by England. The country was peopled by a number of clans, each making its own laws and levying and spending its own taxes, governed by its own chieftain and practically independent within its own limits. The Danes, who overthrew the Irish wherever they encountered them, failed to make a permanent settlement in Ireland because there was no central power finally to be defeated.

The Sinn Fein also asserts that Great Britain has no lawful claim on Ireland. Let us look into the truth of that statement.

In 1155, Nicholas Breakspear, known in history as Pope Adrian IV, granted Ireland to Henry II of England, reserving all ecclesiastical rights and making one penny from each house payable annually to St. Peter. Henry was at this time too busy with the French to take advantage of this grant; but in 1156, Dermot MacMurrough, deposed for his tyranny from the kingdom of Leinster, sought aid from Henry who was in Aquitaine. The king seized this opportunity to assert

his claim and gave Dermot letters authorizing him to raise forces in England to reconquer Leinster. Thus armed, Dermot went to Bristol and made acquaintance with Richard de Clare, a Norman noble of great ability but broken fortunes, afterward known as "Strongbow," and entered into agreement with him to reconquer his kingdom. Passing through Wales, Dermot also agreed with Robert Fitzstephen and Maurice Fitzgerald to invade Ireland in the ensuing spring. This was what is known to history as the Anglo-Norman Invasion, and its success was such that Henry began to fear that an Anglo-Norman principality was likely to be formed, so he invaded Ireland in person, having first had Adrian's grant to him confirmed by Pope Alexander III, in order to gain the support of the Irish clergy. This was done in 1171.

Henry landed near Waterford in October, 1172, with what was for the time a very large force. Supported by Christian O'Conarchy, Bishop of Lismore; the archbishops of Dublin, Cashel and Tuam; and by Gelasius, the Primate of Armagh, Henry took hostages of Munster at Waterford, and of Leinster, Ulster, Thomond, and Meath at Dublin. His farthest point westward was Cashel, where he received the homage of Donald O'Brien, king of Thomond. The chieftains all submitted, beginning with Dermot MacCarthy. Henry's sovereignty was acknowledged, and constitutions were made which drew Ireland closer to Rome.

Two centuries later there was a further act of submission in the reign of Richard II. Again on the twelfth of June, 1541, a parliament, assembled in Dublin, conferred the title of "King of Ireland" upon Henry VIII of England. This decree passed both houses of the parliament with perfect unanimity. In the time of the Stuarts, in 1642, a General Assembly in Kilkenny—commonly known as "the Confederation of Kilkenny"—made the following decree:

"All the inhabitants of Ireland and each of them shall be most faithful to our sovereign lord and king, his heirs and lawful successors, and shall maintain to the utmost of their power his royal prerogatives against his enemies."

Thus we see that if England has no other right over Ireland, she has the same right that we today have over this land of ours—the right of conquest. What would be our answer today if any or all of the other nations of the world were to ask us to hand over New York to the Dutch and all the rest of the country to the Indians? They would have as much right to ask it as we have to ask Great Britain to hand Ireland over to the Sinn Feiners, a band of rebels who cannot make good their claim to a single inch of country.

Ireland today is not under English rule; she is under British rule. Ireland today is not garrisoned by an English army; she is garrisoned by a British Army composed of Irish and Scotch as well as English soldiers. Ireland is part of the United Kingdom of Great Britain and Ireland, and the discontented portion of her people cannot produce a single argument to prove her right to secede and become a menace, not only to her neighbors, but to herself.

MANIFESTLY PAPAL PROPAGANDA

The Seattle *Post-Intelligencer* of December 21, 1919, contains an editorial entitled "The Vatican," which sets forth and explains the so-called revival of the political power of the Vatican as one of the results of the war. The conclusion arrived at seems to be that the Vatican has the only organization that is able to cope with the tide of Bolshevism, Anarchism, I. W. W.ism, and other closely related isms that threaten the world today, and covertly recommends all people to put themselves into the hands of the Pope, who alone is able to save the world from ruin.

This called forth two letters to the editor of the *Post-Intelligencer* which, since they express our ideas exactly, we reprint verbatim. The first, appearing in the issue of December 27, 1919, is as follows:

When I read your astounding editorial on the Vatican in this morning's paper, the question came to me: What did we fight for? Why all those four long years of war, perhaps the greatest that the world will ever know? Why, we were told that we were fighting for democracy, for humanity, for the preservation of human freedom. We were told that it was the last superhuman struggle against autocracy; it was Armageddon. We believed it; we took our leaders at their word; we gave our sons and our wealth and our resources; we gave our hearts and our prayers and our service; and we won the war.

And now, before the peace treaty is even signed, we are told that the world is rocking on its foundations and that we are all lost unless we call in the Pope; unless we accept the steadying power of the Roman church. The Pope! the greatest of all autocrats and the greatest and oldest enemy democracy has ever known! We must forget all about William Tell and Arnold Winkelried and William of Orange and Oliver Cromwell and George Washington and Abraham Lincoln and Garibaldi and all the other champions of human liberty; their work has been for nothing. All the dear and cherished heroes, living and dead, who won the world war—their sacrifices were for nothing. Only the Pope can save us, after all; let us fall on our faces to the Pope. This seems to me to be the message of your editorial. The Pope has always been for us and we didn't know it!

And what about such recent events as the first Piave campaign, when whole regiments of Neapolitans opened their ranks and let the Pope's loved Austrians go through unchallenged? Don't you remember that Cadorna was in command and Cadorna was a Catholic and that the British and French openly charged the Pope with that disaster? And don't you remember that Cadorna was relieved of his command and reduced in rank as a result of that fiasco? And can't you recall that just before the breakdown of the last great German offensive that references began to creep into the dispatches about what the Catholics were doing for the Allies and how the fighting priests loved France? And how the church began to claim Marshal Foch as its own and to edge a little near to the redoubts where the Allied colors were flying? Did you not get the significance of all this? I took heart. To me it meant that Germany had lost the war, and that the old church was playing safe. I repeated with exultation: "Germany has lost the war! Rats know when to leave a sinking ship and nobody knows better than the Jesuitical rats of Rome when Germany's ship of state is sinking, and they are taking their leave. Germany has lost the war!"

I was satisfied that Dr. Dillon's article was propaganda, but I was astonished to find that you agreed with him and were willing to go even farther. Why to all practical purposes you are saying that if we had only read the signs of the times and gone with our troubles to the Pope in the first place we need never have had any war! That is what I read in your editorial. Am I right? We might have chosen the Pope for a world empire and he would have given Germany the game, and Germany would have given him back the states of the Church and everything else in Italy, perhaps, and we should all have been headed serenely back toward the Dark Ages and Canossa, if you like, and there would have been no war. This is my interpretation of your editorial, and I wonder if you are printing Roman propaganda with your eyes open, or if you have gone stark mad?

That editorial has the oily touch of a priest, and I doubt if it was written in your office at all.

MAUDE FARRER.

Seattle, Dec. 21.

The second letter, appearing in the issue of January 3, 1910, supplementing and amplifying the first, is as follows:

I should like to add a few words to the letter in your issue of the 27th inst. by Maude Farrer, as it appears that there is some possibility of her being misunderstood.

I do not think that anyone who has carefully followed the history of the war can doubt that the interests and influence of the Vatican have been on the side of the central powers. When Cardinal Mercier sought its interference on behalf of his ravaged diocese he was told that both sides made accusations, and who was to say which was right? There was much said, too, of the noninterference of a spiritual power in politics. Indeed, the Vatican interfered but little, except when Germany and her allies were in a perilous position about the middle period of the war, when Rome pleaded for a peace on a basis of "no indemnities and no annexations," and again during the peace conference, when she asked for the lightening of the terms laid on Germany and her allies, with the natural consequence of increasing the burden that Belgium and France were bearing. The condition of things was so obvious that Roman Catholic publications, such as the *Tablet*, printed some most indignant remonstrances against the misuse of vatican influence in favor of Germany and her allies. We have had a significant instance of a similar inclination in the reception tendered to the president of the Sinn Fein republic by the Roman Catholic clergy of this city.

There is a chance in all this, however, of confusing the political with the spiritual. No praise can be too great for the French priests who fought as common soldiers in the war. In many places the Roman Catholic clergy preached the crusade against the Hun with a fervor worthy of Peter the Hermit. For it must be remembered that although infallible in matters of faith (when he speaks ex-cathedra), the Pope can err just the same as a common individual in matters of fact; indeed, has done so, so lamentably often that one cannot wonder at his recent fiasco in backing the wrong side in the great race between freedom and tyranny. And as regards the claim that, had we obeyed the Pope, there would have been no war, certainly had we all been Jews, Presbyterians or Methodists there would have been no war. Even the reverse of the medal shows that if we had all been Holy

Rollers, nay, even if we had all been Germans, probably there would have been no war. Only, there are some conditions worse even than war.

December 31.

LELAND F. GRIBBLE.

There you are, brethren, which will you have, the Pope or Bolshevism? It would seem that, of two evils, one should choose the lesser. Now, which of these two evils *is* the lesser? Bolshevism carries its own death within itself. It has had its turn more than once in the history of the world, and it has died of its own trouble—sunk in the tides of the world of its own weight. It cannot endure.

On the other hand, the world has been strenuously endeavoring to rid itself of the Papacy for many, many weary years; and, while it is slowly succeeding, while peoples who have never known anything but the despotic sway of the Papacy are continually falling away from it, yet the snake is not yet scotched, and it now sees an opportunity to reinstate itself on the shoulders of the world and return us all to the darkness and ignorance of the Middle Ages.

If we can agree to confine Bolshevism to the territory wherein it has gained so strong a foothold and force it to feed upon itself, its demise is merely a matter of time, and a short time at that. Whereas, if you set up the Pope again he will feed upon you, and it may take another thousand years for the world to regain the ground it will have lost. *Put them both out and keep them out.*

EXPERIENCE IS THE GREATEST TEACHER

According to the daily press the Society of Reformist Priests, at Prague, has decided to separate from the Vatican and form a Czecho-Slovak National Church. This action seems to have arisen from the fact that many of these priests had married and, having appealed to the Vatican that the prohibition against matrimony among the priests be repealed, it was denied. By the decisive vote of 140 to 66 they then separated themselves from the Vatican.

No wonder the Pope looks with longing eyes toward this country! It would seem that those countries where the Roman Church has been practically the only church, and where its true character is well known, are all fast deserting it.

To our mind the Society of Reformist Priests of Prague did not go quite far enough in that they formed a National Church instead of entirely separating the Church and the State. Under the circumstances, however, that was rather to be expected. Experience will presently teach them better.

NEW YORK LEGISLATORS MAKE A MISTAKE

A dispatch to the daily press from Albany, New York, dated January 12, says:

An attempt to reinstate the five suspended socialist members of the assembly failed tonight. Assemblyman Charles D. Donohue, of New York, Democratic leader, moved reconsideration of the vote by which the suspending resolution was adopted, but the motion was lost, 33 to 71.

The case of these socialist assemblymen is not like that of Victor Berger, who was elected a member of the National House of Representatives and excluded by the House. Berger, although he was declared elected, is under the sentence of the law for violation of the law. As such, he is ineligible for office of any kind, under the United States or under any state. Having been condemned to imprisonment for violation of law, he is particularly unfit to be entrusted with any share in the making of laws for his fellow-citizens. He is very justly and correctly barred from taking his seat in the House. No man is fit to rule who has not learned cheerfully to obey.

But, in the case of these assemblymen, there is no hint of any violation of law. It seems that they are suspended solely on account of their opinions. Their election was entirely regular (according to all reports), and if there were any charges of any kind against them for which they had not been indicted, our idea is that

they should have been permitted to take their seats pending an examination into these charges. If any man is to be excluded from holding office to which he has been elected on account of his opinions alone, then Democrats and Republicans, whenever they happen to be in the majority, can exclude each other, and there at once is an end to democracy.

Socialism, Anarchism, Bolshevism, I. W. W. ism, and all other isms of that ilk, unless they are active violators of law, can never be wholly extirpated by force. Such things can only be corrected by education.

PLACE AUX DAMES

Make way for the ladies! The latter half of the nineteenth century and this twentieth century may properly be called the woman's era, notwithstanding the fact that the greatest inventions and discoveries of these centuries have been made by men. Creative genius, for the most part, seems to be the peculiar prerogative of mere man. The answer of woman to this is that having been isolated and subordinated by man for so many years, denied the privileges of the higher education, scientific instruction and the like, she has had no opportunity for developing her latent intellectual powers; her creative genius has slumbered in embryo. But mere man replies to this statement by saying that in the arts, particularly the art of music which during early times was largely relegated to women, the female has demonstrated no creative ability. All the great symphonies, operas, and musical compositions have been composed by men. In the realm of music there have been no women Beethovens, Mozarts, Bachs, Wagners, and Verdis. All this may be true, is true, in fact, but there is no denying the fact that woman is slowly but surely coming into her own, now that the doors of the great universities have been opened to her. In the political field she is making rapid strides. With the right to vote accorded her she will forge to the front rapidly. It is an interesting fact to note the entrance of a woman into that sacrosanct institution, the British House of Commons, and more than interesting when we realize that the particular woman, Lady Astor, is an American by birth—a Virginian. When taunted with the fact of her American ancestry, she aptly replied that one of her ancestors, a Welshman, sat in Parliament several centuries ago. She represents the constituency of Plymouth; another interesting incident. For it was from Plymouth that the Pilgrim Fathers sailed for New England to found the first college on American soil and the first public school.

As a politician woman will doubtless distinguish herself although our first lady Congressman was somewhat of a failure. When confronted with the declaration of war against Germany, she is said to have dissolved into tears and thrown up the sponge of responsibility, to paraphrase a sporting phrase. But how like a woman! Do we blame her? Of course not! Fighting is man's business and had better be left to man. But once war was declared, the women of our land did noble work. Who can forget the Red Cross nurses, the Salvation lassies, and the hundreds of gentle souls who went gladly to the war-stricken fields of France and Flanders to help their men folks in the great Armageddon. Many of them sacrificed their lives, as the records show. Who can ever forget the courageous and noble English girl, Edith Cavell, who stood unflinchingly before a Prussian firing squad. The heroes of the war were not always those who died in the excitement of battle.

This epoch of which we write (the woman's epoch) is principally distinguished for the establishment of two religious cults, propagated and engineered by two remarkable women: (1) Theosophy, by Mme. Blavatsky; (2) Christian Science, by Mrs. Mary Baker Eddy. The religions of the past have been man made. The great pundits who fashioned them symbolized the Deity as a male power—because the male is *creative*. But the women who founded the cults of Theosophy and Christian Science went further than this and made the Divine Unity *male* and

female; the Father-Mother God. To put the matter less anthropomorphically, they recognized the fact that spirit is composed of two elements. *Intuition* and *Reason*. The female soul is, as we know, deeply *intuitive*; and the male soul *logical*. The union of these two qualities makes the perfect soul. Man without a mate is a miserable creature. (All bachelors take warning!) And we might say the same of woman. It is a great thing for a man to see life through the spiritual spectacles of a woman, and for a woman to view the world through the spectacles of reason and logic of a man. Not that men are lacking in spiritual apprehension, or women deprived of reason, but intuition in man is often overclouded by the cold light of reason, which demands cut-and-dried formulas and facts before it will be convinced, often descending into the lowest materialism; and the logical element in woman is frequently subordinated to so-called intuitions that are founded on nothing more than imagination.

But notwithstanding the rapid emancipation of woman, there is one field in which she is shackled like a galley slave by mere man—and that is the field of fashion. Ah, ladies, you know not what you do when you yield yourselves to the dictates of fashion, even the most strong-minded among you. A little group of men-tailors, corset-makers and boot-makers will assemble in solemn conclave in some great mart of trade, like London, Paris or New York, and decree that women shall be deprived of the free use of their limbs by skimpy dresses, have their vital organs squeezed to death by the "contrapshun" known as the corset (shade of Venus de Milo look down upon us!); and shoes that only an acrobat could safely wear, a professional balancer. The high heel is producing flat foot, nervous exhaustion and other ills too numerous to mention. To thoroughly emancipate herself from the influence of mere man, women should supervise their own fashions and base them on sensible principles with some regard for the laws of health.

THE BIRDMAN AND I

The birdman flies above my roof—
 So very far away;
 He seems a part of the boundless sky,
 And an unfading day.

And I can fly away, away,
 Within my cottage home—
 My soul spread forth to the ether air—
 E'en to the great white throne.

On wings of flax he flies away;
 On wings of soul fly I,
 And I can reach the Infinite,
 While he but skims the sky.

—W. H. Burgwin, in the *Christian Advocate*.

MASONRY, THE VANGUARD OF ADVANCED CIVILIZATION

BY HENRY M. OWENS, 32°, K. C. C. H.

FROM a perusal of the works of the great Jewish historian Josephus we are informed that it was his desire to give to posterity the true facts as he saw them, and that part of his histories wherein he had taken from ancient records which have long since been destroyed by age, decay, and the ravages of many wars, he gave as he found it, leaving the readers to draw their own conclusions from the facts thus presented.

The greatest of all of our historical writers, legislators and lawgivers was Moses. It was he who wrote the books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy, wherein is chronicled the creation of the world and all things therein contained. Men and women did God also create and gave man command over all the universe under His divine guidance. Their descendants were the first to proceed to work the land and tend the flocks. Cain slew his brother Abel and was banished, and we find that he changed men from righteousness to cunning and craftiness. He fixed land boundaries, built a city, and placed walls around it, and was the author of weights and measures. The eighth generation from Adam gave us Jubal and Tubal, who were the first inventors—Jubal of the harp and music, and Tubal of the art of making brass. The posterity of Adam grew wicked, and all but Noah and his family were destroyed by the deluge. Noah and his descendants repopulated the earth, grew inquisitive, and attempted to build the Tower of Babel, when their tongues were confused and they were dispersed abroad over the face of the earth, and each country wherein they went to reside received its name from them.

Abraham was the tenth from Noah and was born 292 years after the del-

uge. From this period, history may truly be said to commence. Before this time, real truth is so strangely blended with the apparent that little reliance can be placed on the various traditionary accounts of earlier events.

From Abraham the Jews preserved their history by divers methods even down to the present time. The father transmits to his sons the history transmitted from his fathers; thus Jewish histories of ancient times are of greater authenticity than any others.

Space will not permit me to give more than a brief description of events down to the advent of the Christian Era. Suffice it to say that, owing to many differences of opinion arising among the many tribes and nations, there were many wars and much bloodshed. Men were growing better and wiser, and as a rule were thinking for themselves. There was a constant clamor for a change in the manner of worshipping God. Discontent was rife among the several Jewish tribes, harmony no longer prevailed, the ancient methods of worship were constantly being abandoned; dissent, rebellion and sedition were abroad in all the land. Rulers were corrupt, arrogant and arbitrary. They made innovations in the laws as it pleased them and assumed powers not laid down in the statutes and contrary to ancient and common usages.

The Jews were divided into four sects of philosophers peculiar to themselves: the Essenes, Sadducees, Judeans and Pharisees. The Pharisees lived cheaply, despised delicacies, followed the rule of reason, and did that which they themselves prescribed as being good. They respected age, were fatalists, and believed in liberty of thought, speech and action. They believed that they would receive reward or punishment in the hereafter in accordance with the

way they had lived, and on account of their creed were enabled to surround themselves with many followers.

The Sadducees did not believe in the immortality of the soul, followed only the letter of the law, and disputed all philosophic doctrines. The Essenes preached the doctrine that God was the author of all things, believed in the immortality of the soul, taught the lessons of striving to do righteousness in all things and that esteem and reward would follow. They personally offered sacrifices to God. Their course of conduct was more exemplary than that of any other sect. They were agriculturists, tradesmen, builders and mechanics, and were at all times virtuous, righteous and owned their property in common. They were celibates and kept no servants, but ministered one to the other. They appointed stewards to collect their revenues and purchase their supplies. Many historians claim that the Essenes were the original founders of operative Masonry.

There was another Jewish sect of which Judas the Galilean was the author. Their creed was the same as that of the Pharisees, except that they had a greater love for liberty, that God was their only Ruler and Lord; nor did they fear pain or death.

The Jews revolted from the Romans on account of the treatment received at the hands of Pontius Pilate, and many were killed. About this time came, so Josephus informs us, "Jesus, a wise man," if it be lawful to call Him a man, for He was a doer of wonderful works—a teacher of such men as received the truth with pleasure. He drew over to Him many of the Jews of different sects and many Gentiles. He was the Christ whom Pilate, at the suggestion of the principal men among them, condemned to the cross. Those who loved Him did not forsake Him because he appeared to them alive again on the third day as the divine prophets had foretold this and ten thousand other wonderful things concerning Him. And the sects of Christians, so named

from him, are growing more numerous every day.

MASONIC ORIGIN

The difficulty in arriving at the precise time, place or circumstance in which Masonry or its true prototype began has been encountered by every writer upon the subject. Some have represented it as coeval with the world. Truth is a divine attribute and had its origin in God, and around Truth is the Temple of Masonry erected. Truth is the sun around which all Masonic virtues revolve; we may trace its origin to God, the fountain of all truth, with whom there is no confusion or disorder, but perfect symmetry and harmony, and in this sense the origin of Freemasonry may be reconciled with the commencement of the world. Others find its origin in the form and ceremonies of the religious mysteries of the ancient world, more particularly in a supposed branch of those religious associations of the "Dionysiac Fraternity," formed by the architects of temples and other prominent edifices in Asia Minor and who were distinguished by the use of secret signs and other modes of mutual recognition.

From tradition we are justified in avowing that Masonry must have emanated from a people who were advanced in science. The Egyptians in the time of Moses were proficient in all of the arts and sciences, as the gigantic works constructed in those early ages still existing prove. The intent and purpose of the pyramids was a great mystery and still is to this day. It has been said that Moses was initiated into the secrets and mysteries of the priestly order when in Egypt and brought those secrets, mysteries and the knowledge of the art of building when he conducted the children of Israel out of bondage and settled in the land of Goshen. It is evident, however, according to biblical chronology, that by the death of their great master, Moses, the Israelites were not in full possession of the knowledge requisite to complete the glorious temple which God had in vision to David

directed his son Solomon to erect; because we find in Holy Writ the "Wisest Man" needed and accepted the assistance of Hiram, King of Tyre. Tyre and Sidon were the chief cities of the Phoenicians; the latter boasts of an antiquity prior to any city whose site can be determined. Joshua speaks of it as the "Great Sidon." Hence it is evident that the Phoenicians were far advanced in the arts and sciences when the Israelites reached the Promised Land. We are all familiar with the history of the building of King Solomon's Temple. A great historian has said that the architect of that stupendous structure "Was an inspired Master, the most cunning, skilful and curious workman that ever lived, whose abilities were not confined to building alone, but extended to all kinds of work, whether in gold, silver, brass or iron. From his designs and under his directions, all of the rich and splendid furnishings of the temple and its several appendages were begun, carried on and finished." So perfect was the systematic distribution of labor, that great structure was finished in little more than seven years from the laying of the foundation stone, while in other instances where the same accurate arrangements did not exist, more than ten times seven years elapsed before the buildings were completed.

Many of King Solomon's Masons prior to his death began to travel. With no people did they seem to exercise a greater influence than with the Gentiles. We will not attempt to trace Masonry into every country, but those men who assisted in building King Solomon's Temple likewise traveled in the western countries, in Rome, Italy, Spain and on the coast of Gaul. The Giblemites were descendants from the builders of King Solomon's Temple; many of them were taken prisoner by the army of Nebuchadnezzar and were carried away as captives to Babylon. Masonic tradition informs us that they continued to hold secretly their lodge meetings, and in this way taught their chil-

dren the secrets of Masonry and the principles of the revealed religion of their fathers. There were but few copies of the laws, every copy found having been destroyed by the infidel invader.

By the efforts of the Chaldean Masons who wrought with the captive Jews was Babylon made the fourth of the seven wonders of art and the boasted mistress of the world. These captives were released by Cyrus, King of Persia, and 4,360 of the exiled Jews returned to Jerusalem under the leadership of Zerubabel, Joshua and Haggai.

From this period the fraternity passed into Greece, Rome, Spain and other countries, where their services could be employed in the erection of the famous edifices for which the ancient world is justly celebrated. We may trace the progress of the fraternity thence to the more enlightened days of modern architecture, and the cultivation of the arts and sciences, in such chronological order as will give the most concise historical facts in detail, these facts being based upon substantial documents and the principal monuments erected by the traveling operative Freemasons. They had their own jurisdiction and laws; at their head were presidents called Masters, overseers or wardens, censors, treasurers, keepers of the Seals, archivists and secretaries.

They had their own physician and serving brethren, paid monthly dues, and used their working tools as symbols. In the first year of the Christian Era Augustus caused them to build a temple in honor of his friends, Caius and Lucius, the remains of which are known as the square house. Thence the fraternity may be traced by documents and monuments throughout civilized Europe down to 925 A. D. At this time every town of importance in Britain had its lodge of Freemasons, and there is extant today many old manuscripts of their ancient charges. The end of the sixteenth century finds the beginning of speculative Masonry and the reception of honorary members.

In 1646 the Masonic corporations in England, a majority of which for a long time had been composed of learned men, artists, men eminent for knowledge and position, were received as honorary members and termed "Accepted Masons," hence the term "Free and Accepted Masons."

In 1717 the four old lodges in London determined to form a Grand Lodge and did organize "The Grand Lodge of England," adopted a set of rules, constitution and by-laws, and from the Grand Lodge England, Ireland and Scotland all regularly constituted Masonic lodges must trace their title; otherwise they are irregular and clandestine.

No doctrine, faith or knowledge is of any value to man unless it bears fruit in action. The lessons taught in Masonic lodges are aimed to make man have a higher estimation of himself, to teach him to strive for nobler ends, to make plain his duties to God, his neighbor, his country and to his family; to devote his best energies in the cause of advanced civilization of all people. The holy doctrine is the Great Masonic Light and deals solely with the uplifting of mankind. Were it otherwise, the sacrifice and devotion emphasized and set forth in the Bible, which has made the memories of all the great patriots and philanthropists illustrious, would have been extreme folly.

Masonry teaches that the most honorable course in life for man is to follow the examples of all the great patriots and philanthropists of past ages, to emulate their virtues and walk in their footsteps. His is, indeed, a poor ambition that seeks not the betterment and the greater welfare of his fellow-man. Masonry also teaches that to be eminently successful in this work requires long and profound study in order to enable a man to become a leader among men and to take upon himself the responsibility of command, and that to do this a man must possess intellect and information. Whenever a brother familiarizes himself with the many lessons taught by Masonry he at once

becomes competent to assume responsibilities.

In the course of human education fundamental rules are taught, but the more important things of life are seldom more than obscurely hinted at; and unless the lessons taught by Masonry are assiduously applied, no man will ever be able to succeed in unveiling the truth. This rule aptly applies to all mankind. Many of us have listened, many of us have heard, but few know and less succeed in understanding the beautiful lessons taught in Masonry; these lessons are constantly admonishing us to inquire into our own hearts and to take and keep a careful watch over ourselves lest we go astray; that we should not harbor ill-will and jealousy; that we should not be intolerant or bigots; that we must be gentle and kind, truthful and charitable; seek not the faults of our neighbors before casting the mote out of our own eyes, and do unto others as we would that they do unto us; that we should practice at all times, in our business and in our social relations, honesty, truthfulness, sobriety; and that we love, honor and respect all that is good in mankind and stretch forth a helping hand to assist our less fortunate fellow-man, extending to him encouragement and discourage bitterness and slander. Masonry teaches men that life is but a battle and to fight that engagement heroically and well should be the great purpose of every honorable man's existence. To stem the strong current of adversity, to advance despite all obstacles, to snatch victory from the jealous grasp of fortune, to become a leader among men, to rise to rank and power by eloquence, courage, study, perseverance, energy and activity; not to be discouraged by reverses, impatient over delays, or deterred by hazards; that to be virtuous, to subjugate men by intellect, and to lead such a life as will encourage men to succeed, to prosper, to thrive, and to live above reproach—all of which means a battle well fought, a victory worthy of the greatest general—is the true life every Mason should live.

No man can truthfully say that his

fund of knowledge is perfect. None is capable of comprehending the unspoken thoughts of another; no two persons are created, think or reason alike; hence it is our bounden duty to respect every man's right to his own opinion in all things. None of us has been appointed our brother's keeper.

These are the elements that constitute the characters of all great men of all ages; the great majority of them

have been members of the Masonic fraternity at heart and in fact. At this time Freemasonry pervades all enlightened countries, marching side by side and in step with the liberal arts and sciences. Its human and elevating principles, its dogma of liberty, equality and fraternity, have swept aside ignorance and superstition, and are now leading the vanguard of a more glorious civilization.

THE REAL MATTHEW THORNTON

BY GILBERT PATTEN BROWN, PH.D.

A FEW years ago the "American Irish Historical Society," through a few of its journeymen historians—rabid sectarian writers—endeavored to show through print that many of the Revolutionary fathers with Irish names were Roman Catholics, such as Gen. John Sullivan, L.L.O.; Capt. Jeremiah O'Brien, Gen. Richard Montgomery and Hon. Matthew Thornton. These men a few generations back came of Roman Catholic ancestry. They, however, were proud Masons, and their lives are like an open book to the writer of this monograph, who has burned much midnight oil in searching the dim days of biography of the American past and who is positive of the statements contained in this article.

To no one particular race alone do we Americans trace our liberty. The fathers of the Revolution were far-seeing men. That conflict produced a unique type of manhood, the like of which never before existed in the history of the entire human family.

The Declaration of Independence was the greatest document for man's uplift since the "Sermon on the Mount," eighteen hundred years before. Among the sixty men who signed the immortal document not one could be found who did not believe in the divine mission of the Carpenter Jesus. The majority of those daring patriots were members of the Masonic Institution.

The gentleman who is the subject of this article, a few of whose many virtues will here be told, was the only thirty-second degree Mason to fix his name to the Declaration.

Matthew Thornton was born in Londonderry, Ireland, March 17, 1714, son of James Thornton and his spouse, who was Miss Elizabeth Jenkins. In 1717 he came with his parents to America and landed at Pownallsborough (now Wiscasset), Maine. The writer was born near the first landing-place of the Thorntons. The family soon moved to Worcester, Mass., where a settlement was to be made of Scotch-Irish emigrants, chiefly Presbyterian by faith. The Sullivans and Starkes were of this type of emigrants.

Young Thornton studied medicine under Dr. Grout, of Leicester, Mass. In 1740 the family moved to the New Hampshire Colony, and settled in a rural part, naming it "Londonderry" after the town of their nativity in the world's most troublesome "Island of the Sea." Here he married in 1760 Miss Hannah Jack, daughter of Andrew and Mary (Morrison) Jack. Their children were James, Andrew, Mary, Hannah and Matthew. Mrs. Thornton died December 5, 1786. The Jacks, too, were Scotch-Irish and devout Protestants and church members.

The years of 1779-1780 were spent in Londonderry, N. H. In the latter part of 1780 the family moved to the

town of Merrimack, on the Merrimack River, where a boat service was established and known as "Thornton's Ferry" thereafter. Here he practiced medicine and was active in the Congregational Church.

In 1745 he was surgeon of a New Hampshire regiment and took part in the siege of Louisburg, Cape Breton. He died at Newburyport, Mass., June 24, 1803, at the home of his daughter, Mrs. Hannah Thornton McGray, and was buried on the Sunday following at Thornton's Ferry, N. H.

On September 29, 1892, there was erected a monument to his memory in the town of Merrimack. The small tombstone which first marked his grave read as follows:

Erected to the memory of the Hon. Matthew Thornton, Esq., who died June 24, 1803, aged eighty-nine years—"the honest man."

The inscription upon the present monument reads:

In memory of Matthew Thornton, one of the signers of the Declaration of Independence. Erected by the State of New Hampshire upon a lot and foundation presented by the town of Merrimack.

There in the merry summer time little lads and red-lipped lassies are pleased to show the curious tourist the last resting place of the once proud surgeon of the Royal New Hampshire Regiment at the siege of Louisburg, there to read the above unique epitaph. The grave is a shrine in summer time.

In the correspondence of *The Boston Journal*, from Nashua, N. H., under date of May 12, 1886, "Nashoonon" has the following concerning a name familiar in the history of the "Granite" State, Judge Matthew Thornton:

None of the biographies of Matthew Thornton make mention of him as a Freemason, and until a few days ago we doubt if the fact was known to this generation that he was a member of the ancient craft. The evidence on the point is of an indisputable character. A Nashua young man, named Haitt, obtained permission to rummage the attic in the house of a relative of the same name at "Thornton's Ferry." Among the contents of an old trunk, that undoubtedly

belonged to Judge Thornton, was a wallet, and in the wallet a silver badge suspended upon a ring. The shape of the badge is oval, about two inches by one and a half inches. Upon one side are carved all the principal emblems of the blue lodge; in the center, "G. SIT LUX ET LUX FUIT." ("Let there be light and there was light"); below it the open Bible, square and compass, and at the base the indented tessel and three lights. The opposite side has an engraved scroll upon the other edge, surmounted with a double eagle, indicative of the 32nd degree of Ancient Scottish Rite Masonry. In the center is the Royal Arch, on the half circle of which, divided by the key-stone, is inscribed, "Holiness to the Lord," and on the dais, approached by five steps, the "Ark of the Covenant," behind which is the triangle. The inscriptions outside the arch are "Amor, Honor," on the left, and "Et Justitia" on the right (love, honor and justice); below the whole, plainly engraved in script, "M. Thornton." The badge was presented to Mr. Aaron King, of the 33d Degree, Nashua, and that gentleman is making an effort to learn when the old patriot was made a Mason, it being understood with Governor and Council and the Town Committee of Merimac, that if the record can be found it may be carved upon the monument to be erected at the Ferry by the Fraternity of the State. The Masonic body having the record will do the Fraternity of New Hampshire a favor by sending a copy of the same to Mr. King.

The historic and long-lost fact of the matter is that Judge Matthew Thornton was made a Mason while a surgeon of New Hampshire troops at the siege of Louisburg, C. B., in 1745. The "Louisburg Lodge," as it was then known among the New England troops, was chartered by the Grand Lodge of England to work among the Royal troops. Here Gen. William Pepperell, Col. David Wooster, Capt. James Yates and Col. Jedediah Preble, of the Massachusetts forces (father of Com. Bro. Edward Preble, U. S. N.), were made Masons in company with the celebrated physician of ye King's forces. Those were grand days in Masonry.

The "Louisburg Lodge" is no more. Just where and when Colonel Thornton was made a Mason of the Royal Secret, 32^d, history fails to tell us.

One of Washington's greatest generals, Baron Steuben, was given the 32^d Degree by Frederick the Great a few years before coming to America, and

as he held Dr. Thornton in high esteem it may be through his efforts that this unique son of Ireland received this high honor. It is safe to say that our Irish brother of the old Masonic school was one of the earliest 32d Degree Masons in the western world.

In the midst of the Revolution he was a colonel of New Hampshire troops. On November 3, 1779, he resigned as commander of the Londonderry Regiment. He was an all-round and good man at any walk and profession in life.

Colonel Thornton was not present on that eventful day of July 4, 1776, in old Independence Hall in the "City of Brotherly Love." He did not arrive in Philadelphia till November 3, 1776. On the following day he showed his credentials and signed the Declaration of Independence.

Dr. Thornton's English was of a high order. He was also an excellent Greek and Latin scholar, very religious and a firm patriot.

No Masonic lodge either in Ireland or America bears his name.

"Thornton's Ferry," on the beautiful and picturesque river Merrimack, is a sweet place to visit in the summer. There the cry of the red man is no longer heard. The crash of British arms is a thing of the past. The owl hoots at night in the nearby woodland as he did over a century ago. The fox, too, barks and all nature seems to pay homage to the sacred name of Thornton. Here young and old are pleased to tell interested tourists of the glories of Dr. Matthew Thornton, the best of

whose life went for the elevation of mankind. The writer has visited and lingered in these haunts.

Judge Thornton, the narrator's maternal great - great - great - grandfather, Brig. Gen. John Hale, M. D., Surgeon of Col. (Brother) Joseph Cilley's 1st N. H. in the War of 1775-1783 (and who was made a Mason at Crown Point), held Judge Thornton in high esteem. Gen. John Stark, made a Mason in 1778 in Master's Lodge, No. 2, of Albany, N. Y., was a neighbor and close associate of Judge Thornton.

Generals Henry Dearborn, Thomas Bartlett, Joseph Cilley, William Whipple, Alexander Scammell, John Sullivan and William Vaughan (member of St. John's Lodge No. 1, of Portsmouth, N. H.) were military, religious and political compeers of Dr. Thornton. The records of the old Portsmouth lodge for an evening often close as follows: "Visiting brethren present." It is thought, as in the midst of the conflict John Paul Jones and Dr. Matthew Thornton were in that old town upon several occasions, that these two great Masons were among those "visiting brethren."

While the tides of the mighty ocean ebb and flow twice in each twenty-four hours and the flag of the world's most cheerful republic floats, the name of Matthew Thornton should be a household factor.

It is hoped by the narrator that before one year from this date has passed there will be one or more Masonic bodies in these United States bearing the honored name of Matthew Thornton, M. D.

SPECIAL NOTICE TO 33DS

Every Sovereign Grand Inspector General Honorary Member of our Supreme Council is entitled to a copy of the Transactions free. The Transactions of the October meeting, 1919, will be ready for distribution in about a month. Every Inspector General who desires one should, at once, send his name and full address, plainly written, in order to insure delivery of the book. The Transactions will not be sent to any Inspector General Honorary who does not comply with this request. After the Inspectors General Honorary are supplied, if there are any Transactions left, they will be for sale to others at \$1.00 each.

Address all communications to John H. Cowles, Secretary General, House of the Temple 16th and S Streets N. W. Washington D. C.

A CORNER OF THE LIBRARY

THE MYSTICAL RELATIONS OF NUMBERS AND LETTERS

By MYSTICUS

"Number is the essence of reality."—PYTHAGORAS.

SCHOLARS in all ages have pondered upon the magic of numbers. The Cabalists founded an esoteric philosophy on numbers, and so did the Pythagoreans. Certain numbers were regarded as sacred by the ancients. One, or the monad, is the symbol of *unity*—that "sublime center to which the chain of causes necessarily ascends." Hence One represents the Supreme Intelligence of the universe. Two, or the duad, is the symbol of antagonism—of good and evil—light and darkness. Three, or the triad, is the symbol of the trinity of Deity, which in some form or other has figured in most of the religions. In that of Egypt we have Osiris, Isis, and Horus; in India, Brahma, Vishnu, and Siva; in that of Christianity, the Father, Son, and Holy Spirit. Seven was especially venerated. Ten includes all the other numbers. It is especially *seven* and *three*, and is called the number of perfection. Thirteen has always been regarded as an unlucky number. This superstition probably arose from the fact that there were thirteen at the last supper of Christ. But in defiance of this belief concerning the number thirteen many clubs have been formed consisting of thirteen members only. The number thirteen is seemingly President Wilson's lucky number. For example: His League of Nations plan was completed on February 13; he arrived in France, on December 13; he was first inaugurated President in 1913; he was the thirteenth president of Princeton University; and there are thirteen letters in his name.

The following enigmatic passage in the Book of Revelation (xiii, 18) has given birth to endless prophetic calculations: "Here is wisdom; let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred three score and six (666). Some students of the occult have imagined that this mystical number refers to a king, some to a pope, and others to a kingdom. William Jones, in his *Credulities Past and Present* (London, 1880), says:

It is usual, in the attempts to unravel the mysterious meaning of the number of the beast, to suppose that every letter in the name of the beast was to be taken as a numeral, and that these numerals were to be added together, in order to make the amount 666, the number required.

Among the many absurdities connected with the mystical numbers of 7 and 666 is that contained in a collection of broadsides in the library of the Society of Antiquaries, relating to Napoleon I. It is addressed to Mr. Urban: "The following singular coincidences may furnish matter for reflection to the curious. It has been generally admitted that the French Empire, after passing under *seven* different forms of government (or *seven* heads), was divided into *ten* kingdoms in Europe (the *ten* horns of Daniel and John), and that, notwithstanding the various changes Europe has undergone, the number of kingdoms was generally about ten. It is not a little surprising that the *Heads of the family of Napoleon*, who have effected such a change in the same empire are *exactly seven*, viz., Napoleon; Joseph, King of Italy; Louis, King of Holland; Jerome; Murat, Duke of Berg and Cleves; Cardinal Fesch; Beauharnais, the adopted son of Napoleon. And also, that the *members of the New Federation are just ten*, viz., Bavaria, Wurtemberg, Baden, Darmstadt, Nassau, Ysembourg, Hohenzollern, Aremberg, Solm, Leyen.

It is also remarkable that in the man's name, Napoleon Buonaparte, there are precisely three times six letters; Napole (6), on Buon (6), Aparte (6)—666. And in his name is contained the name given by John to the king of the locusts, who is called *A poleon*, or the Destroyer.

In the year 1915, the *New York Times* published numerous letters from contributors regarding the number 666, making the Kaiser figure as the beast. "Azoth," a magazine devoted to mysticism and occultism, printed the following on "The Mark of the Beast" (August, 1917):

The Revelation of John has always been very much of a puzzle to Bible students, and has generally been considered as a prophecy of historical events. The Seventh Day Adventists have

laid great stress upon it as foreshadowing the Second Coming, and many see in this great war the fulfilment of the prophecy. At one time the Beast was considered by Protestants to be the Roman Church.

Now there seems a general tendency to identify it as the German Kaiser, and even the newspapers are discussing the matter and pointing out that the mark of the Beast, which in Revelations is given as 666, can be drawn from the age of William II, by turning the years into months—55 years and six months—making 666 months. It is also pointed out that the word *Kaiser* contains six letters. Append the number six to the alphabetical number of each letter in the word, add them up, and the total is 666, as follows:

K is the eleventh letter of the alphabet, join 6 to it and it makes 116; A is the first letter in the alphabet, with 6 it makes 16; in like manner I would be represented by 96, S by 196, E by 56, R by 186. These all added together would make 666.

There is no doubt that there is a strange likeness in the events of this period of human history to the visions of St. John, so much so that many feel so convinced of its prophetic value that they are banking upon the war ending April, 1918, or the 42 months during which the Holy City shall be trodden under foot.

There may be something in the idea that the laws of the spirit are reflected upon earth, or, as the formula of Hermes states, "As it is above so it is below," and therefore the events of late years have some correspondence with what St. John was describing in allegory. But we would hesitate to admit that the writer had any intention of referring to worldly matters.

Mr. James M. Pryse, in his book, *The Apocalypse Unsealed*, has very clearly shown that the whole story is of man's regeneration, and the stages of initiation upon the path to illumination or Christhood. The number 666, as this gifted author points out, is but the value of the letters composing the Greek words, *Hē Phrēn*, meaning the lower mind of man, which is the Beast to be conquered.

The late Adrian Plate, of New York, author, magician, and collector of rare books on occultism, sent me in the year 1917 the following curious combination of numbers, which he termed "A Remarkable Coincidence:"

Add the year of birth to the year of taking oath of office or ascending throne the number of, years in office or length of time of reign, and the age in 1917 of the rulers or presidents of the nations at war, and the total will amount to 3834 *in each case*, which, divided by 2, will be 1917.

NATIONS AT WAR IN 1917

AUSTRIA-HUNGARY, Francis Joseph, Emperor.	GREAT BRITAIN AND IRELAND, George V, King
Was born.....1830	Was born.....1865
Ascended the throne.....1848	Ascended the throne.....1910
Has reigned..... 69 years	Has reigned..... 7 years
Has lived..... 87 years	Has lived..... 52 years
3834	3834
BELGIUM, Albert, King	GREECE, Constantine, King.
Was born.....1875	Was born.....1868
Ascended the throne.....1909	Ascended the throne.....1913
Has reigned..... 8 years	Has reigned..... 4 years
Has lived..... 42 years	Has lived..... 49 years
3834	3834
BULGARIA, Ferdinand, Czar.	ITALY, Victor Emanuel III, King.
Was born.....1861	Was born.....1869
Ascended the throne.....1887	Ascended the throne.....1900
Has reigned..... 30 years	Has reigned..... 17 years
Has lived..... 56 years	Has lived..... 48 years
3834	3834
FRANCE, Raymond Poincaré, President.	JAPAN, Yoshihito, Emperor.
Was born.....1860	Was born.....1879
Took office.....1913	Ascended the throne.....1912
Been in office..... 4 years	Has reigned..... 5 years
Has lived..... 57 years	Has lived..... 38 years
3834	3834
GERMANY, William II, Emperor.	MONTENEGRO, Nicholas, King.
Was born.....1859	Was born.....1841
Ascended the throne.....1888	Ascended the throne.....1910
Has reigned..... 29 years	Has reigned..... 7 years
Has lived..... 58 years	Has lived..... 76 years
3834	3834

ROUMANIA, Ferdinand, King.

Was born.....	1865
Ascended the throne.....	1914
Has reigned.....	3 years
Has lived.....	52 years

3834

RUSSIA, Nicholas II, Emperor.

Was born.....	1868
Ascended the throne.....	1894
Has reigned.....	23 years
Has lived.....	49 years

3834

SERVIA, Peter (Karageorgevitch) King.

Was born.....	1844
Ascended the throne.....	1903
Has reigned.....	14 years
Has lived.....	73 years

3834

TURKEY, Mohammed V, Sultan.

Was born.....	1844
Ascended the throne.....	1909
Has reigned.....	8 years
Has lived.....	73 years

3834

UNITED STATES OF AMERICA, Woodrow Wilson,
President.

Was born.....	1856
Took office.....	1913
Has been in office.....	4 years
Has lived.....	61 years

3834

The mathematical curios known as "Magic Squares" have exercised the minds of many learned men. Benjamin Franklin amused his leisure hours constructing them. Truly was he "the many-sided Franklin." Magic squares is a term applied to square arrays of numbers possessing the property that the sums of the various columns and rows, and of the two diagonals are equal. These mathematical diagrams were known to the ancient Egyptians, from whose priests Pythagoras learned many things. The Arabian astrologers claimed for them supernatural powers, and recommended them as amulets and talismans. A magic square is represented in Albert Durer's copper plate, entitled, *Melancholia*, engraved in 1514. Andrews, in his notable work on *Magic Squares* has gone into the subject in a masterly manner. His book contains several papers by the late Dr. Paul Carus, philosopher and Freemason.

Among the Moors 78 is a mystic number. The following is a magic square to which this number is the key:

40	10	20	8
7	21	9	41
12	42	6	18
19	5	43	11

The number 78 can be arrived at in twenty-three different combinations—namely, ten rows, columns, or diagonals; four corner squares of four cells; one central square of four cells; the four corner cells; two sets of corresponding diagonal cells next to the corners; and two sets of central cells on the top and bottom rows, and on the outside columns.

These are two curious magic squares found on an antique gong, at Caius College, Cambridge, England:

6	13	8
11	9	7
10	5	12

7	14	9
12	20	8
11	6	13

In the one nine numbers are so arranged that they count up to 27 in every direction; and in the other the outer rows total 30, while the central rows and diagonals make 40.

We have not only magic squares of numbers but words. Considerable skill has been displayed in the formation of the latter. The puzzle columns of magazines are full of word squares, some of great ingenuity. The *squarest* is said to be the following, of which there are four distinct readings of each word:

D E L F
 E V I L
 L I V E
 F L E D

The mathematical problem of "squaring the circle" may be accomplished with great ease, as follows:

C I R C L E
 I N U R E S
 R U L E S T
 C R E A S E
 L E S S E E
 E S T E E M

A masterpiece is this, consisting of words of seven letters:

P A L A T E D
 A N E M O N E
 L E V A N T S
 A M A S S E S
 T O N S U R E
 E N T E R E R
 D E S S E R T

Word squares and anagrams are very interesting studies. It is surprising what can be done with them. Take the following for example, suggested by the great European war, composed of the names of the Kaiser, Servia, the French general Joffre and the word French:

THE NEW AGE

Kai	ser	Jof	fre
Ser	via	Fre	nch

The following agram, showing that M. Poincaré's name was indicated by that of his principal predecessors, was circulated in Paris not long after the presidential election, the order of succession being altered for the needs of the moment:

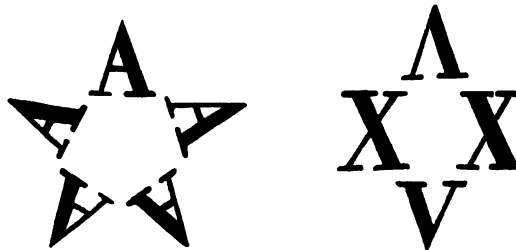
Casimer P erier
 L O ubet
 Fall I éres
 Car N ot
 Ma C Mahon
 Felix F A ure
 Thie R s

Divination by *words or characters* is very ancient indeed. The Egyptians, Chaldeans, Greeks and Romans were greatly addicted to the practice. It descended to the Christians. The Jews had many superstitions regarding the name of Deity. The correct pronunciation of the Ineffable Name was said to make the earth tremble and the very angels of Heaven to quake with fear. In the Middle Ages the Jewish cabalists discovered "a world of mystery in the letters of the sacred text." Under their inspiration the Bible became an esoteric work very different in character from the ordinary literal treatise of the masses. The Gnostics carried talismans engraved upon rings and gems. A famous amulet among them was the word "Abraxas." But all talismans pale into insignificance beside the mystical word "Abracadabra," which Baronius, in his *Annals* (An. 120), attributes to Serenus, a physician of the third century, a follower of the heretic Basilides. It hath charms to ward off demoniacal influences, to heal physical ailments, etc. Eliphaz Levi discourses upon it as follows:

The magic triangle of pagan theosophists was the celebrated Abracadabra, to which they attributed extraordinary virtues, and represented as follows:

ABRACADABRA
 ABRACADABR
 ABRACADAB
 ABRACADA
 ABRACAD
 ABRACA
 ABRAC
 ABRA
 ABR
 AB
 A

This combination of letters is a key of the pentagram. The initial A is repeated five and reproduced thirty times, thus giving the elements of the two following figures:



The isolated A represents the unity of the first principle, otherwise, the intellectual or active, agent. A united to B represents the fertilization of the duad by the monad. R is the sign of the triad, because it represents the progeny which results from the union of the two principles. The number 11, which is that of the letters of the word, combines the unity of the initiate with the denary of Pythagoras, and the number 66, the added total of all the letters, cabalistically forms the number 12, which is the square of the circle. We may remark, in passing, that the author of the Apocalypse, that key of the Christian cabala, composed the number of the beast, that is to say of idolatry, by adding a 6 to the double senary of ABRACADABRA, which gives 18 cabalistically, the number attributed in the Tarot to the hieroglyphic sign of night and of the profane—the moon, together with the towers, dog, wolf and crab—a mysterious and obscure number, the cabalistic key of which is 9, the number of initiation. On this subject the sacred Cabalist says expressly: "He that hath understanding (that is, the key of cabalistic numbers) let him count the number of the beast, for it is the number of a man, and the number of him is 666." It is, in fact the decade of Pythagoras multiplied by itself and added to the sum of the triangular pentacle of Abracadabra; it is thus the sum of all magic of the ancient world, the entire program of human genius of the Gospel sought to absorb or transplant.

Levi holds, as do the great majority of occultists, that St. John was a cabalist and his Apocalypse a treatise on the esoteric doctrine of the cabala.

TALENTS

The God of Life in whom all nature lives,
 To each and every man a talent gives;
 What one demands, another will supply
 And through exchange our talents multiply.
 The love that we upon our work bestow,
 Improves the soil in which those talents grow,
 And he who seeks his greatest pleasure there
 Will find relief from thoughts of anxious care.

Whene'er we are in sympathy with those
 Who would upon another's rights impose,
 Our thoughts are out of tune with laws of God
 Until attuned through chastening of His rod.
 Where naught but stripes can thoughts of suffering heal
 Each person for himself those stripes must feel;
 Hence he who would another's troubles borrow
 Will find therein an endless cause for sorrow.

When we the source of all true wisdom know
 Our thoughts in one continuous stream will flow
 Within that consciousness wherein we find
 That being is God's gift to all mankind.
 Where justice is our one supreme desire,
 We find that Truth which will our thoughts inspire;
 For He who knows the talent we possess
 Will grant what is our measure of success.

—J. W. Russell.

"There is no war between the old and new.
 The conflict is between the false and true."

CORRESPONDENCE

CONCERNING MATTERS IN PORTUGAL

DEAR SIR:

It is with no surprise that I read in your recent issue the attack made on the Masonic lodge and the mob's desire to destroy its buildings and institutions. I presume they figure that "out of sight, out of mind," but such is not the case in Portugal.

I lived and mingled with the Portuguese for over eighteen months, and during that time I studied them from an American viewpoint.

It was my rare privilege to attend several Masonic meetings in Lisbon; to meet and become acquainted with some of the most prominent Masons in that country. To become a Mason in Portugal is considered an extraordinary accomplishment and looked on with great pride. I sometimes think we could receive some very good pointers from them in many respects. In the first place they are very careful whom they admit, and only through careful and diligent study are they able to reach the goal of the sublime degree of a Master Mason. With our careless ways of sometimes rushing candidates through, we are apt, in our haste, to fail to impress them with the proper sense that our Masonic principle stands for and represents.

Being a Scottish Rite Mason (which are rare to find over there), at one meeting I was given exceptional honors. The Worshipful Master, meeting me at the door, accompanied me to his chair under the arch made by drawn swords, where I occupied the chair, and with my limited knowledge of the language thanked them for the great honors and assured them that their brothers in America were with them in their great work.

Being in Portugal when the late President was assassinated, and knowing some happenings of the case, sinister interest, through their representatives, circulated the rumor and declared it openly to be the truth that the Masons had assassinated the President, and the masses of these poor, ignorant people swallowed it without the trouble of digesting it, took it to be the truth, and made it for the time being rather unpleasant for the Masons. However, things soon cleared themselves, and it was proven beyond doubt that it was a falsehood. The parties who circulated this rumor are working day and night to destroy that which Masonic principles represent, because the teachings of Masonry are contrary to their teachings of superstition and ignorance.

Masons need not be worried over these recent happenings in Portugal, for it has a foothold, there which all the interests and powers of Catholicism cannot effect.

Portugal needs more schools and fewer churches, and when they shall have secured them they will easily and readily learn that "Truth crushed to earth will rise again."

Very truly,

JOHN C. WAITE.

WHAT THINK YE OF THIS?

The following is extracted from a letter recently received by the editor and will speak for itself. Evidently, education is the thing that is vitally needed in this country—and elsewhere, for that matter. We do not reproduce the whole of this letter for the reason that some of it is so impolite(!) as to be unprintable, and anyhow it has no weight either in fact or argument. The letter is post-marked, Basin, Mont., Dec. 24, 1919, 3 p. m., and is signed, Fred King, I. W. W.

"DEAR SIR:

"Friend of mine, a Freemason, handed me THE NEW AGE MAGAZINE of September, 1919. I read it and found much in it that gives me lots to think about Freemasonry. The result of my study of Freemasonry. I think Freemasonry is a Fraud and deceit, pure and Simple. You know yourself, most of your members know nothing of any kind of Masonry, Brick or Stone, consequently it is a fraud.

"We Industrial Workers of the World declare war on all Gods, and especially Bogus Masonry God. The Free or Bogus Masons are our tormentors and Massacriers. Death to the Scottish Rite Masons, they are our enslavers."

A VERY ENCOURAGING LETTER

We greatly enjoy receiving letters like the following. The writer likes the MAGAZINE and tells us so in language that is unmistakable. He frankly says that there are some things that he finds too deep for him, and some that he finds flimsy; but he finds something also that is helpful, and he perhaps reflects that there are others who may find food for thought in the deeper things and still others who may find something to commend in those that appear to him flimsy. After all, the same thing may be said about people that the schoolboy said in his composition about frogs: "There are a good many kinds of frogs and some frogs ain't alike."

"DENVER, COLORADO, January 7, 1920.

"Brethren:

"I never addressed a letter to you before. That may be commendable; it may be otherwise.

"I doubt if I would write you now if it were not for the desire to have THE NEW AGE delivered to me as early as possible, and further to comply with your expressed wish that changes of address be duly recorded, not with the postal department nor with the mail carrier, but with *you*; and that the former address be duly mentioned in connection therewith.

"I certainly love THE NEW AGE. I get something very thoughtful out of every issue. Some are so deep I dare not risk drowning, some so mythical it seems transparent, but always some so sincere and helpful that to have missed it would have been to have lost a friendly hand in the dark.

"Accept grateful thanks for very many happy hours, many helpful thoughts, and the sincere hope that this year may add to your life 366 days filled with substantial growth in the best things.

"Very sincerely yours,

"(Signed) GILES P. HOWARD."

A VISION

When the golden Sun is sinking,
 Shooting forth his golden shafts
 From the western hills and mountains,
 Gilding all who cross his path
 With the purest gold from nature,
 Sweet with God's eternal kiss;
 Bidding all who toil and wander,
 Back again to home and bliss;
 Then doth Nature, sweetly dressing
 In her robes of green and gold,
 Stepping forth to show her beauty,
 Smile upon us and unfold
 Pictures of her heart's own liking,
 Such as skilful artists paint;
 Could they linger thus forever,
 Touch of time would never taint.
 Soon, the western slopes descended,
 Golden cloud banks rolled away,
 Shadows steal away the footprints
 Of a spotless summer day.
 Day of gladness! Day of sunshine!
 Day of love and day of joy!
 Day that bringeth back the feeling
 Of a careless, thoughtless boy!
 Flashed this vision thus before us
 'Mid the scenes of daily life,
 Driving out for one brief moment
 Thoughts of trouble and of strife.
 Though it flash and fade forever
 From earth's canvas stretched in sight,
 Yet it lifts the soul from darkness
 To a land that gleams with light.

Herbert J. Raines, 32°

"Dangerous as is some of the headlong leadership of the masses today—reckless pilots on a lee shore—the expectant, aspiring spirit of the age is better than dull and hopeless acquiescence in conditions which have not yet, even in our own favored land, realized the ideals of justice and freedom which God has planted in the breast of every man."—*Christian Advocate*.

GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California bodies of the Rite in San Francisco, Cal., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Cal., hold their meetings every Monday evening.

The Bodies of the Rite in Sacramento, Cal., hold their meetings every Saturday evening.

The Bodies of the Rite in Fresno, Cal., hold their meetings every Monday evening.

The Bodies of the Rite in Los Angeles, Cal., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Cal., hold their meetings every Wednesday evening.

The Bodies of the Rite in Pasadena, Cal., hold their meetings every Saturday evening.

The Bodies of the Rite in Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the first and third Thursday of each month.

The Scottish Rite Bodies in Portland, Ore., hold their meetings every Tuesday evening.

The Bodies of the Rite in St. Paul, Minn., hold their meeting every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

The Bodies of the Rite in Chicago, Ill., (Northern Jurisdiction) hold their meetings every Thursday evening.

The Coordinate Bodies of the Rite in the Valley of Spokane, Wash., will confer the degrees of the Rite every Thursday evening during February, March and April, concluding with the 32d Degree on the evening of May 6, 1920.

The Scottish Rite Bodies of Alexandria, Va., will confer degrees as follows: February, 27 15°; March 12, 18°; March 26, 20°; April 9, 21°; April 23, 30°; April 29, 31°; May 13, 32°.

The Bodies of the Rite in the Valley of Omaha, Neb., will hold a reunion March 22 to 25, inclusive.

The Bodies of the Rite in Covington, Ky., will hold their spring reunion March 17 to 20, inclusive.

The next reunion of the Scottish Rite Bodies of Santa Fe, N. Mex., will be held February 23 to 26, inclusive.

The Bodies of the Rite in San Diego, Cal., will confer degrees every Saturday and Wednesday evening, beginning with Saturday, March 6, and closing with the 32° on Saturday, April 3.

RECORD REUNION AT DALLAS, TEX.

The class of candidates that received the Scottish Rite Degrees in Dallas, Tex., at the November Reunion was the largest that has ever received them in the Southern Jurisdiction. There were 708 candidates in the Lodge of Perfection, 693 in the Chapter of Rose Croix, 688 in the Council of Kadosh, and 689 in the Consistory. The class was organized under the name of the "Banner Class"; Nathan Adams, of Dallas, was chosen president, and Fred Kelly, of Dallas, as secretary. The class subscribed a memorial fund of more than \$11,000, the largest ever raised by any Scottish Rite class in Texas.

THE REUNION AT WICHITA, KANS.

The sixty-second semi-annual reunion of the Scottish Rite Bodies of Wichita, Kans., closed on November 20 with a class of 627 taking the degrees of the Consistory. We are informed that, although the class was unusually large, the brethren in that valley cannot recall having ever had a more appreciative lot of candidates.

The class organized under the name of the "New Era Class," and adopted as its motto, "For God and Country."

THE REUNION AT AUSTIN, TEX.

The most successful reunion the brethren of Austin, Tex., have ever held closed on November 20 with a class of 255 candidates, among whom were a number of students of the University of Texas. One of the degrees was put on by Masons from Taylor, another by a team from Creedmoor and another by the Sanhedrin, the stage organization of the Austin bodies. A team from Gormillion and one from Bastrop also participated. The growth of the Austin bodies has been so healthy that it was thought probable that a Christmas class for the conferring of the degrees from the fourth to the eighteenth would be held. From this, however, we have no news.

THE REUNION AT SAN ANTONIO, TEX.

From the *Texas Freemason* we learn that by the slightest margin only did San Antonio fail to establish a record class for the Southern Jurisdiction. Its class numbered approximately 700, including 200 soldiers from the cavalry camps in and around San Antonio. Sixty-five candidates arrived in a special car from the San Benito and Brownsville district on the opening day.

THE REUNION AT LINCOLN, NEB.

The week of November 18 to 21 saw the initiation of the largest class in the history of the bodies at Lincoln, Neb., the number being 316. The largest previous class was that of February, 1917, which numbered 185. The State University was represented by forty-eight teachers and students.

THE REUNION AT HUNTINGTON, W. VA.

The reunion of the Bodies of the Rite at Huntington, W. Va., held December 1 to 4, inclusive, added a fitting climax to a year already notable for the extent and excellence of its work by bringing together the largest class of candidates in the history of the Rite in that Valley. There were 279 candidates in the Lodge of Perfection, 266 in the Chapter of Rose Croix, 393 in the Council of Kadosh, and 390 in the Consistory. The reunion closed on the evening of Thursday, December 4, with a banquet served by the ladies of the Eastern Star. In Masonic annals it was a notable and history-making occasion, and a tremendous tribute to the Masonic zeal of southern West Virginia.

NEW LODGES OF PERFECTION IN WEST VIRGINIA

The last of the important Masonic events of the year 1919 in West Virginia was the issuing by the Deputy of the Supreme Council, Bro. W. Turner Morris, 33° Hon., of letters temporary to two new Lodges of Perfection, one at Morgantown and one at Martinsburg. In both these cities interest in the work of the Rite has grown so rapidly that both of them had and have excellent foundations upon which to build thriving Lodges of perfection.

THE REUNION AT EL PASO, TEX.

"Biggest and Best" are the words that we hear spoken of the last reunion held by the Bodies of the Rite at El Paso, Tex. The work opened with 133 candidates in the Lodge of Perfection and

closed with 129 taking the degrees of the Consistory. Altogether, during the session, 162 brethren received degrees.

GREAT REUNION IN NEW YORK CITY

According to the *Masonic Standard* of January 3, 1920, the last days of the old year saw the greatest reunion ever held by the New York Scottish Rite Bodies. Eight hundred candidates were taken into the Consistory. In this class were nearly 200 Knights Rose Croix who had received those degrees in November. It is said that, except at Grand Lodge meetings, the Masonic Hall never saw such a gathering as on the days of this reunion.

THE REUNION AT GUTHRIE, OKLA.

A special reunion of Oklahoma Consistory was held at Guthrie, Okla., November 17 to 21, inclusive, with a large number of members, visitors and candidates present. The class started off with 400 candidates in the Lodge of Perfection and finished with 373 in the Consistory. Oklahoma Consistory No. 1, of Guthrie, has now the distinction of having the largest membership in the Southern Jurisdiction, there being over 7,000 enrolled. Over 1,500 new members were added during the past year.

GOOD MASONIC DOCTRINE

Governor Frank O. Lowden, who was the first honorary member of the Grand Lodge of Illinois and who was also made Grand Orator in 1917, in his address to the Grand Lodge, made, among others, the following remarks:

"The very cornerstone of Masonry forbids the things which he (von Bernstorff) did under the impulse of that idea which is devastating the world—the idea that a nation can do no wrong, and that all moral and ethical considerations which bind the individual do not control the action of the state—an idea that must be stamped out forevermore if peace in any permanent form is ever to return to the world. What we need is a new development of national conscience. What we must have is an abandonment of the idea that what is wrong for an individual is right for a nation. What civilization needs is that the nations of the world should adopt the principle upon which this Order stands, so that the square and compass may be as controlling in the dealings of one nation with another as they are between one Mason and his brother Mason."

"The idea that the state is free to do whatever seems to benefit its people most; the idea that morality and ethics

do not bind a Christian commonwealth; that idea that force is the last argument in all difficulties—those ideas must be killed, or there is no peace for the future of humanity and for the future of the world."

"Another thought and I am done. It was not well with us even before this war commenced. The old idea upon which this nation was builded, of human brotherhood, was gradually yielding to a gross materialism. And this war which is being fought in the name of human brotherhood; that bears aloft the standard of humanity; that exalts the right of the plain, common man above the divine right of kings; this war, let us pray, my friends, may bring back the old sense of human brotherhood, and if it does, this noble and ancient Order will enter upon a new and grander era than any that it has ever had before."

These words of Brother Lowden are grand; and, acting fully up to them, as he did, and to all the principles of Freemasonry believed in by Washington and other builders of our Republic, it was to be foreseen that he would make an excellent official.

Read what a prominent citizen of Illinois has to say of him:

"He has unquestionably given to the State of Illinois the best business administration the state has ever had. He reorganized the whole system of doing business and placed the state's affairs on the same sort of basis upon which a big private concern does things. In other words, he has brought business efficiency to the state's administration. This has resulted in reducing taxes greatly, and in another year they will be half of what they were."

FROM THE GRAND LODGE OF SERBS, CROATS AND SLOVENES

The Supreme Council is in receipt of a letter from Serbia stating that owing to the fact that the Germans ruined their temple, carried off all its archives, records, rituals, symbolic equipment and furniture, leaving only the bare walls, the Masonic Fraternity in that country finds itself in a most critical situation since, the vital interests of the country depending upon Masonic forces, the repair and equipment of the temple is imperative. As also, having been obliged to retire before the Germans with nothing but the clothes in which they stood, they have nothing to meet the cost of restoring the temple, which, as the cost of materials and labor is enormously high, will amount to about 400,000 francs.

In this critical moment they are obliged

to apply for brotherly help, believing that their sign of distress will be seen and heard by the Masonic world. Offerings should be sent in drafts on the Columbia Trust Company, 60 Broadway, New York City, N. Y., that bank being the correspondent of the Banque Nationale Privilegiée de Serbie at Belgrade.

SOCIETAS ROSICRUCIANA IN AMERICA

The Metropolitan College of the Societas Rosicruciana in America, which is the New York City body of that Order, is asking for donations of books and manuscripts along the lines of hermetic, alchemical, occult, astrological, scientific, Masonic and archeological works. Brethren who desire to make such contributions can send them to Brother H. V. A. Parsell, 32^o, Librarian, Room No. 1517, Masonic Hall, 23d St. and Sixth Ave., New York City, N. Y., who will acknowledge their receipt with the thanks of the college.

Brother Parsell is a member of Albert Pike Consistory of Washington, D. C., and is also a member of the High Council, Societas Rosicruciana in America, to which High Council only 32d degree Masons are eligible, and Venerable Patriarch of Metropolitan Lodge No. 1, Ark Mariner Masons, the research lodge in New York City.

THE PUBLIC SCHOOLS

We regard the free public school as the chief bulwark of the state; we purpose to keep this school under the sole dominion and direction of the state, and anyone, be it an individual or be it an institution, that would seek to disturb this most necessary relation, is an enemy of the state and the object of attack by our illustrious order.

We want our teachers to be men and women who hold high the opportunities of genuine Americanism above aught else; we want them to recognize only the dominion of a merciful and approachable God Who is in Heaven, and a just and benign government which is here in America. We want them generously paid, and we shall expect from them loyal and efficient service.—*Benjamin F. Bledsoe, Grand Commander, to the Constituent Commanderies of Knights Templar of the State of California.*

GEN. JOHN J. PERSHING

It gives us great pleasure to be able to announce authoritatively that Gen. John J. Pershing is now a member in good standing of Lincoln Lodge No. 19, Mount Moriah Commandery No. 4, and Sesos-

tris Temple (Shrine), all of Lincoln, Neb., his former home.

OUR FRONTISPIECE

Our Frontispiece of this issue reproduces the scroll that was sent by the President of China to the brethren of Peking Consistory on the occasion of the conferring of the 31st degree in the ancient Temple of Heaven at Peking.

The scroll bears a quotation from the Chinese Sage, Mencius, and says:

"Without the Square and Compasses, one cannot form squares or describe circles."

It was written by, and bears the signature of *Hsu Shih Chang*, President of China.

YORK RITE MASONRY TO BE ABOLISHED!

Word has been received that the American Masonic Federation, which styles itself "Universal Masonry," has selected a special committee to seek a solution for the bitter antagonism that exists between it and the York Rite in this country have reached a decision that there is no possibility of peace between the two branches, owing to the ferocious persistency of York Rite Masons in hounding and persecuting the Universal Branch; and that, this being the case, York Rite Masonry must be abolished, so that "Universal Masonry" may be left alone in control of the Masonic field. This abolition is to be effected in the following way:

Universal Masonry consists (it is said) of 96 degrees, while the York Rite has only 33 degrees. It is further announced that the first 33 degrees are practically identical in both branches. It is determined to publish to the world the first 33 degrees of Masonry and remain in the

Masonic field alone with 63 degrees to confer on deserving candidates!

It is said that the committee recommends this drastic action with great regret, but it is regarded as the only safe and sane way to end once for all the ruthless persecution of an untiring and relentless enemy.

There you are, brethren! Take due notice and govern yourselves accordingly!

MASONIC AND OTHER JEWELRY LOST

On November 1, 1919, in Raleigh, N. C., Bro. Horace R. Dowell lost a watch, a ring, watch fob, chain and gold knife. The watch was a 21-jewel, open-face, fancy back stem winder. To set the watch it was necessary to unscrew the face and pull out a small lever. It had also a screw back.

The ring was a 32d degree Masonic ring; Double Eagle, very broad, and with a diamond about one-half karat in the breast of the eagle. The size of the ring was about six and one-half or seven.

The fob was a large double eagle, 32d degree. It had the 18th degree emblems on the reverse side. It opened, and opposite the emblems of the lower degrees was engraved Brother Dowell's name, and address given as Raleigh, N. C. The fob was made by Mahler Bros., Jewelers, Raleigh, N. C.

The ring and fob would be likely to appeal strongly to any 32d degree Mason and, naturally, any brother Mason acquiring the jewelry would be glad to sell them back to Brother Dowell, who is willing and anxious to buy them back, paying all expenses, and will also gladly pay any reasonable and liberal reward since he values these things very highly owing to their associations.

Brother Dowell's address is 800 West Grace St., Laurel Terrace, Richmond, Va.

MANY THANKS

We desire very especially to extend our thanks to the numerous brethren who have been so prompt in supplying us with the September and October issues of *THE NEW AGE MAGAZINE* of which we were very much in need.

We also desire to thank the great number who remembered us with cards bringing us the season's greeting.

DON'T BE ONE!

Observe the blotter, how it soaks
Up words and deeds of other folks;
Then shows them up to me and you
In all detail, but wrong side to.

Exchange.

IN MEMORIAM

EDWARD McLAREN DARROW, 33° HON.:
(Fargo, N. D., Bodies)

Born January 16, 1855, at Neenah, Wisc.
Died November 25, 1919, at Fargo, N. D.

PAUL EDWARD BAUMGARTNER, 33° HON.:
(Winona, Minn., Bodies)

Born April 8, 1862, at New Ulm, Minn.
Died January 8, 1920, at Winona, Minn.

THOMAS ALLISON HENRY, 33° HON.:
(New Bern, N. C., Bodies)

Born January 26, 1841, at Summerville, N. J.
Died January 10, 1920, at New Bern, N. C.

GEORGE ELLIOTT DORION, 33° HON.:
(Memphis, Tenn., Bodies)

Born December 19, 1861, at Memphis, Tenn.
Died January 16, 1920, at Memphis, Tenn.

HENRY WILLIAM MORGAN, 33° HON.:
(Nashville, Tenn., Bodies)

Born October 25, 1853, at Nashville, Tenn.
Died January 17, 1920, at Nashville, Tenn.

OBITUARY NOTICE

We have recently received the announcement of the death of the Rev. W. D. Patton, the father of Ill. Bro. Frank C. Patton, 33°, Sovereign Grand Inspector General in Nebraska, who was for twenty years a resident of Omaha, Neb., and who died at the home of his son, Dr. D. H. R. Patton, in Chicago, Ill., at the ripe age of 90 years. The deceased had been a Presbyterian minister for more than sixty years.

"Soldier, rest, thy warfare o'er;
Sleep the sleep that knows not breaking;
Dream of battle fields no more—
Days of danger, nights of waking."



LITERATURE, SCIENCE, EDUCATION, FREEMASONRY

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THE NEW AGE

MAGAZINE



Masonic Temple, Havre, Montana.

NOTICE TO READER: When you finish reading a magazine bearing this notice, please a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers, sailors or marines. No wrapping—no address. — A. S. BURLISON, Postmaster General.

TABLEAU

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CHARLES E. ROSENBAUM.....	<i>Lieut. Grand Commander</i> ...	Little Rock, Arkansas
ERNEST B. HUSSEY.....	<i>Grand Prior</i>	Seattle, Washington
HENRY C. ALVERSON.....	<i>Grand Chancellor</i>	Des Moines, Iowa
TREVANION W. HUGO.....	<i>Grand Minister of State</i>	Duluth, Minnesota
JOHN H. COWLES.....	<i>Secretary General</i>	Louisville, Kentucky
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W. TURNER MORRIS (33° Hon.'.).....	Wheeling, West Virginia.

EMERITI MEMBERS

HARRY RETZER COMLY, 33°.....	San Diego, Cal.....	Oct. 23, 1895
JOHN LONSDALE ROPER, 33°.....	Norfolk, Virginia.....	Oct. 18, 1886

EMERITI MEMBERS OF HONOR (Non-Resident)

THE EARL OF KINTORE, 33°.....	Edinburgh, Scotland.....	Oct. 18, 1888
GOBLET D'ALVIELLA, 33°.....	Brussels, Belgium.....	Oct. 18, 1905

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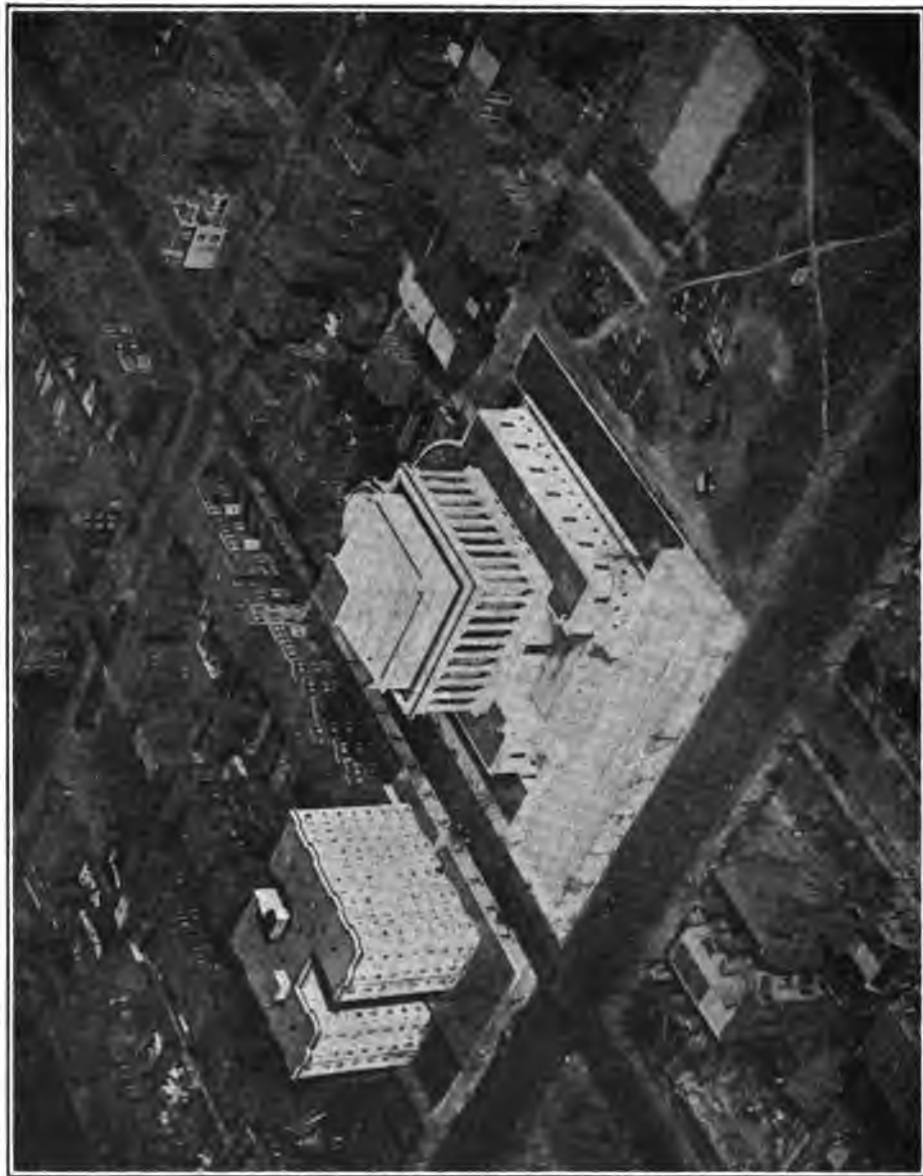
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Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized
June 27, 1918.

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Entered at the Washington, D. C., Postoffice as second-class mail matter.

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THE HOUSE OF THE TEMPLE AS SEEN FROM AN AIRPLANE.
Photographed by Lieut. Wm. J. Jacobi, Air Service, U. S. A.

The New Age

MAGAZINE

VOLUME XXVIII

MARCH

NUMBER 3

THESE THREE GREAT LIGHTS

By JOHN LIVINGSTON TRAVIS, 33° Hon.

UPON coming to light for the first time, the candidate sees the Three Great Lights of Masonry. Why are they so called?

The Holy Bible, or rather, the *Book of the Law*, V. S. L., is the book containing the writings regarded as sacred by the members of a lodge—a majority of these members, or a part of these members. If the lodge is held in a country where Christianity is the belief of the greater number, then the St. James version of the Bible is accepted and used as the "Book of the Law"; if the majority of the members consists of orthodox Jews, the Hebrew Pentateuch would represent the "Book of the Law;" if the membership were Mohammedan, the Koran would be used; and for other religious beliefs, the Zend-Avesta, the Vedic Hymns, or possibly other writings, would be used.

It is not, then, any particular book or set of books that is required as the "Book of the Law." One brother who lived long in India has said that he has been in a lodge where there were five different "Books of the Law" on the altar: the Hebrew Pentateuch, the St. James version, the Koran and two others.

We must therefore look beyond the mere language regarding the Holy Bible, or Book of the Law, to find what is meant by the expression "Holy Bible," "Book of the Law," or "Sacred Writings." Each of the accepted books

used for this purpose representing the Divine Wisdom as revealed to man, the expression may be interpreted to mean the Infinite Wisdom of God; and under this interpretation, the book, whatever it is, symbolizes "Infinite Wisdom."

The Square is an angle of ninety degrees, the fourth part of a circle. It never varies. It is the same in all countries and to all peoples. It is the conventional symbol of the 47th Problem of Euclid, which is believed to be the geometrical statement of one of the laws by which the universe is constructed. As representative or symbol of Divine Law, the immutable, unchangeable, universal, Infinite Law, it may be assumed to symbolize Infinite Justice, for justice is the inflexible application of law without regard to the person. The unvarying characteristic of Divine Law is emphasized by having the square made of steel. In this connection, the Square may therefore be taken as symbolizing "Infinite Justice," that exact, unvarying, inevitable and universal rule of nature which decrees that "whatsoever a man soweth, that shall he also reap"—a fact proven by experience. Baldly stated, this law may seem harsh and hateful and has been thought to justify many of the strictures passed upon life and the Creator by unenlightened thinkers. But this harsh rule does not stand alone. It is modified, mollified, and made endurable by another principle:

The Compasses, when properly used, are capable of pointing in every direction. Hence they may be taken as symbolizing that Love and Divine Compassion that is extended in every direction and to every creature, however fallen; and without which we imperfect creatures could not exist a moment in the presence of the Divine Perfection of the Creator. The Compasses may therefore be said to symbolize here the "Infinite Love" of God.

Taking these three Great Lights in their symbolic sense, the candidate sees Infinite Wisdom, Infinite Love, Infinite Justice, displayed to his awakened eyes; these three, when taken together, must symbolize "The Great Architect of the Universe," in whom alone these qualities are found.

When so understood, it is not difficult to see why no lodge can be opened without these three symbols being displayed. Our life depends each instant on the presence and support of God; each breath we draw is animated by His power; each beat of our hearts is impelled by Him; every good thing comes from Him; and what may appear to be evils are blessings in disguise, for they come also from the hand of Infinite Love and Infinite Wisdom as well as Infinite Justice, which cannot do us wrong.

Life is vibration. If our vibrations are harmonious, life is happy; if inharmonious, unhappiness necessarily follows. We can be happy only in proportion as our lives are in harmony with Divine Law and Divine Love.

The troubles and so-called misfortunes that come to us are to be welcomed because they are opportunities to *pay our debts* in this place, whereby we are enabled to come into harmony with the Divine Justice and Divine Law; there can be no accident in a world governed by Divine Law.

But why are we told that we can "behold" these Great Lights the better by the aid of the Three Lesser Lights?

The Sun is the symbol of the real Truth, not the half-truths that we can see with our imperfect faculties, but Actual Truth. This Actual Truth we can never see wholly here, any more

than we can gaze with naked eye upon the glory of the sun at noonday. For every error, every wrong act, word, and thought serve to darken our spiritual vision, to cloud our minds and intellects, to dim the divine Light of Truth. For this reason, bad men cannot see the Truth; and good men, even the best, can see but a part of it. Therefore is Truth represented also by the Cube, a figure having six equal sides, of which we can never see but one clearly, and never more than three at once, and then at an angle, or imperfectly.

But by living a life as nearly as we can in accord with the Divine Truth as we see it, and continuing to do so, each day the Truth becomes clearer, the Light shines brighter, the soul becomes more illumined, so that in time indeed one may hope that his face will "shine" from the Truth within, and he may come to be one of the "Illuminati."

One way to understand God is to become illumined and freed by the Truth.

The Moon shines by reflected light. The Moon represents Truth in doctrine and in dogma—what we are told by our priests and our teachers, rather than what we learn for ourselves. The Moon's light may represent Religion (Faith). Masonry is not the enemy of Religion. Indeed by the use of this symbol does not Masonry say that we can understand God not only by the Truth as seen by the refined faculties of the Doer of Good Works, but also that we may understand Him through the ecstatic yearnings that come to us in the dim sanctuaries of the world, in the time-hallowed church, in the mellow notes of religious hymns, in the devotions of the closet, in the mysterious recesses of the forest, wherever man's spirit goes out in longing towards the Divine, wherever man feels the immanence of God and worships Him? God can be known, so far as the finite can know the Infinite, by Worship as well as by Work,—by Work, that brings the light of Truth nearer and makes it clearer; by Worship (Religion-Faith), that elevates the soul and brings it nearer to its Creator through love and aspiration:

Rivers to the ocean run, nor stay in all their course;
 Fire, ascending, seeks the sun, both speed them to their source;
 So the soul that's born of God pants to see His heavenly face;
 Upward tends to His abode, to rest in His embrace.

Fire, which tries and purifies all things, has long been a symbol. Not of Truth, merely, nor simply of the three-fold nature of man; may it not also represent the Aspiration towards the Divine referred to in this old hymn—the Divine Discontent, the Kinship with God, the soul's instinctive struggle to reunite itself to the Infinite from which it came?

But is there not another way to know all we can know of Him?

The Worshipful Master represents your Self in its highest degree of perfection. "Philo said: 'Those who know God only by the Creation, know Him by His shadow; but the pure and perfect Spirit, initiated in the Great Mysteries, is not reduced to knowing the Cause by the works, as one gets glimpses of the truth by the shadow; he raises himself above that which is created, and receives the Revelation of the Eternal in such manner that he recognizes Him in himself, as well as in His shadow, the Logos and the Universe.' . . . This is the Primitive and Universal Revelation."

May we not say that by the Worshipful Master is symbolized that Primitive Revelation of God which is spoken of by Philo, and to which the Prophets and Sages have owed their power?

If this be a true interpretation of these symbols, we may state this proposition from what is told the candidate, changing the symbolic and allegorical language into instruction in words of today:

"God can be known by the Truth, which in this place you can see but dimly and partially, and which is also called Reason; by Faith, which with Truth is also a daughter of God, concurring with it (Reason) to enlighten the Intelligence with their double light; and last, by the Primitive Revelation, vouchsafed to those

who by their lives and works have made themselves worthy."

This knowledge of God, being really Harmony with the Divine Creator, can never be attained in its fullness and completeness here, in this life; but as much as can be attained, must be reached by these three means only.

We may gather from these Three Great Lights another lesson. As the candidate sees them for the first time, he sees that the Universe is ruled by Law. As he studies nature and recognizes law in all its actions, the candidate learns that there is another principle, acting in harmony with law, but modifying the harsh and cruel rules of law, and through this modifying principle those who repent and reform seem to be able to avoid paying the full penalty for errors repented of and atoned for; and finally, as Master Masons the candidate learns (or should learn) that the supreme ruling force of the Universe is Love. Infinite Love as the governing principle of the universe is taught by the new arrangement of the old elements. Though Law is still there, Love controls and is in the ascendant.

We cannot have a full knowledge of what is known by the Infinite Wisdom of God. The thing that keeps us from this full knowledge is, first, Divine Love or Mercy. It would not be best for us to know all the future as He does. Another thing that conceals Divine Wisdom from our knowledge is Divine Law—we have not yet earned the right to know. When we have acquired the capacity to know more, the additional knowledge will be given us; and so more and more will be added to our store; and the final reward of right living and right thinking is that Primitive Revelation referred to above.

Also, the arrangement of these Three Great Lights tells another story: The most important thing in the world is Love, and next to that is understanding and obeying the Divine Law. Wisdom comes as the reward.

How can we acquire this love?

Quoting in substance a lecture by the youngest Past Grand Master of Georgia (in time of service), regretting that

his exact language cannot be given: "The child that the mother loves above all her children is the one that has given her the most trouble, the sickly one, the ailing one, the erring one. Those whom you love most are those you have served most. If you would hate a man, do him an injury; if you wish to love him, do him a kindness. If you would *love* your brethren, *serve* them.

"When John the Divine, one of the Patrons of Masonry, grew old, and desired to tell his disciples how he knew he had *won the victory* and had the assurance of a life beyond the grave, he did not refer to his close friendship with the Master, nor that he had rested his head on His bosom, nor did he call attention to his great Book of Revelation, nor

to his sufferings in the cause of truth, nor to the effect of his teachings, but simply said: 'We know that we have passed from death unto life, because we love the brethren?'

"So, if you would know whether you have attained the victory and have found the pearl of great price, look into your own heart, and, if you find hatred there for any other creature, you have so far failed; but if there you find naught but love for your brethren, you, too, may be sure you have passed from Babylon to Jerusalem, from the desert and the darkness to the green fields and fertile valleys of Palestine, from spiritual slavery to spiritual freedom and the light of truth."

THIS IS TRUTH!

BY G. J. ORR, JR.

MASONRY has been defined as "A system of morality, veiled in allegory and illustrated by symbols." Let us divide this definition into its component parts and try to determine what it really means.

In the first place, if it means anything, it plainly means that Masonry and morality are one and the same thing.

What is meant by the words, "Veiled in allegory and illustrated by symbols?" Anything veiled is thereby hidden and concealed, and anything illustrated by symbols manifestly is not written out so that "he who runs may read;" we may therefore conclude that, in the practice of Masonry, each one must take upon himself the task of unveiling these allegories and making plain these symbols for himself, each according to the light that has been given him.

The source of all light and life is God. God is therefore the Rule, the Plumb and the Square by which we are to walk uprightly and pattern our lives. The revealed Word of God, the Bible, is where our finite minds can come into contact with the Supreme Mind of the

Infinite. Therefore any system of morality must be measured by the Holy Bible; and unless it can, in every particular, absolutely and entirely agree with the Bible, it necessarily follows that it cannot be said to be a system of morality.

And this system of morality is "veiled in allegory and illustrated by symbols." This must mean that I must unveil it for myself, and you must unveil it for yourself. You may lift that corner of the veil; I may lift this one. You may interpret this symbol as you see it in the light vouchsafed to you, but to me the interpretation may be materially different. To each understanding may be given in a different degree. Each must work out his own salvation—each must find his own path to the light.

Among the brethren of the Masonic Fraternity we have a great many wise teachers, but the great majority of us must be denominated the "rank and file." The danger here—and it is a great danger—lies in the fact that the rank and file, sitting at the feet of these

teachers and drinking in their wisdom, may at the same time come to believe that it is incapable of contradiction and disproof. It must be remembered that the minds of these teachers are finite and that every word they utter must be measured by the plumb line of the Infinite. When you hear what may seem to you to be dangerous doctrine, do not

allow yourself to assume the mental attitude that the thing must be true because a great and wise man has said it. Take it home with you, think it over, dissect it; and when finally you can reconcile this new thought with that great Plumb Line of the Almighty, the Holy Bible, then, and not until then, you may say unto yourself, "This is Truth!"

THE MELTING POT OF RELIGION

By J. D. ADAMS, 18°

THE GRAVE, the greatest of all melting pots, receives alike the rich, the poor, the wise and the ignorant, and these from all races and creeds; thus Masonry, the melting pot of religion, receives the Hebrew, the Mohammedan and all of the various denominations of Christianity. Masonry does not attempt to take the place of religion, nor does it even attempt to imitate the church, but is a system of morality, veiled in allegory and illustrated by symbols. It is a code of living which will prepare a man for whatever is to come here or hereafter.

Perhaps there has been a time in the history of the race when man did not have some belief in a Supreme Being, but as far back as history traces him, the evidence of such a belief abounds on every hand. We do not, however, stop with history, for, when it fails for lack of material, anthropology supplies us with sufficient proof to convince us that as far back as the Mammoth age man partook of some such belief as evidenced by megalithic monuments and painted bones. Some recent writers, as Darwin, Lubbock and Spencer, tell us that there have existed tribes of savages who did not have any form of worship, but they do not tell us the names or exact locations of these or make much attempt to prove this to us. Others tell us that they have found tribes who are without religion and without any form of worship, believing only in wizards and witches. Is this not a form of religion? It is expressing fear of some far distant and unknown power. Psychologists

interpolate all of this as religion and boldly postulate it as a natural human asset and call it a psychological necessity.

We do not profess to find the origin of so universal and complex a state of consciousness as religion in any single phenomenon or the psychological moment. The fundamental beginning is not found in sun-worship, euhemerism, the interactions of man's hopes nor superstition, but rather are these the first manifestations which we have recorded.

Can anyone point to any incident or postulation in these early prehistoric manifestations and say that is Hebrewism or that is Mohammedanism? There is no evidence of such. The one outstanding feature of the earliest thoughts which invested the minds of the prehistoric man was the belief in a Supreme Being. This is the one big thing taught by Masonry. What that Supreme Being is, no man can say with knowledge, for of the countless numbers who have gone before us not one has returned to tell the story. Masonry teaches that man is not a slave to thought but is a free being and has a free power of thought.

The word "religion" has had numerous attempts at definition; the eminent philosopher, the theologian, the anthropologist and the sociologist all have made attempts to define it. The results are as varying as the definers. Each individual thinker in the controversial fields has taken every kind of liberty with the word "religion." Kidd, in his *Social Evolution*, says: "A religion is a form of belief providing an ultra-rational

sanction for that large class of conduct in the individual where his interest and the interest of the social organism are antagonistic, and by which the former are rendered subordinate to the latter in the general interest of the evolution which the race is undergoing."

This definition, which is received by many theologians, cannot be accepted by Masons. By it we are led to believe that only so long as there is antagonism between our individual interests and the interests of society will religion be needed. If a time comes when the final traces of antagonism have been eliminated altogether, religion would no longer be needed. In Masonry we are taught brotherly love and to live to be able to help the poor and distressed

brethren. Who are these brethren? Are not Masons from all classes? Surely a true Mason could never have antagonistic feelings towards the vast machine of which he himself is a part. This would be depreciating life, and this is opposed to one of our most important teachings. Albert Pike (*Morals and Dogma* p. 142) says:

"Masonry deems it no mark of great piety towards God to disparage, if not despise, the state that He has ordained for us. It does not absurdly set up the claims of another world, not in comparison merely, but in competition, with the claims of this. It holds that a man may make the best of this world and of another at the same time."

SAPIENTIBUS SATIS EST DICTUM

BY ERNEST CRUTCHER, M.D., 32°

GENIUS is not inherited. Talent is something that has been paid for. In all nature nothing is given. Yet, if earned, all is full paid.

Facility of eye, hand, brain, muscle or any dexterity, must be *won*. Prodigies are not born Minerva-like, fully panoplied, unless laborious effort has been made in precedent career. Theosophist? No; common sense and philosophic reasoning.

Man is only an animal, despite all theology; coming up out of the rock of ages, progressing through the mineral, vegetable, animal, and now arrived at man's estate. A long way he has come, perhaps, but hardly started. The vestigial organs still cling to him declare his history and endeavors, his fightings and struggles against environment, dangers, hardship, enemies, animate and inanimate. His physical body declares where he has been and what he has been and endured. His configuration is marked by his battles, defeats and conquests. So, too, facilities of sight, ear, taste, sensibilities are shown in bold array as declaring his history through the ages.

All excellence whatsoever, that is manifest in any given individual at any time in his career, is due to strivings and struggles and defeats and conquerings in other lives. It is not possible to perfect a being in one brief career. The residence of a child within its mother's body during nine short months is insufficient to more than develop its physical being; the psychic side which controls the spiritual unfoldment has consumed ages and eons of time.

There is no time in Nature's dictionary. Days and months and centuries pass while she is perfecting a wild flower. How great the duration in time ere the still imperfect entity we call man was evolved.

The rocks speak eloquently and unmistakably of their age. They are crumbled into dust, reformed, rebroken, reunited; yet ever progress, even as everything in Nature changes and unfolds. It is more marked in animals. When man is considered, reason is gyved and curbed by silly imaginings of hoary theology, as if God the Creator were limited in time. Doubtless much of the handicap upon thought and science is due to the pronouncement of that

old English bishop who sought to devise a sacred chronology, making the world as old as dating from Adam in the generations that followed him. The average citizen believes the Bible says the world is only 6,000 years old, even as he accepts the shallow declaration that certain old sayings are in the Bible, *e. g.*, "Spare the rod and spoil the child;" "Cleanliness is next to godliness," etc., etc. Many aver the world only 6,000 years old because "The Bible says so." It never did any of these things recited.

Most of the creatures of earth have come a relatively long way, but they have hardly started towards that point of excellence manifestly designed by the Creator. The ultimate? Who can imagine it? All are *on the way*—up and out and on—whither no one dare say. The silliness of ancient "heaven" and "place of rest" has curbed endeavor several hundred years. Since science is concerned with truth rather than saving of souls, "loss" of which is now under inquiry with doubtful conclusions of verity, thought is less harassed by the goblin of fear, and much advance is being made. It is no longer a sin to doubt, or inquire of God or Nature or all else.

Though humorously claiming and sacerdotally assured in such claim, that he alone has soul-element; that he is the acme of creation; that even the sun, moon and stars were made for his benefit; that this world alone is inhabited because, since the physical conditions in other worlds are not as here, it is a presumed finality that no other life can dwell there. It is quite as ridiculous for land dwellers to say that since a fish has no lungs there are no fish. Ergo, since man has no longer gills that function, there can be nothing living in water. All this nonsense despite the fact that our earth is of the smallest and most insignificant globes in the sky. The conceit of man is partly due to his former advisers; so steeped is he in his vanity, his kind has been stunted and warped, unable to perceive the truths all about that proclaim the immensity of facts and unfolding others.

Man is only a boy in school; he is hardly in the "a-b abs" of learning and

evolution. Nature is patient and goes benignantly on; prodding him in a painful way, hindering his blind endeavor in trying to show him the better path; hurting at odd corners, yet having no more concern nor compunction in dealing with him than with all of her other myriad creatures. Like methods and activities are used with other beings; death, pain, law, govern all others. Man—poor, silly, conceited, theologic man—"sits in the seat of the scorners," and reckons the world began when he did, and, disregarding the rest of creation, adopts the wisdom of the three tailors of Tooley Street: "We, the people!" Only man, the conceited, has soul or future, or evolves, or is fit for "salvation," or a future state.

Nature exists for the unfoldment of the *Universal All*. Nature resists or baffles, provokes discontent and pain, that we may strive for progress. Nature never leaps, is never in default, always paying in full or taking away if unused.

"To him that hath shall be given, and from him that hath not shall be taken away, even that which he hath" and does not utilize.

Nothing is given in life except life-principle. The accumulations of each individual, whether mineral, vegetable or animal, are such as have been won by the scourge and push of the animal or life element actuating and compelling involvement, complexity, and ever augmenting unfoldment and incidental intricacy.

The uncertainty and apparent cheapness of individual existence seem to declare its actual simplicity, futurity and facility of recovering again by return through the processes of birth. Without the conception of reincarnation or continued existence, birth becomes fatuous, cruel, vicious, malevolent in purpose. If considered as merely incidental to the ever-progressing and developing soul, then can enlightened philosophy discern method, law, orderly advance everywhere; and over all and governing all, a reign of law, a Ruler intelligent, a Planner because there is a definite plan, with reglementation inexorable, and true.

Body is the soul's workshop, built to and adapted to its ends and desires. Its character and form proclaim the type of inhabitant. Each individual may be read and known by its housement. Spirit builds its shell, and the indweller may be known by the exterior of encasement. Man, and others on the way, have had many physical bodies, taking from each its most precious jewels to ornament or use in the last. This idea is as old as Rosicrucianism; that the life

principle acts upon primordial matter, continually evolving new and higher forms, so that, in the course of ages, mineral becomes plant, plant animal, animal man, man something yet higher. The innumerable gradations in mineral, vegetable, or animal kingdoms, often show no perceptible lines between them, even as some creatures live in water and air equally well. The inescapable corollary is:

All are parts of one eternal whole,
Whose maker Nature is, and God the soul.

INDELIBLE IMPRESSIONS¹

BY W. L. RADCLIFFE, 32°

KNOWING my limitations as a public speaker, I shall not attempt to deliver an oration, but I shall endeavor to state briefly and in very simple language some of the impressions which, I am sure, have been indelibly engraved upon the minds and hearts of all who have been so fortunate as to have traveled the long, long trail from the Entered Apprentice Degree of the Blue Lodge up to the 32d degree of the Scottish Rite.

One deep and lasting impression stands out in my mind tonight, above all others. It is the magnitude of the of gratitude I owe, and that each one of us owes, to those who have taught us all we know of the great truths of Masonry. What could be nobler than that unselfish service which those men have rendered who from the foundation of this Order up to the present hour have passed on from their own generation to that which has followed it the precepts and traditions of Masonry? Think of the immense sacrifices these men have made of time from business and from personal pleasure in order to prepare themselves to teach what we have learned in these degrees.

Officers and brethren of this Consistory, we pledge you we shall undertake to pay our debt of gratitude to you by preparing to take the Torch of Masonic

Philosophy from your hands when you shall fall, and carry it on until another generation shall take it from our hands.

This Order includes the greatest teaching force that exists in all the world today—greater than that of all the colleges and universities of all the earth combined. It is the greatest for two reasons: First, because of what it teaches. It teaches men the broadest and noblest system of philosophy known to mankind. Second, because those who teach this philosophy teach it solely because of their love for their fellowmen and because they know the Philosophy they teach will help men to live as men ought to live.

1. We are taught that *The Worth of a Man Is Determined not by What He Has but by What He Is.*

Many humble, obscure men, possessing nothing but kind, honest hearts and a clean record for integrity of character, have been gladly accepted into Freemasonry. Many rich men, possessing a great abundance of all material things, men of fame and of renown, have been rejected, not because of their riches or fame or renown, but because when the acid test of Masonic principles was applied to them they were found to lack some essential quality of character.

You and I have sometimes heard men say that Masonry does not pay. It

¹ An address delivered by the Orator of the Class at the close of the ceremony of conferring the 32d degree in Albert Pike Consistory at Washington, D. C., January 20, 1920.

does not, indeed, hold out to men any material reward. Masonry is not a prop to support an inefficient worthless man to keep him from falling down. But it does teach a man how to strengthen his moral backbone so he can stand on his own feet with head erect.

II. We are taught *the Fatherhood of God and the Brotherhood of Man*.

There is but one source of good. It matters not what name or term we may apply to this source; it is nevertheless the one and only source, the Creator of all that is good. If the great unchanging, everlasting principles of truth and love and justice are the attributes of a Divine Creator, then those who in their lives demonstrate these attributes reveal their divine parentage and are bound together in the kinship of one common brotherhood.

Fellow Masons, bear in mind the fact that you will never learn a greater truth than this—that one Father created us all. Jew, Christian, Mohammedan, Buddhist, follower of Confucius or of Zoroaster, no matter what your religion may be, I am bound to respect it, if by following its teachings you are able to demonstrate the cardinal virtues that are the foundation of Masonry and the characteristics of true manhood everywhere.

III. We are taught that *The One Great Law of Life Is Love*.

There are but two motives that govern the lives of men. One is the real, the Positive Motive of Love. The other is the false or Negative Motive of Selfishness.

If a man's life motive is selfish, then as he lays out the plan and formulates the purpose of his life, selfishness will be revealed in his plan and purpose. Reaching out to grasp the things he desires, he will care not how great injury he may do to others. The result must follow that he will be feared, hated and despised by his fellow-men. Such a man is, indeed, foolish, for there is nothing he can grab, in his greed, that can equal in value those real things he must forfeit—the love, the respect, the good will of his fellows.

If love for his fellow-men be the con-

trolling motive, then a man's life purpose will reveal that motive. It will be found to be a motive of disinterested, unselfish service. You will find such a man literally laying down or laying out his life for his friends, and the circumference of the circle of his friends will include all mankind.

They drew a circle that shut me out,
Heretic—pagan—a thing to flout.

But Love and I had the wit to win;
We drew a circle that took them in.

A man's value to the world is in direct proportion to the unselfish service he renders. In the heart of every true man there is a something—call it instinct, principle, or what you will—that does not permit him to be so well satisfied with those things he does for himself as with those things he does for others. That is why we members of this class, and why all Masons now living and that shall ever live, owe and shall owe, such a debt of gratitude to those who devote their lives to the teaching of Masonry.

IV. We are taught *The Principle of Justice*.

No true Mason will ever seek any right for himself that he is unwilling to extend to others. Every Mason should know that God has endowed all men with certain inalienable rights, chief among which are the rights of life, liberty and the pursuit of happiness, and it is equally important that we should know that He has also endowed all men with the inalienable obligation to protect others as well as ourselves in the enjoyment of these rights.

The world, today, is full of turmoil, confusion and discontent. It all grows out of a widespread belief that the bandage has dropped from the eyes of the fabled goddess of justice and that sometimes she is tipping the scales in favor of one and tipping them against another. It is impossible for men to become discontented when they are conscious both of receiving and of extending justice.

There is a principle in mathematics that if a certain rule is applied in working out a problem a certain result will be obtained, and that whenever the same rule is applied to the same problem the

same result will always be obtained. Two plus two equals four. Two plus two *always* equals four. A man ignorant of the principle of mathematics might argue that two plus three equals four. It would only prove his ignorance of the principle.

Whenever a problem has arisen between two men, or between two groups of men, the only rule for the solution of the problem is that the principle of justice shall be understood and applied on each side. Justice on the one side plus justice on the other side will as certainly produce a just result as that two added to two will equal four. There is no other way to obtain a just result.

The understanding and application of the principle of justice is the only foundation for any right human relationship. It is the cornerstone of Masonry. It is the acid test which determines whether or not a man is really and truly a Mason.

V. We are taught to *Judge Not, Lest We Be Judged.*

The immortal Scottish bard, Robert Burns, has given this teaching to the world in these lines:

Then gently scan your fellowman,
Still gentler sister woman;
Though they may gang a kennin' wrang,
To step aside is human.
One point must still be greatly dark
The moving why they do it,
And just as lamely can ye mark
How far perhaps they rue it.

Who made the heart, 'tis He alone
Decidedly can try us;
He knows each chord, its various tone;
Each spring its various bias;
Then at the balance let's be mute
We never can adjust it.
What's done we partly may compute
But know not what's resisted.

We must not judge, lest we be judged.
We must forgive if we expect to be forgiven.

VI. The greatest teaching of Masonry is that *Man Is Immortal.*

Masonry answers the age-old question: If a man dies, shall he live again? This little day we spend here, shut in and cramped by our mortal existence, is, after all, but one phase of life. It is merely the bud. Its gradual unfolding

some call experience, others call education. As the clouds pass and it emerges out of the shadow of ignorance and fear and into the sunlight of truth and love, it bursts into the perfect, full-blossomed, fragrant, radiant likeness and image of its Creator. We are too prone to grasp for the shadow and miss the substance, to accept the symbol rather than the thing symbolized. The eternal realities of life are not material but spiritual.

All of a man that ever really lives is that spirit of him which reflects the beauty and demonstrates the power of omnipotent love and truth. Life is simply the infinite, eternal *opportunity* which God has created for the manifestation and demonstration of these divine attributes. Masonry exists for the purpose of pushing back our narrow horizons, that we may catch a broader, clearer vision of these great realities.

In the Entered Apprentice degree we found we were accepted solely because we were found to be worthy of entrance. In the Thirty-First degree the thought occurred to me that in just this same manner must we all appear, some day, when we seek an entrance into that "Temple not made with hands, eternal in the heavens."

If we have not been found lacking in the simple, elemental qualities of mankind; if our fellows have been willing to accept us here; if we have been found bearing aloft the Torch of Justice, Truth and Generosity, we may rest assured that when we come to the day of the final trial and are placed upon the scales in which all men, sooner or later, are weighed, the balance will not be found against us, and we shall hear the verdict of the Grand Commander saying, "He is worthy, let him enter."

Then, as a Mason, here among your fellows, endeavor to—

So live, that when thy summons come 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 unflinching trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

PROMISCUOUS TALKING

BY JOHN C. VIVIAN, 32°

WE ALL have our faults. Any man who has none, or has no enemies, is not a regular fellow; there is something lacking in his makeup; he isn't all there.

The faults of our private lives may or may not be our faults as Masons. There are many criticisms—of the Craft as a whole, of course—which we are continually striving to remedy. Then there are faults which stand out more conspicuously than others, and which are, therefore, more difficult to rectify.

Reference is made more particularly to a practice, more or less common, of discussing our Masonic affairs before a curious and ever-listening lay public. There is much of the unknown in Masonry that the average profane would like to know; hence his ears are always open and his senses always on the alert to learn what he can of an historical institution.

General Masonic discussion is all too freely heard in public or quasi-public gatherings. Disclosures of work and lesser matters are often embarrassing to him who is more zealous and careful than the one whom he overhears. Young Masons who have received the work with enthusiasm and interest are apt to become too free with their opinions among their less fortunate friends. They mean nothing by it—it is usually a thoughtless outburst on their part; and yet they are innocently jeopardizing the ancient bulwarks of our institution.

A group of brethren, who had recently left their shops to be invested with the work of the Rite in a newly organized

Consistory in a western city, were discussing the work—ostensibly among themselves—around a large table in a busy and popular restaurant. They were in the habit of eating their noonday meal there because it was in the heart of their business district.

The tables in this eating-house are all large and accommodate from four to six persons. The brethren in question were conversing in a tone plainly audible to persons sitting at several tables in the immediate vicinity of their own. One or two persons at these festive boards were unknown to them, and one was an old member of the Rite. Apparently thoughtlessly the newly made members of the thirty-second degree were discussing matters which the profane should not know; and at one point a layman without any fraternal connections whatever asked one of the brethren a very pertinent question with regard to the Rite. A quick answer was forthcoming, and this led to other questions, seemingly harmless, and yet calling for answers revealing fundamental inner workings of the Rite.

There is altogether too much discussion of Masonic affairs in our homes, our churches, our clubs and in our business circles. Very often an outsider tells a Mason what Masonry forbids and what it sanctions, and we wonder where he got his information. We all enter this institution believing that its tenets are secret and sacred. Let us keep in the same mind now that we are on the inside looking out.

“Why drag into the light of day
The errors of an age long passed away?”
I answer, “For the lesson that they teach—
The tolerance of opinion and of speech.”

—*Longfellow.*

THE PUNY MAN

By A. H. Foss, 32°

"Man's days are as grass: as a flower of the field, so he flourisheth."

HE COMES into the world for a season and passes out. His span of life is brief. He did not create himself nor does he set his own time for going out of life, but his destiny is of his own making, as he is a free agent to select his own course throughout life and is the architect of his own make-up and character. As the psalmist says: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season." It is the "Tree of Life" with its branches of knowledge and wisdom, of nobility of character, of charity and benevolence, of devotion and reverence to the Creator, or it is the reverse. The tree is judged by its fruit. While man is a sojourner on this planet he is a puny atom in the universe. He is an insignificant item in the scheme of things. He is merely one out of the thousands of millions of human beings who have come and gone. Except for those who have achieved greatness, and whose memory lives after them, he is soon forgotten after death. He has passed to his reward or to his punish-

ment, and the world passes on unmindful of his having existed.

While man is a free agent, he is not free from responsibility towards his Maker. Does he think he has no responsibility, nothing to answer for, no judgment day to face? Does he think he can with impunity commit all kinds of transgressions before God without retribution?

Such seems to be the life of many. They are altogether unmindful of any future responsibility, and have no thought of eternal life. They blaspheme their Lord and Creator and ridicule religion. They think death ends all and do not realize they have a living soul. Many feel secure in wealth, but they forget there is no pocket in their shroud.

Man is a creature of God and is responsible to Him. It cannot be otherwise. Yet they go on and profane the name of their Maker and transgress His laws, while all this time their life is but as the grass of the field and soon withers away.

This is something for all of us to think about.

ON RETROSPECTION

Let us yield to temptation—as youth did before—
And the joy of remembrance be ours evermore,
To cheer us and guide us from darkness to light,
And aid us to battle like heroes in fight.

For memory falters—or shadow appears,
To shroud for a moment the halo of years;
As yesterday's beauties increase by the score,
As the folly of fancy is with us no more.

So cease to remember the "glooms" thro' it all,
And treasure but pleasure that hearkened our call!

Denman S. Wagstaff, 32°, K.C.C.H.

THE ROUGH ASHLAR

BY G. W. WORTHEN, 32°

SOME men who are admitted into the lodge in a rude and imperfect state do not seem to improve in either morals or manners. Again, some brethren become interested in the work and, indeed, become proficient in degree work and, in lecturing, become expositors of Masonic symbolism and boast of the time they have spent in instructing others; and who, in conversing with you about the beauties of Masonry, will take in vain the name of the Great Architect of the Universe, thus marring the beauty of that spiritual temple of which they are supposed to be living stones.

Masonry is a progressive moral science. The stone as taken from the quarry was hewn, squared, marked and numbered, so that it fitted exactly into its place. Each member of the lodge has his place. We are not inanimate stones; we are living acting, rational

beings, and we should be striving to become perfect ashlar, emblematic of that state of perfection at which we hope to arrive by our own endeavors, aided by a virtuous education and the blessing of God.

The true, the good and the beautiful are symbolized by the stones which, if they had not been true and strong and polished, would not have made a temple so splendid and magnificent as was King Solomon's Temple.

It is beautiful to see the degrees well put on—everything moving like clockwork. To do any useful thing well makes us better. What Masonry requires is improvement in every sense of the word. Depend upon it, we shall never truly get on in politics, in morals, in government, until we can cry out, "Right!" much oftener than we now can.

JUST NOW

The day is dark, the sky o'ercast and clouded,
Deep, dark, black clouds unresting hover near
Hiding the sun with all it's golden splendor
And making all on earth seem dark and drear.

But yet we know tomorrow morn the sun
Will rise again to it's illumined height,
Driving away these dark and lowering storm clouds
And bringing day again with its clear light.

We know that even now it shines above us
Just for a moment hidden from our sight;
Tomorrow we will wake to find it shining,
The world once more be beautiful and bright.

And some there are who when life's pathway
Seems naught but gloom and darkest night,
Look with the eyes of Soul discerning
That somewhere further on will shine the Light.

—*Josephene Fay Grounds.*

The Christ

How shall we measure Him—how judge?
By words—by deeds—by mighty things.
Centuries have passed to shadows, but today
He stands the mightiest of Gods.
Kings are forgotten—cities dust;
Once potent prophets speak no more;
Yet He still lives, and o'er the world
His voice still speaks the way for men
To live a life that is supreme.
Out in the streets the Pharisee
Still prays his prayer of words
To win the praise of men. Within,
He is the whited sepulchre of old;
Yet there are men to mock Him—scorn
The holy way He taught that men
Should live to make the earth a place
Like dreams of Heaven.
There is no way for men to live
In unity and strength, but this:
That men love men, and be so just
They put by greed and hate and lust
For gold that buys no man a soul.
Today men know the Christ, see
As mankind never saw before,
His lesson, and the shining truth
He spoke for all the world to hear.
His message has the truth and strength
Men need to make this earth a place
Prophets and poets long have dreamed,
And God has promised.
Ages have dreamed of Brotherhood—
The Golden Age that was to come—
The New Jerusalem; and Christ has said
The Kingdom is within us—in ourselves,
Here and today; if only we
Would enter and be souls at rest.
Why have we thus delayed so long?
Ask not your neighbor—ask yourself;
Find in the law of any land
That which will bring the golden good
As will the Law of Love He spake.
Turn to your soul with questioning lips
And by His standard test your soul,
And see where lies the fault that makes
This royal good He taught delayed.
Come, let us test for once His truth;
Come, let us live for once the law;
Obey the impulse of the soul
Of justice and of kindly love,
And bring to earth a heaven now!

THE NEW AGE MAGAZINE

A Monthly Publication Devoted to Freemasonry and its
Relation to Present Day Problems

THE NEW AGE MAGAZINE is the official organ of the Supreme Council of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America, and is owned and published by it.

The offices of the Supreme Council are located in its "House of the Temple," Sixteenth and S Streets, Northwest, Washington, D. C.

George F. Moore, 33°, Grand Commander. John H. Cowles, 33°, Secretary General.

THE NEW AGE MAGAZINE is published at Washington, D. C., and is under the control of a committee composed of the following members of the Council:

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ANNUAL SUBSCRIPTION: In the United States and Mexico, one dollar and fifty cents; in all other countries in the Postal Union, two dollars.

THE NEW AGE MAGAZINE is sent free of charge to all Scottish Rite Masons in the Southern Jurisdiction who are members of Consistories.

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Address all correspondence and communications, and make all checks, drafts, etc., payable to John H. Cowles, Secretary General, 16th and S Sts., N. W., Washington, D. C.

Entered at the Washington, D. C., Postoffice as second-class matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 27, 1918.

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NOTES AND COMMENTS

CONCERNING MASONIC WILLS

The primary reason for requiring applicants for the degrees of the Scottish Rite to make out wills has to do with—indeed is a part of, its symbolism, and, therefore, cannot properly be discussed here. Let it be remembered, however, that these wills are made out and witnessed in strictly legal form and are carefully filed away and preserved; and, unless a will of subsequent date is produced and proven, it is strictly valid. On more than one occasion, here in the District of Columbia, the production in court of the Masonic will of a deceased brother has been of great benefit to his surviving heirs and has in no small degree contributed to the prompt and satisfactory settlement of his estate.

But it frequently happens that these Masonic wills lie for a long time on file during the lifetime of a brother, and during this time many changes in his affairs or in his way of life may have taken place, rendering changes in the terms of his will highly advisable if not absolutely imperative; and, unless these changes are made, trouble and hardship may ensue for those he leaves behind him. Therefore, let every brother having a Masonic will on file with the Secretary of the Bodies in his Valley, and whose situation has undergone a change since the said will was made out, look into the matter and see if any changes are advisable and, if so, have them made at once; otherwise it may prove a great detriment to those whom he desires to benefit.

CONCERNING THE PUBLIC SCHOOLS

Appearances now indicate that the question of our public schools, educational facilities, laws governing the same and, in fact, all matters pertaining to and providing for the elimination of illiteracy in the different states and the education of their citizens, is beginning to attract profound attention, and that measures are being taken whereby better plans and means will be provided for carrying on such work in the future.

In the great State of Illinois a Constitutional Convention is endeavoring to provide a constitution under which the public schools shall be properly cared for. In addition to this, the Law Enforcement League of Chicago is endeavoring to have the said constitution so framed as to prevent the giving of any public moneys to any church or sectarian school—in fact, to any private school. The *Masonic Chronicler* of Chicago thus comments upon the subject:

A condition of peril to public interests and American institutions is pointed out as existing in the present status under which Cook County alone is now paying more than \$300,000 a year to these schools, and such changes as will obviate the danger ought to be incorporated in the new constitution now in the process of making. It is urged that these changes be made imperative as a condition of recommending the new basic law to the people.

Late Supreme Court decisions hold that the large sums now being paid to Roman Catholic and German-Lutheran Church schools in Cook County are not paid to help support or sustain these religious schools but to support the children in these schools as public wards. The decisions apparently reverse in effect the entire Illinois judicial precedents on questions of church and state. It seems manifestly impossible for the state to support the children being reared and educated in such schools without effectively, though indirectly, supporting the religious propaganda of the schools. Therefore, if state aid to any religion is to be effected the new constitution must, the league believes, place a bar against doing indirectly that which the present constitution prohibits being done directly. This, the league says, can best be done by forbidding the use of public money to support or educate anyone in such schools.

The league asserts, too, that a revised section looking to guard anew our religious liberty may well anticipate that the church schools, facing loss of public funds, will endeavor to reorganize themselves under names or for objects which would remove them from the effect of the constitution. Accordingly it is urged that the new section inhibit aid to "homes," "orphanages," "hospitals," and "asylums" connected with any church as well as to schools.

Furthermore, it would seem that a very numerous and influential body of citizens in Michigan are trying to have adopted an amendment to the present constitution of that state to the same end. The amendment reads as follows:

Sec. 15. All residents of the State of Michigan between the ages of five years and sixteen years shall attend the public schools in their respective districts until they have graduated from the eighth grade; provided that in districts where the grades do not reach the eighth, then all persons herein described in such districts shall complete the course taught therein.

Voicing only the writer's personal opinion, this last is most excellent good law. Certainly the public school is the best and greatest of all our institutions and the most effective safeguard of our liberties. It is there that true democracy is taught, and how is that to obtain among all the people of the United States unless the high and low, rich and poor, Protestant, Catholic, Jew, Mohammedan, and those of any and every other religious belief, meet on a common plane, learn to know each other and be taught the fundamental principles of education and patriotism?

Still further, in the *Literary Digest* of January 3, 1920, appears a very interesting article the basis of which is taken from the *New York World*. From this it would seem that between 1902 and 1912 Harvard University has records of 4,000 students who entered the institution as Freshmen. This statement should receive the careful attention of every chronic knocker of the public school systems of our states, because these 4,000 students came from all over the United States. It should also inspire everyone to use his or her best endeavors to bolster up and back up the public schools and, wherever they need improvements, to see that they get them. Witness the following:

Boys from private schools passed more creditable entrance examinations, but once in college the students prepared at high schools displayed a higher percentage of scholarship. They won a larger proportion of degrees with honor, and they, moreover, had a much lower percentage of admonitions and probation and disciplinary punishment. It is the conclusion of the investigators that while the private school fits boys for college more successfully, "given a boy of fair intelligence trained with his fellows in a democratic public school, and you need have no fear that he will suffer in his college record either in scholarship or deportment in comparison with his more fortunate classmate who was carefully tutored at a private school."

In the light of this tribute, which is sustained by the carefully compiled statistics, what becomes of the sweeping criticisms of public-school methods of education? A school system that fits boys for the highest rank in scholarship at Harvard must be a pretty satisfactory system. Perhaps the public schools have suffered from the fact that they are too near home to permit of a view of their real merits in the proper perspective. Their advocates have reason to be gratified by the testimony to their thoroughness from the country's leading educational institution.

AGAIN DE VALERA

It is very comforting indeed to be able to realize that the people of the United States are beginning to understand the real situation of affairs connected with the "Sinn Fein Irish Republic."

For a long time it has been largely, almost entirely, a question of sympathy, and the people have not made any very serious inquiry into the matter; but it seems that the activities of De Valera in this country have led a great many American citizens to begin to look into the merits of the case. We cull from the *Christian Science Monitor*—issues of January 21 and 22—the following items which we think are very interesting, since they demonstrate that a great deal of interest in this direction is being manifested in New York City, where it is claimed that there are more Irish than in Dublin, and also show that there are people who are beginning to be disturbed by this *noise* there as well as elsewhere.

IRISH LOAN PLAN IS DENOUNCED

In view of the Board of Aldermen's resolution last June requesting Mayor Hylan to extend the freedom of the city (New York) to Eamonn De Valera, and the recent action of the mayor in following out that resolution just at a time when the action was calculated to help the launching of the \$10,000,000 Sinn Fein Loan, the pro-Sinn Fein members of the board are aroused over the statement of Alderman William F. Quinn questioning the presidential claims of Eamonn de Valera, and alleging that the loan is an imposition upon the credulity of the Irish people.

One alderman refused to believe that Mr. Quinn had written the statement himself, because it "smacked too much of British propaganda." Mr. Quinn, however, told the board that he himself had written the statement as an individual, and still held to it.

"It is an injustice to let these people believe," he said, "that they are buying bonds of a republic when they are doing nothing of the kind, but merely subscribing to a condition which they hope to bring about."—*Christian Science Monitor*, January 22, 1920.

PROTEST AGAINST SINN FEIN ACTIVITY

Protest against certain Sinn Fein activities in this country was voiced by a great audience which gathered at Medinah Temple (Chicago) on Monday night to hear the Ulster delegation of Protestants. The hall, seating 5,000, was packed, and overflow meetings had to be held in the Fourth Presbyterian Church and at Moody Institute. The Chicago Church Federation associated itself with the gathering. The resolutions were as follows:

"Resolved, That this audience looks with marked disfavor upon the raising of funds in the United States at this time by the citizens of a foreign country for the purpose of fostering inter-

ference in the affairs of a friendly nation; and further respectfully suggests that the legal propriety of such action be made the subject of careful inquiry of our Government. And be it further

Resolved, That a copy of these resolutions be sent by the chairman to each United States Senator and each member of the National House of Representatives."

Members of the Ulster delegation spoke before several meetings of ministers in the morning.—*Christian Science Monitor*, January 21, 1920.

EAMONN DE VALERA NOT TO BE RECEIVED

William B. Smith, a member of the City Council (Worcester, Mass.), made an attack on Eamonn de Valera and on the Sinn Fein movement in Ireland at a recent meeting of the council, as a result of which a resolution that the council welcome Mr. de Valera when he comes to Worcester on February 6 was defeated by 13 to 8. Mr. de Valera is provisional President of the Sinn Fein "Irish Republic," which, as a result of the recent municipal elections, has elected a large number of local officers.

"It is beneath our dignity to recognize a man like de Valera," said Mr. Smith. "This city has no business as a city to recognize a country such as Ireland." He alleged a conspiracy on the part of Ireland with Germany and asserted that "the representatives of Ireland are out to kill law and order. When you recognize these representatives you are recognizing those who are not for law and order."—*Christian Science Monitor*, January 21, 1920.

And in the Capital of the Nation Congress is beginning to take note of these things, for Congressman Connally, Democrat, accused the Republicans with playing politics in regard to a bill proposing recognition of the so-called Irish Republic. Mr. Connally accused de Valera, whom he designated as "the advertised president of the Irish Republic," of being hostile to the success of Great Britain in the World War, and added that his presence and activity in this country placed us in an embarrassing position. The British, Mr. Connally said, will never permit Ireland's separation because to do so would allow the island "located on the very flank of the British Empire to become the prey of every scheming nation in Europe."

It does seem that the chances of there ever being an Irish Republic in Ireland are infinitesimal, and if so, is not the sale of bonds in behalf of such a republic a very near approach to a "bunko game," the more so as the appeal will touch those whose heart sentiments are so strong for the "Ould Sod" and who very often are not in a position to be able to make further sacrifice?

THE DICTATORSHIP OF THE PROLETARIAT

We hear a great deal these degenerate days about the "dictatorship of the proletariat." Parlor Bolsheviks, who have never worked with their hands and never expect to on this side of the grave, spin fine theories about the blessings of communism and sovietism, and predict the establishment of the Kingdom of heaven on earth when the proletariat shall be lifted up like the brazen serpent in the wilderness to heal the sores of the body politic. Professional agitators of the Berkman type proclaim the same gospel to their fellow-workmen. But they make but little impression on the minds of the hard-headed American toilers; their followers are mostly alien Slavs who are ignorant of the meaning of democracy. The average American proletarian, like the gentleman from Missouri, has to be *shown* before he will fall, to use the argot of the day, for the wild theories of the foreign demagogues. When the loud-mouthed "soap-boxer" points to Russia and the beauties of soviet government as a living example of what true democracy is and should be, the native American handicraftsman is very dubious. He realizes that the dictatorship of the proletariat is really something very different in practice than it is in theory. In robbing Peter (capital) to pay Paul (labor), the Bolsheviks of Russia have only erected a new form of despotism, in which the rights of the masses to life, liberty and the pursuit of happiness are rigidly denied. Says a writer in the *Outlook*:

Labor organizations, originally called into existence to secure "equal opportunity for all," have, wherever the Bolsheviks have gained leadership, become clubs to substitute the despotism

of labor for the despotism of capital. History has proved that the autocracy of wealth is no better than the autocracy of blood. Russia is proving that the autocracy of handworkers is no better than the autocracy of tool-owners. Demanding the rights of free citizens for ourselves, we must demand them no less imperiously for our neighbors: for the brain-workers no less than for the hand-workers, for the consumer no less than for the producer.

With very little exercise of that phase of the mind known as *common sense*, the toilers of the United States can see that Bolshevism is no cure for the ills of industrialism. Under a Bolshevist régime no *strikes* would be allowed. In a land where no wages are paid (only cards drawn on the Government commissariat and quartermaster), the workman could speedily be subdued into submission to the Proletariat Dictatorship. Refuse him his food card, clothing card, housing card, and fuel card and you deprive him of the necessaries of life. There would be no "strike funds" from which the toiler might draw. The dictatorship would doubtless go a step further and decree *death* against the workingman who refused to do his share of communistic labor. A little thought will show that Bolshevism is the "death blow" to all democracy. It rails vehemently against the capitalistic state, but sets up in its place a system of industrialism that is despotism personified, something far worse than czarism in its palmy days of suppression and persecution.

Our State Department has published a "Memorandum on Certain Aspects of the Bolshevist Movement in Russia" that is pregnant with facts. It is based on conclusions reached by the department after an examination of the Bolshevists' own materials. We quote as follows, with comments thereon from *The Review* of recent date:

"The Russian Division of the State Department has prepared from original sources this brief summary of what appear to be some of the fundamental Bolshevist principles, methods, and aims. As will be seen, the statements are based almost entirely on translations from the Bolshevist newspapers in the files of the Department. These newspapers are the official organs of the All-Russian Central Executive Committee of Soviets, of local Soviet committees, or of the Russian Communist Party Bolsheviks . . .

"The theoretical 'dictatorship of the proletariat,' acknowledged to be the rule of a minority, with a definite policy of preliminary destruction, is found in fact to have degenerated into a close monopoly of power by a very small group, who use the most opportunistic and tyrannical methods, including *mass terror*.

"While existing on the accumulated wealth of the country, the Bolshevist régime has brought about a complete economic collapse, with consequent famine and epidemic. The claim of the Bolsheviks that economic isolation is wholly responsible for economic chaos in Soviet Russia cannot be sustained. The Bolshevist program has not worked and Bolshevism has to its credit no constructive accomplishment.

"One of the main aims of the Bolshevist leaders from the very beginning has been to make their movement a world-wide social revolution. They incidentally declare that success in Russia depends on the development of corresponding social revolutions in all other countries. Bolshevist policies and tactics are subordinated to the idea of the international proletarian revolution. Apparent compromises with *bourgeois* governments or countries have proved temporary and tactical."

The Memorandum is a scholarly production and its method is above criticism. It takes up in turn various phases of Bolshevist rule, including the "dictatorship of the proletariat," the elections to Soviets, the Extraordinary Commissions, mass terror, class discrimination in food rations, the Red Army, and the protests of the peasants, and in regard to each quotes verbatim the official Bolshevist decrees and newspapers. Similarly it describes the economic results of Bolshevist control, showing the abandonment of announced principles, the policy of destruction, the issue of billions of worthless paper money, the disorganization of administrative machinery, the tyranny over labor, the breakdown of transportation, the distress in the agricultural districts, and the general industrial collapse. Finally, there is set forth the Bolshevist programme of world revolution, in which frank acknowledgment is made of the propaganda carried on throughout the world, as well as cynical disregard of any treaties or agreements which may be entered into. Half of the Memorandum is devoted to translations of the Bolsheviks' own decrees and documents—indisputable and complete evidence.

Among the quotations from the official Bolshevist papers, some are especially striking. A man in the Province of Tambov writes to *Izvestia* the following, which is pretty good evidence as to why the peasants hate the Bolshevist Government:

"Help! We are perishing! At the time when we are starving, do you know what is going on in the villages? Take, for instance, our village, Olkhi. Speculation is rife there, especially

with salt, which sells at 40 rubles a pound. What does the militia do? What do the Soviets do? When it is reported to them, they wave their hands and say, 'This is a normal phenomenon.' Not only this, but the militiamen, beginning with the chief and including some communists, are all engaged in brewing their own alcohol, which sells for 70 rubles a bottle. Nobody who is in close touch with the militia is afraid to engage in this work. Hunger is ahead of us, but neither the citizens nor the *authorities* recognize it. The people's judge also drinks, and if one wishes to win a case one only needs to treat him to a drink. We live in a terrible filth.

The following figures given out by Rykov, President of the Supreme Soviet of National Economy, in a statement to the Moscow Soviet last March and published in the *Severnaya Kommuna*, express more clearly the economic ruin wrought by the incompetence of the Soviet authorities than any statement made by their adversaries.

"We have 100,000,000 puds (1,650,000 tons) of coal, 10,000,000 puds of grain, and several million puds of fish at our disposal which we can not move. In the spring a part will spoil. Transport is impossible, as we have no fuel, and the situation in regard to the want of it is that 2,000,000 puds of machine oil had to be used as substitute for want of liquid fuel. Railroad communication will have to be reduced, which will again reflect on the supply of food. We have, therefore, to utilize transport by river as soon as navigation is opened. We also will have to fight with the local Soviets, who often hide their stocks, as, for instance, the Yarovlav Soviet hiding 500,000 puds of petroleum. The textile industry is also in a critical state; up to 10,000,000 puds of cotton is wanted and flax is scarce, as the peasants spin for their own needs or use it for heating purposes. A way out of these difficulties would be to take the Caucasus with its supply of petroleum and to increase productiveness of labor. At present we produce only five pairs of boots for 100 people, and however so many Kerensky rubles we would pay to workmen, only 1 in 20 can receive a pair."

The same paper quoted a report made by Zinoviev at a meeting held in connection with the strike at Putilov factory to the effect that from August, 1918, to February, 1919, the factory had turned out only five locomotives, while for the year 1918 the factory had cost the State a deficit of 58,000,000 rubles.

This Memorandum of the State Department will serve another good purpose. It will open the eyes of America to the militant danger of Bolshevism. Hitherto there has been a tendency to regard our own Bolsheviks as misguided individuals, mostly aliens ignorant of or out of sympathy with our democratic institutions. Now we know that they are the flying squadron of the propaganda army and that we have among us citizens invoking for these agents the protection of the rights of free speech merely as a smoke screen to cover their hostile activities.

THE MESSAGE OF MAETERLINCK

The great Nazarene—the Master of Arcane Wisdom—said that to enter the Kingdom of Heaven it was necessary for one to become as a little child. This is a profound saying and one that is much misunderstood. Should man stultify his intellect, throw overboard his philosophy and science and put himself on the thought-plane of a child in order to pass the ivory portal of spirit? Surely there is some mistake here; the Nazarene is asking too much; he is requiring the impossible. But let us look at the question from another point of view. What gives the little child his joy and delight in life? It is his sense of wonder; of faith in the integrity of his parents; his love; his imaginative faculty that transforms the things of clay into objects of beauty; his simplicity; his sense of awe in the presence of Nature. "The thoughts of youth," says Longfellow, "are long, long thoughts."

Are not our happiest moments in old age our memories of childhood and youth? As we leave childhood behind us, the "clouds of glory" that once accompanied us on our journey melt away into the gray twilight. Too often we become cold and skeptical. Our faith in a Divine Power in the universe becomes weakened, if it does not altogether disappear. Under the high pressure of modern life, its many cares and responsibilities, and the atmosphere of materialism of the market place, we evolve into mere money-getting machines:

The world is too much with us,
Getting and spending we waste our powers.

If we gain the whole material world only to lose our souls, our apprehension of spiritual things, our ideals, what do we profit thereby? Power, money, and an *eternal restlessness* become our heritage. But they cannot, do not, bring joy and peace to our parched souls wandering in a desert of discontent. To become,

then, as a little child is to renew our ideals of joy, faith, wonder, beauty, and imagination, for only with these qualities of the soul can we hope to enter the Kingdom of Heaven—and the Kingdom of Heaven is *within us* said the Nazarene. Wherever we may go, in this life or the next, we take with us the Kingdom of Heaven (harmony with the divine law); or we carry with us the Kingdom of Hell (discord or disharmony with things divine). It is a law of evolution that an organism that fails to correspond to its physical environment (or to any part of its environment) is *dead* to that environment. The same law holds good in the realm of spirit. We must drink again from the Fountain of Youth, become as a little child if we desire to renew our faith, love and hope.

A few years ago when the celebrated Belgian poet and mystic, Maurice Maeterlinck, produced his drama, *The Blue Bird*, there was a great rush to the theater to see it. To some it was a mere fairy tale, fit only for children; to others with greater insight it was a symbolical representation of life in its profounder aspects. The hero and the heroine are little children, who go out into the great world in quest of the Blue Bird that means happiness. After many wanderings and disappointments they return to their home to find that the elusive Blue Bird, happiness, is only to be found in their own hearts and beneath the parental roof-tree. In this remarkable play, Maeterlinck introduces us to the World of Spirit, where the souls go forth to new re-incarnations at the behest of Father Time. The play is mystical and poetical. In it are accentuated the child soul which lives so near to the Unseen World. The making of this lovely drama into an opera and its production at the Metropolitan Opera House, in New York in December, 1919, brought Maeterlinck to America to attend the premier performance. Later on he gave interviews and lectures on mystical subjects. He is a great upholder of the After Life.

To Mr. M. J. Moses, of the *New York Times*, he said, speaking of the doctrine of immortality:

Our memory is for us the pivot of our identity. Because of it our ego exists. Now, it is our identity we fear above all things to lose when we die.

But we must realize that conscious memory is only the meanest part of the general subconscious memory which we have. It has been definitely established from hypnotic experiment that our subconscious memory is enormous, and infallibly registers every deed, every emotion of our life. A young servant, entirely illiterate, was put in a state of hypnosis. In this state she recited page after page of Sanskrit. A former master of hers had been a Sanskrit scholar, and had been in the habit of reading aloud long passages of Oriental texts in her presence. This was all engraved upon the subconscious memory of the servant.

Whatever we have read or heard in our lifetime is thus fixed indelibly in our memory. This memory is of no service to us while we live. Upon what, we may ask, therefore, does our identity rest—upon our conscious memory, fallible and incomplete? It is natural that we wonder whether we will ever be able to claim for ourselves the subconscious memory which is so rich with our experience, with our contacts. Conscious memory is at the mercy of sickness, of time and age. Subconscious memory is never thus disturbed. If conscious memory is destroyed by death, have we a right to infer that the subconscious memory, which has only been revealed to us in a condition of hypnosis, shall not exist after death? By dying we may be only re-finding ourselves.

Maeterlinck is no pale ascetic of the cloisteral type, but a vigorous, manly man, fond of outdoor sports. His message is that of a philosopher and scientist, as well as that of a poet.

AN EXCELLENT SUGGESTION

It has been suggested by a brother, who writes that he thinks *THE NEW AGE* one of the best publications he reads, that members who get the magazine and do not care to keep regular files after reading the issues as they appear should distribute them among those who are not subscribers or members. In other words he considers the publication too valuable and that it carries too much information to be thrown away when the subscriber himself has finished with it.

CYCLES OF TIME

BY H. A. MILBURN, 32°

SCIENCE has proven that all things travel in circles or cycles of time, from the cosmic particle around which revolves an electrical energy to the zodiacal circle the circuit of which requires more than 26,000 sidereal years for the sun to complete. Between these seeming extremes lie myriads upon myriads of cycles of differing dimensions, each with every kind of life evolving within its own sphere of the one Universal Law.

Within these cycles or circles are found the orbits of universes and of planets, the rise and fall of nations and religions, of times and seasons and of the twenty-four hour day.

In the completion or circuit of these cycles there may be noted the ever-continuing struggle of the forces of Light and Darkness, of God and Satan, of Good and Evil, Truth and Error, Knowledge, and Ignorance, Love and Hate, Courage and Fear, Faith and Doubt, Strength and Weakness.

That which is aligned with darkness is found to be but an absence of light—an emptiness; and, in whatever extent it seems to be found, it is merely an indication of the absence of good. Examination will show that forms and conditions of life exist only so far and so long as the life principle of good is active within them, slowly but surely compelling its opposition or lack to recede with the onward march of the good.

That which stands in the way of the ever-advancing good or manifestation of the Supreme is brushed aside and falls into oblivion. That which is false seems to be in evidence for a period of time based upon its magnitude and upon the intensity of its lack of the true and good. An intense evil in a large sphere is apparent longer than a small evil in a small sphere. The more dominating an evil appears to be, the greater the manifestation of good necessary to overthrow, obliterate and replace it.

Thus the size or sphere of that which is affected and the intensity of the false-

ness determines the time of its existence. Degree of intensity of evil shortens, or, rather, more rapidly consumes it; and increase in size means a slower destruction of the sphere of influence.

When all the facts are gathered together not only the length of time of the decay of nations, religions and peoples of the past can be determined, but a close estimate of the manifestation of any present condition can be made.

To him who has studied (not merely read) the decay of the civilizations of ancient India, Persia, Egypt, the Roman Empire, or even of modern Germany, it becomes evident that greed, domination, compulsion and selfishness have played prominent parts in their downfall. It also becomes apparent that there was an absence of altruism, the compelling motive of growth of free will, freedom from domination and compulsion.

To the real student of religions it is known that their wholesome growth depends upon the efforts made to teach the seeking, finding and applying of truth through symbol comprehension, intuitive faith, and living the life approved by intuition, conscience and reason. Their decay is seen to be caused by their attempt to dominate the individual, subjugating him to the religion, the organization, or to the efforts made toward the physical increase of wealth and to the domination and compulsion exercised over the masses both within and without their pale.

One of the most subtle means employed by "accepted" religious authority (so called) to hold peoples within narrow confines of internal growth is, both knowingly and unknowingly, teaching the worship of symbols, whether those symbols be religions, organizations, beliefs, a man, a cross or a statue.

These evidences of growth and decay of religions are found in Brahmanism, in the religion of ancient Egypt, in Buddhism, Parseism or Greek Pantheism; and they are more and more in evidence

today among certain sects of Christianity.

The older the religions of eternal beliefs and ritualisms, the more they have fallen into misrepresentations of truth; and the farther into the mire of ignorance have they dragged their followers; and, as a whole, the more backward are they among the nations of the earth.

On the whole, Christianity has a higher type of intelligence among its followers, not necessarily because it was more clearly taught *originally*, but because of its being the youngest; the religious dominator has succeeded less in perverting it toward his own ends, although at times these dominators have nearly obliterated true Christianity as taught by the Master.

One of the most interesting, instructive and practical studies of these cycles of time and evolution is found in the period of slightly more than two thousand years during which the sun recedes through any given zodiacal sign.

The infinitely great and the infinitely small all operate within cycles of the one Great Universal Law of Unfoldment; and it is known that the small reflects the large in any or all of the phases of its cycling. A comparison of the play of forces makes it possible better to understand this play in the small as well as in the large.

As the sun enters each zodiacal sign at the beginning of its approximately 2,000-year period, disturbances are noted in the physical heavens as well as among the men of earth. There is a "speeding up" of all activities of life, whether manifested as good or evil. At such periods the old order of conditions,

obtaining under the 2,000-year period just finished, "dies hard"; and a Master of the Good Law "comes to earth" to help mankind throw off the yoke of misinterpretation, perversion and subversion of truth wherever found; in so-called religion, in business, social life, the home, etc., which have accumulated during the closing zodiacal period. Each of these "Masters of the Law" has always left the means of identifying them with the zodiacal period to which their teachings belong. To barely touch on this point the following is food for thought:

The teachings of Osiris of Egypt became symbolized under the worship of the Bull Apis. Osiris taught under the reigning sign of Taurus, the Bull.

In the time of Moses ram's horns were used in religious and sacerdotal ceremonies, and he taught under the sign of Aries, the Ram.

Christ taught under the reigning sign of Pisces, the Fishes; and His use of fishes in many ways during His public life is well known even to those who are not Bible students. The student who searches will find more than sufficient evidence of this kind to impel him onward in his work.

The sun is now just entering the sign of Aquarius the Water-carrier, an important sign—in fact one of the arms of the Cross of the Zodiac.

The idly curious may read this article through once. The earnest student of life will seek and find, and the finding will call forth from within himself a joy which cannot be expressed in words because it cannot be confined to physical expression.

"Our tastes, our needs, are never quite the same.
Nothing contents us long, however dear,
The spirit in us, like the grosser frame,
Outgrows the garments which it wore last year."

—Ella Wheeler Wilcox.

EVOLUTIONARY PERIODS OF BIBLE

By W. A. BAKER, 32°

WE WOULD first call attention to the fact that the laws that govern the physical universe, the psychic realm and the spirit world are supreme. There is nothing higher, they are inviolable, they cannot be overthrown, and they are carrying out the dictum of their Creator. They mark the boundary line of freedom in these different spheres of action, and no cleavage or further adjustment is possible by mankind. To dissent from their edict is to invite confusion, anarchy and ruin. To build in accordance with them is to invite order, peace, progress and perpetuity.

This world is founded upon law; that is its working basis. The psychic world is also founded on law, but it is a higher realm than the material, and its laws are superior and above those of the material universe. In this realm thought reaches higher altitudes, and from its superiority it makes the miraculous possible, but such manifestations are not miraculous in the realm where they have their origin.

If perchance there is a realm beyond the psychic which may properly be called spirit, that, by the same reasoning, would be superior to and above the psychic. Miracles from this viewpoint would not only be possible, but probable—whenever circumstances demanded them.

At this point we would like to make nine statements which may perhaps be called axiomatic.

1. The Bible is the greatest book on evolution ever written.

2. Within its pages are to be found noted several evolutionary periods.

3. Some of these periods are finished, and their salient facts have been gathered up and carried over into the next period of evolutionary progress.

4. This last statement may readily be understood if we regard the Bible as a book of growth and outgrowth, ever advancing in the scale of progress,

5. Some of these periods hold factors that have not yet taken their place in the evolutionary plan, but, according to prophecy, will do so farther on.

6. The main purpose of predictive prophecy is to outline and give the salient points of the different evolutionary periods found in the book.

7. All the evolutionary periods end with a judgment, and the saving of those factors which are to form a part of the following periods.

8. The apparent design of evolution is to bring forth that which is perfect.

9. A hiatus in an evolutionary period where two different lines of action are called for does not prevent the fulfillment of the unfinished part.

The first evolutionary period that we are interested in—if there be such a period—is that of prehistoric man, and it is the one we know least about. But if there was such a period, then it is fair to suppose that if those that have been finished and those that are to be finished end with a judgment, the one of which we have no data and but little knowledge must have ended in the same way.

If prehistoric man had such an evolutionary period, the surviving factors were Adam and Eve, they surviving the cataclysm that destroyed that age of man, and carrying on with them the factors necessary from the preceding age; and, in their bodies, the inheritance of the past with their weaknesses, defects and excellencies. They began a new world, a fairer and better world, than the one that preceded it. This new world was under the domain of law, the same as the one that was destroyed.

God creates nothing that does not come under the dominion of law. Freedom's boundaries were again defined but were soon broken, and the old conflict between law and force was fought out to a finish, and law won.

Adam had the best of environments—a world to conquer and make his own—but he and his descendants made a mis-

erable failure. At the beginning they started in innocence; that does not mean that the capabilities for wrongdoing did not exist, for they did. Man is innocent, guiltless, until he faces a broken law, edict or mandate of the Almighty.

The evidence seems to indicate that they carried over their prehistoric traits with them. Their failure gave birth to the promise that enmity should exist between the seed of the woman and that of the serpent, "and it (the seed of the woman) shall bruise thy (the seed of the serpent's) head and thou shalt bruise his heel."

Here begins the highway of the seed of Abel, Seth, Noah, Abraham, Isaac, Jacob, Judah, David, Immanuel-Christ.

The evolutionary period that started in innocence ends with the destruction of the human family with the exception of eight souls—Noah and his sons and their wives. Eight souls started the third age of the world; they carried over with them the animals and the civilization and the tastes of the world that existed before the flood, and the promise that "the seed of the woman should bruise the serpent's head."

We are living in this third evolutionary period which has not yet been completed. The promise carried over into this age by Noah—for it must be carried over by humanity—has become the backbone of all history.

Recalling our sixth statement that predictive prophecy is to outline and give the salient points of the different evolutionary periods found in the Book, we find that this age must have an end as cataclysmic as that of Noah, and that the agent to accomplish this judgment is not to be a flood of waters. It is to end with wars, destruction and bloodshed, and the second advent of Christ (not visible), who removes from the world the spiritual seed who are ready for translation.

For a short period after this the world writes a history of crime, wickedness and apostasy that has no parallel. Now the only cure for apostasy is destruction. The deluge, the overthrow of Sodom and Gomorrah, of Nineveh, are

samples of God's way of punishing apostasy. When the world's apostasy is at its height, and the nations of the earth have come up against Zion to destroy it and blot it out and all that it has stood for in the past, then comes the day of reckoning. Then Bolshevism, Anarchism, and all the other isms that have cursed the earth meet their doom. In that day Christ and his angels descend to earth with fire and sword and utterly destroy apostates and apostasy, and the earth is again cleansed.

The destruction will be as complete as in the time of Noah—nothing will be left to mar the fair proportions of earth. There will be a remnant of Israel and of the spiritual seed of Abraham who will receive Christ gladly. And they will carry over into that new age the factors, the civilization, the knowledge and the things worth while of the third age. There is, then, according to the Scriptures, to be a fourth age whose great outstanding factor is civic righteousness—an age in which every man shall sit under his own vine and fig tree, an age in which the knowledge of God shall abound, and every knee shall bow to the Son of God. This fourth age ends with a final attempt to overthrow the kingdom. The particulars are lacking. Then at this time will come the judgment of the wicked dead which has been preceded by that of the fallen angels.

And now I wish to call attention to the fact that these four great evolutionary periods are all true to type, which demands the complete overthrow and destruction of all apostates and apostasy, leaving each time to a righteous remnant the duty of carrying over into the new age the factors that have not been destroyed.

In our eighth statement we made the declaration that the apparent design of evolution is to bring forth that which is perfect. Accepting this statement as truth, the advent of man requires as its consummation a perfect man—one who shall be king in the physical, mental, moral, spiritual and psychic realms.

Wrapped up in the promise that Noah brought across the flood was the perfect man that evolution demands. Grad-

ually, in succeeding ages, prophecy outlined such a personage. It gave the place of his birth, the family he should spring from, the beauty and glory of his character, his reception by earth, his sufferings and death. Not all the predictions were fulfilled during his life period of thirty-three years. One of the most important has remained unfulfilled: namely, that he should sit on the throne of his father, David, and should rule the earth. One of the demands of evolution is a perfect ruler.

During his life Christ made some prophecies regarding what He would accomplish in the future; the apostles amplified, enlarged and outlined still further the scope of His career upon the earth at His coming again, thus showing that the hiatus in this line was not a permanent break. There has been a long hiatus between His death and second coming. As God never leaves an evolutionary period unfulfilled, it is fair to conclude that He will finish that period on Christ's return in accordance with the predictions outlined.

About the year 1700 the Rev. Daniel Whitby advanced the hypothesis that the triumph of the Church would constitute the millennium. It was not so held by the apostles, nor by the early Church, nor by the intervening centuries, and personally, I can see no grounds for it. Christ's earthly career solved one great mystery and showed how God was to raise up a spiritual seed to Abraham—a mystery that neither prophet nor priest was able to fathom. By adoption the son of David, the son of Abraham, the Son of God, has made us heirs and joint heirs with Himself and members of the same family. Through Him we have become heirs of the promises the same as the natural seed and children of Abraham.

Let us not forget that there is a hiatus in the evolutionary period that is allotted to the Christ (which is being filled out by the Church), for it is fraught with meaning and is the theater of great events which lead up to His second coming. The first part of this evolutionary period gave us the perfect man. In the second part of this period,

at the close of this hiatus, we must look for the perfect ruler, the heir of David's kingdom, whose kingdom is to be an everlasting kingdom which is to know no end.

Early in the history of this third great evolutionary period, national life came into existence. The basis that held these different aggregations together was power. Power is always struggling for supremacy—that is its nature—and it is always working for its centralization in the individual or individuals that hold the reins of government. The result of this centralization has been a world filled with warring nations. Peace became a stranger and violence was the order of the day. All these different nationalities were governed autocratically until the advent of the Jewish theocratic democracy. They repudiated this form of government by a popular vote, and thenceforth they patterned their form of government after the autocracies of earth. They exchanged the rule of law for that of power.

The form of government given by Moses was divinely ordained, but it was broken off by the people. All evolutionary periods require fulfillment, but we have here another hiatus—the requirement of a perfect government has not been fulfilled. John the Baptist preached the return of the theocratic democracy and the establishment of law. The Church and the rulers of that day, with the people, refused the offer and slew the sent ruler, refusing to have Him rule over them. Two major things, then, remain unfulfilled: world-wide civic righteousness and the advent of a perfect ruler. The perfect Man, while here with us, gave us the rules and principles which must govern in a land where civic righteousness holds the right of way. It is only during the last few decades that the world has recognized that these principles are basic, fundamental and applicable to civic righteousness. The Church has recognized that He was called to raise up a spiritual seed to Abraham, but not very largely the fact that His calling was a political one, and that He was to be a world statesman before whom all others were to be pig-

mies; no one else could possibly fill this rôle demanded by evolution. The Roman Catholic recognized this as one of Christ's prerogatives and in His name tried to rule the world; but the office of a world statesman accorded Him by predictive prophecy has never been His, and so must be for future fulfillment. He is already recognized as the head of the Church and is given its foremost place. The Church was the hidden mystery to be revealed and was to occupy a large place during the long hiatus preceding Christ's advent as the world's greatest statesman and ruler.

The Prophetic Calendar of Nebuchadnezzar, the vision of the image which he forgot and which Daniel restored to him, divides the world's history before the advent of Christ as a world ruler into four parts, in which four great kingdoms arise; and during the history of the fourth kingdom—which was unlike the others—there were to happen the greatest events in the life of humanity.

All students of prophecy agree that the image represents four world empires: the Babylonian, the Persian, the Grecian and the Roman. The latter was to be divided into two parts—the eastern and the western, and, at its latter end, there should be five kingdoms in the eastern part and five in the western; and in those days it should be utterly destroyed, the agents in its destruction to be famine, pestilence, earthquake and sword. The armies of earth and heaven should meet in that day, and the triumph of Christ as statesman, ruler and king would be complete. Apostates and apostasy were to be utterly destroyed and done away with.

I find nothing in the Bible to indicate that this evolutionary period is to end differently from those of the Antediluvian and the Prehistoric Man. The wiping up or cleansing process in this case is to be as complete as it was in the other two; and, judging from that of Noah, we shall carry over into the millennium period, or the period of civic righteousness, everything that is worth

saving in our present civilization. The end of the Roman empire and its ten branches is not to be a peaceful end. Christ could not and will not rule over a divided house.

In the brief time we have allowed to us to consider this great subject, we have endeavored to show that, from the Prehistoric period (?)—I place an interrogation point after this, for there may not have been such a period, although there appears to have been—there were left only two souls; and from the Antediluvian period there were left eight souls, to carry over the necessary factors into this third great period; and this one, according to predictive prophecy, is to end with a judgment as sweeping as those of the other two, leaving only those who are the fit, natural and spiritual seed to carry over and make use of the good things of the past.

The seat of that world government is to be at Jerusalem, and the statesman occupying that exalted position will be Jesus Christ. He will rule the world with a rod of iron, and civic righteousness will be absolute. He will be backed by the armies of earth and heaven; there will be no profiteering; injustice will cease, or, if it does show its head, it will meet with speedy and condign punishment. Officers of the law and of the state will not pander the public for votes as they now do, for it will be a new world wherein dwelleth righteousness. At the end of the millennium or period of civic righteousness there will come another judgment, and apostates and apostasy will meet with final doom and punishment.

The proof of these things and of the truths as set forth in the nine statements may not be conclusive to you, but we believe the argument adduced is worthy of attention. Kindly review those nine points. I believe we have made a very good case against the error that the Church is to usher in the millennium, or that this present world is to be finally conquered and cleansed by the preaching of the gospel.

THE CROSS-ROADS OF RELIGION

BY DENMAN S. WAGSTAFF, 32°, K. C. C. H.

THE eternal quest of human kind has been for something to worship! This objective has revealed a tendency to require in that "something," the ability to render aid both spiritually and physically. That "something" must be a "cure-all" at once within reach and at all times satisfying. Such a "power" becomes the object of adoration.

The "nature" of mankind demands that it lean on an indescribable, unrecognizable, mysterious omnipotent, "*last resort*." The principal strength it holds for man is that it cannot be seen or recognized. It must be fashioned as a mind-picture by each individual according to his or her conception or requirements, dependent upon what the ailment may be at the time requiring treatment. This dependency grows in different ratios according to the constitution of the mind of the individual, guided by physical condition, environment and practice!

From man's wants and wishes have come the "Gods." Paganism lived best before education had time to reap development. Paganism still lives where the "light" is dim.

Educated mind-sense builds higher ideals—more consistent possibilities. It builds more positive sequences and closer touch between desire and fulfillment. It opens the way to the exercise of a "field-sense," as it were, requiring the "give and take" fundamentals of equality of compensation between effort and prayer. Men have wondered much, studied much, imagined much, in the work of research, to trace the origin of "regulated doctrine." Before Judaism, before Christianity, before Catholicism, before Sectarianism, or, as properly named, worship by organization, there existed only Nature herself, unaided by either conception, theory or dogma. The natural consequence dictated the reason "why." Nature, in her purity, dictated then the govern-

ment of wants and the satisfying of such requirements. The law of supply and demand was then in its "nature state," without human amendment.

From the chaos of imagination that dictated Paganism pure and simple (and in this category we must not place the Deist, Pythagorean or the Jew) came the spectacle of "the parting of the ways" between the believers in a God found by newly discovered revelation under Constantine, and that portion of advancing civilization known to history as "dissenters."

The rock on which the original and simple pure Christianity and Catholicism were split asunder stood at the intersection of the "Cross-Roads" which led from the constant seat of aggression toward the growing sun of western advancement. The "Simplicity of Christianity" was born out of the "bowels of disgust" with the corruption, first, of the Hebrew priesthood. Alfred Eder-sheim, in his "Life and Times of Jesus the Messiah," vol. 2, pages 651-2, 12th verse, accentuates this "wearing away" from the pomp and display. He comments on "the hoped-for final return to power of the Kingdom of Israel at Jerusalem. He says it was not of paramount importance. Rather be it the glory of a suffering in the cause of spiritual, not physical betterment, before the cause of Christ could be triumphant." Although Christ was a Jew, the inhumanity of his own church ritualism was ever present as a contrast to the sweet simplicity he knew to be most acceptable in the transmission of heart yearnings to a diviner power.

Again Edersheim quotes from Hebrew history and says on page 526, vol. 2: "Now it was the self-imposed law of His mission, that he would not achieve that mission, by the exercise of Divine Power, but by treading the ordinary path trod by humanity." Thus we see how the "Church" of the early day forsook Christ, and how far from Him they

drifted year by year, until "He rose from the dead" as it were, in the springing to life of Lutheranism and its complete severance from the Church of Rome in 1541; together with the yearly progressive secessions from the ranks of Roman Anti-Christian Paganism, under 'the right, title and interest' we now recognize as the Roman Catholic Hierarchy."

There should not be much difficulty experienced in drawing a correct line of demarcation between the anti-Christ movement, and making a church government paramount to a creed of any sort. Here let us as moderns, if you will, trace a reason for comparing Christianity (and Christianity is supposed to be based upon a belief in the righteousness of Christ's example by word and deed) and Catholicism. As they deny having been influenced by Greek or Parsee, Egyptian or Mohammedan, they also agree the Old Testament has something to do with Truth. So let us revert to the Book Megittah in the Talmud, wherein it says: "Let not a man pray through Michael or Gabriel or any of the Arch-Angels, but let him address his petition to his Father *Who is in Heaven.*"

Whether or no the Church of Constantine took any cognizance of the Old Testament as an adjunct to the Bible, of which they have an abridged version, I am unable to say. From appearances they did not. I shall let the reader look further! There are many men in the world who are of my faith and opinion.

For instance Cheyne of England in "Bible Problems," 1904, says: "The religion of Christ (as interpreted by the Roman Church) is a synthesis, and only those who have dim eyes can assert that the intellectual empires of Babylonia and Persia have fallen." In support of this statement, let us look at the "Suscipe of Saint Ignatius" in the conclusion of the Catholic Book of Spiritual Exercises (Delehaye), which we recognize as a translation of the Hymns of Cleanthes the Pagan (VonArnum 1, 527-537). We also recognize this Catholic prayer in Demetrius's Act of Renunciation in Seneca, Pagan. (Provid., v, 5.)

The great world in its present trial should be aided, we believe, by the service of advanced thought, along lines that will bring to its aid a direct touch with the spirit of natural progression. We need a faith in actualities. We need a simplicity which will make a "connection" in the least possible time and by the most direct route between mankind and duty, *Between God and Prayer.* We need, both in Masonry and out of it, an abandonment of uncertainties and a reunion between effort and accomplishment. This should come to us in a Christianlike spirit and a natural way.

Would there were another way to say this and have folks understand! What we require is *less providential religion* and more spiritually resultant *humanity.*

SERBIA CALLS FOR AMERICAN GOODS

Wool, cotton, leather, drugs and medical supplies from America are commodities which Serbia, in her process of reconstruction, is demanding. The Minister of Child Welfare of Serbia recently issued an appeal to the American people on behalf of 500,000 orphans there. Tools for shoe-making, carpentry and agriculture also are in great demand, and American firms going into that country with any of these articles would be sure of sales.

The American Red Cross has established in Belgrade a model orphanage, which the Serbian government has adopted as a standard for the children's institutions which it plans to establish in other parts of the country. The American playground in Belgrade, with its merry-go-rounds, see-saws, horizontal bars and swings, is a feature which the Serbians particularly hope to copy in other cities.

TO THE FELLOW WHO'LL TAKE MY PLACE

Here is a toast that I want to drink
 To a fellow I'll never know—
 To the fellow who's going to take my place
 When it's time for me to go.
 I've wondered what kind of a chap he'll be,
 And I've wished I could take his hand,
 Just to whisper, "I wish you well, old man,"
 In a way that he'd understand.

I'd like to give him the cheering word
 That I've longed at times to hear;
 I'd like to give him the warm hand-clasp
 When never a friend seemed near.
 I've learned my knowledge by sheer hard work,
 And I wish I could pass it on
 To the fellow who'll come to take my place
 Some day when I am gone.

Will he see all the sad mistakes I've made,
 And note all the battles lost?
 Will he ever guess the tears they caused
 Or the heartaches which they cost?
 Will he gaze through the failures and fruitless toil
 To the underlying plan,
 And catch a glimpse of the real intent,
 And the heart of the vanquished man?

I dare to hope he may pause some day,
 As he toils as I have wrought,
 And gain some strength for his weary task
 From the battles I have fought.
 But I've only the task itself to leave,
 With the cares for him to face,
 And never a cheering word to speak
 To the fellow who'll take my place.

Then here's to your good health, old chap,
 I drink as a bridegroom to his bride;
 I leave an unfinished task for you,
 But God knows how I've tried.
 I've dreamed my dreams as all men do,
 But never a one came true,
 And my prayer today is that all my dreams
 May be realized in you.

And we'll meet some day in the great unknown—
 Far out in the realms of space;
 You'll know my clasp when I take your hand
 And gaze in your tired face.
 Then all failures will be success
 In the light of the new-found dawn—
 So today I'm drinking your health, old chap,
 Who'll take my place when I'm gone.

—*Author Unknown.*

A CORNER OF THE LIBRARY

By MYSTICUS

ALEXANDRE DUMAS

ONE bright morning in the year 1823, the lumbering old diligence from Villiers Cotterets rolled into the Place des Victoires, Paris, and set down a tall, slim young fellow of twenty-one years. He carried an antiquated portmanteau in one hand and a faded umbrella in the other. In his pocket he had four letters of introduction to old friends of his father—one to Marshal Jourdan, one to General Sebastiani, one to General Verdier, and one to General Foy. The young man, fresh from a notary's office in Villers-Cotterets, poor in the goods of this world, but rich in hope, was Alexandre Dumas, the future author of the immortal *Three Musketeers*, *Twenty Years After*, *Count of Monte Christo*, and many notable dramas. He had come to Paris to seek his fortune; to singe his wings in the flame of the City of Light, like thousands of literary moths before him. After spending the night with some friends, he started out the next morning to present his letters of introduction. His reception was somewhat chilly from the first three gentlemen, but the fourth, General Foy, received him courteously and promised to do what he could for him in the household of the Duc d'Orléans. The upshot was that Dumas obtained the post of supernumerary clerk in the secretarial department of the Palais Royal, with a salary of 1,200 francs (\$250) a year. His going into the Palais Royal was significant, for it was here, in the ancient palace of Cardinal de Richelieu (the "Red Duke") that he laid the scenes of some of his finest novels.

"Ah! General," he said to Foy, "I am going to live by my penmanship now, but some day, I promise you, I shall live by my pen." He had obtained his position because of his beautiful chirography and not on account of any particular abilities he possessed.

He secured lodgings in the Place des Italiens for the modest sum of 120 francs per annum. Having a day or two at his disposal before entering upon his clerical work, he lounged about the city, gazing in admiration at the shop windows, and wound up by going to the Porte Saint-Martin Theatre to see *The Vampire*, a weird, sensational, cryptic drama of the old blood-curdling school. Everything that happened that night was truly *Dumasesque*.

Dumas, the unsophisticated provincial, expended a franc for a place in the *queue*, only to find himself denied admittance to the Temple of Melpomene when he reached the entrance, so he had to go to the box-office again and purchase a seat for a franc and a half, which landed him in the pit of the theater among a noisy crowd of young men who formed the *claque*. These up-to-date young fellows immediately began to find fault with the cut of his clothes, the way he wore his hair, and criticised his personal make-up generally, whereupon Dumas jumped in *media res* and proceeded to chastise his tormentors, the result being that he was summarily ejected from the theater by the authorities. When he reached the sidewalk, he regretted the fact that he had expended so much energy to see a play with such poor results. Determined to witness *The Vampire* or die in the attempt, he bought a third ticket for the orchestra stalls, and found himself seated beside a middle-aged gentleman of benign aspect, deeply engrossed in reading a book, which inspection showed to be *Le Pastissier Francois*. The volume bore the imprint of "Louis and Daniel Elzevir, Amsterdam, 1655." Being something of a gourmand, Dumas engaged the gentleman in conversation and soon was deep in novel recipes for cooking eggs. Finally the curtain ascended. The owner of the precious Elzevir made himself decidedly objectionable to the spectators around him by his loud-spoken criticisms of the piece that was being presented. When the third act came, the elderly gentleman left his seat in disgust, only to reappear later on in a private box, from which coign of vantage he

proceeded to damn the drama by hissing loudly. He was of course expelled from the theater. The newspapers the next day reported the fact that the ejected person was the well-known Charles Nodier, novelist, bibliophile, naturalist, critic and eccentric character generally. He was believed to be one of the anonymous authors of *The Vampire*, and had used the above-mentioned original method of criticising either the work of his collaborators or his own, probably the latter. Nodier later on became a good friend to the young man whose acquaintance he made in so bizarre a fashion.

Such was Alexandre Dumas' exciting entrée into Parisian life. He says in his memoirs that he was stimulated by *The Vampire* to write his own *Don Juan de Marana*. Well, the genial old quadroom turned out to be a sort of literary Vampire who sucked the brains of his numerous collaborators for ideas of plots and historical situations for his novels and plays.

Dumas had but a meager education when he came to Paris, but he applied himself assiduously to study. His ambition was to become a dramatist. He took a wholesale course in literature from Homer to Byron, from Froissart to Sir Walter Scott. He read Shakespeare with avidity, in translation, for he had but a moderate acquaintance with English. Here is what he says of the Bard of Avon: "I came to recognize that in the world of the theater everything emanates from Shakespeare, as in the physical world all radiates from the sun—Shakespeare, to whom none other can be compared, who remains as tragical as Corneille, as comic as Moliere, as original as Calderon, as philosophic as Goethe, as impassioned as Schiller. The works of this one man contain as many types as those of all the rest together: he is the one who has created most—next after God." Victor Hugo, it will be remembered, was equally impressed with the immortal Shakespeare.

Alexandre Dumas was born on July 24, 1802, at Villers-Cotterets, a small town in the department of Aisnes, about 40 miles from Paris, on the high road to the Belgian frontier. His father, General Dumas, was the son of the Marquis de la Pailletterie and a negress named Marie Cessette Dumas, a native of St. Domingo. The Marquis, a scion of the old régime of France, had gone to St. Domingo where he purchased a plantation. Whether he was actually married to Marie Cessette has never been proven, but the question of a marriage ceremony between a French aristocrat and a negress seems very unlikely. When she died and the Marquis de la Pailletterie returned to Paris with his son, Thomas Alexandre Davy de la Pailletterie, the latter was regarded with coolness by the exclusive society of pre-Revolutionary France. Unable to penetrate into the charmed circle of the old régime, Thomas Alexandre Davy, who showed unmistakably that he was an *homme de couleur*, determined to carve his fortune with his sword. Assuming his mother's name of Dumas he enlisted in the Queen's Dragoons in the year 1786. In a few years the Revolution broke out and the old aristocracy was swept away like chaff before the wind. It was a good epoch for soldiers. By September, 1793, Private Dumas had risen to be General Dumas commanding the "Army of the Western Pyrenees." In November, 1793, he married Marie Elisabeth Louise Labouret, daughter of the proprietor of the Hotel de l'Ecu at Villers-Cotterets, whose acquaintance he had made when stationed on garrison duty in that town. General Dumas was a man of prodigious strength, very brave, and a good officer. During the war of La Vendee, he showed his humanity on every available occasion. He went with Bonaparte on the Egyptian campaign, but after a disagreement with his chief, he requested leave and returned to France. He was captured *en route* for home by the Austrians and imprisoned in the Castle of Tarentum, from which he eventually emerged broken in health in 1801. Neglected by Napoleon he returned to Villers-Cotterets to live with his wife on a modest retiring pension of £160. It was here that Alexandre was born, as I have previously stated. Alexandre Dumas was a quadroom, but in youth he did not show any particular marks of his negro ancestry. As he grew older, however, his hair became somewhat frizzled, his

skin darker, and his features exhibited evidences of the negroid type but not of an accentuated character. His warm exotic temperament, his vivid imagination, his dramatic instinct, and his improvidence (money fairly burnt holes in his pockets) are witnesses to his ancestry. After the death of General Dumas, young Alexandre neglected his studies; he ran wild in the forest of Villers-Cotterets, hunting and snaring rabbits. His youthful adventures he depicts in his novel of the Revolution, *Ange Pitou*. In the year 1815, he saw Napoleon drive through the town *en route* for Waterloo. The Emperor was dressed in green uniform with white facings and wore the star of the Legion of Honor. His face was sallow and his head drooped slightly forward. After Waterloo he saw Napoleon pass again through Villers-Cotterets on his way to Paris—and to St. Helena. The era of glory and madness had come to an end. Dumas' mother wished him to study for the priesthood, but he declared against this in vehement terms, and the project was abandoned. Dumas, in spite of the inconsistencies of his character, retained his faith in Christianity to the last. He was a firm believer in the existence of God and the immortality of the soul. He says of himself: "I know not what good deed I have done, either in this world or in other worlds where I may have existed before coming into this, but God has been very gracious to me, and in every critical position of my life He has visibly come to my aid. And therefore with all boldness and yet with all humility I confess His name before believers and before sceptics, and in doing so I have not even the merit of faith, but simply that of truth."

He always reproved sceptics and atheists. On one occasion he was dining at a rich banker's, when the conversation turned upon the existence of Deity. A well-known general who was present remarked: "For my part, I cannot form the slightest conception of that mysterious being known traditionally as *le bon Dieu*. It is really remarkable to me how at this time of day people can occupy themselves with such old-world fables."

"General," replied Dumas, "I have in my home four dogs, two apes, and a parrot; and I can assure you that their opinions are absolutely and entirely identical with yours."

In all of Dumas' books you will find nothing offensive to genuine religion. In his later years he became very much interested in the phenomena of mesmerism and spiritualism. He was a great admirer and friend of the famous American medium, Daniel Dunglas Home.

Dumas, during his clerkship at the Palais Royal, wrote several humorous pieces for the stage, which were produced with a moderate success, but he became famous when his *Henri III and his Court* was acted at the Comédie Française on February 11, 1829. As a reward for his talent, the Duc d'Orléans gave him the sinecure office of assistant librarian at the Palais Royal. Dumas began to launch out. He moved into handsome lodgings, supported his mother in excellent style like a dutiful son, and scattered money right and left. He became noted for his gallantries, his fantastic clothes, and his improvidence. Charles Nodier, he of the Elezevir cookbook, was custodian of the "Arsenal" library at the time, and he invited Dumas to his workshop to meet such men as Lamartine, Hugo, De Vigny, Beranger, De Musset, Sainte Beuve, etc. From play making he went to writing historical novels, collaborating chiefly with Auguste Maquet, although Maquet's name never appeared on the title-pages of any of the books. In rapid succession were produced the Valois series of romances, the Musketeer series, *The Count of Monte Christo*, *the Memoirs of a Physician*, *the Diamond Necklace*, *The Chevalier de Maison Rouge*, and hosts of other stories, mostly written as newspaper *feuilletons*. Their success was unbounded, and great sums of money were realized by Dumas from their sale. There has been much controversy on the subject of Dumas' dependence on collaborators for his literary success.

A writer in the *Encyclopedia Britannica* thus sums up the question:

Much has been written about the exact share which Dumas had in the novels which bear his name. The Dumas-Maquet series is undoubtedly the best, but Maquet alone never accomplished anything to approach them in value. The MSS. of the novels still exist in Dumas' handwriting, and the best of them bear the unmistakable impress of his unrivalled skill as a narrator. The chief key to his enormous output is to be found in his untiring industry and amazing fertility of invention, not in the system of wholesale collaboration which was exposed with much exaggeration by Quérard in his *Supercheries littéraires* and by "Eugene de Mirecourt (C. B. J. Jacquot) in his misleading *Fabrique de romans, maison Alexandre Dumas et cie* (1845). His assistants, in fact, supplied him with outlines of romances on plans drawn up by himself, and he then rewrote the whole thing. That this method was never abused, it would be impossible to say.

Dumas participated in the Revolution of 1830. When the Artillery Museum was invaded by the mob in order to procure arms, Dumas concluded that some of the curios would be safer in his custody than in the hands of the *hoi polloi*, so he carried off a buckler, helmet and sword which had belonged to Francis I, and an arquebus of Charles IX—the one which the king was said to have fired at the Huguenots during the Massacre of St. Bartholomew's Day. After the *emeute* was over he restored the articles to the museum.

Soon after his coming to Paris, Dumas entered on a liason with a dressmaker, Marie Catherine Labay, who bore him a son, the celebrated Alexandre Dumas *fils*. In 1831, Dumas acknowledged his son and obtained the custody of him after a lawsuit with the mother. In 1848, he married an actress, Mlle. Ida Ferrier, but they afterwards lived apart. In the year 1847, he founded the Theatre Historique, mainly for the rendition of his own plays, the duc de Montpensier being the patron of the enterprise. After the *coup d'état* of Louis Napoleon, in 1851, Dumas went to Brussels. He returned to Paris in 1853 and established a literary and dramatic journal, *Le Mousquetaire*, which survived until 1857, when it was succeeded by the *Monte Christo*, which ceased publication in 1860. In the latter year, Dumas joined Garibaldi in Sicily. After four years' residence in Naples, where he acted as keeper of the Museum, he came back to his beloved Paris. The failure of his theater and the extravagant sums expended on his country place at St. Germain, called "Monte Christo" had plunged him deeply in debt. He endeavored to recoup his fallen fortunes, but his powers were on the wane.

He was attacked with brain trouble. He was in Paris just after the declaration of war with Prussia in 1870, but was taken to Puys, near Dieppe, where his son had built a house. Says his English biographer, Arthur F. Davidson (*Alexandre Dumas (père); His Life and Works*):

It is said that Dumas, when he left Paris for the last time, brought with him all his worldly wealth in the shape of a single gold piece, which he solemnly deposed on the mantelpiece of his room at Puys. One day, toward the end, his eye wandered to this coin, which had remained untouched, and pointing to it he said to his son: "See there! Fifty years ago when I came to Paris I had one *louis* in my possession. Why have people accused me of being a prodigal? I have preserved it and possess it still—look, there it is!" Such was the last jest of Alexandre Dumas, and a melancholy one.

The grand old man of letters died on December 5, 1870, the same day the Prussians had occupied Dieppe. He received temporary interment in the cemetery of Neuville. On April 16, 1872, his remains were transferred to his native town. The ceremony of reinterment was attended by the literati of Paris. In the burial ground at Villers-Cotterets may be seen three plain slabs of stone—one for General Dumas, the second for his wife, and the third for their illustrious son, who is described simply as "Alexandre Dumas."

Standing in the Place Malesherbes, Paris, is a splendid memorial of Dumas, designed by Gustave Dorée. Dumas is depicted sitting with a book in his left hand and a pen in his right; in front of the pedestal are three figures—a young woman represented as reading one of the novelist's works, and two men—one of them in workman's garb—listening to her, with profound attention. At the back is a superb figure of D'Artagnan in musketeer costume. Of all the characters in Dumas' grand cycle of historical romances, I imagine that the most beloved

is D'Artagnan, *le mousquetaire par excellence*, who comes out of Gascony with nothing but a rusty suit of clothes on his back, an ancestral sword at his side, his father's blessing, and a bony sorrel horse under him, to seek his fortune in the world. Aided by his good rapier, his wonderful *sang froid*, splendid audacity and versatile talents, he elbows his way to the foot of a throne, to become captain of the Grand Monarque's bodyguard, and eventually a marshal of France. Others may prefer Chicot the Jester in that wonderful Valois series of novels, but give me "Monsieur le Chevalier d'Artagnan. When last in Paris I searched out the habitat of D'Artagnan in the Rue Ticquetonne, as ascribed to him by Dumas. What a quaint old street is that same Rue Ticquetonne, with its seventeenth century houses and its air of dreamy repose. Athos, Porthos, and Aramis, the three comrades of D'Artagnan, are equally celebrated. Who can forget the death of the giant Porthos in the caves of Locmaria. The scene is worthy of Homer. The four musketeers typify the following: Athos, the monarchy and the divine right of kings; Aramis, priestcraft; Porthos, the extravagant and aspiring bourgeoisie; and D'Artagnan, the soldier of fortune, the virile, active man of affairs. Both Thackeray and Robert Louis Stevenson were great admirers of *The Three Musketeers*.

To all Freemasons, I recommend *The Memorials of a Physician* and its sequel, *The Diamond Necklace*, wherein Cagliostro is depicted as the Chief of the Illuminati, whose mission it is to overthrow the ancient régime and establish a republic in France. It is fascinating reading.

AN EXCELLENT BOOK OF REFERENCE

Brother Denman S. Wagstaff, 32°, K. C. C. H., has written an admirable assemblage of facts concerning Freemasonry which ought to be in the hands of every newly initiated brother since it will give him in concise and compact form a great deal of Masonic information which he ought to have, and which he might have more or less difficulty in digging out for himself. It is entitled: "A Digest of Masonic References," being an Abridged Compendium of Things Proper to be Written; together with a short but concise Compilation of Masonic Parliamentary Law and an article on Masonry by Brother John Whicher, 33° Hon., Secretary of the Grand Lodge of California. There is also an article on the foundation and legendry of Scottish Rite Masonry, entitled "Osiris and Solar Theology," by John R. Ruckstell, 33° Hon., Librarian of the San Francisco Bodies, A. A. S. R.

The book is published and is for sale by The Trestle Board Publishing Company, Masonic Temple, San Francisco, Cal. Price, \$1.50.

THE WISDOM OF ABRAHAM LINCOLN

"A majority held in restraint by constitutional checks and limitations, and always changing easily with deliberate changes of popular opinions and sentiments, is the only true sovereign of a free people. Whoever rejects it does of necessity fly to anarchy or to despotism. Unanimity is impossible. The rule of a minority, as a permanent arrangement, is wholly inadmissible; so that, rejecting the majority principle, anarchy or despotism in some form is all that is left."—*First Inaugural Address*.

AN EPOCHAL STEP BY THE GRAND LODGE OF CALIFORNIA

LETTERS SENT TO MASTERS AND WARDENS

January 19, 1920.

MY DEAR BROTHER:

We view with deep concern the discontent and lawlessness which now threatens our national life. In this crisis the need for right thinking men should be constantly emphasized. The demand is urgent for fearless, loyal citizens of sound sense and of *action*. We have an important duty to perform. How shall we go about it?

This committee has a plan which will make for your lodge a year of exceptional success. The test of true success is not the number of candidates raised. Success depends upon what has been done for the betterment of the members. What means can be taken to make this a banner year for your lodge—a year brimful of interest and enthusiasm? Let us consider the following constructive plan:

First: The Committee on Masonic Education suggests the formation of the officers of the lodges of your inspection district into an organization to cooperate with the committee in forwarding its work in your district. One of the greatest needs of our fraternity is concerted action. The plan is to hold meetings at least once each month. At the gathering there will be abundant opportunity for a mutual exchange of ideas for the advancement of the Craft.

This feature will be found attractive, instructive and far reaching in results. At each meeting a well-informed speaker will be provided to discuss some problem of the day concerning good citizenship or human welfare. Application of Masonic principles will be made in practical fashion. The thought is that each officer present will carry back to his lodge the information and inspiration gained at such gatherings. The influence of meetings of that character cannot be over-estimated. In the 53d District and in Los Angeles the plan is working most successfully. It has given a new vision, a new interest, and a new zest to Masonic endeavor. It is of the utmost importance to join at once in the formation of such an Association in your district.

Second: The Unit of the Committee on Masonic Education in each section of the State will organize a corps of the ablest speakers of the fraternity to address the lodges on evenings devoted to the cause of Masonry and good citizenship. *Time should be taken*, no matter how great the pressure of other work, to have addresses given frequently. No more important work can be done than to bring to your members the broadest and most comprehensive viewpoint concerning questions of public interest on which every citizen and Mason should be informed. No work you can do will be more appreciated by your members.

When our country and all we hold dear is in peril we should clearly understand the dangers which threaten and the most effective means to combat the evils.

Third: The Committee on Masonic Education will prepare a list of topics appropriate for discussion in Masonic lodges. Among these may be mentioned such subjects as "Safeguarding our Public Schools"; "Exercising the Right of Franchise"; "Dangers to Democracy"; "Justice and the Poor"; "Masonry and Americanization"; "Exemplary Citizenship"; "Masonry and Democracy"; "Masonic Patriots"; "A Civic Program for Masonry"; "The Injunction, its nature and function"; "Nature and Function of our Courts, both State and Federal"; "Reformation of Judicial Procedure"; "Initiative"; "Referendum and Recall"; "Anti-American Propaganda"; "Legal Aid Societies and Public Defenders"; "Immigration." Particular vigilance will be exercised that broad political questions do not drift into narrow partisanship. Under no circumstances should formal action be taken by a lodge on such questions. Talks and lectures are purely educational in their nature and are in no sense to develop into a debate upon which a vote is to be taken.

We should be and are concerned in performing our duties as good citizens and as Masons to the limit of our ability. We should be quite sure that we are doing our full part in making potent those liberal principles which we believe are vital to the life of this nation.

Realizing the importance of this work may we count upon you this year for hearty, enthusiastic support? Will you communicate at once with the chairman of the unit of this committee nearest to your city? Let him know that you are ready and willing to help carry the plan to a successful conclusion. This committee will cooperate with you in every possible way to carry Masonic work along broad and practical lines.

Sincerely and fraternally,

IRVING J. MITCHELL,
General Chairman, Committee on Masonic Education.

January 19, 1920.

MY DEAR BROTHER:

We are now ready to proceed with the discharge of our important duties. To achieve complete success we should follow whole-heartedly a uniform schedule. The following plan is an elaboration of the recommendations made by the Committee on Masonic Education at the last Communica-

tion of the Grand Lodge and unanimously adopted by that Grand Body. It is submitted for your careful consideration and cooperation:

1. *Organization of Officers' Associations.*—(a) The first move will be to proceed *at once* with the formation of the officers of the lodges in each inspection district into a definite organization. What it is named matters little. The arrangements for the preliminary meetings may unquestionably be made with the assistance of the Inspector in each district. In the larger cities it will probably prove advisable to bring together the Masters and Wardens only; the full corps of officers would prove unwieldy.

(b) Meetings should be held at regular intervals of at least once each month or every two weeks, if consistent. In the cities, luncheon meetings may prove desirable. In the rural communities, dinner meetings will probably be more practical. At these gatherings a mutual exchange of ideas should be one of the leading features. Too much emphasis cannot be laid upon this point. A constructive talk on some vital question of the day by an able speaker will round out a meeting really worth while. Such a gathering will serve as a Masonic Clearing House of untold value, will increase the acquaintance of the officers of the several lodges and develop a closer bond of mutual interest.

2. *Obtaining Speakers.*—No effort should be spared to bring together in each section of the state the ablest men of our fraternity. Make plain to them the scope and influence of this work. Many of them are authorities along certain lines, well qualified to guide and enlighten the Craft. We have on our roster brilliant men who have never desired official recognition and who have not contributed one iota of their talent to our fraternity. These men are needed and their active interest must be enlisted at once. It will be understood that they stand ready to address the lodges concerning civic and human welfare problems. A list of these men with their addresses and subjects should be prepared immediately by the several units of this committee. The thought is eventually to have an exchange of speakers among the lodges throughout the state.

3. *Speakers' Organizations.*—It is essential that the Unit Committee in each section of the state call together from time to time the corps of speakers secured in that part of the state. A better understanding of the needs of the fraternity will be the result. Subjects for discussion will be agreed upon and a spirit of enthusiasm aroused. The value of such meetings cannot be discounted. Instead of each speaker being a free lance, there will result the team work which is indispensable.

4. *Subjects for Discussion.*—Quite as essential as speakers are the topics to be discussed. Our members are interested in the solution of the disturbing problems of the day. For the guidance of our speakers a list of desirable and proper subjects should be prepared and submitted at the earliest moment. Let us remember to emphasize that it is essential in the discussion of political subjects that no speaker should drift into narrow partisanship. The utmost care and good judgment should be exercised in this particular. The committee in each section must realize its full responsibility. Under no circumstances should formal action be taken by a lodge. Talks and lectures are purely educational in their nature and are in no sense to develop into a debate upon which a vote is to be taken.

5. *Cooperation of Inspectors.*—The active cooperation of the Inspectors is absolutely imperative. When they visit their lodges they should be encouraged to lose no opportunity to emphasize the importance of the work of Masonic Enlightenment. Let them know that the committee will appreciate their earnest, active support on all occasions. They can be a tower of strength in this work.

6. *Taking the Time.*—Our fraternity is passing through a period of extraordinary popularity. Candidates are crowding our doors. This condition is most unfortunate and threatens to seriously impede the progress of the work in hand. No opportunity should be overlooked to impress on the officers of the lodges the great need to *Take the Time* to get a broader skyline. We must emphasize this thought again and again—*Take the Time* to inform and inspire our members.

7. *Ten-minute Talks.*—Encourage the officers of the lodges to have their ablest men prepare ten-minute talks to be given at every meeting. It will offer opportunity to really capable men to render practical Masonic service. The active interest of many substantial men may be aroused through this means. Our candidates and members will gain a better understanding of the application of Masonic principles to present conditions. All our meetings must be made more interesting if busy men are expected to attend.

8. *Attractive Meetings.*—Not every man knows how to arrange a snappy, interesting evening. This Committee can perform a real service along this line. When furnishing a speaker for an occasion, inquire regarding the program for the evening. Suggest two or three musical numbers to give a bit of sparkle. Refreshments, however simple, will finish off an evening in a happy way. If the events are to be successful, care must be taken to make them really attractive. A good address can be ruined by a poor setting.

9. *Publicity.*—An evening of real merit may fall utterly flat because of the lack of publicity. It is an insult to a speaker of any standing to ask him to give up his time and travel miles and miles, to be greeted by a handful of men and a galaxy of chairs.

This is often due to the fact that meetings have not been properly announced. Masters should not only give notice in lodge of coming events and through bulletins mailed to members, but should have a "Round Up" Committee to notify every member to be present *without fail*. No effort should be spared to secure a big attendance.

10. *Joint Meetings.*—A desirable feature to encourage is that of joint meetings at intervals of several of the lodges in the cities or of the lodges comprising an Inspection district in the smaller towns. Gatherings of that kind will serve to unify our fraternity and make the occasions of unusual appeal. Joint meetings will also conserve the time and energies of our speakers.

11. *Mass Meetings.*—This committee should be constantly on the alert for eminent Masons who may visit the state now and then. Arrangements may be made in our larger cities for great gatherings of the Craft to hear the message of Masons of national prominence. Such events will serve to awaken the interest of our members to a marked degree and will command the respect of the communities in which they are held.

12. *Monthly Reports.*—The first of each month reports in duplicate of the work accomplished the preceding month by each unit of the committee will be forwarded by the chairman of each unit to the general chairman of this committee. The duplicate copy will be forwarded by the latter to the Grand Master.

Let us now buckle down to the work with a will. Have a meeting of your committee immediately. Enthusiasm, energy and appreciation of the possibilities of this work will surely bring success.

Any suggestions you may have to offer will be thoroughly appreciated.

With best wishes and hoping to hear from you in the near future, I am,

Sincerely and fraternally,

IRVING J. MITCHELL,

General Chairman, Committee on Masonic Education.

AN IMPORTANT NOTE FROM SWITZERLAND

The following is a translation of a circular letter which has been forwarded by the Supreme Council of Switzerland to the Confederated Supreme Councils of the world:

"The Supreme Council of Switzerland, which has undertaken the duty of organizing the next International Conference of Confederated Supreme Councils, believed that it would be able to do so in 1920. Unfortunately, the treaty of peace is still incomplete; other treaties are but now elaborated, and the facilities for international communication and circulation have not yet been reestablished. Under these circumstances, the organization of the projected conference is again confronted with considerable difficulties; and we believe it wise, in order not to expose ourselves to a meeting that would be only partially successful, to postpone the Congress to 1921.

"For these reasons the Supreme Council of Switzerland proposes that the spring of 1921 (probably in the month of May) be definitely fixed as the date for the projected conference. We doubt not that, in the presence of existing difficulties of various nature, our sentiments will be understood and our action in the matter approved.

"We therefore beg all the Confederated Supreme Councils kindly to take note of the spring of 1921, and to forward to us, with as little delay as possible, the documents decided upon at the Congress of Washington and which are to form the basis of the deliberations of the future conference of Lausanne, notably those things that concern the arcana of the Rite and their unification."

“(Signed) DR. PAUL MAILLEFER, 33°.

Sov. Gr. Com'dr.

“Dr. A. Wellauer, 33°.

“Gr. Chanc., Sec’y Gen’l.”

THE WISDOM OF ABRAHAM LINCOLN

“Property is the fruit of labor; property is desirable; is a positive good in the world. That some should be rich shows that others may become rich and hence is just encouragement to industry and enterprise. Let not him who is houseless pull down the house of another, but let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built.”—*From a letter to the Workmen’s Association of New York.*

GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California bodies of the Rite in San Francisco, Cal., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Cal., hold their meetings every Monday evening.

The Bodies of the Rite in Sacramento, Cal., hold their meetings every Saturday evening.

The Bodies of the Rite in Fresno, Cal., hold their meetings every Monday evening.

The Bodies of the Rite in Los Angeles, Cal., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Cal., hold their meetings every Wednesday evening.

The Bodies of the Rite in Pasadena, Cal., hold their meetings every Saturday evening.

The Bodies of the Rite in Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the first and third Thursday of each month.

The Scottish Rite Bodies in Portland, Ore., hold their meetings every Tuesday evening.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

The Bodies of the Rite in Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

The Coordinate Bodies of the Rite in the Valley of Spokane, Wash., will confer the degrees of the Rite every Thursday evening during March and April, concluding with the 32d Degree on the evening of May 6, 1920.

The Scottish Rite Bodies of Alexandria, Va., will confer degrees as follows: March 12, 18°; March 26, 20°; April 9, 21°; April 23, 30°; April 29, 31°; May 13, 32°.

The Bodies of the Rite in the Valley of Omaha, Nebr., will hold a reunion March 22 to 25 inclusive.

The Bodies of the Rite in Santa Fe, N. M., will hold their reunion March 22 to 25, inclusive.

The Bodies of the Rite in Covington, Ky., will hold their spring reunion March 17 to 20, inclusive.

The Bodies of the Rite in San Diego, Cal., will confer degrees every Saturday and Wed-

nesday evening, beginning with Saturday, March 6, and closing with the 32° on Saturday, April 3.

The Bodies of the Rite in San Jose, Cal., will hold a reunion March 17 to 20, 1920.

The Scottish Rite Bodies in Galveston, Tex., will hold their thirty-ninth semiannual reunion March 22 to 26, inclusive.

The Bodies of the Rite in the Valley of Denver, Colo., will hold their seventh reunion April 5 to 7, inclusive.

The Scottish Rite Bodies of San Antonio, Tex., will hold a reunion April 5 to 8, inclusive.

The Bodies of the Rite in the Valley of Little Rock, Ark., will hold their spring reunion April 19 to 21, inclusive.

The Scottish Rite Bodies of Tampa, Fla., will hold their spring reunion April 19 to 22, inclusive.

The Scottish Rite Bodies of Austin, Tex., will hold a reunion April 19 to 23, inclusive.

The Bodies of the Rite in El Paso, Tex., will hold a reunion April 19 to 23, inclusive.

The 31st and 32d degrees will be conferred at the Masonic Temple in Kahului, H. I., on March 27, 1920.

The Coordinate Bodies of the Rite in Honolulu, H. I., will confer degrees on April 29, May 6, May 27, and June 24, 1920.

The Scottish Rite Bodies in the Valley of Atlanta, Ga., will confer degrees on March 25, April 15, April 22, and will hold a reunion May 4 to 7, inclusive.

The Bodies of the Rite at Grand Forks, N. Dak., will hold a reunion May 24 to 27, inclusive.

The Scottish Rite Bodies of Wichita, Kans., will hold their sixty-third, semiannual reunion May 10 to 13, inclusive.

FROM WASHINGTON, D. C.

Albert Pike Consistory of Washington, D. C., finished the work of the "slow class," the second class of the fiscal year, on the evening of January 20, when the thirty-second degree was conferred on 175 candidates.

A number of petitions being already in hand, the third class of the fiscal year was inaugurated on the evening of January 27, when the fourth and fifth degrees were conferred. A reunion will be held March 6 to 10 inclusive.

MASONIC CORNER-STONE LAID

The corner-stone of the new Scottish Rite Cathedral at Corning, N. Y., was laid December 6, 1919, by Grand Master William S. Farmer of New York, with Brother John Lloyd Thomas, 33°, Deputy, Northern Supreme Council, New York, as Senior Warden. The brethren at Corning had been laboring for years for the building of a Scottish Rite Cathedral and, while the fruition of their purpose was a practical certainty, the generous

gift of Brother Frank B. Hower, 33°, a member of the Corning Bodies, enabled the brethren to accomplish their desire sooner than they would otherwise have been able to do. Brother Hower made the Bodies a gift of \$40,000.

GLORIOUS INDICATIONS

There are splendid signs, latterly becoming more numerous, indicating that the wealthy members of the Fraternity are taking deeper and more active interest in the welfare of Freemasonry. These signs are the bequests to Masonic Bodies of considerable amounts to aid in carrying on their good works. Only a few years ago one brother gave his entire fortune, amounting to about two millions of dollars, for Masonic Home Work in his state; and several months ago another brother in another state gave a farm and all its stock and equipment, amounting to three or four hundred thousand dollars, for the purpose of establishing a Masonic Home in his state. This seems to us an excellent idea since it is a well-known fact that when one passes to the "great beyond" he can carry no such things with him.

THE ILLINOIS MASONIC HOME

The Illinois Masonic Home at La Grange is again the recipient of great good fortune. Oriental Consistory of Chicago donated \$15,000 recently toward the purchase of additional ground adjoining the home. Indeed a splendid gift, but only another incident in the history of Oriental Consistory.

A TIMELY WARNING

The present Grand Master of the Grand Lodge of Massachusetts is Arthur D. Prince, who, immediately after being installed as Grand Master, said he had reason to believe that attempts were being made to damage and, perhaps, ultimately destroy the Fraternity by the introduction into it of certain elements. He said that in one of the manufacturing cities where there were four lodges, each lodge had received two applications, a total of eight in all, all sent in at the same time; and the applicant in each case was recognized as being an agitator. He warned the brethren to be especially careful in admitting petitioners into the Order.

VOICES FROM THE PAST

According to the New England Craftsman more than fifty Masons in western Massachusetts, recently assembled at the Masonic Temple in Pittsfield, heard the voices of some of the Past Masters of Crescent Lodge who had passed to the "great beyond" in years gone by. It seems that twenty years ago, when the phonograph first came into use, a Past Master of that lodge had assembled a number of his friends, among them being several Past Masters of the lodge, and had them talk into a phonograph, thus securing records; and these were heard at the above-mentioned meeting, coming from behind a screen that had been placed on the stage.

This performance must certainly have produced an atmosphere of solemnity.

MASONIC HOSPITAL AT FORT WORTH, TEX.

At the initial meeting of a new Masonic organization of Fort Worth, Tex., the Scottish Rite Club, plans were set on foot looking toward the building of a Masonic Hospital in that city.

THE AMERICAN LEGION

This great organization which has grown out of the World War and of which the son of ex-President Roosevelt was one of the principal organizers, is seemingly very patriotic and makes the interest of the whole country paramount. The various resolutions adopted by the different posts bearing upon matters of vital interest to the Republic, and which have been printed from time to time in the newspapers and sent to Members of Congress, have, so far as they have come to our notice, breathed the very finest spirit of patriotism and loyalty. Also, it speaks well for the institution that some of the radical so-called labor element have withdrawn from membership in it.

So far as the various works and acts of the Legion have come to our attention, we are convinced that its principles are sound and that the organization should be permanently prosperous.

It is very interesting to note that there has been organized at the Mosque of Kismet Temple (Shriners) in Brooklyn, N. Y., a post of the Legion, called Fraternal Post No. 12, all the members of which, in addition to having served in the Great War, must be Masons. Maj. Bradford Butler, Judge Advocate of the Rainbow Division, was one of the chief organizers and is its president. Maj. Gen. Leonard Wood, of the Central Department, U. S. A., and Lieut. Gen. Robert L. Bullard, of the Department of the East, are honorary presidents of this post. Another qualification is that all members shall be 100 per cent American, "without reservation, hyphen or ism." But it is a well-known fact that the Masons of the U. S. have always been 100 per cent American, have always supported the Government in peace and in war, and, in fact, were the backbone of the American Revolution.

The membership of Fraternal Post No. 12 is said to be growing rapidly. Its members come from all over the United States—from California, Texas, the Northwest, the Middle West, the Southeast and the Northeast. Meetings are held monthly at the Mosque of Kismet Temple and are always highly interesting.

THE RETURN OF BRO. J. FORT NEWTON

Rev. J. Fort Newton, Past Grand Chaplain of the Grand Lodge of Iowa, who was the first editor of *The Builder*, the organ of The National Masonic Research Society, and who is so greatly esteemed and beloved by all

how know him and his work, has returned to this country and is now in charge of the Church of the Divine Paternity in New York. It will be remembered that Brother Newton has been in charge of the City Temple in London for several years past, and during his sojourn in England he gained the affection and good-will of the brethren on that side of the water.

MASONIC DOINGS IN PEKING, CHINA

The Masonic Bodies in Peking, including the Bodies of the Scottish Rite and International Lodge, F. & A. M., under the jurisdiction of the Grand Lodge of Massachusetts, have jointly purchased the residence and library of Dr. Morrison of Peking, and will use it as Masonic headquarters and for other Masonic purposes. It is said to be a fire-proof building.

REGINALD DE KOVEN

It is not generally known that Reginald de Koven, the celebrated composer who died recently, was a Mason and took quite an active interest in the Fraternity in England. He is well known as the composer of "Robin Hood," "Rip Van Winkle," and a number of other operas. He was a very successful writer of comic opera; not quite so successful, however, in the field of grand opera, where his ambition sometimes led him. As a writer of ballads he was noted for his ability to produce graceful songs of which his name is attached to about one hundred and fifty, as well as to a number of operas.

A VISIT TO A MASONIC LODGE IN GERMANY

The Masonic Observer of January 24, 1920, gives the following interesting account of the visit of an American Mason to a lodge in Germany:

Brother C. S. Childs, member of Ark Lodge No. 176, of Minneapolis, tells in interesting manner of his experience in visiting a Masonic lodge in Germany. The name of the lodge is "Friend of the People," and its meetings are held in a building constructed in 1590 as a chapel, but turned over later by Napoleon for a Masonic Temple. The lodge still has the original latch and key to the building. In visiting the lodge one really visits the Masonic Club, which is nothing more nor less than exchange of cigars, wine and good fellowship (however, no drinking to excess).

The officers of the lodge retire to a private chamber and conduct its business in secret, advising the members what has been done. The only time the lodge room itself is used is in conferring of degrees.

The lodge room is very unique in interior decorations. On either side of the Master's chair is a stone lion finished in yellow and black. On either side, back of the Master's chair, is a beautiful desert scene. Directly back of the Master's chair is painted the rising sun. On the West wall is a painting of three

gates with guards standing at attention. On the South wall are three beautiful stained glass windows, representing Strength, Youth and Beauty.

The pages of the open Bible on the altar are so black that the printing is hardly legible. The first American visitor, according to their visitors' register, was a brother from Salt Lake City, Utah, back in 1892 or 1893. Only nine (9) visitors had registered from the United States prior to the time of Brother Childs' visit there, which was during February, 1919.

The membership of the lodge does not exceed fifty, and the youngest member is approximately fifty years of age. It takes much longer to get the degree work there than here in the United States. After an application is taken in, the name of the applicant is written on a blackboard in the club room. After six weeks' probation, if nothing turns up against him, he is then a member, but of the club only. Eight months later he receives his First Degree, one year later his Second; and another year later his Third.

INTERESTING MASONIC EVENTS IN ENGLAND

Last year the Prince of Wales was made a Master Mason. This year Prince Albert, his younger brother, if nothing unforeseen occurs, will receive the Master Mason's degree. These two young men are following in the footsteps of their grandfather, Edward VII, and their grand-uncle, the Duke of Connaught. It is well remembered that, when King Edward VII was Prince of Wales, he was Grand Master of Masons of England for over a quarter of a century, and later, when he succeeded to the throne, he became Protector of Freemasonry, and his young brother, the Duke of Connaught, became Grand Master and so continues to this day.

It is not beyond the realm of possibility that history should repeat itself and the present Prince of Wales, in due time, become Grand Master; and, upon his accession to the throne, be succeeded as Grand Master by his younger brother, Prince Albert.

The affection and esteem in which these two sons of the present king are held by the people of England makes a very strong impression upon Americans visiting England.

.....

During the Masonic Peace Jubilee Week of the Grand Lodge of England—the last week of June, 1919—it was the pleasure of many of the visitors to be present at a session of Jubilee Masters' Lodge of London and witness the conferring of one of the degrees upon Commander Adams, who was one of the heroes of the daring and successful attack made by the British upon the naval base at Zeebrugge. If we remember correctly, Commander Adams won the Victoria Cross for this magnificent exploit.

.....

Our admiration of many of the Masonic qualities of our English brethren continues to grow, and the more we learn of the activities of the Craft in that country the more we are impressed with their variety and magnitude.

In 1887 the Grand Lodge of England made a grant to the Lifeboat Institution for the purpose of maintaining two lifeboats, the *Albert Edward*, at Clacton, and the *Alexandra* at Hope Cove. For more than thirty-two years these two lifeboats have rendered valiant service and have saved many lives. This action of the Grand Lodge was taken to commemorate the safe return of the Prince of Wales, who afterwards became King Edward VII. Now, in order to commemorate the safe return from Canada—where he served as Governor-General—of the Duke of Connaught, the present Grand Master of England, another grant has been made to the Royal National Lifeboat Institution, for the largest and best equipped boat of its kind ever built, to be called *The Duke of Connaught*, and to be located at Baltimore, on the southwest coast of Ireland, where many shipping disasters have occurred. This grant is large enough to maintain the boat in perpetuity.

Another benevolence of this Grand Lodge has developed out of the Letchworth Memorial Fund. When Sir Edward Letchworth—who had for many years been Grand Secretary—passed away, brethren and lodges began sending in contributions to the Letchworth Fund. A suitable memorial at the grave of Right Worshipful Bro. Sir Edward Letchworth was erected, and the balance of the fund placed at interest in the name of the Letchworth Memorial Fund. There is another fund called the Interned Masons' Fund, which came about in September, 1915, when Grand Secretary Letchworth received a letter from a British citizen interned at Ruhleben, Spandau, asking some assistance for a number of English Masons imprisoned there. An appeal to the brethren was made, and so generous was the response that the fund soon amounted to far more than was necessary; and, since the armistice, there is no need for further calls upon this fund which now amounts to nearly fifty-five hundred pounds. In addition to the two funds mentioned there are two or three other smaller funds for different purposes which have not been entirely expended. In its usual business-like way the Grand Lodge has combined all these funds, amounting to about ten thousand pounds, the income of which will be given out from Freemasons' Hall, Great Queen Street, London, to deserving brethren or to members of their families, in an emergency when a small sum of ready money would be of incalculable benefit.

It is interesting to note the Bodies and far-away places from which donations came: District Grand Lodges in Japan, Bengal, Natal, Ceylon, Queensland, South America, and Lodges Colombo, Lakhinpur, Argentine, Klang, Tientsin, Montevideo, Madeira, Touro, Nairobi, and many other places under the British Constitution. The Masonic War Relief

Association of the United States also made a contribution.

.....

At the Quarterly Communication of the Grand Lodge of England, held December 3, 1919, Pro Grand Master Lord Ampthill presided. He gave an account of his visit to the Grand Lodge of Scotland of which the following is an extract:

"It is doubtful whether there had ever been a similar meeting of the Grand Masters of Scotland and Ireland with the Pro Grand Master of England and the three Grand Secretaries and the unique opportunity thus afforded was not thrown away. As we were all staying at the private house of the Grand Master Mason of Scotland, M. W. Bro. Brigadier General Robert Gordon Gilmour, we were able to spend a few hours in the discussion of Masonic affairs of mutual interest, and we devoted a whole evening to that purpose. The result was a firm agreement among ourselves that it was desirable and that it would be advantageous to meet annually, in the same manner, and to do so in turn in London, Edinburgh and Dublin. It was hoped that the three Grand Lodges would see fit to lend a more official character to such meetings and to recommend a deputation of two or three principal officers armed with sufficient authority to enter into any negotiations for which there might possibly be occasion from time to time. For the rest, the object of such a regular rotation of complimentary visits would be to cement the amicable relations which have always subsisted between the three Grand Lodges and to promote the general desire for active co-operation which already exists. We were of the opinion, my colleagues and I, that Masonry is entering upon a period when it is very likely to be essential that the three Grand Lodges of the British Isles should act together in all matters of vital importance to the Craft. A proposal to this effect will be submitted to your Board of General Purposes, and the Grand Masters of Scotland and Ireland are approaching their respective Executives in the same manner."

No doubt much benefit will ensue from these meetings.

.....

In 1737, twenty years after the founding of the Grand Lodge of England, the then Prince of Wales was initiated into the Fraternity and, from that time to this, members of the royal family of England, including nearly all the Princes of Wales, have been actively associated with Freemasonry and have powerfully contributed toward carrying on the work.

.....

The Freemason of London, in its issue of January 10, 1920, gives a total for the last twenty years of the donations to each of the three principal benevolences under the direction of the Grand Lodge of England: the Boys' School, the Girls' School and the Royal Beneficent Institution. This total is 2,327, 171

pounds, equal to about \$14,000,000. This must certainly be considered as "great generosity," for the total number of Masons in England is not greater than that of one or two of the largest Grand Jurisdictions in this country.

.....

From the *Christian Science Monitor* of January 27, 1920, we learn that recently a very interesting ceremony took place at the ancient church of St. Clement Danes, Strand, London. This ceremony consisted of the ringing of a Masonic "peal" in celebration of peace. We are told that the "band" (the company of ringers) was composed entirely of Freemasons, each one being also a member of the Ancient Society of College Youths, the oldest ringing society in the world, established in 1637. An entirely successful attempt was made at ringing what is technically called "grandsire caters," *grandsire* being the name of one of the elaborate and complicated systems of change ringing, and *caters* (from the French *quatre*—four), being rung on eight bells, four pairs, the bells of each pair changing places each time; 5003 changes were rung and the ringing was completed in three hours and thirty-two minutes. It is said that this is the first "peal" of this nature that has ever been rung.

.....

Comp. Alexander Sands, the newly installed Grand Superintendent of Aberdeenshire, replying to the toast of his health at the banquet following his installation, expressed the belief that, properly directed, there was a great future for Freemasonry as an uplifting influence in every community. Indeed, if the signs of the times were read aright, the world-wide Masonic institution of today, in its precepts and principles, furnished the only sure foundation upon which any really permanent, sound superstructure of individual, national or international life could be established. That was the clear meaning of the message—the product of the collective wisdom of the empire's premiers—published recently throughout the world to the citizens of the British Empire, in which these eminent statesmen pointed out that "even the hope of the world for a life of peace protected and developed by a League of Nations is itself dependent on something deeper or more fundamental still. That deeper fundamental was to be found in the very spirit of moral and civil rectitude which permeates every degree within the ancient and accepted Scottish Masonic rites, and at the bar of which the true test of efficient Masonic membership was alone to be found. There were no frontiers in Freemasonry. All were members of one body, of one great world-wide commonwealth of Masonic life and science, all striving in their several ways towards the one great end—the advancement of Masonic knowledge throughout the known universe and the betterment of human life.—*The Freemason, London.*

MASONIC MILLION MEMORIAL FUND

It will be remembered that, at the great Masonic Peace Celebration held in London in June last, a letter from the M. W. Grand Master, The Duke of Connaught was read, calling for the erection by the Craft of a Masonic Peace Memorial of honor to the memory of the many brethren who fell during the great war, and of gratitude to all who assisted to secure its victorious termination; to take the shape of a Great Central Home for English Freemasons to be erected in London.

It appears that our English brethren lost no time in taking action upon the M. W. Grand Master's recommendation; that a special committee was appointed by Grand Lodge to prepare a scheme for carrying it into effect, with power to take immediate steps for appealing to the Craft in support of the erection of a Masonic Temple worthy of the traditions of the United Grand Lodge of England.

The M. W. Grand Master has now written another letter appealing to the Craft to subscribe £1,000,000, to be called the "Masonic Million Memorial Fund," to make provision for carrying out the project, and proposing that special recognition be given to Provinces, Districts, Lodges and Brethren making successful efforts in support of this memorial.

Accordingly, the Special Committee has drawn up a scheme for raising the proposed fund and providing that recognition of success in support of the fund shall consist of Certificates, Medals, and Bars to accompany Medals to be awarded to individuals subscribing amounts of from five to 10,000 guineas.

Every lodge whose total list, including its own donation, amounts to an average of five guineas per member, shall have its name recorded in the building. Every lodge whose total list, including its own donation, amounts to an average of ten guineas per member, shall have its name recorded in the building as a Hall Stone Lodge, and its Master shall be entitled to wear a special medal as a collarette, attached to a ribbon, while acting as Worshipful Master of the lodge.

Every Province or District whose total list, including its own donation, amounts to an average of 250 guineas per lodge, shall have its name recorded in the building. Every Province or District whose total list, including its own donation, amounts to an average of 500 guineas per lodge, shall be recorded as a Hall Stone Province or District and have the right to name a room; and the Provincial or District Grand Master shall be entitled to wear a Special Medal as a collarette, attached to a ribbon while acting in his official capacity.

Any brother who acts as a Hall Stone Steward and brings up a list of not less than £250, either independently or as representative of a lodge, shall receive a Special Medal in accordance with the amount paid to the fund.

Medals are to be for permanent use and are to be awarded on receipt of the full subscrip-

tion. Holders of Gold Medals with Crown, and Gold and Diamond Medals with or without Crown, will have their names recorded in the building with precedence according to the amount subscribed.

Subscriptions may be paid in five equal yearly installments if so desired. A report of the progress of the fund is to be presented at each Quarterly Communication of Grand Lodge.

If we are to judge by past performances of our English brethren in the raising of funds for Masonic purposes, we predict speedy success in securing—nay, even in exceeding the proposed amount.

MASONIC TRADITIONS, LEGENDS AND DISCOVERIES

In the *London Freemason*, Brother Dudley Wright is conducting a series of articles under the title, "Masonic Legends and Traditions," from which we extract:

"According to Masonic tradition, Enoch was an eminent Mason, and preserved the true Name of God, which it is said the Jews subsequently lost. This name was known only to the initiated. The descendants of Abraham wrote it *Jao*: in the Mysteries it was *Om* or *Aum*. In whatever form it was written it was strictly forbidden to pronounce the name.

"An old Masonic tradition says that the chains of the Jewish captives in Babylon were of a triangular form, because the Chaldeans, knowing that the Jewish Masons esteemed the triangle as emblematic of the Sacred Name of God, constructed their fetters in that form for the purpose of increasing the mental sufferings of their captives by a desecration of the Tetragrammaton.

"The Babel incident is embodied in the Noachites (or Prussian Cavaliers) Degree in the following legend: 'The descendants of Noah assembled together in the extended plain of Shinar. They laid the foundation, and carried on the building for ten years at which time, God, seeing their pride, confounded their language and put an end to their design. Hence the tower was called Babel, which signifies confusion. Peleg, who suggested the plan of this tower, and had been the Great Architect during its construction, being struck with the force of conscience, condemned himself to a most rigorous penance. He migrated with his followers to the north of Germany, after having suffered great miseries and encountered great dangers in passing the mountains and plains on his way thither. In that part of the country, which is now called Prussia, he took up his residence. Here he built a triangular temple, where he enclosed himself that he might be at leisure to worship God and implore Him to pardon his transgression. In the course of excavation in the salt mines of Prussia, A. D. 553, there was discovered, at the depth of fifteen cubits, the foundations of a triangular edifice, in the centre of which was a small pillar of marble,

on which the above history was inscribed in Hebrew characters. A tomb was also found in which an agate stone was encrusted, containing these words: "Here was deposited the ashes of the Great Architect of the Tower of Babel. God showed him mercy because he humbled himself." These relics are said still to be in the royal archives at Berlin.'

"There is a curious legend concerning Abraham and Euclid in an ancient Masonic manuscript in the Harleian Collection of MSS. in the British Museum, which runs as follows: Abraham, the son of Terah, was a wise man and a great clerk; he was skilled in all the seven sciences, and he taught the Egyptians the science of Grammar. Euclid was the pupil of Abraham, and in his time the river Nile overflowed so far that many of the dwellings of the people of Egypt were destroyed. Euclid instructed them in the art of making mighty walls and ditches to stop the progress of water, and by Geometry measured out the land and divided it into partitions, so that each man might ascertain his own property. It was Euclid who gave Masonry the name of Geometry. In his days it came to pass that the sovereign and lords of the realm had many sons unlawfully by other men's wives, in so much that the land was grievously burdened with them. A council was called but no reasonable remedy was proposed. The king then ordered a proclamation to be made throughout his realms that high rewards should be given to any man who would devise a proper method for maintaining the children. Euclid dispelled the difficulty. He thus addressed the king: 'My noble sovereign, if I may have the order and government of these lords' sons, I will teach them the seven liberal sciences, whereby they may live honestly like gentlemen, provided you will grant me power over them by virtue of your royal commission.' This request was immediately complied with, and Euclid established a Lodge of Masons.

"In the Harleian MSS. No. 1942, in the British Museum, the following occurs:

"'And it happened that a curious Mason, called Memon Grerus, that had been at the building of Solomon's Temple, came into France and taught the science of Masonry to the Frenchmen; and there was a King of France named Carolus Morter, who served greatly Masonry, which sent for this said Memon Grerus, and learned of him the said science, and became of the fraternity; and thereupon he began great works, and liberally did pay his workmen and confirmed them a large charter, and was yearly present at their assembly, which was a great honour and encouragement to them and thus came the science into France.'"

The New York Herald reports the following: "With the recent exploration in the Soudan region of Africa of the ruins of Napata, the ancient capital of Ethiopia (the Kush of the Old Testament), bringing to light an ancient temple of Amon containing a huge Masonic

altar, and with archaeologists getting ready to renew their explorations in Palestine and the Euphrates valley, antiquarians are expecting further additions to the vast mass of evidence of the world-wide spread of primitive Freemasonry, which concealed in its rites, symbols and ceremonies the teaching and belief in the G. A. and G. G. O. T. U., a one and supreme God. The most noted Masonic antiquarian

in the United States, Brother Frank C. Higgins, 32 deg., who has passed twenty-five years and travelled the globe in his search for Masonic relics, expects the explorations to bring to light much new material that will link the mound builders at the Mississippi Valley, the Mayas or Yucatan, the ancient Egyptians, and the Chaldees into one primitive brotherhood."

FOR HONORARY THIRTY-THIRDS

Every Thirty-Third Degree Honorary member of our Supreme Council is entitled to a copy of the 1919 Transactions free. In order to receive it, it will be necessary for each Honorary member to request in writing that a copy of these Transactions be forwarded to him. This request should contain, plainly written, the name of the brother, the number of the house where he lives or does business, the name of the street that the house is on, the name of the town or city that the street is in and the name of the state in which the city or town is located. The books are now about ready for distribution.

These communications should be addressed to Jno. H. Cowles, Secy. Gen., House of the Temple, 16th and S Streets., N. W., Washington, D. C.

THE GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL ASSOCIATION

The recent annual meeting of the above Association, held February 23 and 24, 1920, was the most satisfactory, inspiring and encouraging of all the meetings that have ever been held. It had the largest attendance, and several of the Grand Jurisdictions which hitherto have taken little or no interest in the work of the Association, showed good returns. Illinois reported about \$20,000; Florida, about \$9,000; North Dakota, about \$7,500; Pennsylvania, about \$36,000, and other jurisdictions, smaller amounts.

The interest taken in the work by the Scottish Rite Bodies is very gratifying. Those in Missouri have donated \$7,500; Los Angeles, \$5,000; other California bodies, \$1,500; McAlester, Okla., bodies, \$5,000; Kentucky Bodies, \$2,000. The Association now has in money and pledges about \$240,000.

A letter was read from Brother John Wanamaker, chairman of the Advisory Board, sincerely regretting that wintering in the south prevented his attendance. General Nelson A. Miles and Admiral George W. Baird, two members of the Advisory Board, were present and addressed the Association briefly.

Our next issue will contain a more complete report of the accomplishments of the Association to date.

THE WISDOM OF ABRAHAM LINCOLN

"Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in the schools, in seminaries, in colleges; let it be written in primers, spelling books, and almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And in short let it become the political religion of the nation."—*From an Early Address.*

IN MEMORIAM

WILLIAM McELMOYLE BIRD, 33° HON.:

(Charleston, S. C. Bodies)

Born August 14, 1837, at Charleston, S. C.

Died January 9, 1920, at Charleston, S. C.

LEONARD CHARLES MEAD, 33° HON.:

(Yankton, S. Dak., Bodies)

Born January 18, 1856, at Columbia Co., Wis.

Died January 13, 1920, at Yankton, S. Dak.

FREDERICK GREENWOOD, 33° HON.:

(Norfolk, Va., Bodies)

Born July 15, 1856, at Reistertown, Md.

Died January 23, 1920, at Norfolk, Va.

JOHN STANLEY THIBAUT, 33° HON.:

(New Orleans, La., Bodies)

Born June 20, 1860, at Donaldsonville, La.

Died February 12, 1920, at New Orleans, La.

VICTOR AUDUBON AVERY, 33° HON.:

(Portland, Oreg., Bodies)

Born May 29, 1852, at Cincinnati, Ohio.

Died February 13, 1920, at Portland, Oreg.

"Say not good-bye, heart sore distressed,
For those you mourn are but more blessed;
Are but asleep—they do not die,
They say good-night, but not good-bye."

LITERATURE, SCIENCE, EDUCATION, FREEMASONRY

THE NEW AGE

MAGAZINE



Masonic Temple, Weston, W. Va.

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DEPUTIES

EDWARD ASHLEY (33° Hon.'.).....	Aberdeen, South Dakota
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The New Age Magazine

APRIL

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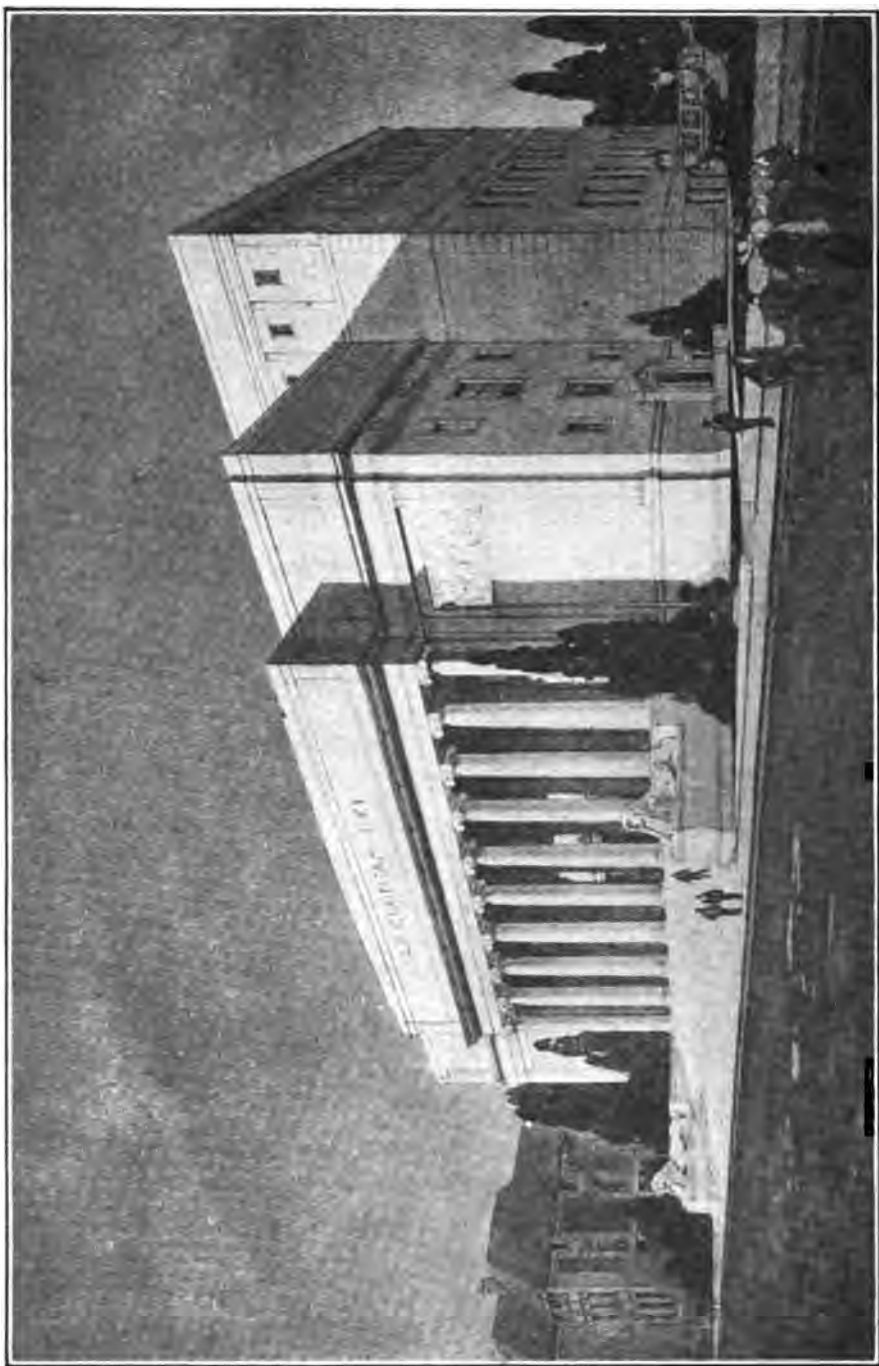
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Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 27, 1918.

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PROPOSED NEW CATHEDRAL FOR THE BODIES OF THE RITE IN ST. LOUIS, MO.

The New Age

MAGAZINE

VOLUME XXVIII

APRIL

NUMBER 4

A MAUNDY THURSDAY PASTORAL

By T. W. H.

THERE is no better time in the day for concentrated thought for reviewing the needs of the coming period of activity in order to make up our minds how best to meet them, than that of the coming dawn, which seems to bring vigor and clear thinking. Similarly, the transition from the darkness and gloom of the Maundy Thursday to the glorious dawn of Easter seems to be the time when we, as Scottish Rite Masons, can well afford to review the past, determine to profit by our experiences, and decide on a course which should bring the best results to Humanity, and to ourselves as a part of it.

The past year has been one of tensed nerves and serious thought, with but little completed constructive action. The problem of recovery is always the more critical and slow; it is easier to tear down than to build up. The abnormal conditions prevailing—so many workmen removed from the world's activities; so much destruction, loss and absolute waste of things grown and otherwise produced; so much selfishness, greed and uncharitableness not yet buried out of sight, compels us to believe that the struggle against the powers of intrigue, evil, selfishness and sad conditions is going to be a long one.

In the period of the history of our Rite when our Great Commander, Albert Pike, *facile-princeps*, was bring-

ing out of the obscurity and poverty of our possessions of legacy those beautiful principles, and clothing them in a lofty poetic prose, compiling and arranging our Liturgies and other literature, he made use of the compound word *Loving-Kindness*, very often dwelling on it as if it had a sound he liked to hear and possessed a meaning he desired to emphasize; and I think that if he were with us this Holy Week he would again be inclined to use it. It is allied to Charity in the fullest sense of the term, but with the addition of a closer personal touch. Charity, in the popular acceptance of the word, in its commercial aspect of the Seven Sisters and other combined systems, has become a business method of getting some of your money for purposes of which you have little personal knowledge, and in which, it may be, you have little personal interest; it is the collection of so much money with the least amount of expense.

Here, in our Rite, is where we feel inclined to use the other word, *Loving-Kindness*, and be charitable in that sense, so that in our work we may give a portion of ourselves, as well as our goods—the smallest part of our contribution. The definition of the word is given as "Tender regard; tenderness; kindness; mercy." These sentiments cannot be commercialized, cannot be brought under rule and measure, cannot

be bought or sold, because they are human expressions of a common humanity; the source of attraction of one human unit toward another; the common bond of fraternity under one overruling Providence, Creator of all things, teaching us to consider what He has made with tender regard, as a token of His Loving-Kindness toward us.

True Masonry is the spirit and the visible token of Loving-Kindness. It is Loving-Kindness in action. We are taught its meaning, but we—that is, most of us—are like our genial friend, Cap'n Cuttle of Dickens' creation, who said, "The bearings of this observation lays in the application on it." Recognizing this difficulty, I desire at this time to suggest a few thoughts which may make less difficult the decision concerning the question: What can I do to be a real Mason, entitled to receive Master's wages because of my Masonic work, and thus render less oracular the remark of the "Cap'n?"

In the first place we must not be satisfied with merely being told how short men come of what they should be; how widely they err, how miserably they have failed to come up to the standard they set for themselves; or with being reminded of the miseries, the woes, the heartbreaks of the world of fact, and then filing away the information in the pigeon-holes of forgetfulness, labelled "Deplorable Conditions." But, being cognizant of these moral, social and intellectual ailments, Masonry must study out the cause; and having found the remedy, see that it is promptly administered, well knowing that men fail to understand the simplest, which indeed may be the most important concern in life. Knowing how men fail to reach the standard set by themselves for themselves, Masonry should, out of its great store of experience, teach them how to obtain wisdom and profit by it. Masonry should by precept, but very much more by example, point out the way by which, under the practical conditions of life, they

would be enabled to attain or approach these ideals; and, knowing of the injustice, the misery, the wretchedness of the conditions surrounding so many of the world's dependent wards, Masonry must make a living, practical reality of its claim to a belief in the Brotherhood of Man, and put into actual use, in the living present, the accumulated beneficial precepts, the wisdom and the examples of the centuries of the past, adapted to the needs of the present and to the hopes for the future.

Then Loving-Kindness and Duty will transform our narrow, chilly, oftentimes mere lifeless cloister-cell lodges, into glorious temples radiant with the glow of human sympathy and chivalric devotion, wherein men of intelligence and large heart will be eager to congregate, and from which, under the inspiration of a love for humanity absorbed therein, they will go out into a world of suffering and sorrow and place their strong, enfolding arms around their weak, stumbling brothers, and thus demonstrate that, from its study of human life, its ills, follies, feebleness, ignorance and weakness, Masonry has found the way and possesses the will to be indeed a brother to all humanity, a prop to those unable to stand alone, a guide to the mentally, morally or physically blind, and a sympathetic physician to the sorrowing, the afflicted, the ignorant, the distressed and the downtrodden.

By such action we shall, by example, be giving our brethren all over the world "Good and wholesome instruction for their labors," the real Masonry which accomplishes, not wasting itself in words, whose honors are the performance of prescribed duties to relieve want and distress, raise the fallen, enlighten the people, serve our country, and be fruitful of all good works in the name of the All-Father who is every day showering upon us, His children, blessings from His infinite store of Loving-Kindness which we should share with our less fortunate human brothers.

May Easter joy and Easter store be yours during the years to come!

MEANING OF MAUNDY THURSDAY

A DEPUTY'S MESSAGE TO HIS CHAPTERS

BY CHARLES S. LOBINGIER, 33° HON.

THE eighteenth or Rose Croix degree of our Rite, while sometimes denominated chivalric, is preeminently its Christian degree. In the older rituals, the interpretation given it was the traditional one of orthodox Christianity, and the degree could hardly, if at all, be conferred on one who was not in accord with such tradition. The revision of the ritual, such as has been accomplished under the authority of our Supreme Council, has affected a considerable change in this regard. Modern Scottish Rite Masonry has its own conception of the Master's life and mission; its own interpretation of His Cross and Passion; and these are so expressed as in no wise to repel or offend any sincere adherent of another faith. Thus, while the symbolism of the degree has been retained, its application has been broadened and brought more into harmony with Universal Masonry.

One of the features which remains from the older conception, is the observance of this festival, commonly known in the calendar of the Church as Holy Thursday, but which we, following the English phrase, call Maundy Thursday. Always one of the great days of the Christian Calendar, it occupies a place no less prominent in that of the Scottish Rite. The primary purpose of the day, from a Christian standpoint, is to commemorate the Last Supper of the Master and His disciples.

What ever may be one's conception of that event from the standpoint of theology, he cannot, if he is a student of history, deny its tremendous influence upon later ages. Out of this common, but simple, meal of a few persecuted souls at Jerusalem has developed one of the great ordinances or sacraments of world-wide Christianity—the Eucharist

of the liturgical churches and the Communion of the Protestant fold. Perhaps even more remarkable has been the influence of this event upon art and literature. One of the greatest painters of the Renaissance—Leonardo Da Vinci took for the subject of his masterpiece "The Last Supper." There is a cycle of literature to which poets of many countries have contributed—Calderon, the Spaniard (whom Shelley styled "another Shakespeare"), Tennyson, the Laureate of England, and our own Lowell—known as "The Quest of the Holy Grail;" and the "Grail" was the chalice or cup which the Lord used at the Last Supper. The same theme has found its way into music and furnished the inspiration of one of Wagner's noblest compositions, "Parsifal."

It was my privilege, during the summer of 1910, to witness the performance of that interesting survival of the mediæval mysteries, the Oberammergau Passion Play. Its varied scenes are still vivid in my memory, but one of them stands out beyond all the others, and that is the scene of the Last Supper. Even so orthodox an enthusiast as the late William T. Stead emphasized this particular scene far beyond those of the Crucifixion, Gethsemane, or the Ascension. In that scene, Da Vinci's great painting is put into action and the actors appear to have stepped down from his canvas.

Thus in all the realms of Art, the Last Supper seems to have inspired the noblest achievements, and if there were no other cause, this would afford ample reason for its commemoration. But it is not for this that we observe it here. The Scottish Rite significance of Maundy Thursday is suggested rather by its name. For the word "Maundy" is supposed to be a cor-

ruption of the Latin "*Mandatum*" in the sense of command, and refers to the "New Commandment" which the Master gave to His Disciples at the Last Supper, "That ye love one another." This was the culmination of the entire scene, and its lesson is in accord with Universal Masonry in its highest sense. Some indeed have given even this a materialistic interpretation. The Catholic Emperor of Austria and the Catholic King of Spain each on Holy Thursday washes the feet of humblest beggars, while the Protestant King of England or his representative distributes alms to the poor from Westminster Abbey. But it does not follow that any of these acts of condescension or humiliation really indicates a greater love for humanity as a whole. Jesus washed the feet of His Disciples, it is true; but this was only by way of exemplifying the newly announced injunction, "That ye love one another." Without the sentiment, the ceremony had no significance. The sentiment alone explains and dignifies the act. And to paraphrase the expression of the late Mr. Stead, "This is the principle that shall redeem the world." This is the principle that shall—

Ring out the feud of rich and poor,
The ancient modes of party strife,

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousands wars of old
Ring in the thousand years of peace.

Ring in the nobler man and free
The larger heart, the kindlier hand,
Ring out the darkness of the land
Ring in the Christ that is to be.

This principle, and it alone, will solve the complicated social questions of to-day, allay the fierceness of class hatred, and abolish war by substituting the law of love for the law of strife.

Probably no one has more correctly grasped the significance of Maundy Thursday than our American poet Lowell, and his interpretation is peculiarly Masonic. In his "Vision of Sir Launfall," which is one of the most exquisite of the Holy Grail cycle mentioned above, he portrays the career of the knight who had wandered far from home, seeking the sacred vessel, but who returned eventually in disappointment, only to share his last crust and his own rude cup at his very door with a supposed leper, who afterwards proved to be the Lord Himself. It is a beautiful and allegorical amplification of the homely proverb, "Charity begins at home." And the words of the heavenly guest to the surprised knight express more clearly than I have seen elsewhere the meaning of Maundy Thursday:

The Holy Supper is kept, indeed;
In whatso we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me.

AN INVOCATION

Allah, Visnu, Agni, Thor, Osiris, loved by all,
Ahura Mazda, Royal King, hear thou my humble call.
Isa, Tima, Blessed Ra, to men on earth revealed
By land and sky and boundless seas, to Thee my will I yield.
Dread Jove, Lord of the Thunders, God of the star-lit sky,
I lift my voice in suppliance and for they guidance cry.
Oh, Merodach, a sacrifice—a contrite heart—I bring.
Dear Unknown God, Thou only God, my lips thy praises sing.
Thou One God, Thou True God, to Whom all prayers ascend,
At any name they call Thee, my knees before Thee bend,
And may my weak petitions with others' vows arise
And reach Thee, Great Jehovah, Thou Ruler of the Skies.

—Robt. M. Ray, 32°.

EASTER DAWN

BY ALFRED H. HENRY, 32°

HOW glorious shall be that Easter Morn which some day shall dawn, not for a few nations of the earth alone, but for all; not for fortunate folk only, the rich, the happy, and the learned, but for those as well who are poor and ignorant and embittered; not for the small minority of men who, *because they are content to be in the minority*, know nothing of the meaning of the day, but for all mankind who shall yet rejoice in the sense of a common brotherhood.

In the churches of Christendom today, Christ will be preached, as He has always been preached, in a spirit of more or less factional difference and of unconscious phariseism. He will be represented as a patron of civilization and of race superiority; as the friend of the good, the fortunate and the disciplined, and the great mass of the world's population will find no appeal in the message.

While Christians today worship in comfort, enjoying the sensuous pleasure of music and of cultivated discourse, feeling that they are secure from hunger and cold and privation in this life, and that the Father's house is open to them when this life is over, millions of their brothers in every country of the world are feverish with hunger and desperate with want; embittered against those who have, and who *hold* what they have; and rebellious against the conditions of existence, hating their fellows and denying God.

What a frightful travesty upon the conception of "The Kingdom of God upon earth;" and possible only because the so-called Christian centuries have been without the knowledge of the real Christ and because the Easter message of universal brotherhood and a common hope have never truly been proclaimed!

Some day, however, the light will come and a real Easter morn will dawn

Already the watchers in the desert and upon the mountain tops believe they can discern the first faint streaks of light heralding the coming of the day. It is true that these precursors of the rising of the sun are red and lurid—they are shining through the steaming atmosphere of centuries of injustice, selfishness, greed and individual absorption in personal and class interest—but, nevertheless, they are the beginning of the true light of day.

When the sun shall have truly risen, men shall know themselves as they are—bound by the ties of kinship into a common brotherhood under the fatherhood of God. A brotherhood in fact, and not alone in name! A brotherhood that shares its joys and sorrows, as Christ taught. A brotherhood where none starve while others feast; where none remain in ignorance while others construe knowledge as power to rule and to oppress; where none are permitted to grow up in wickedness and degradation, while others flatter themselves that their goodness and freedom from every vice—but that of selfishness—have won for them the peculiar favor of God.

When the new Easter dawn shall have at last penetrated to the artificially lighted interiors of the churches of Christendom, a new message will be spoken there—a message of common interest to all men and of vital concern to all—because it will set forth the truth that no man can escape the common lot of men. If one starves, all must suffer want. If one is ignorant, all must share in the effects of that ignorance. No man can reach the final goal without his fellows.

The great truth is this: "Christ risen" is a symbol of humanity redeemed. It is humanity that Christ came to save and not one nation, class or individual

Until that work is done we are for Christ or anti-Christ, just in proportion as we devote ourselves to it. And His salvation is from weakness and want, as well as from wickedness; and from

ignorance, loneliness, privation, injustice, blindness, bitterness, and from all the black brood of night and darkness which keep our brothers from realizing their heritage as the Sons of God.

THE HEREAFTER

By C. C. KEITH, 32°

MAN and the intellectual and physical conditions surrounding him are but little understood by the great mass of humanity. This being a physical world, he naturally lives in the physical, and the idea of a supernatural or spiritual world seems too far away and beyond his comprehension. Economic conditions necessarily occupy all, or nearly all, of his time, and he deems it not worth while to delve into the unseen and mysterious. Being physical, he reasons from a physical standpoint, and Mind to him has no stability or basis of reasoning. The spiritual plane is to him a place of conjecture and uncertainty because of no tangible basis of reasoning. Nothing short of a personal demonstration will satisfy him, and, because he functions largely in the physical, he is not susceptible to spiritual impressions; yet he readily recognizes the presence and power of spiritual things and spiritual forces.

The day is at hand when men of thought and learning will break entirely away from dogmas, creeds and superstitions, and will think for themselves; already they have begun to wonder why all this mad rush and turmoil in the business world; why this elaborate preparation for all things physical; why ambition, envy and greed should dominate almost every life. They are beginning to ask themselves why so much desire for physical things which, sooner or later, must be swept away in the twinkling of an eye. Their judgment and reason tell them that there must be something of a permanent nature about them, and they well know that is not, cannot be, of an earthly

An intuitive desire to come into conscious realization of these great truths is with us always, yet we find no basis of fact; all is founded upon belief and superstition. Positive knowledge of these facts would forever set at rest the doubts and uncertainties of life and would fix a firm and steadfast foundation for our belief in things immortal; it would turn our attention from the gross appetites and passions of the physical to those higher and nobler aspirations of the soul. Yea, it would lead us out of the wilderness of doubt, despair and dismay, and would open our eyes to the dawn of a new day, a new era, in which all the world would see and comprehend the true meaning of creation and would realize the magnitude and beneficence of the Creator. Men would then lift up their voices in loud acclaim, expressing their thanks for the wonderful gifts from above.

And so it shall be that there will come a day—yea, it is here already; and we have but to listen to the still small voice that shall lead us onward to the study and the discovery of a true life beyond. Would that I could proclaim with a voice that could be heard throughout the world, that the kingdom of heaven, or of that place the peace of which passeth all understanding, is within the reach of every man who lives—if he will but open his eyes and see.

So I say unto you, brethren, tarry not by the wayside; prepare for the journey; reflect, consider and remember that your days are not long and the hereafter stretches out through a long,

THE DEFEAT OF THE HITTITES

BY FRED P. CREE, 32°

ONE day, some twelve hundred years before our era, or about thirty-one hundred years ago, all Egypt rejoiced; festal processions filled the streets; incense burned before the gods, and from the Delta to the Cataracts the people sang praises to the "powers that govern destiny" for the deliverance of their land from the invasion of the Hittites. In a decisive battle on the banks of the Orontes their armies, under the young Pharaoh, Rameses II, had humbled a people who threatened to sweep Egypt from the face of the earth. Couriers had hastened to bring back the news that the great army of the north was scattered and the king who had planned the devastation of the Nile Valley had asked for peace.

We of today are accustomed to look upon Egypt as a land of priests, students and builders, and upon its kings as quiet rulers who wrote in stone the history of a land where war was little known. Yet the history of Egypt is a story of military struggles, of invasions from without and civil wars within. The Hyksos, or Shepherd Kings, are familiar to students as a dynasty of usurpers who were expelled after a struggle by the rightful rulers and when the Ramessides of the Nineteenth and Twentieth regained the throne and Egypt was united under stronger hands than had ruled for several centuries.

But Egyptian thought and civilization was then facing the greatest peril of its history, for, to the north, in Syria, dwelt a people of which we know little except from their history as told by their enemies, the Egyptians. These Hittites—or Ketha, as the inscriptions call them—appear to have reached a state of considerable civilization; their king had gathered under his rule the many warlike tribes of the coast, and even the Arabs were his allies.

With this army he descended upon Egypt and defeated the army of the young Pharaoh in a surprise attack directed by the Arab troops. To the dwellers in the Nile Valley, who remembered the years of oppression under the Shepherd kings, this struck terror. Was the ancient learning to fall before another invader?

But Seti I, the father of the great Rameses, had been possessed of foresight and had learned from the past that Egypt must be prepared to meet invaders and had not only trained the young prince, then probably reigning as co-Pharaoh with his father, but had also caused all the boys of his age to be trained with him. With this army Rameses advanced into Asia, and in a fierce battle, now depicted in a glorious cyclorama on the walls of Luxor, defeated the Hittites and delivered Egypt, thus saving the world the precious records and wonderful teachings which throw so much light on early history, philosophy and science.

The battle of Marathon, 490 B. C., is generally given by writers of history as the first decisive battle of the world, because it settled that Greek and not Persian ideas and culture were to dominate succeeding generations. But the stone-told story of the defeat of the Hittites, on the walls of Luxor, antedates Marathon by at least five hundred years; and the battle on the banks of the Orontes preserved to us of today all the varied treasure of ancient learning in the Nile Valley.

But who were the Hittites? The question is a hard one to answer. They have left us few monuments, and we know them best by the records made by their enemies. The battle painter wrote with care on the stone walls of Luxor what we may call the "World's first decisive battle." He depicted these Hittites as fighting with weapons and

armor equal to that of the Egyptians. They wore pointed hats and fought three in a chariot—while the Egyptian war chariot carried but two men—and their shoes had turned-up toes. Their faces were, like those of the people of Europe, clear cut. Of their culture, their ancestry, and their learning, we know little.

That the king of these Hittites had gathered many allies we are informed by the sculptor who tells us how the "base king of Lydia" deserted and fled; but for the king of the Hittites the greatest respect is shown, and he is spoken of as "the great king," and a daughter of this king was taken in marriage by the ruler of Egypt.

During these eventful times the Hebrews were probably in the Wilderness; and when they emerged to claim the promised land the Hittite power had been broken and only scattered tribes remained, for, following the treaty, other wars developed and Egypt crushed the Hittite power.

Had the Hittites won in this war, would the monuments of Egypt be standing to tell their story, or, silent, like the ruins of the early monuments of Central and South America? We cannot answer the question as to whether

Egyptian learning would have survived. The great temples were erected after this battle, and it is to their inscriptions that science, religion, literature and Freemasonry are indebted.

What would have been the fate of the Hebrews had their forces emerged from the wastes of Arabia to face a well-established and powerful nation? This question also is one on which a writer of history might speculate.

But Egypt won—the Hittites perished. The culture of Egypt influenced successive generations. The Hebrews found only scattered tribes worn out by war. Some may account for it all by saying "it was the will of God."

But to the visitor and to the student the stone-hewn battle pictures possess a fascination. The oldest battle cyclorama in the world, cut in stone and once beautifully colored, carefully wrought as to detail, coming down the ages an imperishable historic picture telling of the first great struggle between the East and the West, has proclaimed to the Persian, the Arab and the European the fact that, on the banks of the Orontes, thirty-one hundred years ago, Egypt won the first decisive battle of the world's history.

EVOLUTION

Out of the slime, a serpent,
 Out of the mists, a dove;
 Out of the pulsing darkness,
 Light, and a voice of love.

Out of the sin, a sorrow,
 Out of the sorrow, a soul;
 Bit by bit, from the chaos,
 Blossoms the perfect whole.

Out of this life, a longing
 To burst the shrouding clod;
 To find in the passion of living,
 The infinite passion of God.

—*Nellie Burget Miller (Mrs. L. A.)*

PROGRESS VERSUS INERTIA ; APROPOS THE SCOTTISH RITE

BY WILLIAM H. THALER, 32°

THERE is purported to have occurred a conversation at one time between a divine and an agnostic. The topic was the very trite one of seeking to deduce a first cause.

The agnostic queried: "Well, reverend sir, just what was the first cause?"

"Why, Deity, of course," replied the minister."

"Well, where did Deity hail from," countered the layman, who was a seeker after truth."

"You are a sacrilegious atheist!" quoth the reverend man; and, with a shudder, turned from his questioner with undisguised contempt.

Fortunately the philosophic and scientific worlds have not been content to accept the theologic version of creation *et al*, but, goaded onward by the cosmic urge within every healthy mind, have evolved to a stage which has not brought us very much nearer to the solving of the eternal question. Yet it has taught us in a great measure to know ourselves and has aided greatly in the amelioration of human suffering and lessening of superstition. It has delved into the study of biology, has, at a very early stage of the game, deduced that there is a strange state of affairs extant in the realm of life.

Observation by the ancients in the past caused them to determine that, to have life, it was essential to produce material and spiritual matter. The Greeks seem to have been the most lucid exponents of this deduction and named the combination Physis (material) and Psyche (spiritual) to designate the soul. We have elsewhere in an essay endeavored to show that there is apparently a struggle going on between these two factors, wherein each seeks in a friendly way to overcome and attain

the mastery of the other. These substances, when united, make life; when separated, simply merge into their respective masses of matter, tangible and unseen.

Up to the time of the French philosopher, DesCartes, none of his predecessors had made much progress toward defining the link which unites the two, and which today we designate as the ego. DesCartes, however, is sitting in his study when there suddenly comes to him the realization that he is able to think. Quite as suddenly he exclaims, "*Cogito! ergo sum!*" ("I think! therefore I am!"). In other words he realizes at once that he differs therein quite markedly from other substances by virtue of that very fact. He is a distinct entity; he possesses the ego in his makeup. He had by no means determined the nature of this chain, but the recognition was sufficient to impress him with the fact that he had come upon the substance for which philosophers had been seeking, unconsciously, so very near and yet so very distant.

DesCartes named the material world Extension, and the invisible world Thought, these being his cognomens for the Physis and Psyche of the Greeks. One of the amusing phases concomitant with the evolution of DesCartes' system of philosophy was the fact that, although he himself had been weaned and raised in an atmosphere of Catholicism by the Jesuits, yet he was successful in pulling a hoodwink over a Catholic clergy who were continually protesting against his search for truth in direct opposition to their dogmas.

With the above, it is hoped that there has been made clear, partially, at least, the relationship between the material and spiritual world for the purpose of this essay. Modern psychology is try-

ing at present to prove the presence in the human brain of a third substance which is evidently the master of both body and mind; but more of this at some future period. Assuming progress to be synonymous with spiritual matter and inertia with material substance, let us proceed to briefly analyze their relation to human endeavor.

One of the strange phases of the realm of thought that might well be termed a paradox is the might of inertia when utilized as a check on progress and reform. When we seek for the cause of the slowness of reforms, and the reluctance with which the human mind is wont to accept innovations or lucid deductions that lead to a clearer understanding of things in general, the most potent obstacle we encounter is not logical objection, or by any means the spirit of contention based on correct reasoning, but that great giant mass of inertia which seems to be a combination of fear, doubt and habits based on custom.

A strange penchant indeed is this tendency of the great mass of humanity in the aggregate to fear to look into anything, if it but savor in the least of newness, wherever systems of thought are concerned. No doubt, in many instances, conceit in a great measure enters into the composition of inertia. History is replete with ages where people have gone along for long periods of time, practicing customs based upon nothing but customs; thereby forming a vicious circle that can lead to nothing but retrogression. It is pretty well proven by now that neither man nor matter of any sort can stand still in the true sense of the word. Chemistry teaches us that there is molecular motion in all matter. Inanimate matter soon deteriorates, and so do customs, which do not occasionally receive an injection of progress into their circulation, retard the races who practice them. And by the same token is history teeming with incidents of martyrdom of those who sought to break into this ponderous and lifeless

inertia with the vital and rejuvenating elixir of new thought.

Outside of a university training and the consorting with Dame Science, the writer has never encountered any influence that was so calculated to cause one to want to throw off the cumbersome weight of inertia as the stimulus which he received while viewing and later reflecting upon that wonderful ensemblage of the agencies of progress as presented through the Scottish Rite. To our mind the great panorama which is evidenced during those four days may be likened to a huge analytical laboratory that contains a seething cauldron, wherein is thrown the remote past, the mediaeval and the present. The whole is then subjected to the disintegrating influence of expert analysis—Scottish Rite analysis—and the end product is offered to the postulant as a stable and neutral product, untarnished by the corrosion of ignorance, superstition, bigotry, dogma or what not; more, we do not feel at liberty to divulge.

If it is permitted us to speculate as to the ultimate success or failure of the Scottish Rite, we should state that the Scottish Rite will succeed for the reason, if for no other, that it has surrounded its sublime presentation with the proper halo of a setting, well calculated to overcome the fear in the novitiate, his entrance into a hitherto unknown realm of thought. Our conventional and accepted systems of thought proclaim to all mankind that we have all the moral knowledge we need, and that all that is required is the will to live up to these precepts. Could one evolve a more lucid or representative definition of inertia than this assumption? On the other hand, we find the Scottish eagle hovering over this mass of innocuous desuetude in the realm of thought, groping hither and thither with his searching talons for more light and truth.

Here, indeed, is our conception of truth and progress. The Rite gives to each age and its leader due credence,

but does not partake of the inherent tendency of other systems to repose entirely in the scope of one age, a practice which, as we have shown above, tends to a living death. One of the great causes of unhappiness in this world is the result of the contorted relationship which has eventuated through various theocracies endeavoring to monopolize Diety. This condition will always maintain so long as man is content to accept his system of thought, ready made, as he professes his politics.

In the economic world today chaos rules supreme. Why? The flotsam and jetsam which have come in the wake of the World War have obtunded the senses of the various groups in our industries, such for example, as the farmer, the laborer, the capitalist (so called); and progress sits today weeping and neglected while the economic forces are battling in a war of mutual suspicion. If we are to fulfill the demands of progress as exemplified by the Rite, then must the professional man see the community and his fellow-

man in a broader light; the economic world must bow to the dictates of ethical requirements; then will monetary considerations become discussions based upon reason, brotherly love and social service—as was so aptly expressed recently by a prominent reformer, "Do your work, whatever your sphere, whatever your task, so that the work of the world shall be better done, because you have worked in it."

Obviously, however, the systems of thought that have banked on inertia as a stronghold are losing ground, else we would not have so many symptoms of rebellion against these same systems as is being evidenced throughout the civilized world today. Inertia is quaking and will soon give way. As long as mankind is shackled by the chains of illogical fear and superstition, so long will there be work for the Scottish eagle. When man has proclaimed his freedom from the tug of inertia, then may the monarch of the air furl his wings and descend into his aerie.

METTS PASSES IT UP

By JOSIAH GROSS, 32°

METTS had been reading Browning's "Pippa Passes"—her one holiday, wherein she passed human error without perceiving it, in many places; and as he was temporarily released from his labors he had also a holiday. He had made a journey to far off mountains and had been there some blissful days, a dreamer and a sleeper.

Reading made him sleepy, as usual, and it was night when he awoke blinking to behold the unexpected. Some one had informed him, years ago, that he had psychic powers. That had always amused him, when he thought of it, because nothing of the sort had ever troubled him; innately, he had much doubt and little faith. His hut was on the mountain slope, the window

was open, and the winds moaned chillingly. The usual ghost setting was there. Surely, either he was much befuddled or had psychic powers! Outside, he saw a dim outline of a man. He rubbed his better eye and, in the crisp moonlight, looked through the apparition and saw the tree behind it. He smiled, thinking of all the years he had doubted and scoffed at visions, sure that there were no such things. This one might have been projected from the back of his own head, a play of distorted sight and perhaps not. He had the two o'clock morning courage and looked on bravely to discover whether or not his subconscious mind might be tricking him. He had duly considered the problems of human and spiritual life and had encountered every humbug on the road.

The ghost stayed and presented the problem in concrete; he awaited the pleasure of the densifying man of the midnight.

Then the ghost spoke. "I was Joseph of Mount Lebanon, but not a saint because of my name." He paused, and meantime Metts gathered his own thoughts. He had known many Joes. The world was full of them, and as far as his knowledge spread, not one had been supremely great; this must be some ordinary Joe.

The ghost resumed. "When I lived in flesh, I engendered so many errors that I was positively evil. I am like the king who must remain down until the least of his subjects have risen above him. Having taught error, I wander now in the forgotten fields, in the lonely darkness, in outcast places, in etherian wilds."

"Well, cheer up, Joe; the worst may be past," replied Metts.

Joseph did not smile. "Those I led into error forgave me, but I cannot forget. My own memory is my hades. I seek release and ask service from you."

"If I can," answered Metts, who had a helping disposition. "I will lead you to a mountain of gold."

"The very thing I want," responded Metts, but the ghost went on;

"With its riches you can aid men and women and their grateful prayers will draw me out from limbo."

"Lead on," said Metts, interested; "I am one man who can stand a little aid, a million or so, and I will pray for you."

"A million, more or less, will not matter," replied the shape; "you will not want it long."

Metts became more interested. A million, a great adventure in charity, a prophecy of brief days ahead—this was an amusing ghostly hour.

"Joseph in your name, and for the benefit of all mankind, I will gladly spend the millions."

"Then come!" Metts came. He followed the ghost on devious mountain ways until daylight melted into that wildern paradise and the ghost faded into the brilliance around him. Metts

followed his inner promptings and at last seated himself on a rock. He kicked up a small boulder and that rolled down. Under it was the open yellow eye of a mountain of gold. Metts was not a stranger to gold, and the sight of millions did not affect him as it might have excited an editor. It was there, all right, and he had made a solemn promise to Joseph. He realized that he had developed psychic powers, and his soul began thinking on a new line.

There was selfish pride in doing good, even anonymously. It increased the soul's egoism. For every service there must be a penalty. The unusual opportunity entailed the greater sacrifice. Did the Creator intend that every soul should help itself and that the help from others, even the teachings of others, was not intended and would not be an advantage?

"If I spend this wealth in the name of great Joseph, every beneficiary will repeat and repeat prayers of gratitude and that will pull Joe out of hell by the roots—yes!"

Metts thought spiritually. Should he aid Joseph and thus interfere with the slow course of natural justice? United prayers purchased with this gold, doubtless, would exalt Joseph, and since that entailed a penalty upon some one, even as effect must follow every cause, Metts reflected redly and came to the conclusion that he would be the goat. And yet, sacrifice sweetened service; the crowns of martyrdom were the greatest of all. If he failed to render this service, he would remain at one end of hades, and if he did, he would soon be at the other end of it! He chose the other end, as all men do, obedient to some law that propels the soul onward, even through hades. It would be better, he thought, to have served and get baked, than never to have served at all.

Daylight glorified the mountain, under which lay fathomless riches. He planned all that day. He would buy a domain. He would build roadways and railways through it. He would divide his world into little farms, an acre front, ten acres deep, and they would line the

roadways for miles. He would build a house on each, settle a needy family therein, and give them a steel mule made in Illinois. Every farmer would have the ways before his door, leading to a city; he would have combined city and rural life; he would have made true the great social principle, that all men must be evenly spread out over the earth and have every advantage that any other man had.

His beneficiaries—nay, not his—those of great Joseph, would have the usufruct of the farm, contingent upon the continued use thereof, otherwise not. Metts realized that he could not separate his own selfish happiness from that of Joseph. His secret aid, none the less, increased his own egoism. When night came, he had planned it, the world's greatest common-sense charity. Service of this nature, even though at root selfish, must be one of the pardonable sins.

When night fell by the great rocks over the gold, came also the vision of Joseph, changed in manner and subdued.

"Metts, I got credit for my good intentions. I became sad when I realized your willingness to chance it at the other end of hell for my sake. Something wove a web over my memories and I begin to forget my errors. The highlights of evil are dimmed, but the kind of service I suggested, and to which you have agreed, is not the kind that will aid spiritual growth."

"Blessed if I do not see that in a better light now. I was thinking of that vaguely." Aiding men to farms and houses was not spiritually advantageous. The only true aid is knowledge. But, be certain that it is knowledge! Or, if error, that it would be better than no knowledge. Let the hungry starve until a way be found to still their hunger. Better that men died hungry than ignorant. Suffering created wisdom. The terrors of history were revealed as the means by which men had gained wisdom. The price had been awful.

Metts turned to the ghost of Joseph.

"Joseph, methinks we were brother Masons. We taught charity and learning and persistent manual efficiency. Our charities were not overwhelming, our actual teachings rather chimerical. We helped a beggar brother to a dollar, we showed him the symbols and, when he asked for enlightenment, we told him to wait and he would learn some time. Were we exactly on the right road?"

"Yes and no. We had a mistaken idea that financial aid was the whole craft bloomishness and that our hidden wisdom was too deep to be dragged up from the great sea by the locks. Our charities, like your contemplated charities, served not the true spiritual purpose. We built great temples—that is, we made big puddles and put little tadpoles in them. It looked big, but it had no soul."

"You mean to say that all our work is vain unless it calls up and awakens the spiritual in mankind? You are right. All the gold under this mountain cannot truly aid the world unless it can be used to teach instead of to feed. All service is the same with God, with this particular qualification: All true service is based on intelligence. God is mind in its illimitable extension. All true service proceeds from mind. When we teach, regardless of how we teach, we serve truly. Teaching and not nursing."

In his dream, Metts saw Pippa passing, singing her song of mystery—

No doubt, some way or other hymns say right
All service is the same with God—
With God, whose puppets, best and worst
Are we: there is no last nor first.

Metts passed up charity. The mountain still covers the gold. Knowledge and wisdom are the exaltation of all charity. Why the grand temples, the farms, why anything material, while libraries lie under the dust and able minds would take holidays and let ignorance bloom and bloom?

Metts passed it up and went back to teach his brethren what symbols meant.

"He that is giddy thinks the world turns round."

Thus With My Soul

Full often have I watched, at close of day,
A waterfowl fast flying to his goal,
Unhampered by the things which hinder men.
I've envied him his mastery of all
The while I've watched him sail so swiftly by,
Strong in the faith that so does press him on
To the resting-place which his faith guides him to.
And I have envied him his confidence.
It seems that faltering to him is foreign
And that he has the sense of being right
To comfort him. How different with a man!
Each creature which abides with Nature, it appears,
Knows well his hour, his time, his own appointed end.
Alone he seeks it out, and keeps his faith with Fate,
And lives his life, sure-knowing that his aims
Are met and set by mastery supreme.
Dost Thou control these, of the sky and field,
And give to them this potent confidence?
Why not, then, guide we weaker ones the same?
I daily pray that I may be thus safely piloted,
And left to rest at night where I belong.
I wend my way to this conformity, but as I settle down,
With day's work done, and, like the fowl,
My pinions fold away, I question have I made
The journey I should make; I wonder if my flight
Has been as planned. So it must be, I reason;
Take the chance of hit or miss, astray or in the path.
The proper guidance I must leave to Thee, O Guide
In Whom I find my strength. But my last flight!
How much I hope that it may end exactly as the fowl's.
This is my plea: Lead Thou me on. Then, when some
Roseate morning I shall rise and stretch my wings
In preparation for life's final flight, I hope
That I shall be so brought by all the totals of
My daily journeys, finally summed up, that I
Shall fly straight on into the Sun, Thy Glory,
And be swallowed up. I trust that though
My weakening frame shall fall, and, meeting ground,
Be crushed by cruel rocks, that yet my friends
Who note the passing shall not see there's pity in it;
But rather grant, O God! to them the power
To grasp the poetry of it! Give them to know
The earthly ashes as but a feather dropped in flight,
While my untried soul wings on into Thy presence,
If Thou wouldst have it so. Thus like the fowl
I would to end my days. Like him I'd fly straight
From the Start unto the End. This is the way
To best complete a soul's transition. Across the sky,
Heading toward Thee, the Sun; lost but a moment in
A shadowing cloud, and then appearing, with Death conquered
And with Life at hand, winging to eternity.

—Lyman W. Whitcomb.

THE NEW AGE MAGAZINE

A Monthly Publication Devoted to Freemasonry and its
Relation to Present Day Problems

THE NEW AGE MAGAZINE is the official organ of the Supreme Council of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America, and is owned and published by it.

The offices of the Supreme Council are located in its "House of the Temple," Sixteenth and S Streets, Northwest, Washington, D. C.

George F. Moore, 33°, Grand Commander. John H. Cowles, 33°, Secretary General.

THE NEW AGE MAGAZINE is published at Washington, D. C., and is under the control of a committee composed of the following members of the Council:

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Seattle, Washington

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Duluth, Minnesota

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San Francisco, California

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ANNUAL SUBSCRIPTION: In the United States and Mexico, one dollar and fifty cents; in all other countries in the Postal Union, two dollars.

THE NEW AGE MAGAZINE is sent free of charge to all Scottish Rite Masons in the Southern Jurisdiction who are members of Consistories.

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Address all correspondence and communications, and make all checks, drafts, etc., payable to John H. Cowles, Secretary General, 16th and S Sts., N. W., Washington D. C.

Entered at the Washington, D. C., Postoffice as second-class matter.

Acceptance for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized June 27, 1918.

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NOTES AND COMMENTS

RESURGAM

In the pageantry of Nature nothing is more inspiring and beautiful than the coming of Spring. "The Spring's gospel of resurrection is irresistible." The Winter, with its ice-locked brooks, its pall of snow, its leafless trees, and its sombre skies has departed. Winter is the symbol of death; Spring of immortality. Those who are versed in the classics recall the wonderful old nature-myth of Demeter, seeking her lost child everywhere; her grief is only allayed when her daughter, Proserpina, returns from the kingdom of the dead. Demeter is Mother Nature, who scatters her largess of seeds with lavish hand in the bosom of the earth; Proserpina is the vegetation that springs up out of the darkness and decay

into life and beauty. In the Eleusinian Mysteries, the myth of Demeter and Proserpina was symbolical of the death and resurrection of the soul. Says J. Arthur Thomson, the naturalist, in his impressionistic sketch of the Spring-tide:

In a world where all is so wonderful, "so full of death, so bordering upon heaven," is there anything so wonderful as this meeting of life and death, as this raising of what we call dead into what we call living, as this power that green plants have to win the sun's aid, that they may, by secret alchemy transmute the beggarly elements of water, soil, and air into the bread and wine of life? We can understand the dying Keats saying that of all things the most beautiful was the growing of the flowers—"the growing of the flowers."

The great god Pan is with us again, tangibly but never visibly. We feel him in the warm Spring breeze, and everywhere we hear his merry pipes. Now he is among the rustling withered reeds, quickening to leafage, and setting the birds a-singing; now he is over the rippling lake, swifter than any swallow. Yesterday we heard him in the glen, good-humordly tossing a naughty cuckoo's tidings to one of her many lovers; today he roams by the lake-side, and sets the daffodils dancing. Their exuberance and gracefulness are typical of the Spring, as is their "abandonment" when the breeze caresses them, and some are near enough the water to be mirrored there. . . . These Spring days are the days of youth—of seedlings, birds, and fresh blossoms, of tadpoles, nestlings, and lambskins.

And with Spring comes the thought of Easter, of "the forgiveness of Nature, of its infinite power of making a fresh start"; of love, life and eternity. An unseen spiritual universe touches us on every side. To be oblivious to it does not disprove its reality, only that we are dead to our environment. In the words of the Master, we have to be born again, to die to the old life of the sensuous, in order that we may be resurrected to the new life of the spirit, to the apprehension of God and the soul's eternal progress. In the mysteries of India, Egypt and Greece was taught the preexistence of the soul, and its final return, after many reincarnations, to the Father's House. In crypt, pagoda, pyramid and temple this esoteric doctrine was whispered to the initiate, after he had served his long period of probation, or been tried by the fearful ordeals of fire, water and air. Running like a thin vein of virgin gold through a gigantic mountain of quartz, the strange doctrine of eternal life has oozed through the mass of ancient superstition and modern materialism, often lost sight of, only to reappear in some new and fantastic garb. Through the gates of death we are ushered into the knowledge of the soul's true being, and perhaps witness a tableau of our former lives floating before us like a wonderful phantasmagoria.

These thoughts come to us with the Easter season; to Jew and Gentile with the celebration of the Passover and the Last Supper. As Knights of the Rose-Croix, we Scottish Rite Masons pay reverence at Easter to the Nazarene; in no sectarian sense, but with admiration for his law of love and his example of integrity. To quote from Henry Watterson's autobiography: "Between Buddha, teaching the blessing of eternal sleep, and Christ, teaching the blessing of eternal life, mankind has been long divided, but slowly, surely, the influence of the Christ has overtaken that of the Buddha until that part of the world which has advanced most by process of evolution from the primal state of man now worships at the shrine of Christ and Him risen from the dead, not at the sign of Buddha and total oblivion."

"But," say many interpreters of Buddha's doctrine, "the *Nirvana* of Buddha is not the extinction of the soul, but the sloughing off of worldly desires and passions, thus preventing reincarnations on the earth plane with all their attendant sufferings." Be this as it may, we cannot forget the fact that Buddha denied the existence of God and the individual soul. He taught love to all creatures; but, alas, it was love without the immortal hope. With the great Nazarene renewed hope of eternal life was enkindled in the human heart.

With the Spring-tide the memories of our youth come floating up to us from out of that unfathomable well of the subliminal self. The tottering old man, sitting on his favorite bench in some sunny park, watches the little children playing together. He recalls the friends and companions of his lost youth; his parents;

his brothers and sisters; the old rooftree. Drowsily hum the bees, the scent of the flowers are in the air, birds restlessly flying hither and thither; all Nature is smiling. Shall he be young again, when the Veil of the Temple is rent at last and the world of spirit breaks on his spiritual eyes? Ah, who knows!

A MASONIC DUTY

It is neither the policy nor the province of *THE NEW AGE MAGAZINE* to indulge in political controversy or to take sides in partisan politics, but it believes that it is right and proper to discuss matters bearing upon the general good of the country—matters that, by some, might be termed political. From this point of view it is certainly the province of *THE NEW AGE* to remind all Masons that it is their bounden duty as *Masons* to undertake and carry out such intelligent investigation, such due study and consideration of the living questions now presented to American citizens, as will place them in a position intelligently to advocate *and vote for* those things that they truly believe to be for the best interests of their common country.

Some of these questions have already been alluded to in our columns—notably the school question—and anyone who reads *THE NEW AGE* should have no doubt as to where we stand in regard to them. Let it be understood, however, that these are merely our ideas, and that you are not to adopt them on that account without due investigation and consideration of your own as to their correctness.

One of the important questions now engaging the attention of Congress and the people is that of Compulsory Military Training, and upon this matter the political parties and the people are greatly divided.

The outstanding argument in favor of compulsory military training is the physically beneficial effect upon the individual. The experience of the Great War justifies the statement that such training is greatly beneficial. Another argument of considerable weight concerns the discipline instilled by it, and of the beneficial effects of such discipline there can be no doubt.

Against these the argument is presented that this physical training—not necessarily of a military character—should be received in the public schools, along with mental training, and that attendance upon the public schools should be compulsory. It is advanced that to add another organization for the purpose of accomplishing something that could be carried out with one already in existence is unnecessary, and, in the present case, tends toward paternalism.

The outstanding argument against this question, however, is that the world is war weary; that, doubtless, a generation or more will pass before there is likely to be another war of any great magnitude, and the three or four million soldiers already trained will be a sufficient nucleus for an army—if one is needed—for at least another generation, and, therefore, as a precautionary measure, it is useless. Further, the great expense connected with the carrying on of the work, and the necessity for retrenchment and economy on the part of the Government, as well as the reduction of taxation and the paying off of enormous indebtedness, appeals to the business interests, which look upon the Government as the greatest business institution of the land, is the most potent argument advanced against it. It is a hard matter to get away from this last argument, for every successfully conducted business institution in the country is today being conducted with an eye to the future, and is practicing economy wherever possible.

Another argument to be seriously considered is that the system of military training tends toward militarism. Many affirm that this is so—many deny it. It seems, however, that the soundness of this argument necessarily depends upon the lines upon which the organization of the system is formed and the plan upon which it is conducted.

COMMON SENSE

Madame de Sevigné, in speaking of Montaigne, remarked: "How I admire that great man! What penetration, what *common sense!*" Yes, good old Montaigne was noted for his *common sense*; and what a magnificent quality of mind it is to possess. Common sense is the great solvent of all our difficulties, whether they be political, social or financial. Today we are sadly in need of common sense to settle the social and political unrest, for one thing. All varieties of nostrums and quack remedies are presented to us by the political mountebanks of the market place to cure the ills of society. We have our Lenines and Trozkys on every street corner, little Bolshevists of the Soapbox, who would gladly overturn our political structure, the Government of the Fathers, and substitute therefor the Dictatorship of the Proletariat—the worst tyranny that was ever invented to enslave mankind.

Bolshevism is as far removed from the ordinary type of socialism as chalk is from cheese. It is unfair to class them together, for the latter advocates a cooperative commonwealth, but the former means the dictatorship by the few over the many. Bolshevism and democracy can never be on speaking terms in a country like the United States. There is one thing the American will not stand for, and that is the overlordship of any class of men, whether that class calls itself capital or labor. The sound common sense of our people will always come to our aid in great political and social crises. It is unthinkable that we would ever permit a wild group of fanatics to seize the reins of government in the United States and attempt to abolish our most cherished liberties. Can you imagine, for example, someone getting up in our Congress and proposing a resolution to abolish God, to suppress religious instruction, or to remove children of tender years from their parents in order to have them indoctrinated in the principles of Bolshevism in State institutions; to instill the poison of class hatred in immature minds. All these things have been done in the Bolshevik régime of Russia. To speak of such a régime as democracy is to shame the very word democracy. Bolshevism professes to be a dictatorship of the proletariat, but strange to say the leaders of the movement are not proletarians, but "intellectuals," who have seized supreme power and by a reign of terror hypnotized the vast dumb population of Russia. It is but a replica of the French Revolution on a giant scale; a species of madness when men see *red* in their insane efforts to destroy civilization. Will Germany eventually go over to Bolshevism? Who knows! The radical element is powerful in the land of the ex-Kaiser. But there is a strong vein of common sense in the Teutonic character that may save Germany from political and moral suicide.

Socialism makes but small headway in these United States of America except among aliens. The native product view the so-called movement for the betterment of society with grave suspicion. Besides, there are today as many brands of socialism as there are of pickles and other condiments in the famous Heintz's varieties. There is the Marxian brand, the neo-Marxian brand, and many other brands. Socialists speak with awe of their great Bible, *Das Kapital*, by Karl Marx; but how few of them ever read it. Many socialists deride the Bible of Jew and Christian, dwelling unctuously on the "mistakes of Moses"; but they never say anything about the "mistakes of Marx." The fact is that much of what Marx laid down as *axiomatic* in political science is now acknowledged by advanced socialists to be false. Common sense has pricked the Marxian bladder and shown that its contents was largely "wind," if not altogether wind. And yet the socialist's aim, to a great extent, is a high one: the complete obliteration of poverty from off the face of the earth. But it presupposes a complete making-over of human nature, something that does not exist this side of the grave. The ignoring of the "religious principle" in man is one of the great fallacies of socialism. Karl

Marx and his leading disciples were militant atheists. The Gospel according to St. Marx, then, is, in its last analysis, one of despair; it is a gospel of the *stomach*. It is the gaining of the whole world and losing one's soul in the process. If socialism had stuck strictly to its political and economic propaganda it would probably have gained many more adherents than it now has; but it went astray with Marx on its *materialistic conception of history* and built up an atheistic doctrine that is highly offensive to spiritually-minded people. To the Church it is, of course, *anathema*. How could it be otherwise, for it is a part of the socialistic program to destroy religion as an institution? A small wing, calling themselves Christian socialists, very much despised by the Marxian breed, have done something to reconstruct socialism along Christian lines, but their efforts have been feeble indeed.

We who write these lines once attended the funeral of a "Red." The procession marched to the grave carrying red flags and wearing red badges. At the grave a number of radical speeches were delivered, full of class hatred; the coffin was then lowered into its last resting place, some red flowers cast upon it, and the mockery was over. I saw the widow of the dead "Red" turn sadly away from the grave, weeping bitterly; utterly without hope in her heart. There was not a mourner present who could give her the slightest consolation, for none of them believed in anything except the Gospel according to St. Marx! The Gospel according to St. Paul, with its natural body and its spiritual body; its high hopes and aspirations, has no meaning whatsoever for the average "Red."

"IN THE SWEAT OF THY FACE SHALT THOU EAT BREAD"

"So He drove out the man; and He placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

In studying the biblical account of creation as given in the initial chapters of the book of Genesis, men are apt to look upon God as something of an unsympathetic judge, a stern and unrelenting taskmaster, who arbitrarily, rigidly and unfeelingly enforces obedience, and inflicts condign punishment upon all who disobey his mandates; but mature study and reflection will surely bring to them the knowledge that such is not the case.

In the biblical account it will be noted that, practically, man's physical needs were all supplied. True, we are told that God placed man in the garden to dress and keep it, but it is clear that his physical wants could be obtained with little or no labor. Now if man's experience in this world has taught him anything at all, it must have taught him that obtaining anything at all without effort on his part is a very dangerous thing. Although not necessarily so, yet it is very apt to work havoc with his physical, intellectual, moral and spiritual being. Accordingly, note, if you please, that God said unto man: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat; for in the day that thou eatest thereof thou shalt surely die."

It would seem from this that knowledge and wisdom cannot be inherited as can the necessities of the physical life, but must be acquired through study, labor and experience—in fact, through toil. In other words, before any knowledge whatever can be profitable to man, he must be duly and truly prepared to receive it; he must be able to appreciate it, and to insure this result it must have cost him some effort; otherwise his knowledge is likely to overwhelm and crush him instead of being a benefit to him. Brethren will here be able to recognize the basis of the Masonic doctrine that, before any man can receive the "light," he must be duly and truly prepared. This preparation can very largely be made by patiently and conscientiously walking in the light one already has.

And now, in the account, we note that another and very serious matter is presented for consideration. What if man were to put forth his hand and take also

of the tree of life! Manifestly, life would then be to him as great a curse as his improperly acquired knowledge has proven to be. Nay, eternal life is something that must be deserved—it must be won! To obtain it man must labor, strive, conquer! He must become a “child of the resurrection,” and to this end it is necessary for him to “overcome.”

Therefore, in order to impress upon the mind of man the need of labor and struggle, “the Lord sent him forth from the garden of Eden to till the ground from whence he was taken.” He must now, for his well-being, obtain also everything that is necessary for his physical life by labor—manual or intellectual labor, or by both.

See, now, the justice and the mercy of God! We are told that he drove man from the garden and placed guards about it, and a flaming sword which turned every way, to keep the way of the tree of life, lest man, to his utter undoing, should lay hold on eternal life without being duly and truly prepared for it.

In view of these things, let all men earnestly and joyfully *work*, being well assured that their only salvation is to be found therein. Let us all labor, carrying with us the strong conviction of ultimate success, since there has followed us down through all the ages the glorious, soul-inspiring promise given to man at the beginning:

“*The Seed of the Woman Shall Bruise the Serpent's Head!*”

THE ADVICE OF WASHINGTON

From the *Post-Intelligencer* of Seattle, Wash., issue of February 23, we learn that in that city Washington's birthday, February 22, was celebrated in the morning by a parade; and that at three o'clock in the afternoon the Knights of Columbus held an open meeting to pay honor to the memory of our first president. Rev. Father Brogan, president of Gonzaga University of Spokane, was the speaker. He gave an interesting résumé of the life of Washington, and concluded with a stirring patriotic peroration, in which he said that a man with the high character, patriotism and leadership of Washington is needed today in America to preserve the Americanism that Washington founded. He declared that the advice of Washington on the duties and ideals of citizenship is the safest guide for loyal Americans.

This is very fine! It is most excellent! Indeed, there could hardly be any better expression of Americanism. Let us see what some of Washington's advice was.

I am not a little flattered by being considered by the patrons of literature as one of their number. Fully apprized of the influence which sound learning has on religion and manners, on government, liberty and laws, I shall only lament my want of abilities to make it still more extensive.—*Letter to the President and Faculty of the University of Pennsylvania, April 20, 1789.*

While all men within our territories are protected in worshipping the Deity according to the dictates of their consciences, it is rationally to be expected from them in return that they will all be emulous of evincing the sanctity of their professions by the innocence of their lives.—*Letter to the General Assembly of the Presbyterian Church of the United States, May, 1789.*

It shall still be my endeavor to manifest, by overt acts, the purity of my inclinations for promoting the happiness of mankind, as well as the sincerity of my desires to contribute whatever may be in my power towards the preservation of the civil and religious liberties of the American people.—*Letter to the Bishops of the Methodist Episcopal Church in the United States, May, 1789.*

If I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no man would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution.—*Letter to the General Committee representing the United Baptist Church in Virginia, May, 1789.*

We have reason to rejoice in the prospect that the present national government, which, by the favor of Divine Providence, was formed by the common counsels and peaceably established with the common consent of the people, will prove a blessing to every denomination of them. To render it such, my best endeavors shall not be wanting.

Government being, among other purposes, instituted to protect the persons and consciences of men from oppression, it is certainly the duty of rulers, not only to abstain from it themselves.

but, according to their stations, to prevent it in others.—*To the Religious Society called Quakers, at their yearly meeting for Pennsylvania, New Jersey, Delaware, and the western part of Maryland and Virginia, October, 1789.*

As mankind becomes more liberal, they will be more apt to allow that all those who conduct themselves as worthy members of the community, are equally entitled to the protection of civil government. I hope ever to see America among the foremost nations in examples of justice and liberality. And I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their revolution and the establishment of their government, or the important assistance which they received from a nation (France) in which the Roman Catholic religion is professed.—*To the Roman Catholics in the United States, December, 1789.*

The very idea of the power and the right of the people to establish government, presupposes the duty of every individual to obey the established government.

All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force; to put, in the place of the delegated will of the nation, the will of a party, often a small but artful and enterprising minority of the community; and, according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans digested by common counsels, and modified by mutual interests. . . .

Towards the preservation of your government, and the permanency of your present happy state, it is requisite, not only that you steadily discountenance irregular oppositions to its acknowledged authority, but also that you resist with care the spirit of innovation upon its principles, however specious the pretexts. One method of assault may be to effect, in the forms of the constitution, alterations, which will impair the energy of the system, and thus undermine what they cannot directly overthrow. . . .

Nothing is more essential than that the permanent, inveterate antipathies against particular Nations, and passionate attachments for others, should be excluded; and that, in place of them, just and amicable feelings towards all should be cultivated. The Nation which indulges towards another an habitual hatred, or an habitual fondness, is in some degree a slave. It is a slave to its animosity or to its affection, either of which is sufficient to lead it astray from its duty and its interest. Antipathy in one nation against another disposes each more readily to offer insult and injury, to lay hold of slight causes of umbrage, and to be haughty and intractable, when accidental or trifling occasions of dispute occur.—*Farewell Address to the People of the United States, September 17, 1796.*

No true American can find any fault with Father Brogan's statements. In view of the above quotations from the writings of Washington, however, we confess that, considering certain well-known utterances of the Vatican and of its pronounced supporters upon the questions above cited, we entertain grave doubts as to their attitude concerning the Reverend Father's proposition. Indeed, we are convinced that, if he holds to the views above expressed, he will never be a cardinal, or, in fact, occupy any other position of influence in the counsels of the hierarchy.

In the meantime, let every American citizen, and particularly every Mason, read and study Washington's Farewell Address to the People of the United States.

DOWN WITH THE H. C. OF L!

Asbury F. Lever, author of the only federal anti-profiteering bill, now a member of the Farm Loan Board, is reported to have said:

"The best way for the people to lower the living cost is to stop extravagance. If enough people will refrain from buying \$15 shoes and \$60 suits, I will guarantee the cost of these things will come down."

He says that he met a man in North Carolina who told him that one of his tenants raised a huge cotton crop, which brought him \$6,000, the first real money he had ever had. Mr. Lever said: "That will enable him to go where land is cheap and buy a farm." The man replied: "He has already bought an automobile and drives it 60 miles every night."

We heard from a man who said he saw about forty laborers digging a trench; and of those forty, eighteen had on silk shirts. Also, we heard the other day of a colored man, here in Washington, who went into a store and bought one dozen silk shirts for which he paid \$100. Extravagance such as this increases the price

of everything. So long as spendthrifts aid and abet the profiteers, it seems useless to try to lower the cost of living.

It is said that Mr. Lever has a patch on his trousers and says he will wear them until the patch wears out. He is wearing an overcoat for the third year, and his shoes are half-soled.

If you want the high cost of living to drop, tackle it! Do not buy anything you do not need, even if you are financially more able to buy than is the average man. If every man will wait to do his buying until the price comes down, we shall soon hear a "dull, sickening thud," which will announce the collapse of the redoubtable H. C. of L. People make things, and profiteers buy things in order to sell them; and if they cannot sell them at the price they demand, it will not pay them to hold on to them indefinitely—if they desire to continue in business they will be obliged to moderate their demands.

A SILVER LINING TO THE CLOUD

We greatly rejoice and heartily congratulate ourselves over the very large number of letters that have recently been pouring in upon us, criticizing and protesting against an article on "The Mystical Relation of Numbers and Letters," appearing in the "Corner of the Library" section of our issue for February last. We rejoice, we say, because these protesting letters are incontestable proof that THE NEW AGE MAGAZINE is being read by a large number of brethren. We did not publish the article for the purpose of stirring them up with a view to discover how much the Magazine was being read, but we are delighted to have this knowledge at any rate. Our only regret is that it seems to have been necessary to say something to bring out the *disapproval* of the brethren in order to get anything out of them at all.

The principal object in publishing the article was to show what sort of intellectual pabulum men of olden time were wont to consume—more or less eagerly. The voice of protest is directed solely against a part of the article which, it is distinctly stated, was called "A Remarkable Coincidence," by the late Adrian Plate, a very clever, and somewhat well-known conjurer, whose business was admittedly that of fooling the public. His performance in this case of "juggling with figures" was no more and no less remarkable than his juggling with coins and handkerchiefs, etc. If our brethren will kindly read over the article in question, we feel sure they will admit that nothing therein is given out *ex-cathedra* by either "Mysticus" or the editor. It was plainly said that this "remarkable coincidence" was so called by the late Adrian Plate; no one else made any such claim or statement. Also, this particular set of figures is as much and as little remarkable as those of any of the rest of the article, with which our brethren found no fault.

Well, we are sorry, brethren, and we cheerfully promise not to do so again since it is clearly apparent that "'tain't no use." However, we hug to our bosom the reflection that the late Adrian Plate, being dead, yet speaketh, for he seems to have gotten a rise out of you. Write to us some more!

"Careless of censure, nor too fond of fame;
Still pleased to praise, yet not afraid to blame,
Averse alike to flatter, or offend;
Not free from faults, nor yet too vain to mend."

—Pope, *Essay on Criticism*.

IMMORTALITY

By A. J. HAHN, 32°

"There is no death! What seems so is transition.
This life of mortal breath
Is but a suburb of the life elysian,
Whose portals we call Death."

EACH setting sun, amid blaze of crimson and gold, seals again a chapter; the words and deeds inscribed in its pages are irrevocable. The never-changing ticking of the seconds measure in regular cadence our footsteps through the vale of Life. The fleeting Now bids the 'morrow welcome. The alternate doorways of Night and Day proclaim the unceasing march.

"The Moving Finger writes; and having writ,
Moves on; nor all thy Piety nor Wit,
Shall lure it back to cancel half a line,
Nor all thy Tears wash out a Word of it."

The actions and incidents of the Past are our only known possessions; the Parting Present is of our own machination; to the entrance of the Future we hold no key—a veil through which the human eye cannot pierce. Though the key be denied, the clue, Hope and Faith, are given.

We have but faith: we cannot know;
For knowledge is of things we see;
And yet we trust it comes from Thee,
A beam in darkness: let it grow.

Physics, the study of natural phenomena, writes indelibly, as its prime law and basic hypothesis, "Nothing in nature is ever lost." No scientist has ever found cause or reason whereby to discredit or modify this foundation, upon which the shrine of this branch of learning is erected. Energy and matter may be transformed into various other forms, yet the component transformations, if synthetically reunited, will be exactly the same as before. The scintillating globule of dew may be changed by the sun's rays into minute particles of vapor; the radiant, sparkling diamond may be transformed, by the intense heat of the electric furnace, into another form of carbon; yet the truth remains the same—there is just the same amount of matter in its latter state as there existed in the former.

Granting that the above hypothesized premise is true, let us follow the natural course of logic. Man is most assuredly a part of nature—its highest type. The same laws, then, may be applied to this particular species of the generic term. His entire entity may undergo varied and sundry transformations, yet, must not the individual elements summarize in unity?

Before going too deeply into this subject, once again we must fall back upon basic principles and prime factors.

All members of the Masonic Fraternity, if they be true Masons, in all that the word implicitly contains, believe in the existence of a Supreme Being—a God. Whatever each specific religious belief may be is of no consequence—the universal belief in Deity is ever present.

Here let us stop and think for a moment. How many have ever taken the time to seriously think what the term "God" conveys to the mind. Does it merely mean a Divine Creator and nothing more? We are all capable of appreciating the word "father," when applied in a material sense. At once it brings before our memory the mental picture of that loved one who has cared for, provided for, and guarded over us in loving kindness since the earliest days of our childhood. If we committed a wrong, our father corrected and forgave us; when we performed a worthy act, we were caressed and praised. How much more, then, must the compound term, Heavenly Father, mean to us! He, who possesses all attributes in highest perfection—all loving, all merciful and all wise! Must not that love be all embracing, that mercy be infinitely extended, that wisdom unceasingly comprehensive? Is not this God your God, whatever be the material designation of Him?

Now let us each thus question ourselves: Could such a God permit that

which we call death to be the absolute culmination of our life? Immediately an inner negative response arises.

There is a school or body of men who profess that the grave is without a doubt the grand finale; that all happiness we will ever experience will be enjoyed solely upon this terrestrial sphere. Of course no one has ever returned from that mystic shore to prove a direct contradiction, but there always remains the great test-logic.

There exists in every person, no matter what be his class, race, or creed, a desire for happiness. From earliest infancy to most advanced age, we all strive to make the moment of pleasure or joy continue as long as is possible, or, in other words, to perpetuate our state of happiness. This being true of all persons, it must be universal, a part of their nature; it must have been planted there by the author of that nature, God. Most assuredly then, God, who is all-loving, all-merciful and all-wise, would never have created such a desire, a unit with our nature, if that desire were not to be satiated in some manner.

The material media, by which happiness is procurable, may be briefly enumerated under a very few headings, namely, riches, power and honor. Riches or wealth may be our portion today, but on the morrow we are paupers. Anything so temporal cannot be productive, then, of lasting results. Power is also as equally fleet and elusive. The pages of history are crowded with the downfall of power. Another perpetual source vanished! And lastly, honor, the day's tribute, tomorrow's sneer. Who could desire a better example than that of Napoleon? The world's greatest hero in the evening—an exile on the next rising sun.

The boast of Heraldry, the pomp of Power,
All that Beauty, all that Wealth e'er gave,
Await alike the inevitable hour,
The paths of glory lead but to the grave.

Material benefits are but infinitesimally a source of satisfaction for only an infinitesimal length of time. Is all human effort and aspiration, then, to be crowned with a sense of futility? Are we to look back on human history as a

long, tumultuous rout of panic-stricken fugitives from fate? Has man at length emerged into full self-consciousness only to realize that his doom is irremediable, that he is confronted by a sinister and implacable destiny? Is he to divine at last, through the veil he has so long striven to pierce, only a gleam of dreadful eyes and a frown of malignant intention? If, then, material sources fail to be productive of unending happiness and that happiness is to be satiated, what is the only logical conclusion? Perpetual happiness, philosophically termed "beatitude," must be found in an *immaterial existence*. We may apply any term we choose to that spiritual world, heaven or otherwise, yet does not common reasoning point to its existence? And how far more gratifying from every viewpoint is this conclusion! Is it not more in harmony with our conception of the Supreme Architect of our Structure of Life?

The soul, secure in her existence, smiles
At the drawn dagger and defies its point;
The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years:
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crush of worlds.

From even the most remote days of antiquity, the belief in the immortality of man's soul was present. The ignorant savage believed that the soul voyaged on to the Happy Hunting Grounds; the Mohammedans even went so far as to have varying states of heaven, dependent upon man's earthly state of perfection. One of the ancient Jewish rabbis wrote: "This world is, as it were, the antechamber of the great world to come; prepare thyself in the ante-chamber that thou may be admitted unto the banqueting hall."

Would not life itself be but a shallow, empty vessel if, when the body returned to the earth, the soul of man should vanish into a mere nothingness? What would the passing of the years interpret for us if, upon their material termination, we would not meet again those loved ones, now many years departed? Would God, the all-merciful, part husband and wife, mother and child, never to be united again? No,

never! Are all the numberless lives that have been laid down for a worthy cause to be ended by the flashing steel or shrieking shell, never to be continued elsewhere? Is such a concept or thought comparable to our belief in Him above?

Just as, in nature, nothing is ever lost, so, too, it is in the higher nature. The body returns to the dust, from

whence it sprung—the soul returneth to its Creator and its loved ones, from whence it came.

Surely not in vain,
My substance from the common
earth was ta'en;
That He who subtly wrought
me into shape
Should stamp me back to
common earth again.

CAN IT NOT BE?

Cannot an honest man,
The noblest work of God,
Who loves all creatures well
That live on earth's green sod,—
Though far he be from church
Whose steeple points to heaven,
Be deemed a brother man
And hand of help be given?

Cannot the poor Parsee
Who gazes at the sun,
And thinks he sees in fire
His God—his only one—
Be heard and answered too,
When he doth make appeal,
As well as holy priests
Who at their altars kneel?

Cannot the Indian there,
Whose rude untutored mind
Breathes forth an earnest prayer,
Sweet consolation find?
Cannot, perhaps, some Turk
Or desert Arab hold
As brave and true a heart
As you of Christian fold?

Say not "It cannot be!"
Nor try to change God's plan,
Who builds all worship up
On man's pure love to man—
Whose love cares not for creed,
Nor color of man's skin,
But holds us, each and all,
As His, and of one kin.

—John Twamley, 32°.

THE SQUARE AND COMPASSES OF THE MOUND BUILDERS

By JOHN J. KEPLINGER

TO THE MASON who is duly and truly prepared there is a wonderful meaning in the monitorial lecture of the Fellowcraft degree. In it we learn that "Geometry is the first and noblest of the sciences and is the basis on which the superstructure of Masonry is erected."

As we proceed, the wonder and glory of being brought to Light bursts full upon us for we see that "by Geometry we may curiously trace nature through her various windings and discover the wisdom, power and goodness of the Grand Artificer of the Universe and view with delight the proportions which connect this vast machine."

From the foregoing we perceive the origin of Freemasonry, for we read that by "a survey of nature and the observation of her beautiful proportions man determined to imitate the divine plan and proceeded to study symmetry and order. This gave rise to societies and produced works which are the admiration of every age."

Freemasonry, then, concerns itself with the processes of the Creator. We are made in His image and likeness and are to think His thoughts after Him. We are to search Him out if haply we may find Him. Let us take the hint given in this beautiful lecture and briefly look into these proportions of nature and see how man accounts for the "return of seasons."

Take any terrestrial globe and note its markings. First, there are the poles—the termini of the earth's axis. Then, there is the equatorial line, and crossing it on the 180th meridian we find the line which marks the apparent path of the sun in its annual journey. This path ranges $23\frac{1}{2}$ degrees north and $23\frac{1}{2}$ degrees south of the equator and is the measure also of the inclination

of the earth's axis to the plane of the ecliptic. Reference to Fig. 1 shows us the positions of the earth in summer as well as in winter. Note the angle formed at the North Star. It is just twice $23\frac{1}{2}$ or 47 degrees.

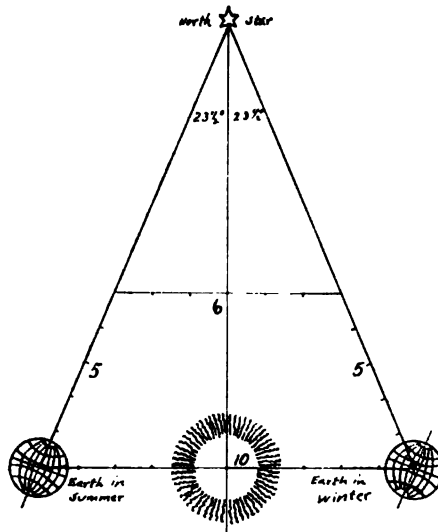


FIG. 1.

Brother Frank C. Higgins shows that this wonderful cosmic triangle represented the name JEHOVAH to the peoples of the ancient culture lands where the foundations of Masonry were laid. The name is derived from this triangle in a very simple manner as we have indicated in our drawing. Divide the base into 10 parts. Lay off 5 of these parts on each of the lines forming the sides. The line at the top will then measure exactly 6 parts. By consulting the gematria of the Hebrews we find that they expressed 10 by the letter "yod," our J; 5 by "heh," our H; 6 by "vav," our V; and 5 by "heh," our H. Combined we have 10 plus 5 plus 6 plus 5 or JHVH (JeHoVaH).

But we need not go to the Orient for traces of man's searching out of the divine plan. We have evidences of it right here in the central west, as will be seen upon reference to Lord Avebury's volume, "Prehistoric Times." In it he mentions gigantic mounds in the shape of men which the ancient Mound Builders erected in the Mississippi Valley. We find confirmation of his statements as well as an illustration of one of these mounds in Switzler's History of Missouri, published in St. Louis

In "Prehistoric Times," Lord Avebury states that Circleville, Ohio, obtained its name from a large mound in the shape of a circle which, at one time, occupied the site of that city. The diameter of the circle was a little over 1,000 feet. Beside this circle was a square, each side of which measured about 900 feet. A little calculation will show that this circle and the square beside it were equal in area. In "Atlantis" Ignatius Donnelly informs us that at Hopetown, Ohio, there "are two walled figures—one a square, the other a circle—each containing precisely twenty acres." Donnelly was so impressed by the remarkable agreement in area of these two figures that he writes of their builders: "They must have possessed regular scales of measurement, and the means of determining angles and of computing the area to be enclosed by the square and circle so that the space enclosed by each might exactly correspond."

To demonstrate that the Mound Builders did have these means is the purpose of this article.

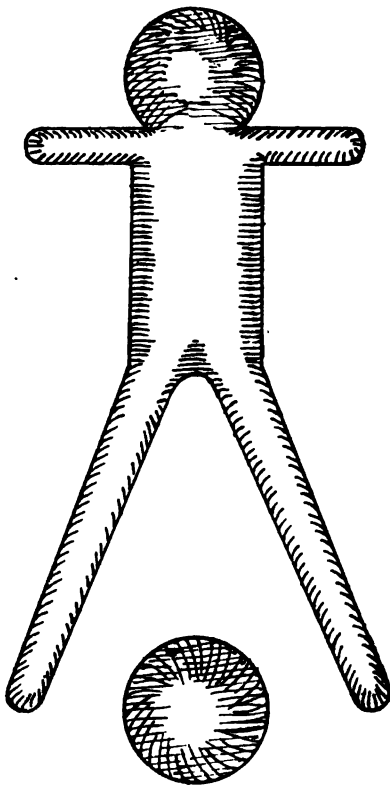


FIG. 2.

in 1870. Fig. 2 is a reproduction of this illustration. Note that the legs are open at an angle of exactly 47 degrees. There are many other mounds in the shapes of circles, squares, triangles, pentagons, animals and serpents. For our purpose, however, we will confine ourselves to a few of the geometrical mounds.

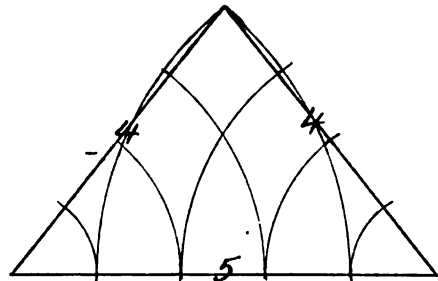


FIG. 3.

For several years past the writer has closely followed the wonderful Masonic writings of Brother Frank C. Higgins, who shows that the ancients in all the culture lands of the Orient had two circle squaring formulae. The first of these was embodied in the Great Pyramid Gizeh, whose vertical height is the radius of a circle of equal perimeter to the square described by the base. This triangle is often represented as having

a base of 5 parts and sides of 4 each.
(See Fig. 3.)

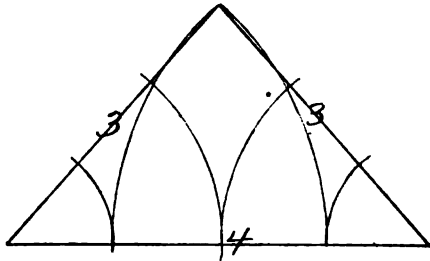


FIG. 4.

The vertical height of a triangle with a base of 4 parts and two sides of 3 each (Fig. 4) he shows, gives us the radius of a circle whose area is equal to the square drawn on the base.

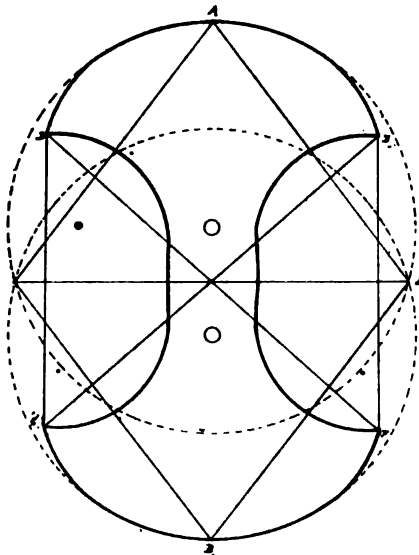


FIG. 5.

With these two circle squaring triangles in mind let us analyze Fig. 5 shown on page 389 of Moorehead's volume, "The Stone Age in North America." This form—about 9 inches long—is made of cannel coal and was found on the chest of a skeleton in a gravel pit in Mercer County, Ohio. By taking the two holes as centers and following the arcs we get two circles which cut each other at *I* and *J*. If, then, we

connect these points with the middle of each original arc we have two triangles, *IAJ* and *IBJ*, which are precisely the same as that of the vertical section of the Great Pyramid and which gives us the squaring of the circle as to outline or perimeter. Now, if we connect the points *CDEF* with the center of the figure, we get two triangles which are precisely the same as the 3-4-3 triangle shown in Fig. 3 and which gives us the squaring of the circle as to area.

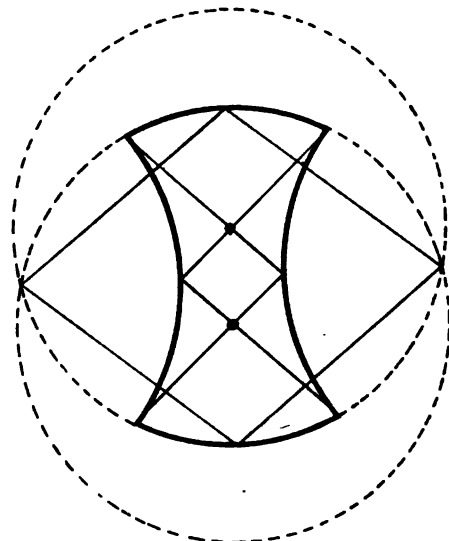


FIG. 6.

These two triangles are the keys to the solution of many Mound Builder forms—both simple and complex. Fig. 6 is that of a more or less common type of gorget which is illustrated on page 397, while Fig. 7 is that of an engraved disk which Moorehead shows on page 452 of Volume I.

Now, if we will turn to page 218, Volume II of Moorehead's work, we will find a plate illustrating a number of copper crescents in the collection of the Wisconsin Archeological Society. Two of these are of particular interest and are marked *F* and *E* on the plate. As each yields circles of equal area and perimeter we will use *F*—the better preserved of the two forms—for our

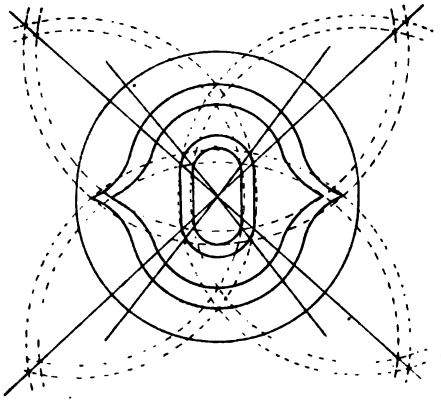


FIG. 7.

demonstration. (See Fig. 8.) The distance between the points *a* and *b* is the radius of a circle whose perimeter or outline is equal to a square—one side of

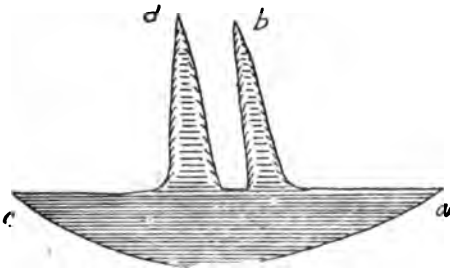


FIG. 8.

which is the distance between *c* and *a* (Fig. 8.) The distance between *c* and *d* is the radius of a circle whose area is equal to that of the same square. If, now, we connect the centers of these circles with the two lower corners of the completed square (Fig. 9), we will find that one of the triangles has a base of 5 parts and two sides of 4 each and that the other has a base of 4 parts and two sides of 3 each, thereby conclusively demonstrating that the copper crescents referred to above are the squares and compasses of the ancient Mound Builders—a people whose leaders were familiar with the geometrical science of the culture lands across the sea. As a proof of this let us draw the circles of

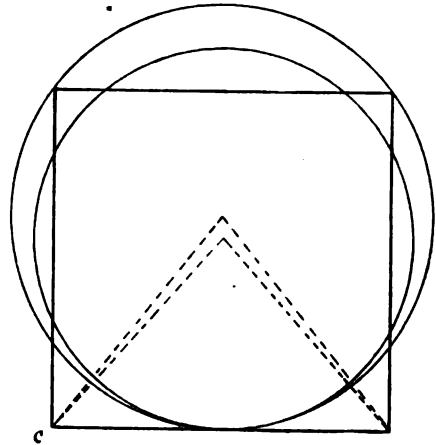


FIG. 9.

equal area and equal perimeter with the same center as shown in Fig. 10. Divide the diameter into 10 parts and lay off 5 parts on each of the lines

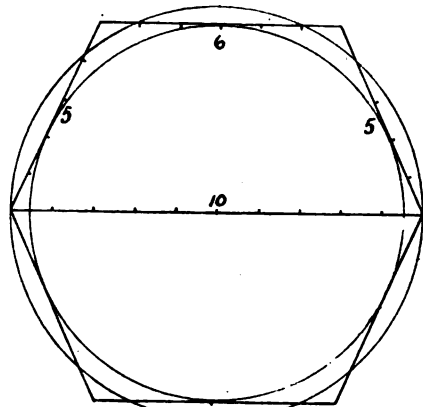


FIG. 10.

drawn tangent to the area circle up or down from the extremities. The lines at the top and bottom will each measure exactly 6 parts. Added together these are 10 plus 5 plus 6 plus 5, or JHVH (JeHoVaH), exactly as it is expressed in a similar form in the ancient East. Continue the side lines until they meet and the angles at their meeting points will be exactly 47 degrees.

A CORNER OF THE LIBRARY

THE SACRED BOOKS AND EARLY LITERATURE OF THE EAST

By MYSTICUS

"There never was a false god, nor was there ever really a false religion, unless you call a child a false man."—*Max Müller*.

"And God said, Let there be light; and there was light."—*Genesis I, 3*.

"LET there be light!" was the divine fiat and there was light. With the advent of light a new world came into existence. The earth clothed itself in a garment of transcendent beauty. Had there been no light, darkness would have brooded forever upon the face of the deep; man would never have emerged from the primordial protoplasm and laboriously climbed the grand ladder of the Cosmic Kadosh, which scientists are pleased to call evolution; the earth would not have been dotted with cities, temples, and giant monuments; the seven seas would never have been ploughed by the keels of innumerable ships. But there was *light*, and the stupendous design laid down upon the Trestle Board of Creation by the Grand Architect, of the Universe is being carried out in a thousand wonderful ways—by the forces of Nature and the efforts of man.

Ex oriente lux—from the East cometh the light. This is the grand motto of Scottish Rite Masonry. From out of the mysterious East have come all the saviours of mankind; the great religious systems. The Orient may be symbolized by a gigantic Sphinx brooding in the desert upon the mysteries of life and death, time and eternity. "A renaissance in the Orient," says a philosopher, "means the birth of a religion; in the Occident, the death of a religion and the growth of positive knowledge." The East is the cradle of the human race: Persia, India, Egypt form the grand trilogy of humanity. To know mankind in its infancy one must explore the records of the past—the buried cities, labyrinths, temples, and pyramids of the East. Man is a religious animal and must be studied chiefly through his religious beliefs. It is his awareness of a Power greater than himself that makes for righteousness; his conception of immortality that distinguishes him from the brute beast. The beast on all fours bends its face upon the sad earth and broods; man walking erect lifts his eyes to the stars and worships. The great Bibles of humanity; the fragments of ancient creative myths that have come down to us inscribed on tablets of clay; the chronicles of priests and kings carved on the rocks tell us the story of man's aspirations and hopes. To read these records of the past, to let the light of reason shine upon them is the great task of modern science. Assuredly the Freemason is interested in these studies, for Freemasonry is the inheritor of the esoteric lore of the temples, the symbols and philosophy of the ancient religions of the Orient. To make these researches with a minimum of trouble, I would recommend the Masonic student to procure *The Sacred Books and Early Literature of the East, with Historical Surveys of the Chief Writings of Each Nation*, translated by leading Orientalists, under the editorship of a staff of specialists directed by Dr. Charles F. Horne, and published in fourteen volumes by Parke, Austin & Lipscomb, New York and London, 1920. These volumes are beautifully printed and illustrated. The introductory comments and historical dissertations that accompany the sacred texts and literary gems are most illuminating. The books are divided as follows: Babylonian and Assyrian Section; Egyptian Section; Hebrew Section; Section of the Great Rejected Books; Arabian Section; Persian Section; Section of India and Brahmanism; Section of India and Buddhism; Chinese Section; and Japanese Section. These volumes, I think, should form a part of every Freemason's library, for they are the *Books of the Beginnings*, "since therein are to be found the very 'beginnings' or funda-

mentals of all the great world religions, sciences, philosophies and notable organizations extant today." Along with these sacred books is *A Masonic Compendium . . . Being a digest of all references and allusions to the antiquity, archaeology, and ceremonial forms of Freemasonry, with a guide to Masonic research*, by George W. Plummer, 32°.

Says Bro. Plummer:

In the Sacred Books the scholastic and authoritative presentation, interpretation, translation and exposition of the wonderful records of Egypt, Babylonia, Assyria, Chaldea, Indo-Persia, India and even China and Japan, yield a wealth of testimony to the age-old origin of the great Masonic Fraternity, that exercises, and has always secretly exercised through various arcane societies, such a powerful influence in human affairs, in shaping and molding the concepts of human fraternity, the oneness of all human units, the Fatherhood of God and the Brotherhood of Man.

As an example of Bro. Plummer's work, let us take the word *Light*—"a cardinal principle of Masonic doctrine and dogma." He says:

It is emphasized in every Degree of every accepted and recognized Masonic Rite in the world, and is therefore of paramount importance.

At the beginning of the E. A. work, the Candidate hears the words "Let there be Light."

Referring to our Compendium we look up the Subject "Light" under the letter "L." At first glance the number of references noted impresses us with the importance of the subject.

First, the researcher finds that the primal fiat ordinarily recorded in Genesis as ascribed to approximately 4004 B. C. has an origin dating back at least 12,000 years, and probably much further, and that the reverent command of the modern Masonic Master is not only a repetition and perpetuation of the Divine fiat, but has an esoteric significance relating to the endowment of the Candidate with the "Light of Reason," which makes him truly the "image of his Creator."

Secondly, the researcher finds that the light referred to is not the mere illumination of the Lodge room, but the inner illumination of his higher consciousness.

Thirdly, the student discovers that "from that Divine command sprang all Babylonian and Hebrew culture," and also "every form of human progress everywhere."

Fourthly, the researcher finds that "each upward step of man must come from letting in the Light."

Looking up the volumes referred to by the heavy or "bold-face" type, Vol. 1, pp. 3, 17, and studying carefully the context and correlated passages, the student is at once impressed by the tremendous importance of the life and progress of man as directly resultant upon the potency of this Divine fiat, and realizes, maybe for the first time, how his initial step in Masonry was made assuredly "upon the best and surest foundation."

It begins to dawn upon the student why at first he simply received "light;" at another time "more light," and at a still future time, "all the light that could be conferred upon him" at that particular time and place. For a study of the references to Light will show at once that the real light of the ancient religions and modern Freemasonry is not of the material world, but a growth of the spiritual and psycho-intellectual states.

Fifthly, the student will find on referring to Vol. 2, p. 445, the Egyptian ascription, "Glory to thee, O Light," the motif for so much of the devotional and ritualistic music of the various Degrees. And while studying this reference, if the student will look even cursorily through the volume (2, Egypt), he will be amazed to learn of the prominence given not only esoterically but exoterically to the principle of Light in the wonderful Egyptian rituals, than which no greater have ever been formulated in the history of the world.

Brother Plummer gives us other implications of light but space forbids my following him further in his exegesis of the subject.

The first volume of the *Sacred Books of the East* begins very properly with Babylonia and Assyria, for it is among the buried cities of those ancient kingdoms that the oldest documents of the mighty past have been discovered.

In the Babylonian valley dwelt the great Semitic stock from which sprang the Arabs, Babylonians, and Hebrews. But "the first clearly visible civilization, which flourished long before the mighty city of Babylon arose, was that of the Sumerian people." There is an astonishing resemblance between the creation-story of the Babylonians and that of the Hebrews as set forth in Genesis. But when we think of the Hebrew culture as a projection of the Babylonian civilization we need not be astonished. When the Hebrews left their ancient home in the city of Ur they carried with them the legends and traditions of Babylonia. "Hence," says Dr. Horne, "the Book of Genesis must be reckoned among our most valued

sources of knowledge of Babylonia." For a vivid picture of Babylonia, then, one must read the first chapters of Genesis; of old Babylonia, the Biblical land of Shinar, or of light, the starting place of human civilization. "There lay the garden of Eden, circled by its four rivers, the fertile region of the lower Euphrates. There still towers the enormous bulk of Mount Ararat, on which Noah landed with the ark. There arose the cities of 'Babel and Erech and Accad and Calnah in the land of Shinar, wherein Shinar is but another form of Sumer, and all the names are easily identified with those of Babylonia. There, also, the huge temple tower of Babel, or Babylon, was lifted high toward heaven, while around its base the traffic of all the nations of earth, gathering in earth's first great mercantile metropolis, may well have culminated in a very babel of conflicting, shouting tongues."

The volume on India contains selections from the Rig-Veda, the Atharva-Veda, and the Upanishads; the Mahabharata, etc. India is the land of contrasts, metaphysics and mummery walk side by side. A Brahman, seated in a miserable hut or cavern, will sound the very depths of philosophy for you, while not far away people bow before hideous idols in some great temple. In the Rig Veda, Book X, hymn 129, we have the great Creation hymn, a most advanced and intellectual conception of creation. Truly these ancient Hindoos were remarkable men.

The volume devoted to Egypt is of particular interest to the Scottish Rite Mason, for it contains a translation of the famous Book of the Dead, a copy of which or of its principal chapters was "the essential furnishing of every Egyptian tomb." "The stupendous fact," says Dr. Horne, "which makes Egyptian literature most worth our reading is that in Egypt mankind first soared to splendid heights of religious thought. There, so far as we now know, earnest and able men first faced with profound intellectual meditation the spiritual problems of this world. There the mass of men, for the first time, arranged their earthly lives upon a firm-set confidence that there was a life beyond."

Egypt is the land of silence and death, of magic and mystery, of initiatory rites and ceremonies.

Says A. Mariette: "To the initiated of the sanctuary, no doubt, was reserved the Knowledge of the god in the abstract, the god concealed in the unfathomable depth of his own essence. But for the less refined adoration of the people were presented the endless images of deities sculptured on the walls of the temples."

In the latter Egyptian days, the Book of the Dead was largely usurped by a little scroll called the *Book of the Breaths of Life*; but its use was confined to the priesthood. It was buried with each priest, and shadowed forth the doctrine of transmigration. It recites—

Let him live!
Let his soul live!
His soul is received wherever it willeth.
He hath received the Book of Breaths,
that he may breathe with his soul,
with that of the Lower Heaven,
and that he may make any transfor-
mation at his will,
like the inhabitants of the West;
that his soul may go wherever it desi-
reth,
living on the earth forever and ever. . . .

Anubis doth guard thee.
He is thy protection.
Thou art not repulsed from the gates of
the Lower Heaven.
Thoth, the doubly great, the Lord of
Sesennu, cometh to thee.
He writeth for thee the Book of Breaths,
with his own fingers.
Thy soul doth breathe forever and ever.
Thou dost renew thy form on
earth, among the living.
Thou art divinized with the souls
of the gods. . . .

In the volume on Medieval Hebrew we have a translation of the *Sepher Yetzirah*, or the Book of Creation; the *Sepher Dtsenioutha*, or the Book of Concealed Mystery; and the *Greater Holy Assembly*—all belonging to the Cabala, or esoteric philosophy of the Jews. The Book of Concealed Mystery opens with these words: "The Book of Concealed Mystery is the book of the equilibrium of

balance." Those who have taken the higher degrees of Scottish Rite Masonry are familiar with Albert Pike's dissertations on the *Balance* and other doctrines of the Cabala. The higher degrees of the Rite are deeply tinged with Cabalism, as all students know. Says the opening of the Book of Creation:

"In two and thirty most occult and wonderful paths of wisdom did J. A. H. the Lord of Hosts engrave His name." In the Scottish Rite we have 32 degrees that embrace the esoteric doctrine.

OTHER BOOKS RECEIVED

THE MASONIC YEAR. A Yearly Digest of Timely Facts from Reliable Sources to Show the Scope and Success of Freemasonry. A small volume, published annually by the Masonic History Company, Masonic Temple, 46 West 24th Street, New York, N. Y.

A letter from the publishers states: "We would like to get this little book into the hands of as many of the Masons holding official positions as we possibly can. The edition is not very large and consequently it will not go as far as we desire. No price has been put upon it and we have no intention of making a charge for the book.

"We have felt that a book of this sort which would contain every year such brief items as many of us like to possess in a convenient form, would be acceptable to the leaders of the Craft. We plan to continue the work next year, and, so far, we have felt that it is our contribution to studious and official Freemasonry."

THE GOVERNMENT OF THE TONGUE

How beautiful and appropriate the imagery with which is set forth the admonition of the Apostle James concerning the government of the tongue!

He exhorts us to govern the tongue which, although so small a member of the body, is yet of so great influence that to govern it is to govern the whole man.

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

"Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet they are turned about with a very small helm, whithersoever the governor listeth."

Nothing upon the subject can possibly exceed the eloquence of this passage, and the apostle carries on his discourse all the way in the same beautiful and apt style.—*Lewis M. Elphinstone, 32°.*

THE TRAIL

On the trail of the creeping sunlight
Up the mountain side we climb,
Toward the parting of the sky-line
In the border-land of time!

Then we follow down the mountain
Toward the shadows in the west,
Where the sun must hide her luster
And our day shall sink to rest!

Denman S. Wagstaff.

CORRESPONDENCE

VERY INTERESTING INFORMATION¹

NEW AGE,
Washington, D. C.

DEAR SIR AND BROTHER:

I am writing to acquaint you of an interesting experiment I have tried with one of our local editors and enclose copies of our correspondence.

The circumstances prompting me to try our editor should first be reviewed in order to understand the situation thoroughly. We have only two daily papers here, and for a long time the Knights have been feeding the public with news of their exploits overseas and any and everything calculated to center interest in their organization. There have been columns describing the system of distributing cigarettes and their many other grandstand achievements overseas in the regular press agent style. For a long time the local editors have completely ignored Masonic News in their papers and have seemed very enthusiastic in advertising the Knights.

Our local government is completely in the hands of the papists. Every department is filled with them. To my knowledge there are just two brother Masons on the police force and these are the only ones in the city's service, and they live in constant fear of losing their place, notwithstanding the fact that the Masons outnumber the Knights about five to one.

Last fall when the local service men were to be welcomed home, a demonstration was planned by the city. The usual street parade was arranged among other things. Invitations were sent to all local organizations to participate. The local Masonic bodies received the invitation and went ahead with their plans. Everything was in apple pie order for the big demonstration. About three days before "der tag" our mayor learned that the Masons would outnumber the Knights about four to one in the parade. This would certainly never do for them. The mayor hit upon, what he thought, to be a very clever scheme to prevent the Masons from taking part in the parade. The scheme, however, did not work, and to the consternation of the Knights. The mayor issued an edict that none but uniformed bodies could take part in the parade. He was politely informed that if the Masons were to be kept out of the parade that they would hold one of their own. This information induced his highness to rescind the order and to allow the original plans to be carried out.

Tableau: The Masons turned into parade formation about 1,800 strong; the Knights turned out about 250. They were so indignant that they broke up in a body and went home. The Masons headed the line. This was a real spicy piece of local news, but our local editors were as silent as frozen fish.

Every year this 17th Masonic district makes a pilgrimage to the Masonic Home; last fall the pilgrimage was the largest on record in spite of its being a very stormy day. There were 1,600 Masons and their wives. It required two trains of ten coaches each. Had the Knights been doing this stunt instead of the Masons our papers would have talked for a week about it. But there was not so much as a line published about it. The local Masons seem quite indifferent to the situation. I, however, thought it would be interesting to see what our editor would think about it and I wrote him a letter to be published in open forum. My letter was not published. The following is a true copy of my letter and the editor's reply.

DEAR SIR:

A news item in the of last announces the initiation of class of 125 men in the Knights of Columbus.

On the very same day, the same number of men (125) were made thirty-second degree Masons by the local bodies of the Scottish Rite. It seems strange that you make no mention of the Masonic event. The one remarkable feature of the Masonic event is that there was no drive for members; perhaps this may be the reason that you did not hear about it. A drive is unknown to us.

The Masonic Order does not seek publicity; in fact it has no need of it. However, our local papers might at least extend the courtesy of recognition to the most ancient and by far the largest in point of numbers of any society in the world.

A class of 200 or even 300 is not uncommon to our Order. The Masonic Order is one hundred per cent American and has a membership of nearly three million in the United States, and I do not think such a body deserves to be completely ignored.

The editor's reply:

DEAR SIR:

In reply to your letter of February 1st I would say that the is as anxious to have Masonic news as it is to have news of the K. of C. The difficulty lies in this fact. The Knights of Columbus supply us with all possible news and seem very anxious to get publicity: the Masons

¹ Names, dates and places, withheld by request, can be given if necessary.

compel us to go after all news and even then our reporters find that they get the most unsatisfactory results. Unfortunately we have no Masons on our reporting staff and therefore have to depend on the Fraternity. This seems to be the same as being unable to secure news on any basis whatsoever. We want Masonic news very much and are very much interested in the organization. We do not know how to get it. The Knights of Columbus give us more material than we can use and are extremely courteous and anxious to help us.

There is no question that the Knights of Columbus are gaining rapidly in —more rapidly proportionately than the Masons. While the war might have something to do with this it is chiefly due to the fact that the Knights of Columbus know the value of publicity and the Masons do not. I will do anything in my power to secure more Masonic news in the Can you tell me how it can be done?

WORDS OF CHEER

EDITOR, NEW AGE MAGAZINE,
Washington, D. C.

DEAR SIR:

Your magazine has been coming to this office for some time, as one of my employers is a member of the Masonic Fraternity. Like many other men, however, he cannot find time to read it in his business hours and does not take the trouble to carry it home and give it the thorough reading it deserves.

I have a normal amount of curiosity, and I have taken the magazines up to my room and read them word for word. Now I look for the mail that will bring THE NEW AGE, and, although I must admit that much in it is away over my head, yet I find in it a lot that is most inspiring and helpful.

I have gotten an imperfect idea of the true purpose of Masonry, but I want to say that your stand for liberty of thought and worship, purer politics and better policies, better educational advantages, and the great principles of brotherhood that have been so well written up in your magazine have done much to make me inquire into the deeper things of life that have so long gone neglected.

If what I have read in your pages should not have come to my attention (I am sorry to say that I am not a Mason), then I will also say that the good that I have gathered from your publication has already been done and cannot be undone.

Accept my heartfelt thanks!

(Signed) ERNEST MANKIN.

Note by the Editor.—If the brother to whom the Magazine is addressed in this case does not take the trouble to read it, we are delighted to learn that, at least, he does not put it out of the power of anyone else to read it. We edit and print THE NEW AGE MAGAZINE to be read, and we wish it might be read from cover to cover by everybody, whether Mason or not.

READ AND REFLECT

MORE ABOUT THE IRISH REPUBLIC

The *Masonic Observer* of February 21, 1920, has the following:

THERE ARE OTHERS WHO WONDER WHY

A correspondent of the *New York Evening Post* points out that City of Paris five per cent bonds cannot legally be sold in this country or transmitted through the mails because they are considered "lottery" bonds, and he inquires how so many people can approve "the bonds of the so-called Irish Republic," and asks which is the greater lottery.

The explanation is not very hard to find. When "Rome" is in the saddle, as it appears to have been politically in this county for the past few years, there is little show for anything or anybody else when there is a piece of money in sight.

This same paper, in an editorial, calls the Irish Bond (?) selling campaign an "adroit presentation" of the Sinn-Fein organization, and sees in the approval of senators and mayors only a "calculated pandering to the Irish vote" and not love of Ireland, and yet these same mayors and senators dare to call themselves Americans.

Apropos of the above, the bonds of the so-called Irish Republic were advertised in the Washington papers. The following letter was addressed to the *Washington Post* and *Washington Star*:

JANUARY 30, 1920.

GENTLEMEN: I note that you carry an advertisement for the sale of bonds of the "Irish Republic." Do you advise the purchase of said bonds? Do you believe them to be a safe investment?

Yours very truly,

(Signed)

The *Washington Post* telephoned a statement in answer to the above, whereupon request was made that the statement be reduced to writing. This request was denied. The following correspondence with the *Washington Star* speaks for itself:

FEBRUARY 3, 1920.

DEAR SIR: Replying to your letter of January 30 I beg to say that the advertisement for the sale of Bond Certificates of the Irish Republic was inserted in the *Star* by Mr. Wm. M. Phelan, President of the Washington Savings Bank, and I would therefore refer you to this gentleman.

Yours very truly,
THE EVENING STAR NEWSPAPER CO.
(Signed).....

FEBRUARY 4, 1920.

THE EVENING STAR,
Washington, D. C.
Attention Mr.

DEAR SIR:

I have your letter of February 3, relative to the bond certificates of the "Irish Republic," in which you refer me to Mr. Phelan for information concerning the same.

I fear you do not catch my viewpoint. Surely Mr. Phelan would not endeavor to sell bonds, or anything else, in which he did not have faith and, naturally, he would approve them. What I was attempting to ascertain was if you accept any and all advertisements, leaving it to the readers of your paper to discover for themselves whether or not there is any value to the advertised goods.

In other words, do you admit that an advertisement in your paper carries with it any approval of the management?

Yours very truly,
(Signed).....

FEBRUARY 7, 1920.

DEAR SIR:

Your letter of February 4 relative to the advertising of the Bond-Certificates of the "Irish Republic" was referred to Mr., our business manager.

The advertisement in question was referred to him after insertion in regard to future insertions.

If you care to discuss with Mr. the advisability of inserting this copy in the *Star*, Mr. would be very glad indeed to talk with you at any time which might be convenient for you to call.

Yours very truly,
THE EVENING STAR NEWSPAPER CO.
(Signed).....

A communication was addressed to the Postmaster General and the following correspondence is explanatory of that:

FEBRUARY 2, 1920.

SIR: The Postmaster General has referred to me for attention your letter of the 30th ultimo, inquiring as to whether the "Irish Republic" is a "legitimate" republic and whether the transmission of newspaper advertisements of the bonds thereof in the mails is within the scope of the Post Office Department.

In reply I have to inform you that I am advised by the Department of State that there has been no official recognition of the "Irish Republic" by the Government of the United States. There is not anything in the advertisements which have come to my attention relating to the bonds of, the "Irish Republic" which render them non-mailable, it appearing that prospective subscribers are apprised of the fact that subscriptions are to be construed as gifts should the proposed "Irish Republic" be not established and maintained.

Very truly yours,

FEBRUARY 4, 1920.

POST DEPARTMENT,
Office of the Solicitor,
Washington, D. C.

DEAR SIR:

I have your letter of February 2 relative to the advertisement of bond certificates authorize by the "Irish Parliament."

In the last paragraph of your letter appears the following:

"... it appearing that prospective subscribers are apprised of the fact that subscriptions are to be construed as gifts should the proposed 'Irish Republic' be not established and maintained."

I enclose the advertisement referred to and will ask that you kindly inform me wherein it appears that the subscriptions are to be considered as gifts.

Yours very truly,

(Signed).....

FEBRUARY 6, 1920.

SIR: Replying to your letter of the 4th instant, I have to advise you that the basis for the statement in my letter to you of February 2d that prospective subscribers are apprised of the fact that subscriptions for bond certificates of the Republic of Ireland are to be construed as gifts should the proposed Irish Republic be not established and maintained is the fact that public announcement to that effect was made at the time the sale of the bonds commenced by those behind the movement, and of the further fact that there is nothing in the advertisements in the nature of a representation or promise to pay interest to subscribers upon bond certificates purchased by them or to repay the original amount subscribed.

The form of subscription blank published in newspapers which have come to my attention is in the following terms:

"I hereby tender to the Government of the Republic of Ireland the sum of \$..... This sum is voluntarily subscribed by me. Neither the President of the said Republic of Ireland nor the Government of the said Republic nor its agents are under any obligation to repay this sum, or to pay interest on said sum to me or to my heirs until the said Republic of Ireland is internationally recognized and until the lapse of six months from the date of the freeing from British military control of the territory of the said Republic of Ireland."

I have to advise you that the advertisement submitted with your letter of the 4th instant is not unmailable.

Very truly yours,

(Signed).....

Also note the following inquiry to the Department of Justice and the answer thereto:

JANUARY 30, 1920.

DEPARTMENT OF JUSTICE,

City.

GENTLEMEN: I note that some of the Washington papers are carrying advertisements of bonds of the "Irish Republic."

Is there such a Republic?

Is it not within the province of the Department of Justice to investigate things of this nature; to keep the people of the United States informed as to whether an investment of this kind would be safe and to stop them if it is shown that there is no foundation for the "Irish Republic," or if the probability of an Irish Republic is a gamble?

Yours very truly,

(Signed).....

FEBRUARY 4, 1920.

SIR: I beg to acknowledge receipt of your letter of January 30th, calling the attention of the Department to an advertisement in some of the Washington papers of bonds of the Irish Republic.

It is not within the province of the Department of Justice to give any advice as to the safety of an investment. So far as it appears from your letter, there has been no violation of any law, and I do not see, therefore, what the Department can do in the matter.

Respectfully,

(Signed).....

In the *Louisville Courier-Journal* of February 24, in large headlines, appears the following: FIRST BOND OF IRISH REPUBLIC IS BOUGHT BY NEW ALBANY WOMEN. Then follows the account:

The first bond of the Irish Republic sold in New Albany was purchased yesterday by the Woman's Auxiliary Ancient Order of Hibernians. The denomination was \$50. The auxiliary also owns two \$50 United States Liberty Loan Bonds. A communication from Mr. Berry was received asking that the auxiliary buy a \$50 Irish bond by Miss Katherine Cody, New Albany,

county president of the Women's Auxiliary Ancient Order of Hibernians, and after the purchase had been sanctioned by the auxiliary Miss Cody forwarded to state headquarters in Indianapolis an application for subscription for a \$50 bond accompanied by a remittance for the amount of the purchase.

Let the reader note the mention in the same paragraph of the Irish Republic Bonds and the U. S. Liberty Bonds.

From the above it would appear that the statement in the *Masonic Observer* of the influence of the Irish in politics has a great deal to do with this discrimination between the City of Paris bonds—and no one doubts that there is a City of Paris—and the "Irish Republic" bonds, which said republic no one can point out.

In the Luke McLuke column of the *Louisville Evening Post*, December 31, 1919, appears the following:

THE LUCKY IRISH

It looks like you have to have a bit of turf in your pocket to look after Uncle Sam's money. Listen to this list of Collectors of Internal Revenue: McGrath in Cincinnati; Grogan in Detroit; Casey in Boston; McElliot in Third New York; Walsh in Hartford; McNeel in Birmingham; Murphy in Dubuque; Doyle in Grand Rapids; Lynch in St. Paul; Moor in St. Louis; Whaley in Helena; Duffy in Newark; Riordan in Buffalo and O'Shaughnessey in Providence.

Referring again to the "Irish Republic," "Savoyard," a splendid correspondent, writes in the *Louisville Evening Post* a day or so before Christmas, 1919, the following, which describes the situation so concisely and fully that it would be hard to improve upon. He heads the article "THE ENEMIES OF MANKIND."

"A thousand knees
Ten thousand years together, naked, fasting,
Upon a barren mountain, and still winter
In storm perpetual, could not move the gods
To look that way thou wert."

That, or more ruthless execration, would every patriotic and honest man hurl at the unspeakable miscreant, whether subject of England or citizen of America, who wishes a war between the two great Anglo-Saxon nations. And in a "hearing" before the House Committee of Foreign Affairs one Cohalan, a New York Judge, expressed a wish that such a war should come. The President of the United States less than a year ago decided that this same Cohalan polluted any presence he came into, and the President is vindicated in his opinion and conduct toward this man by his advocacy of a great war that would visit a calamity on mankind ten times as great as that which grew out of the world war.

A fight to a finish between the United States and Great Britain—and that is what it will be if the war come—would last for years and be the death of Christian civilization. From such a war the victor would emerge as completely ruined as the vanquished, and it is almighty doubtful if the United States would be the victor. Cohalan sought to encourage the committee to insult and browbeat England by saying that "England would yield." That is what the Kaiser thought in 1914—that "England would yield." The Anglo-Saxon is not made of the stuff that "yields."

The disgraceful scene in the committee hearing came about this way. One Mason, commonly known as "Billy," is a statesman in the American Congress solely to illustrate the universality of American citizenship as it is discovered in the conglomerate and mosaic population of Chicago. He is pure demagogue, and dearly loves to flatter the hyphen, from whom he draws the food to nourish his political vitality and the raiment to clothe his political carcass. He shed an ocean of briny tears over the woes of the Boers; if he had had his way we would have licked England for their independence. He mourned with a wailing at once intolerable and ridiculous over the story of Spanish rule in Cuba—mostly lies—and urged Uncle Sam to give poor old Spain a drubbing because Spain was addicted to putting off till tomorrow what could be done today. He was intensely and fanatically pro-German when the world war came and remained so as long as it was safe to do so. Perhaps there was method in it, for practical purposes, he has but a single constituent, the pro-German Mayor of Chicago—one Thompson.

Well, this here "Billy" Mason has introduced a bill in Congress that is designed to recognize that opera bouffe absurdity that calls itself "the Irish Republic." There may be method in that, too, for if Congress were lunatic enough to enact such a legislative monstrosity some millions of Irish bonds could be negotiated in our glorious Union. Fortunately, England has a lot of demagogues of her own, and she thoroughly understands, exactly estimates, American demagogues of the "Billy" Mason stripe, whose antics commingle the silly and the disgusting.

England, more than any other single factor, rescued democracy from the clutch of autocracy in the World War, and since April, 1917, England has been our ally in that war, which technically

is not yet concluded. And here come before a committee of the American Congress a lot of professional Irishmen, who sympathized with Germany, rejoicing in her victories and mourning in her defeats in that awful conflict, demanding of the American Congress legislation altogether calculated to make a war between the United States and England.

Ours is the richest nation in the world mainly because for a century England has been our best customer. She loaned us money with which we builded our tremendous railroad systems and developed the middle west and the trans-Mississippi west, and though we forbade her trade by means of idiotic and rascally tariffs, she bought lavishly of us, and from her custom our nation reaped a gain that beggars all the wealth of "either Ind." Why should we go to war with our best customer to appease the clamor of a scurvy set that is more loyal to "the Irish Republic" than to any other government? Young Teddy Roosevelt bade these folks take their belongings and return to Ireland where they belong. If the war with England should come at the bidding of Cohalan, Bourke Cockran and "Billy" Mason, at its conclusion our nation would be hopelessly bankrupt in purse, and our citizenship powerless in the insane grasp of the Bolsheviki. Chaos would pervade the Caucasian world.

But such a war is unthinkable. The idea is lunacy rampant. It would appal the devil himself. It is impossible. The Sinn Feiners are not to monopolize the forum perpetually. The other day a score or so of Irish Protestant clergy landed on our shores, and their mission is to state the Ulster side of the Irish question. They will commune with our Baptist, Methodist, Presbyterian, and other Protestant sects and tell their side of the story.

When they are through, Congress likely will open its eyes to the fact that there are two sides to the Irish question, and I predict that Chairman Hays, of the G. O. P. General Staff, will look up those Sinn Feiners who offer to sell him the Irish vote, and say to them something like this: "Nothing doing!"

The following appeared in *Collier's Magazine*, issue of March 6, 1920. Has any one seen or heard it denied by voices weak or strong, Irish or any other kind? *We have not!*

WE DON'T BELIEVE IT

The press of New York City quotes De Valera who has the title of President of the Irish Republic. He was asked whether the Irish had desired Germany to be victorious; the reported reply was expressed in these words:

"There can be but one answer. As far as England was concerned, the Irish desired Germany to be victorious."

If this is not true, strong Irish voices should deny it.

THE TRUTH

Truth ofttimes has a harsh bold ring,
That jars on the human ear,
And fills the chamber of thought brimful
Of echoes that never lend cheer!

We hide the Truth behind the veil
Of our weaknesses—almost;
Yet it rises out of the rubbish
To confront our every boast!

Truth is the spirit of gladness—
The sprite of the living day—
For it welcomes the sun at morning
To help drive our "Satan" away!

Truth is the "Nature" of being,
The picture one hangs on the wall,
To pray to and sing to and live to—
The image of God in us all!

—Denman S. Wagstaff, 32°.

GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California Bodies of the Rite in San Francisco, Cal., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Cal., hold their meetings every Monday evening.

The Bodies of the Rite in Sacramento, Cal., hold their meetings every Saturday evening.

The Bodies of the Rite in Fresno, Cal., hold their meetings every Monday evening.

The Bodies of the Rite in Los Angeles, Cal., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Cal., hold their meetings every Wednesday evening.

The Bodies of the Rite in Pasadena, Cal., hold their meetings every Saturday evening.

The Bodies of the Rite in Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the first and third Thursday of each month.

The Scottish Rite Bodies in Portland, Ore., hold their meetings every Tuesday evening.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

The Bodies of the Rite in Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

The Coordinate Bodies of the Rite in Spokane, Wash., will confer degrees every Thursday evening during April, concluding with the 32d degree on the evening of May 6, 1920.

The Bodies of the Rite in the Valley of Little Rock, Ark., will hold their spring reunion April 19 to 21, inclusive.

The Scottish Rite Bodies in the Valley of Tampa, Fla., will hold their spring reunion April 19 to 22, inclusive.

The Scottish Rite Bodies of Austin Tex., will hold a reunion April 19 to 23, inclusive.

The Scottish Rite Bodies of El Paso, Tex., will hold a reunion April 19 to 23, inclusive.

The Bodies of the Rite in Wilmington, N. C., will hold their spring reunion April 20 to 22, inclusive.

The Bodies of the Rite in Honolulu, H. I., will confer degrees on May 6, May 27 and June 24.

The Scottish Rite Bodies of Savannah, Ga., will hold a spring reunion April 20 to 23, inclusive.

The Scottish Rite Bodies of Des Moines, Iowa, will hold their sixtieth reunion April 20 to 23, inclusive.

The Scottish Rite Bodies of Jacksonville Fla., will hold their twenty-fifty reunion May 3 to 7, inclusive.

The Bodies of the Rite in Nashville, Tenn., will hold their spring reunion April 20 to 23, inclusive.

The Scottish Rite Bodies of Atlanta, Ga., will hold a reunion May 4 to 7, inclusive.

The Bodies of the Rite in Wichita, Kans., will hold their sixty-third semi-annual reunion May 10 to 13, inclusive.

The Scottish Rite Bodies of Billings, Mont., will hold a reunion May 17 to 20, inclusive.

The Bodies of the Rite at Pueblo, Colo., will hold their second reunion, May 17 to 20, inclusive.

The Bodies of the Rite in Birmingham, Ala., will hold their next reunion May 17 to 21, inclusive.

The Scottish Rite Bodies in the Valley of Lincoln, Nebraska, will hold their Thirty-second Reunion May 18 to 21 inclusive.

The Bodies of the Rite at Grand Forks, N. Dak., will hold a reunion May 24 to 27, inclusive.

The Scottish Rite Bodies in Oakland, Cal., will hold their next reunion June 8 to 11, inclusive.

FROM WASHINGTON, D. C.

On March 6, 1920, a class consisting of 114 candidates finished with the thirty-second degree. This is the third class of the present fiscal year. On finishing with this class and finding still on hand a number of petitions sufficient to warrant the formation of another class, work on the same will begin on Tuesday, April 6, and will be continued every Tuesday evening, finishing about the middle of May.

MASONS COME TO THE RESCUE OF STUDENTS

From the *University of Oklahoma Magazine*, issue of February, 1920, we learn that the Masonic bodies of the State of Oklahoma have purchased two building sites adjoining the campus of the university, and have undertaken to build thereon two dormitories, which will be thrown open to Masonic students and to students of Masonic families attending the university. Plans have been prepared and approved for the boy's dormitory. The building will house one hundred and thirty-five students. The plans include a suite for the house-mother, a guest suite, and a complete lodge plant. This plant will be turned over to the university's chapter of Acacia. It is proposed that a Blue Lodge of Ancient Masons be established at the university for the benefit of student Masons, of which there are more than one hundred and eighty enrolled this year. If the Blue Lodge is established, it will occupy the above-mentioned lodge rooms.

THE GRAND LODGE OF OKLAHOMA

The thirty-seventh annual session of the Grand Lodge of Oklahoma was held at Guthrie, February 24 to 26, inclusive, with a very large attendance.

The Grand Secretary reported the Order in the state to be in excellent condition, both numerically and financially. He reported 440 subordinate lodges in the jurisdiction with a membership of 40,545; an increase of 4,345 over that of the previous year.

A new Constitution and Code was adopted.

The Scottish Rite Masons of Guthrie made a tentative proposition to donate their magnificent \$500,000.00 Scottish Rite Temple and Site to the Grand Lodge, to be used for a Masonic Home. A committee was appointed to investigate the proposition, and a referendum vote of the membership was ordered to be taken as to the acceptance of the gift and the removal of the Home to Guthrie from Darlington, where the Home is at present.

The Masonic Home was reported to be in good condition, and \$40,000.00 was appropriated for its maintenance for the ensuing year.

FROM THE GRAND LODGE OF MISSISSIPPI

The Grand Lodge of Mississippi, at its annual communication, adopted the following relative to our Free Public Schools. Brother O. L. McKay is named as the author of these resolutions:

"The Grand Lodge of Free and Accepted Masons of the State of Mississippi, in Annual Communication, declares:

"It regards the free public school the chief bulwark of the state and nation, to be kept under the sole dominion and direction of the state, and so far as the efforts of Free Masonry in Mississippi is concerned, its voice, vote and influence will at all times be exerted in keeping it so.

"It regards any individual or other influence, be it political or ecclesiastical, that seeks to destroy the free public school system as now operated in this country, as an enemy of our American institutions, the state and nation, and the object of attack by the institution of Free Masonry.

"It demands that all teachers in our free public schools, to whom are entrusted the foundation of our national endurance, should be those who cherish the value of the great opportunities of true Americanism above all other power on earth, be it political or ecclesiastical; those who recognize the authority only of a just and merciful God, who rules over heaven and earth, and also, that of this great American Government.

"It demands that the highest type of manhood and womanhood may be secured as teachers in our free public schools, that they be paid generously, and be required to realize that loyal, efficient service will be expected at their hands.

"It demands that all teachers employed in

our free public schools be required to take an oath of allegiance to the state and nation, particularly in all matters affecting the free public school system, as against any other influence whatever. Be it further

"Resolved, That a copy of these resolutions be furnished our Senators and Representatives in Congress and also the legislative bodies in Mississippi, now in session."

FROM THE GRAND LODGE OF WYOMING

Most Worshipful Brother Arthur K. Lee, Grand Master of the Grand Lodge of Wyoming, has addressed to the Masters, Wardens and Brethren of the subordinate Lodges of the Jurisdiction, the following communication:

"The whole country, and in fact the whole world, is today passing through a period of unrest, due chiefly to the effects of the great war through which the world has passed. The national life of our country may be affected unless every American is ready to do his duty. The freedom of justice, for which our forefathers fought, should be a living, breathing entity in the heart of every American. Masonry stands for the same principles for which our Government stands, and we are taught to submit patiently to the laws of the country in which we reside. These laws are made for no class or portion of the population, but for the people as a whole, and the sanctity of the family relationship, the rights of life, liberty and the pursuit of happiness are the transcendent qualities upon which Americans must stand today. America is, and always has been, the home of freedom, and no class can be recognized above all other classes in its government.

"Masonry has always stood, and must continue to stand, for good government and law enforcement. Today is the time when we must scrutinize closely every application submitted for admission into our order. The ballot box is an institution placed in our hands only for the good of our Order. Only true Americans can live conformably to our precepts, and we are derelict in performing our duty as true Masons, if we receive any candidate who, we feel, may not in a crisis support the teachings we inculcate.

"The Masonic Code provides the form of application which is to be used in this Grand Jurisdiction, and a copy thereof is submitted herewith for your information. These applications may be purchased through our Grand Secretary, and every Master should admonish his committees of investigation to make a full and complete investigation of each profane applying for membership. References should be asked of him from his former residence, and the committee should write to these references. The questions on the back of the petition should be answered fully and completely before the petition is acted upon favorably, and the committee should be satisfied as to the fitness of the candidate before making their report."

A FAMILY OF MASONS

From the *Brownsville Herald* (Texas) we learn that Gray Lodge No. 239, of Houston, recently conferred the third degree upon a candidate under somewhat unusual circumstances. The degree was conferred upon Clarence Kowalski by his father and four of his brothers. Ben Kowalski, the father, a former mayor of Brownsville and a past master of Brownsville Lodge, acted as Worshipful Master; David B. Kowalski, a past master of Brownsville Lodge, acted as Senior Deacon; Alex A. Kowalski, a past master of J. H. Gurley Lodge No. 337, of Waco, acted as Senior Warden, and Paul O. Kowalski, of the Brownsville Lodge No. 81, acted as Junior Warden. The Kowalski family, pioneers in Brownsville, have established a shining record in the Army and in Masonry. All of the sons of Brownsville's former mayor—he has six of them—served in the Army during the war, and all of them have served with distinction in Masonry.

A WIDOWS AND ORPHANS' FUND

The following notice issued to the members of the Scottish Rite Bodies of San Diego, Calif., will speak for itself.

"Your attention is called to the Widows and Orphans' Fund, which has been organized by resolution of the Scottish Rite Bodies of San Diego.

"Any member of the Scottish Rite, in good standing, is entitled to membership. No medical examination or physician's certificate required.

"The sum of \$2.20 creates you a member. A sum equal to \$1.00 for each subscriber is held in reserve in case two deaths should occur close together, and the \$1.00 multiplied by the number of members is paid to the beneficiary of a deceased member immediately when notice of death is filed with the secretary, or within a few hours after a death occurs. At each death another assessment is made upon the survivors for \$1.10 to replenish the fund. The extra ten cents is to cover the cost of postage, assessments, and collections. This is a worthy institution, and its operation places ready money in the hands of the beneficiary at a time when the funds are most needed. If there are, say, 300 members (and no doubt there will be that many very shortly among our 1,100 members), your beneficiary would receive \$300, and no adjustments, lawsuits, or other causes to keep your loved ones from getting immediate relief, as this fund cannot be loaned or borrowed, but must at all times be where the cash can be turned over immediately upon notice of death. The more members, the more benefit to those you leave behind, and with no cost other than the \$1.10 when a member dies. You may be the next, therefore be prepared and fill out the blank below, and return with the first cost, \$2.20, and thereby protect those you may leave behind, whether it be wife, children, mother, sister, or friend.

"If you have already paid your subscription fee of \$2.20, then simply fill out, in the blank below, the name of the party who you desire to receive the benefit, drawing your pen through the \$2.20."

MASONS BURN BIG MORTGAGE

We clip the following bit of masonic news from the *Nebraska State Journal*, of Lincoln, Nebr., issue of February 28, 1920:

"The members of the George Washington class of Scottish Rite Masons, numbering one hundred and fifty-six, witnessed a remarkable scene when they gathered last night to dine with nearly a thousand of their elder brethren at the close of four days of initiatory ceremonies.

"They heard the report of Secretary Fred Cornell, who told of the establishment of the rite in Lincoln in 1885, and of the gradual growth of the membership until it had reached 876 in February, 1917, when the new temple was dedicated. Now with the addition of the new class the total has reached 2,241. When the building was finished and occupied it was burdened with a mortgage of \$90,000. Out of the regular dues and initiation fees in three years enough funds have been saved to pay off this obligation.

"Bringing out the canceled note, Mr. Cornell declared that it should be destroyed and that the honor of burning it should be given to the brother whose name appears on more petitions for membership, twice over, than any other member of the Lincoln bodies. Alfred H. P. Beckman took the note, set fire to it, and as the flames consumed the paper the great audience gave a demonstration fitting so important an event."

GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL ASSOCIATION

The progress of the work of this Association is increasing notably. Many of the Grand Lodge jurisdictions which have taken little or no interest in the work heretofore have now come in. Others are showing a decided inclination to look into the matter more thoroughly, and those that have done so are beginning to realize the importance of the work and, before a great while, more Grand Lodges will be deeply interested and doing their full share.

The Ways and Means Committee, by resolution at the last meeting, was directed to prepare tentative plans for a Memorial Temple to cost about \$1,000,000. This is somewhat more than it was originally intended that the cost of the Memorial should be, the increase in same seeming to be necessary in order to have a building that would be in reality an honor to Washington as well as an honor to those contributing the money for its erection. It is thought that the original estimate of an endowment fund of \$250,000 will be sufficient to maintain the temple, coupled with the rentals derived from the use of the building by Masonic Bodies.

Those in attendance at the last session were much enthused and returned to their homes with the avowed intention of seeing that their jurisdictions went over the top.

The goal set is one dollar for every Mason in the United States. If this is accomplished a great Memorial erected by the Masons will honor Washington's name forever.

It was decided at the meeting to increase the number of Charter Roll of Honor Memberships. The various Memberships in the Association are now as follows:

Charter Roll of Honor Membership, one to each individual Mason or Masonic Body contributing from \$100 up.

Associate Memberships, \$50 and over.

Patrons, \$25 and over.

Patronesses, \$25 and over.

Placing of stone in the building, \$10 and over.

Placing of brick in the building, \$5 and over.

Individual contributions of \$1 acknowledged by receipt.

The Grand Lodge of Massachusetts is the most recent of the Grand Lodges to make a liberal donation, the amount of same being \$5,000.

The committee is actively at work in the District of Columbia. Of the eleven lodges visited to date, each one voted \$1 per capita and the vote in each lodge was unanimous.

The Scottish Rite Bodies of Guthrie, Okla., have just donated \$5,000, and the good work goes on.

AMERICAN MASONIC CLUB IN COBLENZ, GERMANY

We have received two printed circulars sent out by the secretary of the above-named club, 1st Lieut. Gustav H. Iamm, from which we quote as follows:

"Dear Brother Mason.—'Putting you next': The regular meetings of the American Masonic Club in Germany are held every Tuesday evening at 8.00 o'clock in the large assembly hall of the Kaiser Wilhelm Realgymnasium (Casinostrasse and Kaiser Wilhelm Ring, opposite the United States Post Office No. 927). At each meeting, after a short business session, a very fine program is rendered. Come and bring a fellow Mason with you.

"Every Friday evening at 7.30 o'clock all the good Masons in Coblenz assemble at the 'Dug-Out,' which is at No. 2-A Florinmarkt. At these assemblies we have a real good old-fashioned 'Get Together.' Fine supper, followed by good stories and musical and vocal entertainment. Take a calendar and just mark off each Tuesday and Friday as *Your Evening Out*.

"On Friday evening, February 20, at 7.30 o'clock, all the American Masons in Germany will hold a special 'Get Together' dinner in honor of George Washington, America's greatest man, who, of course, was a Mason. Cost will be about 50 marks—a half-dollar. Remember that we have a committee on the sick and distressed. Should you know of any Brother Mason who is sick or in distress, kindly notify us." Another circular dated two days

later says: "Next Monday evening at 7.30 o'clock there will be started—or revived, whichever you prefer—a school of instruction for all American Masons in Germany. This school will come to order for instruction at the German Masonic Temple, which is at No. 11 Munz Platz in Coblenz.

"Next Friday evening we will meet again at 8.00 o'clock, opposite the A. P. O. where we have been holding our weekly meetings, and from there we will proceed to our new meeting rooms in the German Masonic Temple. In years to come, this meeting will be part of Masonic history, and it ought to be your proud boast to be able to say that you were 'one of them.' Right now—that other Mason; what about him?"

"THE COLLEGE MASON"

We have the initial number of a publication bearing the above title which is to be printed and issued five times yearly by Square and Compass, an organization growing out of the old Washington and Lee Masonic Club and organized with the object of uniting college Masonic clubs that, by such union, would receive an impetus from being members of a larger organization and the help and assistance of ideas from fellow-chapters.

The basic principles of Square and Compass are the following:

The organization is to be (1) Non-secret; (2) non-ritualistic; (3) membership in any other organization to be no bar; (4) every Master Mason in college to be eligible for membership, and instead of waiting for him, Square and Compass believes in going after him; (5) devotion and instruction as to the principles of Freemasonry; (6) work among other college organizations in spreading the doctrines of true brotherhood; (7) social and brotherly acquaintance with every other Mason in college.

These things indicate that the founders of Square and Compass are very much interested in cultivating Masonic doctrine and spreading Masonic principles and ideas. Being well assured that for practical purposes there is nothing better to be found upon earth, we offer to the organization and *The College Mason* our heartiest congratulations, together with the earnest hope that their efforts may be crowned with all the success which they undoubtedly deserve.

MASONIC ACTIVITIES IN GREAT BRITAIN

CONFERENCE IN EDINBURGH

Following on a conference held recently in Edinburgh, already referred to in these columns, between Lord Ampthill, Pro-Grand Master of England; the Earl of Donoughmore, Grand Master of Ireland; and Brig.-Gen. R. G. Gordon Gilmour, Grand Master of Scotland, the following agreement has been submitted to the three grand lodges:

1. That the Grand Lodges of England, Scotland, and Ireland will, in future, not recognize or enter into relations with any Masonic body

or society which claims to be Masonic without previous consultation and agreement.

2. That the Grand Lodges of England, Scotland, and Ireland will confer together before deciding any question affecting the landmarks of the order which may arise within any or either of these grand lodges.

3. That in order to maintain this cooperation there shall be a regular annual conference between leading representatives of the three Grand Lodges at London, Dublin, and Edinburgh, in rotation.

4. That the representatives of each Grand Lodge shall be five in number, unless otherwise determined by mutual agreement.

5. That the date of the conference shall be fixed to suit the convenience of the Grand Lodge at whose metropolis it is held.

6. That general fraternization shall, if possible, be arranged at the period of these conferences.

7. That the first conference shall be held in London in 1920.

INFLUX INTO SCOTTISH LODGES

Some idea of the great influx into the craft

in the sister Grand Lodge of Scotland may be gathered from the following statistics of initiates, which have just been issued officially: 1915, 8963; 1916, 11,613; 1917, 15,837; 1918, 23,354, and 1919, 45,300. Lord Airlie is to succeed former Provost Stewart as provincial Grand Master for Forfarshire, another quarter in which the craft has made rapid strides of late, 4,707 candidates having been initiated during the past year.

Maj. Gen. James D. M'Lachlan has been installed as Grand Prior of Aberdeen, Kincardine, and Banff in the order of Knights Templar. As a soldier he has had a distinguished career. At Mons he commanded the First Cameron Highlanders and was wounded there. Subsequently he was promoted major general for bravery on the field, and lately he was military attaché at the British Embassy at Washington, where, and in Mexico, he had served in a similar capacity in 1911-12. In the United States he had the great privilege of visiting many Masonic bodies and drawing closer the bonds of brotherhood between the grand lodges of the United States and Scotland.—*Special to the Christian Science Monitor.*

A CENTENARY CELEBRATION

On March 30, the celebration of the one-hundredth anniversary of the birth of Dr. Elisha Kent Kane, the famous Arctic explorer, after whom the lodge is named, took place in the Grand Lodge Room, Masonic Temple, 23d Street and 6th Avenue, New York City, where preparations had been made to receive twelve hundred guests.

In addition to an interesting musical program there were addresses by the Lieutenant Governor of the State and by a member of Kane Lodge.

This celebration was to have been made the occasion for awarding a Kane Lodge gold medal for distinguished achievement in exploration, awarding this medal to Rear Admiral Robert Edwin Peary for his success in reaching the North Pole. Admiral Peary was a member of Kane Lodge.

The admiral's death, however interfered with the award as planned, and the medal was presented to Mrs. Peary and received by her son, Robert E. Peary.

Following the presentation an address was made by Admiral James H. Glennon, Commandant of the Third Naval District, who spoke for the Navy and the work of exploration and relief done by the Navy in the last fifty years. Masonic service in exploration was presented by Rt. Worshipful Robert H. Robinson, Deputy Grand Master for the State of New York, and by the Rt. Worshipful and Rt. Reverend Charles Sumner Burch, D.D.

The medal awarded by the lodge has displayed upon its obverse the ancient seal of the lodge. This represents an explorer swathed in furs standing in an Arctic waste and holding aloft the American flag. About this design there is a chain emblematical of fraternal bonds, and outside of this there appears an inscription noting that the medal is awarded for "Predominant achievement in exploration."

OF INTEREST TO EVERY ONE

On the back cover of THE NEW AGE MAGAZINE is a request that all communications be addressed and all checks, etc., be made payable to John H. Cowles, Secretary General. This applies to all letters and remittances intended for THE NEW AGE as well as to matters pertaining to the Supreme Council, for THE NEW AGE MAGAZINE is the official organ of the Supreme Council. It is not a publication society and it has no corporation standing; it is simply the name of the official organ of the Supreme Council. Therefore, it is not proper to address communications to THE NEW AGE, or THE NEW AGE MAGAZINE, or The New Age Publishing Company, or anything of the sort.

Again, we frequently receive requests from brethren to the effect that such and such a number of THE NEW AGE did not reach them and to kindly send them another. Oftentimes the failure to receive the magazine was because the brother had moved and no proper notification of change of address had been given. In order to take care of matters of this kind, however, a few extra copies are printed of each issue of the magazine and it is stated on the back cover that extra copies for the

current year can be furnished at 15 cents each and for back years at 25 cents each. Unless this amount accompanies the request for the magazine which was not received, no attention is paid to the request.

We also have frequent requests to change the address with the statement that such request was not the first one. Invariably in such cases it proves that the previous request went to either the postmaster, the letter carrier or the Secretary of the Bodies to which the brother belongs. This is not a notification to us. Bear in mind that the Post Office Department does *not* forward second class mail matter such as THE NEW AGE MAGAZINE, and the only safe way is to notify us, giving the old address and the new address with house number as well as street, town and state, and also stating the Consistory in which membership is held.

Another thing: the increase in the membership in the last two years has been phenomenal, about 50,000, and this numerical prosperity is continuing. We must remember that conditions are far from normal yet; that delays are the rule rather than the exception, and because of these extraordinary conditions it has been impossible to have the patents made, to furnish the Morals and Dogma and to place the names of the newly created Thirty-Second Degree brethren on the mailing list of THE NEW AGE promptly.

A BILL TO PROVIDE FOR THE BETTER GOVERNMENT OF IRELAND

We have received from London information concerning the new Home Rule Bill now before the British Parliament, the following extract from which will be of considerable interest to all the brethren:

"Be it enacted by the King's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, as follows:

63. (1) It is hereby declared that existing enactments relative to unlawful oaths or unlawful assemblies in Ireland do not apply to the meetings or proceedings of the Grand Lodge of Free and Accepted Masons of Ireland, or of any lodge or society recognized by that Grand Lodge.

(2) Neither the Parliament of Southern Ireland nor the Parliament of Northern Ireland shall have power to abrogate or affect prejudicially any privilege or exemption of the Grand Lodge of Freemasons in Ireland, or any lodge or society recognized by that Grand Lodge, which is enjoyed either by law or custom at the time of the passing of this act, and any law made in contravention of this provision shall, so far as it is in contravention of this provision, be void.

DEATH OF A PROMINENT MASON

There has recently been received from the Supreme Council of Switzerland an official communication from which we translate the following:

"It is the painful duty of the Supreme Council of the 33rd and last degree for Switzerland to inform you of the decease of Illustrious Brother

CHARLES BONIFACE, 33°

Grand Archivist of the Supreme Council

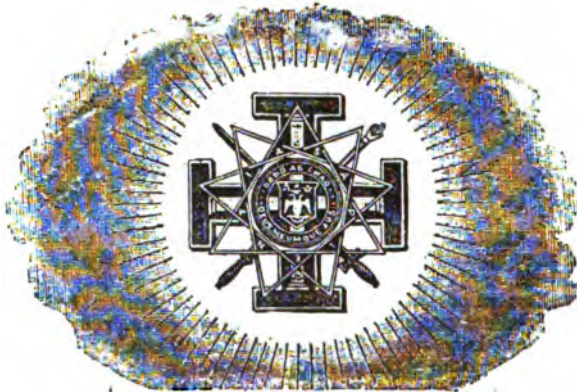
who passed to the Celestial Valley on January 11, 1920, in the 72d year of his age.

"Born at Dôle (France) on July 1st, 1848, and naturalized a Swiss citizen in 1901, Charles Boniface studied theology and was consecrated a Roman Catholic priest in 1876. He entered the liberal-catholic movement, and was liberal curate to the Grand-Sacconex (Geneva), but returned to civil life in 1888. He was initiated into Freemasonry in 1881, passed to the degree of Fellowcraft in 1882, raised to the degree of Master Mason in 1883. He entered the Sovereign Chapter (Rose Croix) 'La Prudence' in 1888, received the 30th degree in 1895, and the 33d degree in 1900. The same year he was called to a seat in the Supreme Council of which he became Grand Archivist in 1906.

"The Masonic life of Brother Boniface was most active. He belonged successively to several lodges and everywhere filled positions in the official columns. He was Worshipful Master of 'E at C.' Lodge, and afterwards of 'Le Progres' Lodge, both of Lausanne. His death will cause a sensible void in the Masonry of Lausanne.

DEATH OF SENATOR JOHN H. BANKHEAD

Senator John H. Bankhead, of Alabama, who died in Washington, D. C., on March 1, 1920, was one of the oldest senators in point of service and perhaps the only one who had served in the Southern Army during the Civil War and greatly distinguished himself. He was always an ardent supporter of good roads, and one of the National Highways will bear his name. He was ruggedly honest and upright and took great pride in Masonry.



IN MEMORIAM,

SAMUEL ALLISON THOMPSON, 33° HON.:

(Galveston, Tex., Bodies)

Born September 22, 1851, at Warriors Mark, Pa.

Died January 31, 1920, at Wichita Falls, Texas.

GEORGE LEE PRATT, 33° HON.:

(Wichita, Kans., Bodies)

Born June 17, 1848, at Canton, New York.

Died March 7, 1920, at Wichita, Kansas.

"Death is another life. We bow our heads
At going out, we think; and enter straight
Another golden chamber of the King's.
Larger than this we leave, and lovelier."

LITERATURE, SCIENCE, EDUCATION, FREEMASONRY

THE NEW AGE

MAGAZINE



Masonic Temple, Louisiana, Mo.

TABLEAU

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EMERITI MEMBERS

JOHN LONSDALE ROPER, 33°.....Norfolk, Virginia.....Oct. 18, 1886

EMERITI MEMBERS OF HONOR (Non-Resident)

THE EARL OF KINTORE, 33°.....Edinburgh, Scotland.....Oct. 18, 1888
 GOBLET D'ALVIELLA, 33°.....Brussels, Belgium.....Oct. 18, 1905

The New Age Magazine

MAY

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Acceptance for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized June 27, 1918.

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CEREMONY OF KNIGHTING THE KNIGHTS KADOSH AT THE WINTER REUNION OF PEKING
CONSISTORY, NOVEMBER 16, 1919 CLASS NUMBER 10.

Tiled roof of the Temple of Heaven is seen in the background

The New Age

MAGAZINE

VOLUME XXVIII

MAY

NUMBER 5

MASONIC CITIZENSHIP

BY GEO. W. GERHARD, 32°

AT VARIOUS times inquiry has been made as to the reasons why Masonry requires such strong pledges of allegiance to the several countries and the governments thereof in which it holds forth, when, since its universality throughout the world has been established, it supposedly owes its highest allegiance to humanity.

Internationalism has never been especially successful in the promotion of ideals. It has proven itself a fallacy, and in only one particular might it be said to have operated successfully. That is in an organization which presumes to commercialize the favors of the Supreme Being, and, as a consequence, demands and receives the primary allegiance of its disciples; for which reason it has been a continual cause of strife, war and bloodshed, and will remain a source of friction among the peoples of the earth as long as it is permitted to exist.

Masonry, on the contrary, demands of its membership, first, a belief in the Supreme Being, and then unqualified allegiance to the government of the country under whose laws it is permitted to thrive. It aids and abets every peaceful and legal move that can be made by the people of its country for progress in the welfare of the human race. By means of education it develops the individual to behold his environment with a broader vision,

with a capacity to understand and appreciate a larger field in the everyday affairs of life, and thus to thoroughly inculcate in him the responsibility of his duties to his country, his neighbor and himself.

Peaceable, law-abiding and intelligent citizenship is exemplified by the individual who yields temporarily or permanently those personal prerogatives, privileges or rights, the exercise of which would intrude upon the peace and happiness of his neighbor. Lawful society brings the greatest contentment to the greatest number; it is the one thing that establishes the intelligent human being so far above the savage, who in his state of barbarity is not far removed from the beast of the field. Society must maintain its authority and complete mastery over the individuals in order to prevent a reversion to the bestial state; therefore, an authority must be established—an authority which we in republics voluntarily vest in certain of our chosen individuals in whom we repose the control of the masses. So long as society can retain its properly constituted government, just so long will progress in the enlightenment and increase of intelligence continue in the human race. The moment it fails, that moment peace has fled and bloodlust taken its place.

We need go no further than carefully to follow the events of the present day

as they are now recorded and compare these events, the proceedings among law-abiding peoples, with those where law and order have been overthrown.

The establishment of an individual nation, and requiring the loyalty of its citizenship as we do in Masonry, will bring to humanity the highest pinnacle of success to make the nation strong; to make all nations strong will benefit the constituent peoples, and while enjoying this benefit, why cannot nations be and act toward each other without hypocrisy and deceit, but with a friendly spirit and sincerity promote each other's happiness and prosperity?

Imagine a family of seven adult brothers, each the father of a family of his own, who owes to the latter his first unqualified and absolute allegiance. He is their protector and their supporter. He is responsible for the peace and contentment of the wife; for the health, happiness and proper education of the young; he must first perform

his duty to them, yet a friendly spirit and a feeling of good-will promoted among the seven heads of their respective families will make lighter the burden which each of them has to carry.

So it is, or should be with nations; each nation the protector of its own people; responsible for their health, happiness and prosperity. So, also, each nation can help the others—assist them in bearing their burdens and freeing humanity from the last remaining shackles of autocracy, as well as from the danger and exposure to lawless anarchy.

It is therefore fit and proper that Masonry, as the chief exponent of the principles of brotherly love, which means humanity; of relief, which means to aid and assist one another; and of truth, which means enlightenment and intelligence, should and does insist upon the highest type of citizenship in those seeking admission to the Craft, in order that its present high standard may be maintained and continued.

AN AMERICAN

By W. H. HASSIG, 32°

THE first American of whom we have any definite knowledge was the Indian chieftain. He lived amid the glories and splendors of a perfect day and paid homage to his Creator, and to his Creator only, distinguishing our rivers, mountains and lakes with names overflowing with spirituality. Who can say that he did not catch a glimpse of the great underlying, overshadowing, all-embracing *Reality* when he named a certain beautiful lake "The Smile of the Great Spirit?" Note also the beauty of these names: Itasca, Minnehaha, Mississippi, Yakima and others equally musical.

With his passing comes our Washington, the greatest American, whom Providence left childless—perhaps in order that he might be called "The Father of his Country."

The advent of Washington marks the

birth of the greatest nation on earth, and its citizenry pledge allegiance to one flag and to one republic for which it stands, one nation indivisible, with liberty and justice to all; and they will voice these immortal truths until monarchs and their special privileges are relegated to oblivion.

The American today, in peace or war, is calm in defeat, sober in victory. Commanding at all times, and irresistible when aroused, he exercises equal authority over himself and his fellowmen. He realizes that he must live up to his character, knowing that America is America, and that she is a sun and not a satellite. A citizen, bless God, in whose moral and intellectual fiber are ingrained the teachings, traditions and aspirations of more than a century of national life—a national life separate, distinct, exceptional and sublime.

In his peaceful pursuits he explores the far unknown and blazes paths where human feet have never trod. The purr of his airplanes is heard above the clouds and the propellers of his ships stir up the foam of foreign seas; and, with the same zeal for his gayer hours, he appears in our national games and olympiads.

He knows the history of our country that, like all history, illustrates the might of God and shows that human power is in direct proportion to the embodiment of right thinking; that He who keeps the stars in their orbits, and brings the ever-returning harvests, can unquestionably shape the destiny of man far better than he himself can do, and that the obligations that he takes for his country are never repudiated or laid aside. He pays homage to our women, our mothers, wives, daughters and sweethearts; considers them his peers and accords to them the right of suffrage.

When Mars, the God of War, threatens the peace and domestic tranquillity of his country, he is never derelict, but fights to uphold the undying traditions of those who have blazed the trail before him, and in his breast, like a low Vesuvian fire, rumble the words of the super-patriot, "If a foreign enemy ever invades our

shores, I will lay down my arms *Never! Never! Never!*"

And when he beholds the Stars and Stripes, that Palladium of the Heavens, floating from mast-head, factory or capitol, his patriotism stirs him to song. The true American knows our national songs, and with a sensibility that yearns for enjoyment, he sings:

Oh, say! can you see by the dawn's early light
What so proudly we hailed at the twilight's
last gleaming?

Also:

'Ay, tear her tattered ensign down!
Long has it waved on high,
And many an eye has danced to see
That banner in the sky.

And when he comes to join that innumerable caravan that moves to that undiscovered country from whose bourne no traveler returns, he lies down to pleasant dreams; for, whatever his fortunes may have been, he has been willing to play them for the verdict of mankind, caring not for iron crosses or for any title that prince or potentate can bestow upon him, for the song of his life is written, yea, burned in the hearts of his countrymen.

HIS REQUIEM

Mark his majestic fabric! His a temple
Sacred by birth, and built by hands divine;
His soul's the Deity that lodges there,
Nor is the pile unworthy of the God.

WHEREOF I SPEAK, O LORD

Tho' the hills whose crumbling rocks
Once framed summits great
Make known the secret ways
Of Time and Fate;

Tho' glimmering stars in myriads tell
Where Night hath never trod;
The Mitre feeds the souls of men
And stronger grows than God;

Eternal on the solid rock
A shining Temple stands!
Are lodges built, do altars spring,
On shining sands?

UNITY IN DIVERSITY

By H. A. MILBURN

TRUTH never conflicts with truth! Regardless of the many ways in which any given phase of truth may be expressed, that phase is in harmony with itself. Those who believe they have found discord in truth as expressed in different ways, find that discord—if discord there apparently may be—only in its external or exoteric aspect.

The wrangling over creeds and dogmas is a crying example of confusing the expression with that which an endeavor has been made to express. The finite mind, in attempting to define any phase of truth, must, by its very finiteness, only touch upon an infinitely small portion of that truth. In order that finite man may obtain a larger, fuller, broader, more comprehensive view of truth, it is well for him to study as many as possible of the very many ways in which that truth has been expressed and bring them all together under the eyes of the spirit.

It is probable that very few have ever realized that, at all times, among all nations, peoples and religions, the unity in diversity has been held before the eye of the mind, while they, as a whole, have seen only with the physical eye.

In mathematics the *one* (1) may be said to be the expression of undivided wholeness, the *two* (2) as a division of the *one*, and the *three* (3) as the wholeness in division or unity in diversity. Without this unity in diversity there could be no unfoldment or growth, and hence no life. All life expresses itself in some form or other, and that form is made manifest only by the uniting of positive and receptive forces; hence a trinity of life is clearly in evidence.

This phase of the great law of life is one which has ever been found symbolized among all peoples, and their worship of the symbols has prevented

and still prevents their comprehension of the symbol. The following facts are given as proof that diversity does not mean discord, but rather that the finding of diversity is sure evidence of unity, diversity being always in the *without*, and unity in the *within*. The effect is from without and the cause from within, and one cannot alter causes by changing effects; the cause will remain the same regardless of the ways in which it may be expressed in words, creeds, rituals, etc. So long as souls on earth are satisfied with dealing only with effects, so long will they continue to assume that discord must ever be.

In referring to unity in diversity it is well to cite proofs that, during ages of time, mankind has had this fact present before them. A few instances are here given:

About 11,000 years ago an advanced type of civilization existed in Central America; remains of buildings still existing in parts of Yucatan show a high state of architectural development. Abounding in these ruins is found a kind of symbolic writing which, due to the efforts of a few earnest students of life, have been deciphered sufficiently to show many of the viewpoints of life of that time. A translation of these symbols by Augustus Le Plongeon and others shows that these ancient peoples, called *Quiches*, made large use of the number three. Their temples were divided into three principal compartments, the ceilings of their buildings being formed by triangular arches. A temple at *Uxmal* contains a triangular door. The lands occupied by these peoples seem to have comprised three divisions: South and Central America and the Continent called by Plato *Atlantis*, which some still contend has never existed.

The symbol of the three sons of their principal ruler was three deer heads

united, and after their death they were deified and worshipped as a kind of Trinity in Deity. In the *Popol-Vuh*, or sacred book of the Quiches, this trinity is set forth as *Bitol*, the Maker; *Alom*, the Engenderer, and *Qaholom*, He who gives Being. The ancient Peruvians worshipped a Trinity whom they named *Pacha-Camac*, *Con*, and *Uiracocha*. The Chinese philosophers teach that "Tao, or Eternal Reason, produced *One*; *One* produced *Two*; both produced *Three*, and *Three* produced all things."

Among the Hindoos the power of Three is expressed and symbolized in many ways; the Brahmans use the letters A, U, M, placed at the angles of a triangle, to signify the Supreme God, each letter corresponding, in the popular conception, to a person of the Trinity. The power of Three is also expressed as *Nara*, *Nari*, and *Virat*—Masculine, Feminine, and the Creative Word. In the Brahmanic traditions—the Upanishads, we find, "He who is ceaselessly creating the worlds is three-fold. He is Brahma the Father, Maya the Mother, and Vishnu the Son; Essence, Substance, Life."

In that wonderful land of Old Egypt we find the power of Three very prominent, as taught in the story of Osiris the Father, Isis the Mother, and Horus the Son. In the Vision of Hermes, Osiris is quoted as saying, "The light thou didst first see is the Divine Intelligence which contains all things in potentiality, inclosing the models of all beings. The darkness in which thou wast afterwards plunged is the material world on which the men of earth live. But the fire thou didst behold shooting forth from the depths is the Divine Word. God is the Father, the Word is the Son, and their union is Life." Egyptian priests of Memphis taught that the three creators *par excellence* were *Knef*, *Fta*, and *Fre*. That old Masonic Landmark, the Great Pyramid of Ghizeh, is, among other things, a symbol of the power of Three which even nature has preserved for us and man has wilfully defaced.

In the Zoroastrian faith the Trinity

of Life is described as *Ahuramazda*, the Great One; "The Twins," the dual second person, in more modern times degraded into the opposing God or Devil; and the Universal Wisdom, *Armaiti*.

In ancient Greece, Orpheus gives the trinity as *Phaenes*, *Ouranos* and *Kronos*. Pythagoras taught that the trinity of the Universe was Natural, Human and Divine, and that of man to be Body, Spirit and Soul.

Among the Hebrews this doctrine was kept secret, yet history seems to show that the Rabbis studied and worshipped the Ancient of Days from whom came forth Wisdom, from whom came the Understanding — *Kether*, *Chochmah*, *Binah*, these three forming the Supreme Trinity, the Shining Forth in Time of the One Who is Beyond Time.

In Christianity it is hardly necessary to mention the use of the number three, but, to sum up its use in religion, it will be lightly touched upon. The three divisions of the Holy Land, Judea, Samaria and Galilee, and the action in each part as concealed and yet revealed in the sacred writings—the Bible—is evidence of purpose and design in the original writings out of which the Bible was formed. Another symbol of the power of Three is "The Father, the Son, and the Holy Ghost." In the Communion—Christian as well as non-Christian—a strong allusion to the Three is made in the Bread, the Wine and the Partaker.

In Nature a trinity is constantly and everywhere displayed in Creation, Preservation and Transformation or changing of form. Again, the Sun as Light and Life-Giver, the Earth as Mother or Generator, and the union of both, the Product—Physical Forms.

Man himself has been classified as a trinity of body, spirit and soul—the physical body bringing the "I" within him into contact with the physical world; the Spirit or Spiritual Body being the one through which he receives the powers of Love, Faith, Hope, Courage, Kindness, Sympathy, etc.; and the "I" or soul directing and being

the recipient of the other two. (The reader will of course realize that barely enough instances of the power of three have been mentioned to act as an impelling force toward further seeking.)

In the mind of the seeker after truth, what must be the result of finding the power of Three so diversified, so prominent in all periods of time? Surely it must be that back of it all there is a cause which, when once clearly and internally discovered in any one of the exoteric explanations, will also show the cause to be the same in all, and at once the Unity in Diversity is apparent.

Since science has demonstrated that man reflects the universe in all ways, then this unity in diversity can also be found in him, and will be found to be in harmony with that in the universe.

Masonry has to do with the uplift of mankind, and since the power of Three was and is used in religions to symbolize growth and life, so also it must be prominent in Masonry. As Masonry understands the right of man to align himself with any given religion, so also can Masonry, through its use of *Three*, impell him to become better enabled to comprehend the particular religion

to which he adheres; and hence it stands out prominently before the world as the unification of the diversity of beliefs, through the union of men of all beliefs into one common bond of sympathetic understanding or Brotherhood.

One of the requisites clearly needed by man in his upward and onward climb from darkness to light is an internal understanding of the meaning in life of the number Three; in fact, it is by this knowledge that he passes through the door of wisdom from exoteric uses to esoteric comprehension, and begins his inward growth, the actual building of that "house not made with hands eternal in the heavens."

Theology is receptive and deals with beliefs; science is positive and seeks and finds; and whenever and wherever science unites with theology, cleansed and purified of its dogmas, the result will be the birth of a better world for raising the souls of men to a higher plane on their return to their long lost home.

All this may be summed up in that admonition which has come down to us through the ages, "Know Thyself!"

THE PENALTY OF GENIUS

BY ERNEST CRUTCHER, M.D., 32°.

"Genius, in one respect, is like gold—numbers of persons are constantly writing of both who have neither."

STUDY of the biography of the intellectual giants of all history seems to indicate that possession of great talent is had at fearful price. The most cursory examination of the list of great men will manifest an appalling number of epileptics, insane, neurotics, moral perverts, misanthropes, suicides, hypochondriacs, or misshapen bodies. Nor is the list limited to poets, statesmen and soldiers, for there is scarcely a musician whose name has come down to us who was not likewise in some manner afflicted.

Geniuses who are crazy are usually in happy ignorance of it, and their egotism fills their cup to the brim. They look

down with pity upon us of common clay. We, in turn, commiserate and confine them by force, because, forsooth, we commoners are in the majority. We envy their intellect, while hypocritically pitying what we esteem or allege to regard as infirmity of will. Nor is the genius of gigantic intellect in our contemporary recognized till another generation has come to weigh his utterances. Quite as Balzac said: "Fame comes to no man until after he is dead."

"The more a genius belongs to posterity," said Schopenhauer, "the less is he appreciated by his cotemporaries."

D'Alembert spoke of the sanctuary of fame as "inhabited by the great dead,

who, during life, had no place there, and a few living persons who will be ejected on their death."

Cogitation of the relation of genius to degeneration provokes suspicion that modified insanity that accompanies or superinduces genius is a psychic condition not altogether to be despised, inasmuch as it is of the nature that a thorn bears to the rose; the travail of motherhood to the resultant boon of a child; the precedent storm that brings the bloom of spring; the agony of the oyster which produces the beautiful pearl. Nay, does not the insanity of genius being a happiness and exaltation to the possessed not comprehensible by us who dwell on the plane of sanity and—mediocrity.

Some geniuses have written beyond their own comprehension. The profound depths that psychical conditions of mind may follow are not perceivable by the subject when he has passed from his exaltation to the dullness of the norm. Even ordinary man has scant moments when he suspects himself of having great thoughts; and when they have passed away he rouses to feel astonishment that he has had a glimpse of intellectual paradise. And yet, poor fool, he blindly wonders at the statement that another has traversed similar heights, tasted sweeter psychical joys, drunk at intellectual fountains in cloud-land infinitely beyond the fleecy vapors about the hillocks of mentality upon which his limitations held himself. The common man cannot understand the enthusiasm of the artist; the sordid is deadened to the delight of the esthete; animal mind has small conception of the spiritually minded.

Does the possession of genius seem an unmixed evil? Geniuses are superlatively blessed in their moments of exaltation, when their "smoking brains" are heated with fevered thought. It is when this exaltation has passed away that they are subject to angularities, and their exhausted nerves, like the weak legs of a valetudinarian, make their minds wabbly and incoordinate. Then, despite the supremacy of their thought, we of the common herd, green with the

verdigris of envy and putrid with the rottenness of jealousy, whisper apart of the infirmity of genius, and presently run away for the police to come and secure the lunatic.

Of all the soldiers and statesmen whom we laud, how many are recalled with the lapse of time? It reminds of Mark Twain's satire on fame, when he declared: "History 100 years hence will read like this: 'George Washington, discoverer of America; A. Lincoln, inventor of the cotton-gin; Andrew Jackson, first circumnavigator of the world,'" etc. Such is not the fate of genius. Even though reckoned insane, quixotic, angular, the fame of genius lives ever. With gradual evolution of intellect will come capacity of appreciation of the subtler thoughts that belong to genius. For the average mind is incapable of comprehending the inspiration that runs between the lines traced by material hand of the psychic writer.

In honest conscience, now, wouldn't we like to be geniuses? To dwell in the superb heights of mind so rarely reached that only 435 of the one hundred million individuals born ever attain. There are joys of intellectual sense so intense that they may be likened to the experience of the great Apostle caught up to the third heaven: "not lawful for man to utter."

In the medical world we sometimes find that the soft bones of a child's cranium have hardened prematurely, so that the developing brain substance has insufficient room for its unfolding. Consequently, the capacity of the child is limited by the durance of its encased organ of intellection. Surgery may come to its relief by opening this prematurely hardened skull, allowing fuller growth of the brain—the organ through which thought finds expression. Peradventure, if some of the haughty critics of genius could receive a crack of their hard pates, possibly the light of toleration might stream in upon their darkened understandings, to the mortifying of self-conceit and withering of vain pride. The plunge of Lucifer, son of the Morning, would be only a tumble down hill compared to the dashings

down of some from the peaks of egotism and sanity.

So this is the question—whether it were better to dwell in the tents of genius and solitary lop-sidedness, soaring ignorantly above the teeming heads of scornful multitudes in dry valleys of commonalty, where the herbage of thought grows scant and its croppings of mental salience is sparsely grown, or cling complacently to the fleshpots of inanity and triteness, walk sanely and satisfied among the clods and sordidness of materiality.

“The man with the hoe,” or the insanity of genius? The commonplace existence of the worm of the dust, or

the rapture of exalted mind? The laughter of fools, movies, cigarettes, or the visions of the rapt soul? The twaddle of shallowness, or the thought of refined senses?

The purest joy of maturity, next to the elevating society of children, is that of intellect. Absorption of mind dissipates fatigue, woe, sorrow; cheers the depressed, strengthens the cast-down, rejuvenates the aged, comforts the lonely, nourishes the hungry. A mind well stored has within itself that which it feeds upon, digests, munches, and with each rumination extracts increased nutriment and sweetness. It grows with what it feeds upon.

MASONIC PUBLICITY

BY JOHN C. VIVIAN, 32°

THE NEW AGE not long since published an article on “Promiscuous Talking.” Closely allied with the word of mouth is the printed article. Publicity, on the part of unmeaning brethren, of things having to do with Masonry and Masonic subjects is oftentimes more injurious than beneficial.

The general public is not particularly interested in the affairs, social or otherwise, of and concerning Masonic institutions. Nevertheless, in some jurisdictions we find Blue Lodges and other bodies publishing the names of their initiates and other news pertaining to their work. In a parallel way, not a few Consistories are guilty of similar offenses. Overzealous officers sometimes run to the newspapers with detailed announcements of their reunions and celebrations. They tell the public all they can of their activities. They publish the names of their members and officers and often their titles, and show their part in the work. The statement can perhaps be ventured with safety that these unethical and un-Masonic practices are sponsored largely by new bodies of the Rite

whose personnel is ambitious to make a showing.

To do this they seem to think that the public should be taken into their confidence. They seem to forget momentarily that the words “silence and circumspection” are in the dictionary. They appear to lose sight of the fact that the Tiler’s sword reminds us of certain basic principles and maxims in Masonry.

Several years ago the Grand Lodge of Colorado discontinued publishing even the names of the subordinate lodges throughout its jurisdiction. It guards very carefully everything that is sent out from the office of the Grand Secretary. Only recently a newly created Western Consistory gave to the daily papers in a city of some 300,000 people a story of their Maundy Thursday exercises, explaining in detail the working of the ceremonies attendant upon the feast. And its officers repeat their apparent indiscretions at every opportunity.

Publicity is a virtue of society, but it can better serve its purposes in any and all other earthly pursuits. There is no reason why the public should not be entirely profane with reference to *anything Masonic*.

MAKING A WORLD

By J. D. ADAMS, 18°

OUR life is what we make it; we get out of life only what we put into it in the form of energy.

According to the great law of science, no new energy is created, no energy is lost, hence it is clear that we can only receive what we give. This law of science applies to Masonry more than any other physical law. For the ardent and progressive worker there is a just reward of wealth to his mind invigorated with the love of living and of doing for others. For the man with the slow, tranquil life of little work there is little in Masonry, except perhaps as a place to kill an evening's time.

I am here reminded of a story once told me by an eminent Mason. An American traveling in the Himalayas paused to watch the beautiful sunset which is so characteristic of those mountains. While looking on with pleasure, a native approached from the valley below and remarked, "Isn't this a beautiful world in which we live?"

"Yes, indeed," answered the American, "it is a beautiful and wonderful world, and what a pleasure to live in it."

"But," said the native, "aren't you glad it is not yet finished and that we may have the joy of completing it ourselves?"

Thus it is that we live not in a finished world, but one which we ourselves as citizens and workers must finish with our own efforts and in such a manner as we may see fit. The man who is studying how to make the world

more fit to live in is the man who deserves the most recognition, it matters not whether he be a common worker or a man of wealth and education. Masonry recognizes no earthly wealth.

In every lodge you will find the man who has grown to ripe old age, who has never missed a regular meeting, and yet could not pass a first-degree examination. I have in mind an aged man who had his higher degrees in his youth but has never visited a consistory meeting since, although he lives only a few hours' ride from a temple. He never misses lodge in his home town, and yet has never been in any of the chairs. On the other hand, I know a young man not yet 22 years old who can hold any chair with credit in his Blue Lodge and is rapidly gaining a knowledge of the work of the higher degrees. Surely it is the latter and not the former class of men who are preparing the world for the future generations by making it a better place to live in.

The end of the war has brought us new things to think about. The vast problems of reconstruction and the preservation of equilibrium point out the path that we must follow in order to heal the war-inflicted wounds and to take a front place with the higher destinies in the giant and superhuman struggle against adversities which have followed the war. We must all join in a great fervor of untiring and relentless work to place the world back on its pre-war plane.

"God give us men! The time demands
Strong minds, great hearts, true faith, and willing hands.

Men whom the spoils of office cannot buy;

Men who possess opinions and a will;

Men who have honor; men who will not lie;

Men who can stand before a demagogue

And damn his treacherous flatteries without winking;

Tall men, sun-crowned, who live above the fog

In public duty and in private thinking."

—J. G. Holland.

IMMATERIAL RECURRENCES

BY DENMAN S. WAGSTAFF, 32°, K.C.C.H.

IT CANNOT be denied that in the making and recording of history, in the framing of cults, or even in the living of our lives, time has unbosomed but little of the new in its killing journey onward. It should rather serve to amuse the student or philosopher to contrast the very things deemed by the majority creations of mature thought, with the same questions and answers which have been met with and answered in each age of the world! These answers will be found typical of the age that gave birth to each question.

Again, we are apt, in a superficial way, to question the motives of past generations in a manner that may either show ignorance or forgetfulness, on our part, of the circumstances that have always governed men. Egypt, because of the opportunity afforded by her early civilizations, left records of practices that were afterward seen to fit similar conditions everywhere. This fitting things to conditions accounted for generation after generation of similarity in as many differently situated theaters. Sometimes we have seemed to drift from the idealisms of the past in order to satisfy a demand for more material things, yet when all things are considered, we have differentiated but little. In the majority of cases so appearing, the overzealous religious world has made a mistake and exceeded in the practice of exaggeration—a featured “spirit-control”—the very boundaries or safety lines between possibility and probability she had hoped in her zeal to obliterate. I am thus calling your attention to the links which bind the mythological creations of the dimmest past to the glaring disagreements we are now confronted with in the explication of theological essentials.

I would say, too, in opening the discussion, that mythology, to which we are forced to point as the forerunner

of the more plausible modern hypothesis dealing with the questions of life and death, although governed by the apparent imperfect deductions common to their day, has, in spite of our judgment, exercised the most powerful influence upon the education and civilization of two, at least, of the most highly civilized nations that have as yet peopled a section of the world. It would seem remarkable as well that, in the midst of a whirling vortex of mythological contradictions, it was but a step from Paganism to the burning of “The Christanus.” It was at Antioch, the wonderful city of ancient Syria, just ten years after the Crucifixion, that the complete separation between Judaism and Christianity took place, and the Christian Church at once became a unit of force toward the realization of the prayer of Jesus, the Reformed Jew.

The severance seemed so immaterial that even Josephus, the historian, seems to have forgotten to mention the event, fearing, as we now suppose, to be a true historian because of the prejudice he had inherited. The event caused not even a ripple of excitement. It all came to pass at Antioch, because there the reform had grown in strength sufficient unto itself, from accessions received from the many peoples that had flocked to this rich city of a thousand cults, colors and conditions. It was the failure of orthodox Judaism to dispense “universal salvation” that drove free men from it to Christianity. The Jews had ever been bigoted and intolerant. Whenever opportunity offered and the power was theirs, they massacred, tortured and persecuted, even unto death, those who had the courage to differ with them. They did, as well, defile their own temples, yet in arrogant self-sufficiency suffered no reform.

It was a recurrence of this sort of practice that overthrew the projected

"universality" of the Church of Rome and left the fundamentals again safe as a foundation for a broader civilization. No difference existed between the Jews and followers of Christian doctrine, except that it interfered with the autocratic rule of the Sanhedrim or Council of Highpriesthood among the Sadduces. They had crucified Jesus for telling the truth and preaching reform! To point again to recurrent history, it may be well to here say that in every instance, where a religious cult or so-called church, took upon itself the administration of *civil law*, justice has suffered and revolution resulted.

Instances that were of the greatest moment to civilization were the apostasy of Luther and the deflection, in particular, of the English Church from popery. These events were followed in due course by further dissensions and more far-reaching desertions from the hackneyed or set rules of church service, to a refuge in simplicity more in keeping with the limit of understanding given the broader scope whence salvation conceived a necessity for existence. These reforms in general, be it said, sought not to alter God or his relation to humanity, but differed with those "divinities" who sought to alter their relation to God.

Leaving these digressions for a more particular time, let us again go back to ancestral tradition for a little more diversion.

Dependency has always been a human weakness. Humanity must lean on and worship something. The more human a man or woman, the more fond he or she may be found to be of paying homage. This fact has always furnished the soil wherein to propagate superstition, although tradition has always appeared the more improbable as knowledge grew. Knowledge has never been bold enough, however, to effectually banish the witchery of superstition. Man advances just a step at a time. Let us again take up a few foundation stones from the walls of time. The Greeks and Romans, brightest stars of all our advance agents, have left us most authentic records. We

must turn to the literature of their day for light upon the theorems given to the world by their prophets and soothsayers.

Creation, according to the Greek poet Hesiod, took place about as follows. All was chaos. The first thing given shape was Eros (Cupid), the Spirit of Love. Then Gaer the Earth, then Erebus, Darkness, and then Nox, Night. Then Erebus (masculine) and Nox (feminine) joined fortunes and begot Aether (the sky) and again Hemera (the day). Then Mother Earth got busy and begot Uranus (the vault of Heaven). The mountains were thrown up in the struggle, and Pontus (the Sea), being unfruitful just rolled along back and forth in order to appear busy, but gave birth to nothing. Then Eros began to work among the elements. He joined Uranus and Gaer, who peopled the earth with a vast multitude of Titans or Giants and Cyclopes or beings of equally monstrous frame. One of the naturally curious phenomena was accounted for by the Greek poet Homer in the following manner: The Sun traversed the sky by day, under the guidance of a God in a horse-drawn chariot, and, as he disappeared in the vast ocean surrounding the earth at nightfall, was said to have taken an invisible ship each evening, in which, during the night, he sailed around to the east, prepared to do the same thing again the next day. These ancient mythological theories provided a god or goddess for every passion, every want of mankind throughout life. The High Priests, then (and some of them are still with us), could always be relied on for some information as to what performance would best propitiate the Deity upon whom depended the fulfillment of desire!

Contemporaneous with these days, in Greece and Rome, the inhabitants of those countries we now know as Norway, Sweden, Denmark, France and the British Isles had each a mythology replete with gods for every purpose. Apropos of the speculations as to the origin of the American Indian, or the

aboriginal inhabitants of North and South America in general, allow us to go back to Ireland and tell one of their stories! This would make one think, perhaps, that if the American Indian were once a Chinaman, the Irishman had like origin.

In the year 177 A. D., in the province or county of Emain Macha, where are yet to be seen the ruins of the "Round Towers" erected as gathering places for the gods, there grew the clan called Fenians and the great fighter Finn their king. At about the same time there lived in an adjacent locality Cormac, the King Solomon of Ireland.

Cormac opposed Druidism, the prevalent religion of the country, some have been bold enough to say, when accrediting his having embraced the religion of some St. Patrick, who before Cormac died, had preached in Ireland. However, all agree that the redoubtable Cormac was decoyed into Fairyland and given a magic branch of silver bearing golden apples which, when shaken, discoursed such sweet music that the infatuation of it healed the wounded and sick, and the sorrowful forgot their troubles. Then it came to pass that poor Cormac got an English salmon bone crosswise in his throat one day and died.

Cormac and Finn were great friends. They fought together against the Lock-lannach or Norse invaders who infested the coast of Ireland and made incursions into the interior. One of the trite sayings attributed to Finn or if perchance one might not be talking to a Finn, to Diarmait (an early McDermott)—is thus told as having been repeated frequently by either of these gentlemen as having been told them personally by an Irish god. The reason I have linked the early Irish and the early Indian together in my narrative is because almost any Indian, either from Florida or a similarly wooded country, will, when occasion requires, give one like advice. This Irish god told either Finn or Diarmait never to hide in a tree with one trunk, never to rest in a cave with one entrance, never to sail to an island that had but one approach,

never to eat supper where the meal had been cooked, never to sleep where the supper had been had, and never to sleep twice in the same place. Whether this accounts for the habits of the American Indian as a descendant of the Irish kings, or affords abundant proof or reason for the better half of Ireland having slipped across the pond to America, I am of course unable to say, and I leave the question still green for the consideration of future generations who may get more light on the subject after Ireland has been absorbed by the County of Ulster in the condition it is bound to be in, when the flight to America has ceased.

We will pass to another recurrence from Greece and Rome to Scandinavia, and from there again to Britain, and from there again to North America and indeed Old Mexico, as we follow the crow.

We find the Grecian and Roman gods in Norway, Sweden and Denmark under names best suited to environment. Instead of fields of flowers and the heights of Mount Olympus, we touch here great fields of ice and snow. We find Thor with his hammer that beat the thunderbolt into shape. We find him riding in a chariot through the clouds. He is still Thor among the Celts as he is Taranis of like habit there, the God of Thunder. We also find him as Vishnu among the Hindoos. Then Balder the Sun God, who died in the northern winter and came to life again in the summer, was Savitar the Vedic God of the Sun.

All of these tales smack of the Indian legend of the campfire. Fire is sent from the realm of the Great Spirit, either to punish the Indian by burning up the grass that would have kept his ponies fat or as a blessing, as the small spirit of a great big fire, that he may use it to warm his tepee or cook his meat. The legend of reward or retribution is ever present. So down the ages over the far-spread world, there seems to have been a recurrence of each early "light."

The light became brighter, it is

true, as man's vision became clearer. But we are not yet out of the woods. It seems as though the sectarians got their religions from as many different sources as the beliefs would vary. So their god, like Zeus, may be sometimes merciful and sometimes revengeful—always to be feared. Sometimes they still call upon Thor to scare people into submission to nature. Then Neptune will be invoked to drown a few, as a warning. Then Balder will shine. Some people there are who still worship idols, pray to graven images, offer sacrifice of burnt offering and sweet incense, and otherwise trace back in mirror fashion—the origin of species.

Yet all of these things are immaterial recurrences, compared with the secret

of it all. *The Faith is the Faith of Light.* Conviction is personality, featured by performance that convinces. So let us not endeavor to tell men of a better way than that their own heart dictates. The development of civilization will, I believe, demonstrate its application. This will be a recompense for the absence of the need of unnatural demonstration. Men, and all men, will some day realize the simplicity of truth as compared with a labored excuse for "beating around the bush." If the "world" once begins to read history, in the interim between work and play, in the birth-hour of home-light, after the eight-hour division of the day has been accomplished, Masonically and Universally we shall have peace with prosperity.

TOMORROW

The western sky was a golden glow;
 'Twas a beautiful end to the day.
 The sun was sinking behind the wood,
 And the shadows crept over the way.
 The shadows grew longer and longer,
 The wind was beginning to sigh,
 And the leaves on the bushes were rustling
 As if whispering spirits passed by.
 As a child I could often discern them,
 But could never observe them of late,
 So I knew they had gone with the sunshine,
 And had passed through the golden gate.

Softly the shadows were fading,
 And darkness fell over the way.
 Softly my heart was calling
 Farewell to another day.
 Softly my dream floated onward
 To a city of riches untold,
 And I heard the laughter of children
 As I knocked on its gates of gold.
 The keeper that opened said to me,
 "Dear child, let not this be a sorrow;
 You have come to our city a day too soon—
 Come back at sunset tomorrow."

—*Pati Hall.*

"Unless this country is made a good place for all of us to live in, it won't be a good place for any of us to live in."—*Theodore Roosevelt.*



In Memoriam

Lord, we thank Thee for fond memories
Of our Loved Ones passed away;
Loved Ones, who have gone before us
To the Land of Endless Day.
Through the fires of pain and anguish,
Like pure gold, refined and tried,
Purged from every earthborn passion,
They in Paradise abide.

Lord, we thank Thee for our Warriors,
Who, on many a bloodstained field,
In the air, or on the ocean,
Were content their lives to yield.
They their all have freely given
In sublimest sacrifice.
Now, Thy perfect peace enjoying,
They repose in Paradise.

Lord, for all our Saints we praise Thee—
(Though our prayers with tears we blend)—
Father, Mother, Sister, Brother,
Wife or Husband, Child or Friend.
We would fain recall our dear ones,
Restive 'neath the chastening rod,
They for us are calmly waiting
In the Paradise of God.

Lord, accept our prayers and praises;
Bid us cease from selfish plaints;
Help us to be brave like soldiers;
Make us patient as Thy Saints.
So may we, when life is ended,
From all pain and sorrow free,
With our Loved Ones reunited,
Rest in Paradise with Thee.

—A. F. M. Culance, 33° Hon.

THE NEW AGE MAGAZINE

A Monthly Publication Devoted to Freemasonry and its
Relation to Present Day Problems

THE NEW AGE MAGAZINE is the official organ of the Supreme Council of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America, and is owned and published by it.

The offices of the Supreme Council are located in its "House of the Temple," Sixteenth and S Streets, Northwest, Washington, D. C.

George F. Moore, 33°, Grand Commander. John H. Cowles, 33°, Secretary General.

THE NEW AGE MAGAZINE is published at Washington, D. C., and is under the control of a committee composed of the following members of the Council:

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Seattle, Washington

John H. Cowles
Louisville, Kentucky

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Duluth, Minnesota

William P. Filmer
San Francisco, California

Marshall W. Wood
Boise, Idaho

ANNUAL SUBSCRIPTION: In the United States and Mexico, one dollar and fifty cents; in all other countries in the Postal Union, two dollars.

THE NEW AGE MAGAZINE is sent free of charge to all Scottish Rite Masons in the Southern Jurisdiction who are members of Consistories.

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Address all correspondence and communications, and make all checks, drafts, etc., payable to John H. Cowles, Secretary General, 16th and S Sts., N. W., Washington D. C.

Entered at the Washington, D. C., Postoffice as second-class matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 27, 1918.

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NOTES AND COMMENTS

A CRYING NEED

It seems to us that the time has come when every American who loves his country and her institutions must take a definite and decided stand in favor of our public schools and compulsory education in them. If our institutions are to be preserved, the public schools must be strengthened, straightened, amply supported financially and freed forever from even the shadow of domination and control by enemies of all kinds. Moreover, every child in the country between the ages of six and sixteen should be obliged to attend them, in the localities nearest their domicile, at least five hours every day, for at least five days in the week during the entire school term. We say, every child in the country, and we mean

just that! If they are children of American citizens, it is essential that they be brought up as such and taught to know what true Americanism means and that American citizenship carries with it duties as well as privileges. Parents who are not American citizens, but who have elected to reside in this country permanently, must also send their children to the public schools or get out of the country with them. We cannot afford to have a growing class of residents deriving their living and wealth from our country and its resources, and who are enemies of its institutions. *And they are their enemies if they do not heartily favor and support them.* Again, as we have said on several previous occasions, it is our firm conviction that no person, male or female, who is not a product of our public schools, should be eligible for any office of public trust in the United States or in any state.

It should be evident to every thinking American that the preservation and improvement of our public schools is necessary to the preservation of our liberties; and it is our own opinion that their preservation, improvement and safeguarding are fit subjects for consideration and discussion in our Masonic lodges, and that it is the bounden duty of every American Mason to know who are managing the said schools in his locality, how they are being managed, and what is being taught in them.

We hear nearly every day of persons here and there who have sought and obtained positions on the Boards of School Commissioners, and who *do not* send their children to the public schools but *do* send them to the parochial schools! Why do they send their children to the parochial schools? And if they do so send them, why do they seek positions on the school boards? Is it on account of the salaries paid? We rather think that is not the answer—see if you cannot find out why these things are so. And remember, “Eternal Vigilance Is the Price of Liberty!”

PUBLIC SCHOOLS

The following appeared in the *Western Catholic* of September 12, 1919, a paper published at Quincy, Ill.:

A SIGHT TO MAKE ANGELS WEEP!

This is a week of tragic sights, says the *Western Watchman*, of St. Louis. We agree with him and say this is a tragic week in Quincy—a tragedy whose final scene shall make hell more hideous unless the mercy of God intervenes.

Reckless, godless parents are sending their children out to play on the precipice of apostasy. For what? Even sound, worldly prudence should tell such parents that Catholic schools are the only place for Catholic pupils. Yes, and the higher the grade the more imperative the reason for Catholic education. Look around you right here in Quincy!

Right here in Quincy we count several apostates who stand as a cursed monument to reckless, godless parents who sent them out—away from the Catholic school to play on the precipice of apostasy. They played! They fell over! They are apostates today! Where are these reckless, godless parents? Echo answers where?

Parents, listen to us! Exposing your children to spiritual prostitution is something so hideous hellish and diabolical as to place on your very soul the mark of Cain—the seal of reprobation. It is not yet too late to amend. Send your children to a Catholic school, academy, college or university. Send them to God's school, where they will receive a secular education second to none and where their salvation will be safe-guarded! Act now as you will wish you had acted when you face God in judgment.

And in the *Times-Picayune*, of New Orleans, La., of Monday, March 22, 1920, the following appeared:

FATHER KAVANAGH SCORES PUBLIC SCHOOL SYSTEM

The public school system was blamed by the Rev. Denis J. Kavanagh, S. J., in his sermon at the Holy Name Church, Sunday evening, for much of the infidelity prevalent today. His subject was “I Don't Believe.”

Father Kavanagh scored what he termed the cramming down process in public schools.

We believe that the above are fair illustrations of the sentiment toward our

public schools by the Roman Hierarchy; and is it not strange how many of that religion are continually running for offices on the school boards and being elected and yet send their children to parochial schools?

AROUSING INTEREST IN THE PUBLIC SCHOOLS

Concede the fact—and who will deny it—that the public schools are the vertebrae of the Republic, the foundation of American citizenship, then it follows as a matter of course that the welfare of these schools is something that vitally concerns us all. The public schools are the “bulwark of democracy”; and should be supported to the limit. Says a writer in the *Christian Science Monitor*: “Support of the public schools is distinctly an American issue. It underlies the whole American system of government and is generally conceded to be the foundation of American citizenship. If the people are not to continue the education of the rising generation under public auspices and with efficiency, the way will be opened to increasing illiteracy; and popular government has never yet succeeded on the basis of an illiterate citizenship.” This is aptly put. We owe it to the rising generation that we make the public schools models of efficiency. We must dispel the dark cloud of illiteracy that hangs over our aliens, and our native-born in some parts of the country. Not to do this is to invite disaster, social, political and religious. There is no doubt of the fact that the public schools during and since the war have come upon parlous times. Thousands of competent teachers, forced by economic stress, have been compelled to give up their positions in the schools and seek more remunerative employment elsewhere, leaving their places to be filled by those not adequately fitted for the arduous and responsible task of teaching. Sad to relate, the average pay of school teachers in the United States, in 1919, was \$684 per annum. This stipend has so far been increased no more than 10 per cent.

According to statistics compiled by the Government, there are entire states whose teachers receive a yearly average of less than \$600. Over 3,000,000 children are now going to school to incompetent teachers or are not going to school at all. In the rural districts of the country there are over 30,000 schools without teachers, and it is known that productive farms have been deserted in large part because the farmers have felt the imperative need of moving their families to districts where proper schooling is obtainable.

Among the Negro population of the South educational conditions are serious. Hundreds of colored public schools have not opened at all this year because they cannot get teachers. In some counties in the lower South, according to the field agent of the Jeanes and Slater boards, as high as 40 per cent of the public schools have not opened.

In order to call attention to these conditions, the United States Commissioner of Education has called a national conference of representative citizens from every part of the United States, to meet at Washington, on May 19, 20 and 21, to consider the pressing problem of education from the standpoint of statesmanship and the public welfare. Commissioner Claxton's conference has the hearty approval of the Secretary of the Interior, John Barton Payne, who has sent a special invitation to the Governor of each state to head the delegation from his state at the conference. In his letter to the Governors, the Secretary says:

The emergency in education in the United States, arising out of the present and prospective shortage of teachers, the necessity for immediate increases in funds for the support of schools of all grades, and the need for better adjustment of educational programs to the requirements of the new era are, I believe, of so great importance as to justify the calling of a national conference of representative citizens. . . . It is very desirable that each state be represented in this conference by its Chief Executive, its chief school officer, and a good number of its most prominent and influential citizens.

To this conference invitations have been sent out to business men, farmers, labor leaders, members of boards of education, editors of magazines and news-

papers, and individual men and women who are interested in the schools of the nation.

The Masonic Order of the United States, through its lodges and journals, should give wide publicity to this movement for the betterment of the public schools. As Masons teaching Liberty, Equality and Fraternity we take our stand on free, secular education for the masses of the people, realizing full well that Illiteracy and Bigotry are the two great forces of evil that we have to contend against. The public school is the bed-rock of the Republic; the place where patriotism and ethics are inculcated in the youthful mind; the place where religious and racial hatreds are dissipated. The Federal Government has appropriated millions of dollars for agricultural and vocational education, why not millions more for the eradication of illiteracy in the land. Assuredly education is worthy of representation in the President's cabinet as well as labor and agriculture. Billions for the encouragement of better pork, wheat, and cotton, but little or nothing for the public schools proper. There are some who contend that the Federal Government has no right to control education in the respective states. Granted! But appropriations for the benefit of the schools is not *control* of education. The Secretary of Agriculture does not control the farming interests of the country; he simply advises, carries on experiments for the benefit of agriculturists and the like. A Secretary of Education would perform a similar duty in educational matters. Some of our influential newspapers are advocating a plank for public schools in the platforms of the great political parties, pledging the party candidates, if they succeed in carrying the country, to a definite effort "to save the system from further deterioration by giving the public schools the benefit of definite and well-organized federal support." Says the *Christian Science Monitor*:

If the teachers have their way, the plank will recognize the public schools, as "the bulwark of democracy," obligated to prepare the future citizenry of the nation. The present shortage of trained teachers will be cited as a serious menace to the welfare of society, and increased national support will be advocated, to the end that there may be developed "a public school system that will furnish equal educational opportunity to all the children of every state in the Union." The teachers would pledge the party, incidentally, to the establishment of a National Department of Education, with a representative in the Cabinet. This, of course, is substantially the plan that has recently been before Congress, and whether the platform committee would think it best to go so far in the outlining of methods is a question. There would be no need to stick over details, however. The main point would be to have the party pledged to make the perfection of the public educational system a definite national purpose.

IS THE PAROCHIAL SCHOOL THE PLACE FOR PATRIOTISM?

The public schools of the United States are the great "melting pot" wherein are fused the children of the foreigners that seek our shores in the pursuit of life, liberty and happiness. In one generation these children become Americans; they learn the language of our country, its history, and are taught lessons in civics and patriotism. The public school accomplishes successfully what no other agency can accomplish, be it what it may, and yet we hear diatribes hurled against our school system by the Roman Catholic Church. The schools are denominated "godless," "profane," and what not. Morrison I. Swift, a socialist of Boston, says: "The Roman Catholic Church is unpatriotic and un-American. It establishes parochial schools, and nothing so divides a people as educating two sets of children with two theories of life—antagonistic theories, so that those children can never be unified again." We have very little sympathy with socialistic propaganda, but we must confess that Mr. Swift is right in his conclusion regarding the parochial school, whether that school be Roman Catholic, Lutheran, or Seventh Day Adventist. The principle of the parochial school is wrong; it is *unpatriotic*, as Mr. Swift remarks. The charge of "godlessness" is absurd. It is true that religion is not taught in the public schools because the state forbids it, although in the public schools of some states, readings are given from the Bible and prayers offered, but no comments are made thereon. But the tendency of today is to do

away with *all religious exercises* in the state schools, not because of the growth of "godlessness," but because of the fact that the constitutions of the respective states guarantee complete liberty of conscience to all people, and it is not considered proper for the state schools to offend the religious scruples of parents and children. Ethics may properly be taught, but not religion. We recognize the fact that man is "a religious animal." If he be not utterly heathen and benighted, he will seek God as "the hart panteth after the water brooks." Conscientious parents want their children to receive religious instruction, but the great majority are convinced that such instruction should be imparted by the church and the Sunday school, and not by the state school—the school of the masses, the "melting pot" of all creeds and races. A compromise may easily be effected whereby the children of religious parents may be permitted to attend a week day Sunday school, say half a day on Wednesdays. This might satisfy the Roman Catholics. Why not? As matters now stand they virtually pay two school taxes: (1) a compulsory tax to the state for the support of the public school system; (2) a voluntary tax or contribution for the support of the parochial school. It is a hardship, but it is "up to them" to take a common-sense view of the matter and pay only *one* tax, that to the state, and altogether abandon the parochial school as unnecessary. It is a notorious fact that the average parochial school is not so thorough or so efficient as the public school; it does not fit its votaries for the work-a-day world as does the state school with its highly skilled teachers thoroughly trained in normal school methods. So long as the state schools stick strictly to their secular studies and do not venture to asperse religion, the Roman Catholics have no cause for complaint. Not many years ago, when the teaching Orders of the Roman Church were forbidden to operate in France, a certain irreligious and atheistic pedagogue in one of the French elementary schools violently attacked the religious belief of his scholars. The parents of these pupils protested vigorously against the teacher and threatened to take their children from the school, despite the compulsory education law. But the authorities intervened, and the teacher was dismissed from his post. This was quite proper, we think. Now we are quite certain that nothing like the foregoing could ever happen in their country. If it did, similar measures could be adopted as in the French system for ridding the school of an obnoxious teacher.

In the State of Michigan a powerful movement has been inaugurated to abolish private elementary schools by an amendment to the State Constitution. The leader in the movement is James Hamilton, president of the Wayne County Civic Association of Detroit. The *Christian Science Monitor* (March 23) says:

"It is not a religious question," Mr. Hamilton told a representative of the *Christian Science Monitor*, "but simply one of Americanism. It is not right that the people's taxes should be used to pay truant officers to enforce attendance of children at schools conducted by the Seventh Day Adventists, the (Roman) Catholics, the Mohammedans, and the Lutherans. At all these schools children of an impressionable age are instructed in one idea. We want them to be sent to the public schools and given an education that will fit them to be real American citizens."

The proposed amendment, which has attracted the commendation of some national educators, is brief. It simply adds these two sections to the Constitution:

"All residents of the State of Michigan, between the ages of 5 years and 16 years, shall attend the public school in their respective districts until they have graduated from the eighth grade; provided, that in districts where the grades do not reach the eighth, then all persons herein described in such district shall complete the course taught therein.

"The Legislature shall enact all necessary legislation to render the previous section effective." Mr. Hamilton and his coworkers insist that there is no doubt that the amendment will be adopted. As candidates for governor have failed to take a stand on the subject, petitions are now being circulated to place Mr. Hamilton on the ticket.

An interesting feature is that many Roman Catholics are reported by the association to have signed the petition for the amendment. Mr. Hamilton says that hundreds more will vote for it in November. He also declares that many merchants, who for business reasons did not care to put their name to the petition will take advantage of the secrecy of the election booth.

This is the third attempt to put the question to a vote, others having been thrown out on technicalities. Progress being assured, the civic association is gradually delegating its leadership to the Public School Defense League, a subsidiary, of which Mr. Hamilton is also the leader.

A feature being stressed by proponents of the amendment is in connection with the national agitation for increased pay for teachers. Mr. Hamilton holds that it is to the interest of the present private schools, as competitors, to weaken the public school system. He believes that adoption of the amendment will bring not only a higher standard of citizenship, with a more thorough education for the individual child, but better conditions for teachers.

In discussing the foregoing quotation two factors will be noted: (1) The proposed amendment to the constitution of Michigan relates to the *elementary school*; (2) the interest shown in the matter by Roman Catholic citizens. As to the first, there is nothing to prevent Roman Catholics or Lutherans from founding educational institutions of secondary and collegiate grade. If they wish to have their particular religious views inculcated in their followers, they may do so, not only in the Sunday school but in the higher walks of education. To make patriotic citizens we must bring children together when they are at the impressionable and plastic stage of life. To do this effectively the public elementary school must be utilized.

IT IS A LONG LANE THAT HAS NO TURNING

The Constitution of the United States gives to the Federal Government no control over education, except in an advisory capacity. The States of the Union are sovereign in matters of education within their respective jurisdictions. But the Federal Government is deeply interested in the education of the citizens of the Republic. How could it be otherwise? In the Interior Department is the Bureau of Education which makes educational surveys of school systems at the request of school officials and the legislatures of the different states; publishes reports and bulletins on pedagogical matters; and collects statistics on education throughout the United States. Never before in its history has the U. S. Bureau of Education performed such effective work. The World War brought new problems to light and showed the necessity for education. The drafts for the Army exhibited an appalling illiteracy in the country—an urgent need for the Americanization of the thousands of aliens in our midst. The hydra-heads of anarchy and bolshevism have shown themselves in all their ugliness, threatening our civilization. Steps must be taken, assuredly, to let in the light upon the dark and iniquitous hiding places of our great cities where communism and bolshevism flourish like noxious weeds. Educate! educate! educate!

The Federal Government is doing its best to further the cause of education through its many agencies. Former Secretary of the Interior, Franklin K. Lane, was especially prominent in advocating the education of the masses. His particular service to the cause of enlightenment was the neglected rural schools of the United States. The plan he presented was that Congress should appropriate a small amount for the carrying on of a campaign by which rural school teachers would have an opportunity to see in operation the few model rural schools which we have and participate for a brief period in the operation of them. The aid of the press was to be secured in choosing representative teachers from the different states who would be assembled and instructed at these schools and return home "to spread the gospel they had learned." But Congress did not take kindly to the scheme. As Mr. Lane said, in his letter to President Wilson, upon completing his seven years' service as Secretary of the Interior:

Congress has never taken kindly to any participation of the Federal Government in school affairs, and no headway was made with the plan.

There is, it seems to me, a very definite line that can be drawn between school control by the central government and school guidance. Washington may well be a clearing house for the best methods of teaching and a source of invaluable suggestion without in any way impairing the authority or responsibility of the several states. It takes from ten to twenty years for ideas to pass from one state to another now because there is no correlating influence, no one central authority which can make known to all schools the discoveries made by a few. Federal control of schools would be a curse because the inevitable effect of federal control is to standardize, but we might perhaps do something less for our boys and girls than we do for our hogs and cotton without straining the Constitution or bankrupting the treasury.

Secretary Lane also expressed the hope of seeing Washington, D. C., become the "school center of the country" through the establishment there of a national university. He had thought of making the venture on a simple scale—a few thousand dollars would have been sufficient for a beginning—but again "the money could not be found." Secretary Lane did not have in mind a university "fashioned and organized after the style of Harvard, Yale or Columbia, in which the youth are taught," but something quite different, "a great heart for all the schools and universities in the land." It should be, he says—

A university for scholars and teachers and all men and women interested in the special themes with which it would from time to time deal. It should have no faculty and no set year. But throughout the year those most distinguished in certain branches of knowledge should be brought here to give of their learning to a body of students interested especially in those certain subjects, the purpose being that all parts of the country might quickly know of the latest revelations in science or the newest methods in the arts, and this at first hand from the master, whoever he might be.

There should be some place into which the thought of America and of the world would head. The greatest things done by our people are not the expressions of government but the expression of the adventuring mind to which liberty gives opportunity and occasion gives challenge. Our people are seeking for solutions for problems of every kind and some are finding such solutions. But they have no universal ear into which to speak. The machinery for distribution in the world of thought is not efficient, and stimulus is greatly needed. This may be remedied and doubtless will be by the creation of a national center through which the impulses and activities, researches, and speculations of the leaders in our intellectual, artistic and scientific life may have expression.

There is something feasible in the plan outlined above regarding a National University. It does not antagonize any of our endowed universities. We can see no reasonable objection to it, and it would be well for Scottish Rite Masons to back it for all it is worth.

THE CONSERVATION OF THE HOME

The old convent type of education for girls is disappearing in this busy age, and yet it lingers to a considerable extent in some of our big women's colleges. "*Repression*," says a writer on pedagogy, "rather than *expression* is more commonly practiced. There seems to be a careful disregard for the development of vocational interests, for the sublimation of sex interests and the development of social interests." The conception of female education as a sort of cloistered life, a life of severe *repression*, utterly divorced from *real life*, is bound to go, except, perhaps, in Roman Catholic countries. In the Catholic convents of Europe little else was taught except languages, religion, embroidery, painting, and music. It was a cloistered life with a vengeance, in which man was taboo, and the great bustling world that seethed and boiled outside of the convent walls was ignored. When the young woman graduated, she went into that world poorly equipped for the tasks of life and imbued with strange notions of the *genus homo* with whom she was to mate. If she had to make her living she wandered from pillar to post, finding the ornamental education received in the convent of very little use in the industrial struggle. Female education in the secular colleges of Protestant countries is on a more scientific basis, and yet it lacks many vocational interests and relationships to real life. Says Miss Dealey, of the University of Minnesota (*Education*, April, 1920):

The vocational interest most common to women is that of homemaking. This fact is pretty well repressed. At least one-half of all college graduates marry. Relatively this is a large number and, on the face of it, it is surprising that more colleges do not take cognizance of the fact, especially when the accepted purpose of the college is to prepare women for "future usefulness." There seems to be a lack of any definite conception of the meaning of "future usefulness" and the absence of any serious consideration of the meaning of that phrase in its relation to a general, cultural education.

The slogan "Woman's sphere is a Home" applies to the majority of women, provided the word "Home" be interpreted in its full significance. The home is the center of family life—assuming this even though the average married college graduate has a little less than two children (about 1.60)—and its proper maintenance requires intimate relations with economic, social and political

agencies. Therefore, the greater the woman's knowledge of forces which react upon the home, the more nearly will it become a dynamic "unit of society." The scope of home problems is broad. Take for instance the following home "cares" with their concomitant implications: (1) *Child*—biology, psychology, sociology, education; (2) *Health*—personal, home and civic hygiene, recreation; (3) *Food*—chemistry, dietetics, economics, bookkeeping. These three suggestions, in addition to comprehension of the wider problems of state and nation, help demonstrate the function of a good college education of the *general* type. Unless the college of liberal arts for women understands this conception of a "general, cultural education" expressed in terms of student interests (and just as useful for girls who marry as for those who work in other vocations) it is misusing the collegiate prerogative.

The foregoing is aptly put. Stuffing girls' heads full of Latin and Greek, repressing their natural instincts and longings, making them blue-stockings, breeding in them a half-veiled contempt for motherhood and home making, is doing them a grave injury. Educators are realizing these things and advocating a better curriculum for women's colleges. A mind crammed full of 'ologies and 'isms that are totally unrelated to the problems of every day life—especially home life—is a storehouse of useless lumber; a belfry, if you like the expression better, where bats may roam at will. Never before, in the whole history of the world, is the necessity greater for the protection of the home and family. A dangerous onslaught is being made on the institution of the family by half-baked doctrinaires and revolutionists. Let us, then, conserve the science of home making in all its phases, and let the woman's college take the initiative.

BETWEEN THE MILLSTONES

"The mills of the gods grind slowly, but they grind exceeding small," says the old Latin adage. This was peculiarly applicable to the mills of the gods of the ancient world, for mills in those classic times, even those on Mt. Olympus, were worked largely by mule power, hand power, or wind power; hence the *slowness* of the grinding process, though the grinding was "exceeding small." But today we have gone the gods one better, and run our mills by steam and electricity. We have become as gods, thanks to our scientific achievements. The result is that we grind *swiftly* and reduce everything that comes between our whirring millstones to an infinitesimal powder in the shortest possible time. The great Olympians of today are Capital and Labor. Capital is the upper millstone of the social system, and Labor the nether millstone. Between these two stones the General Public—the ultimate consumer—is ground to powder. Every concession wrung, unwillingly or willingly, as the case may be, by Labor from Capital reacts upon the General Public. It is always the General Public, the consumer, who has to pay the piper, notwithstanding the fact that the General Public does not "call the tune." Says a writer in the *Independent*: "Reduced to its lowest terms the industrial problem resolves itself into these three factors: The Proletariat and the Profiteeriat are trying to expropriate each other, and the Salarit is getting squeezed out in between." We see this principle beautifully exemplified in the controversy between the coal miners and the operators over the wage system. President Wilson has withdrawn the bituminous coal industry from government supervision and regulation. In accordance with the recommendation of the Joint Coal Commission the miners are to receive another advance in wages amounting approximately to \$200,000,000; the operators are to fix their own prices for coal. Miners and operators are to be benefited; and the General Public—alas, poor doddering old G. P.—is to "get it in the neck" as usual. The coal bill of the public next year will aggregate \$200,000,000 more than this year, not "counting profiteering pyramiding on the increase granted to the miners." Says an editorial in the *Washington Post*:

The arrangement is perfectly simple. It consists in giving the miners a big boost in wages and passing the increased charge along to the ultimate consumer. Now the anthracite operators, who are engaged in negotiating a new wage scale with their miners, want the government to release them from its control, in which event it may be expected that the hard coal miners will get

a good advance in pay, new hard coal prices will be established and the ultimate consumer will get another material increase in his fuel bill.

Meantime, the machinery is being erected under provisions of the new railroad act for arbitrating the demands of the railway brotherhoods for wage advances, and the experience of the past leads to the belief that they will get a good share of what they ask. It will take \$1,000,000,000 to meet the wishes of the railroad employes, which, of course, the railroads cannot be expected to "absorb." As usual, the "absorbing" will be done by the public. Freight rates and railroad fares will be advanced, and again the ultimate consumer will pay. Every ton of coal, every bushel of wheat, every barrel of flour will reflect the increased cost of distribution, and the bill will be passed on to the people.

And so on along the line. The farmer is "getting his"; the laborer is receiving the "hire" of a bank president; capital is taking its toll in larger bites; the butcher, the baker, the candlestick maker all are reveling in this orgy of high prices.

But where does the ultimate consumer get off?

What hope is there for him, and how long will he stand for being "the goat?" His food, fuel, rent and clothing bills are going higher and higher, and just as he begins to hope for a reduction in the cost of living somebody takes another big slice out of the melon and gives him the rind. The only cheap thing he has found are his liberty bonds, and there is danger of their becoming cheaper. Congress votes to sell 5,000,000 barrels of flour to the hungry people of Europe on credit, but the ultimate consumer has to pay cash at the corner grocery for a ten-pound sack. Congress is preparing legislation to authorize postponement by the allied governments of the \$500,000,000 annual interest on the money borrowed from the United States, but the ultimate consumer's landlord will not stand for a two-day postponement in paying the rent.

The crafts, guilds, professions and classes are doing nicely under the high cost of living, for their takings are keeping pace with mounting prices, and possibly getting ahead a little. But the common people, who are neither of the aristocracy of labor nor the peerage of capital, are victimized. It will not last forever.

THE TRAGEDY OF THE TREES

It is only the traveler in the desert who can fully appreciate an oasis—a place where trees grow and water may be obtained. We who live surrounded by magnificent trees do not half appreciate them and love them. Truly the poet has said: "The groves were God's first temples." Can there be anything more inspiring than a grove of giant trees, except it be a mountain uplifting its towering, snow-crowned head to the sky? We doubt it. No wonder our ancestors worshipped trees. Trees are alive and seem to enjoy the sunshine. Some one has spoken of the "laughter of leaves." Tree worship, combined with serpent worship, is very ancient indeed. According to Genesis ii, 9, there stood in the midst of the Garden of Eden a "tree of life," apparently by the side of the "tree of knowledge of good and evil." Says the *Jewish Encyclopedia*: "Barton has shown (*Semitic Origins*, pp. 93 *et seq.*) that in primitive Semitic life the especially sacred tree was the date-palm, and that, because of its bi-sexual nature and because of a belief that man came to self-realization through sexual relations, it was regarded as both the tree of knowledge and the tree of life." The Temple of Solomon was evidently intended to imitate a garden. In Babylonia not only was "the palm the sacred tree of a sacred garden, but in the literature its name is sometimes written with the determinative for deity." The tree that protected the coffin of Osiris from injury is mentioned in the Egyptian sacred writings. The Ark of the Covenant was made of shittim-wood (acacia). The Druids venerated the oak and paid it special honors. The tree symbolizes, in its various stages of growth, maturity and decay, the three great epochs of man—youth, manhood, and old age. Hans Christian Andersen, the Danish poet and writer of fairy tales, has given us some wonderful pen pictures of trees, such as the *Elder Tree Mother*, the *Fir Tree* and other charming stories that haunted our child life and are still remembered with delight. The tree has ever been man's greatest friend. In his arboreal days he built his house amid its protecting branches; he has always used it for firewood; built houses of it; utilized its bark for tanning purposes; constructed ships of it; and last but not least manufactured paper out of its pulp. Alas for the poor spruce tree! Thousands of acres of spruce are yearly destroyed to furnish paper for our giant newspapers. If

newspapers were to confine themselves strictly to publishing *news* (the only excuse for their existence), there would not be such a waste of trees to feed the insatiable maws of the great rotary steam presses. But forty and more pages are printed every Sunday, most of them devoted to sensational feature stories, yellow science and literary trash generally. The perusal of this variegated stuff, say the psychologists, dissipates the reader's attention and destroys his power of concentration. Far better to sit down to a good book on some scientific, historical or technical subject than waste one's valuable time on such dubious literature as the average Sunday supplement dishes up for public delectation. We have organizations for the humane treatment of cats, dogs and horses, and why not a society for the preservation of trees? But, alas, we are on the verge of losing the spruce—the paper-making tree—altogether; and a society for its protection would do but little good. It has been estimated that the spruce forests will be devastated in ten years. Perhaps it is not as bad as that! But the size of newspapers must be curtailed. There is already a serious scarcity of paper. It is better to cut down the newspapers than to cut down the trees. But the newspapers are not altogether to blame; there is a vast amount of trashy books published, particularly novels, that we could well do without. They add little or nothing to the sum-total of human knowledge or happiness. In the old days when monks in dim scriptoriums laboriously compiled their parchment volumes, books were appreciated indeed; but in this age of the printing press, when literature is turned out *ad libitum*, books are not so highly regarded, as the second-hand book stores will bear evidence. If we have to depend, in the near future, on paper made from rags, there will be fewer books and consequently better books published. But some ingenious inventor may come along, in the meantime and discover a method of making paper out of corn stalks, etc.; cheap paper. We shall see!

HELP US OUT AGAIN

Demands for the February issue of THE NEW AGE MAGAZINE have been so large and so persistent that the issue is exhausted and the demand still continues. The brethren have kindly helped out along this line on several previous occasions, with great willingness and promptness; so great, indeed, that we feel encouraged to come to you again. You who do not preserve the files of the magazine and have finished reading the February number, kindly send it on to us and confer a great favor on us and on the man who wishes to get it. We thank you most heartily in advance.

WORK

Work is life to me; and when I am no longer able to work, life will be a heavy burden.—*Max Müller.*

I have never found the limit of my capacity for work.—*Napoleon Bonaparte.*

MORALS AND MASONRY¹

BY MAJOR LEE ALEXANDER STONE, M. C., U. S. R., 32°

WHEN a man is raised to the sublime degree of a Master Mason, he attains that which embodies the teachings of the Divinity Himself. He feels that he has had a momentary glimpse into the beyond. Life and death are to him jewels to be held in high esteem. He learns by gazing into the East that the Worshipful Master of the Universe has granted him the greatest boon a man might hope ever to attain.

A new light shines upon him. He feels its rays penetrate his very soul. He is impressed as he never has been before. His view of his fellow-man has been changed. He is in the presence of brothers who are bound to him by a tie that no man can cut or sever. A new hope is in his breast. Brotherly Love, Relief and Truth are pledged in him and by him.

He has sworn to destroy immorality and its seed in so far as he is able.

His path from darkness to light was beset with many dangers, yet always did he on his journey from West to East ask for more light.

He heard the Master declaim the words "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say 'I have no pleasure in them.'" He again went from darkness into light and again heard the admonition of the Worshipful Master to so live that he might, when he approached "Him who sitteth as the Judge Supreme," hear the welcome words, "Well done, good and faithful servant, enter thou into the joy of Thy Lord."

His path was beset by ruffians; but ever on his journey he found brothers who were willing to vouch for him.

He had recalled to his memory the

time of his initiation when the words, "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, 'Let there be light'; and there was light."

The term "Light" in Masonry may be interpreted in many ways. Anything which will cause man to advance and improve conditions around him increases his ability to see more clearly. Rays of light that have never been seen by him before filter their way into his soul and cause him to think more about others than about himself. Light in Masonry helps to efface forever the pronoun "I" and to absorb the principles of collectivism. Until the "I" can be eliminated by man he cannot expect to be blessed with visions that come from souls that have felt the warming rays of the sunlight of charity as it bursts in morning glory over the peaks of the mountains of Brotherly Love, Relief and Truth.

You being members of the greatest fraternity known to mankind, are in a position to be of assistance in the campaign your Government is waging against the agents of darkness.

Masonic light may be carried everywhere without divulging any of the great secrets of our Order. Masons by setting the example can cause men to improve conditions around them which are hurtful to society, and it is to this end that your assistance is asked.

The world has its eyes on the United States. Our President is the ringleader in urging the establishment of a league of nations. Our citizens should back him to the extent that when he lays before the peace conference in Paris his claims for a league of nations he may

¹Extracts from a lecture delivered before all bodies of Master Masons of Memphis, Tennessee, at Scottish Rite Cathedral, February 27, 1919.

also insist that a league of the Brotherhood of Man be established, that men and women everywhere may become better acquainted, thereby making possible the interchange of ideas; thus aiding in the abolishment of social and national hypocrisy and chicanery. The sooner light is allowed to enter the darksome nooks and corners of world society the readier will those who go to make it up be to listen to a new type of gospel which will have as its chief teaching. Justice to all Mankind. The Golden Rule of the Nazarene and Confucius will then hold a new meaning for men and humanity, and humaneness will become the thoughts uppermost in their brains.

Until men and women agree to abide by the teachings of those great thinkers of every cult and religion known who teach that God is everywhere, that nature is all-powerful and that unless her laws are obeyed and not transgressed suffering will result to the transgressor, venereal disease with its ravaging influences will make itself felt everywhere where men and women violate the laws of chastity.

Men will some day discover that chastity is as precious a jewel in a man as it is in a woman. Virtuous and chaste men are needed today to father a new race. Upon the shoulders of the children of tomorrow will fall all of the obligations made by the present generation. They will be compelled to take up the broken threads of yesterday and respin them into the fulfilment of those pledges made by the great nations of the world who swore that out of this terrible war through which we have passed and come out victorious they would weave a greater civilization than the world has ever seen before in all history.

Only the strong should be permitted to take part in seeing that the above pledges are kept. There should be no place for the weak. The man who is a wastrel, and a disease-ridden slacker who carries in his body germs of sufficient virulence to destroy a race, should not be permitted to further his own

vile ends as he is today by being allowed to wed a woman, who, if married to a strong and virile male, would breed children and a nation might be proud of—he should become an outcast, with the hand of every man turned against him.

The time is ripe for an awakening of the social conscience. Civil communities should rise in their might and declare that in order to safeguard future generations the old teachings which taught that there must be a standard of morals for men and a standard for women be thrown onto the trash heap as being relics of another day which had failed.

Men expect chastity of the women they marry and declare that they would not wed one who was unclean morally. They have refused to see how inconsistent they are, but insist that sexual intercourse is necessary to their well-being and that unless they indulge that their health will be impaired.

No man should demand more of a woman than he is willing to give in return. His failure to give proves him a weakling and the woman the stronger of the two.

The human family is the only one wherein prostitution is found, the only family wherein females are degraded to gratify the lustful desires of males.

Kelly estimates that venereal diseases cost the United States three billion dollars a year. During 1917 and 1918 up until the time the armistice was signed gonorrhoea and syphilis among the troops of this country cost to treat \$100,000,000. It would be a very hard matter to determine just what these diseases have cost in lost effort during the past ten years. Soldiers in the American army lost 2,300,000 soldier days from being infected. If industrial concerns employing large numbers of men could estimate the cost in lost efficiency among their employes who become diseased during the course of a year, they would immediately instigate rules that would look toward the improvement of their force by providing proper medical treatment for those infected. In other words, if an employe

contracted gonorrhoea or syphilis, they would see to it that the individual infected was put in a position whereby a cure might be brought about. They would realize that the diseased individual was really ill and that, while he was disturbed over his condition, he would not be mentally fit to perform the duties assigned to him. No man who is suffering from a venereal disease can do his work effectively.

Every woman should insist that the man who proposes to her and is accepted prove himself fit to enter the marriage state with a clean body before the ceremony is said. Men and women should realize that marriage is a contract entered into wherein both parties agree and promise, in so far as they are able, to bring into the world an offspring who shall be greater than the mother or father ever can be. Children have a right to a clean heritage. They are the world's future citizens; upon their shoulders will fall the mantle of power. If they are fit physically and mentally, they can face any situation that comes up. If, on the other hand, they are suffering from inherited diseases or from physical or mental unfitness and are paying for the "sins of their fathers," they will only be a load on civilization. They will be totally unable to cope with life in its sterner phases.

Men and women of today hold tomorrow's hopes in their bosoms. They should be taught and made to realize that they carry in their bodies the seeds of coming generations, and that, if they despoil their bodies, the seed they hope to see produce their progeny will fall on unfertile soil and produce only weaklings. Venereal diseases are worse by far than any scourge that has ever been known to mankind. The report that in certain organizations among the troops of the Allies the loss of effectives from the front line has been greater from venereal disease than from sanguinary battles is perhaps exaggerated but even so, according to Lieut. Col. Hugh Young in "Military Urology," a book published overseas, the percentage of infections has been terribly high.

The fact that in one army there were fifteen large hospitals constantly filled with those cases, and in 1917 more than 100,000 men were away from their commands for a period averaging two months each (a loss of 7,000,000 days of man-power), shows the fearful ravages made in army efficiency.

Statistics in civil life for venereal diseases show a very unsatisfactory condition. Sir Wm. Osler, in the annual oration before the Medical Society of London, attributes 30 to 40 per cent of congenital blindness, 50 per cent of sterility among women, and 25 per cent of major operations among women, to gonorrhoea. He rates syphilis "at the top, an easy first among infections," as a cause of death among civilians living in temperate climates. He estimated that it caused 60,000 deaths in Great Britain in 1915, 20,000 still-births; 15,000 to 20,000 deaths from paresis (softening of the brain), tabes (locomotor ataxia); and 10,000 deaths from syphilitic cardio-vascular disease.

Syphilitics are a menace to society and should be forced to take treatment in order that they could not carry their disease to unsuspecting and pure women, who in turn would give it to their offsprings. The children of syphilitics are almost sure to have horrible lesions of the brain and general nervous systems that will make them degenerates of one type or another, to the detriment of society and the state.

To bear out the above statement the following statistics prove clearly that the ravages of this disease, which has been called by Stokes "The Third Great Plague," are far reaching in the damage it does to children. In Colonel Vedder's book, "Syphilis and the Public Health," he quotes Browning in his investigations of over 3,000 cases from different groups in one community in England. Some of his findings are as follows: "Among 331 cases representative of the general conditions which lead to the appearance of children at the outdoor department of a hospital, 10 per cent are syphilitic both on clinical evidence and as a result of the

Wasserman test; 22 per cent have a syphilitic association on clinical grounds, with confirmatory evidence from a doubtful result of the Wasserman test in 4 per cent. This gives practically conclusive evidence of syphilis in 14 per cent of the children studied.

Unless citizens of this country who become infected take treatment of a nature that will be curative rather than palliative, irreparable damage will be done. Men must be made to realize that gonorrhoea is a very hard disease to cure, that if it remains untreated, or is treated carelessly by a quack or by a physician or druggist who does not know his business, the germ may linger in his system for years, lying in wait like a thief in the night awaiting an opportunity to show themselves and destroy.

Many cases of so-called rheumatism are due entirely to the fact that the sufferers were not cured of gonorrhoea. Men die every year from heart disease that has in many instances been produced by a gonorrhoeal infection of the valves. The gonococcus buries itself into the delicate tissues and glands of the generative organs. This occurs whenever the patient is careless and allows the disease to run on days or even weeks before he seeks treatment. The germs may live in this tissue and in these glands for many years.

Gonorrhoea and syphilis are curable diseases if treatment is instituted at the very beginning of the disease and persisted in. When the outward signs of these diseases have disappeared, treatment should be kept up just the same. Especially is this true of syphilis, whose lesions rapidly disappear under medication. They return if the sufferer grows careless, in more exaggerated forms, which may show themselves by producing lesions of the brain and spinal cord or by eating and rotting ulcers which destroy such important structures of the body as the saddle of the nose, the palate, the bones in the legs or arms; no part of the human anatomy is immune to the virus of syphilis.

The United States Public Health

Service, under the direction of Surgeon General Rupert Blue, is endeavoring, with the aid of the Interdepartmental Social Hygiene Board, to have legislatures in the different states in the Union pass laws that will make venereal diseases reportable, and put them under the control of State Boards of Health. The Public Health Service maintains that if contagious and infectious diseases, which in no way can ever do the harm venereal diseases do, are made reportable and quarantinable, gonorrhoea and syphilis as the plagues of civilization should be placed in the same category, and the general public guarded from their insidious and deadly influences by having them treated in a like manner to smallpox, diphtheria, yellow fever, malaria, tuberculosis and many other diseases too numerous to mention in an article as brief as this.

Forty-two states already have gone on record as approving those things the Government is asking for in the way of venereal-disease legislation.

A citizen or a legislator who would refuse to endorse legislation which would mean the betterment of the race should hang his head in shame. With laws on the statute books that would aid in the elimination of venereal diseases a new era would develop. A concerted effort on the part of the citizens of the United States to see that gonorrhoea and syphilis were eliminated would mean that in fifty years, if the work was kept up, insane hospitals, penitentiaries, jails, homes for delinquents and the feeble-minded, and other eleemosynary institutions would lose a large percentage of their inmates.

These statements are not made to play on the sympathies of those who read, but are made to awaken the public conscience to a full realization of its obligation to society.

It is a duty you owe to your wife, your son, your daughter, your sister, your mother who gave you birth, your God and your fellow-man to aid, in so far as you are able, the passage of bills at present before the legislatures of numbers of states by writing and insist-

ing and getting others to act with you. Get in touch with your representative in the House of Representatives and Senate; show him that you are interested and in earnest, and he cannot do other than abide by your wishes if he truly represents the people.

As Masons you are pledged to uphold the morality of man. You are sworn to act as a man should act. Masonry stands for all that is good and will not countenance evil. A licentiate or libertine cannot obtain admission into your midst. Carry the teachings of your obligation to your fellow-man.

Insist that he live up to laws that will develop a stronger race in the future. Tell him of the dangers of venereal disease to himself and his progeny. Carry ever before you that holy precept of the Man of Nazareth who feared no man: "Do unto others as you would that they should do unto you."

When the Golden Rule is obeyed, light from the sun in the East is carried to the darkest spots of the earth. The Architect of the Universe is glorified, and all is well in the souls of those who do His bidding.

THE OLD MISSIONS OF CALIFORNIA

By J. A. McCLURG, 32°

OUT OF the stories of romance and fiction that have been woven around the old Missions of California let us endeavor to gather a few facts.

In Golden Gate Park there stands a monument with a heroic figure of Junipero Serra, the founder of a chain of missions established by the Franciscan padres from San Diego in the south to San Francisco Bay. On the base of this monument one may read the following inscription:

His memory still rests like a benediction over the noble state which he rescued from savagery.

Let us now read what a good Catholic, but an honest historian, wrote concerning the way in which the padres rescued California from savagery.

The Indian population of San Carlos consisted of seven hundred and forty persons of both sexes, including children. They lived in some fifty miserable huts near the church, composed of stakes stuck in the ground, a few inches apart and bent over at the top so as to form an oven-shaped structure some 6 feet in diameter and the same in height, and illy thatched with straw. In such habitations as these, closely packed together at night, they lived. When the huts became uncomfortable on account of fleas and other vermin, they were burned down and new ones built. Their condition was that of abject slavery.

The moment an Indian allowed himself to be baptized, that moment he relinquished every particle of liberty and subjected himself, body and soul, to a tyranny from which there was no escape. The Church then claimed as its own himself, his labor, his creed, and his obedience, and enforced its claim with the strong hand of power. His going forth and his returning were prescribed; his hours of toil and his prayers fixed; the hours of his meals and his sleep prearranged. If he ran away and attempted to regain his native independence, he was hunted down by the soldiers, brought back, and lashed into obedience and submission. His spirit—if he ever had any—was entirely broken; so much so that, in a short while after the establishment of a mission, anything like resistance was almost unknown, and its three or four hundred or a thousand Indians were driven to their labors by three or four soldiers like so many cattle. They were roused from their slumbers with the sun and collected in the church for prayers and mass. These lasted an hour. During this time three large boilers were set on the fire for cooking a kind of porridge called Atole, consisting of a mixture in water of barley that had first been roasted and then pounded, with great labor, by the Indian women, into a sort of meal. Three-quarters of an hour were allowed for breakfast. Immediately after it was over all the Indians, men and women, were obliged to go to work either tilling the ground, laboring in the shops, gathering or preparing food, as might be ordered by the padres, under whose eyes—or the eyes of other taskmasters appointed by them—all the operations were performed. At noon the church bells announced the time for dinner. After dinner the Indians were obliged to return to their labor and continue until five o'clock

when they were again collected in the church for an hour of evening prayer. They lived on porridge; but on rare occasions meat was given them in small quantities. This was eaten raw. When a cow was slaughtered the poor wretches who were not at work would gather round like hungry ravens, devouring with their eyes what they dare not touch with their hands. In rainy weather they were kept hard at work indoors, and on Sunday they were driven for the most part into the church to pray.

The above is taken from the writings of La Perouse, a French navigator, who visited the Missions just after the death of Junipero Serra, and graphically describes the methods employed by the padres while "Rescuing Our Noble State from Savagery."

As a matter of fact they built a string of mud palaces in favorable locations about 40 miles apart, extending from San Diego to San Francisco, and paid their Indian slaves in porridge and Latin prayers and, once in a while, the offal of a butchered cow. In the process of

soul-saving, the citadel of the soul was subjected to a condition of slavery a thousand times more brutal than was that of the negroes of the south before our Civil War. Even as an outpost of civilization the Old Missions were a dismal failure.

The awakening of California came with the "Gringo"; the padres faded away under the glare of the torch of civilization; the mission bells were hushed; the Indian slaves were free and went back to their tepees under the red-wood trees; the few Latin prayers were soon forgotten; only the scars on their backs were left to remind them of their "Christian experience."

The old mission padres came and tarried for one hundred years in California, they added nothing to the prosperity of the state nor to the happiness of its people, and they passed away leaving behind them a memory half mortal and half mythical.

ALAS! IT MUST BE SAID AGAIN!

We frequently get requests for addresses to be changed with the statement that the request had been made two or three times and no attention was paid to it when a careful search of our files fails to disclose any notice whatever. Bear in mind that a notice to your postmaster, your carrier or the secretary of the Bodies to which you belong is not a notice to the Secretary General, so please notify him DIRECT.

We also often receive requests from brethren, saying that they failed to get a certain issue of THE NEW AGE and asking that we please send them a copy of that issue. Failure to receive the magazine is no fault of ours if the brother's name is on the mailing list correctly, which it is if he has kept us informed regarding his address. We nearly always have a few copies of each issue left over and the price of same is 15 cents per copy for the current year and 25 cents for issues of previous years. This amount in stamps must be sent to accompany such requests if the brother expects to get the publication.

Again, many letters of requests, as well as in regard to other matters, come addressed to THE NEW AGE MAGAZINE; checks and money orders are made payable to THE NEW AGE or The New Age Magazine and even to the New Era. Bear in mind that there is no such concern, or corporation or organization. THE NEW AGE MAGAZINE is simply the name of the monthly publication of the Supreme Council, and all checks, money orders etc., should be made payable to the Secretary General and all communications should be addressed to him. Instructions on this latter subject appear in every issue of THE NEW AGE MAGAZINE.

"That which the worker winneth shall then be his indeed,
Nor shall half be reaped for nothing by him that sowed no seed."

—William Morris, *The Day is Coming.*

A CORNER OF THE LIBRARY

BY MYSTICUS

THE DECADENCE OF THE AMERICAN STAGE

I HAVE sat in many plush-covered orchestra chairs at the theater and been amused or bored as the play was good or bad, but never have I experienced such unadulterated delights as in the dear old days of my boyhood and adolescence when I sat enthroned among the gods in what is vulgarly known as the "peanut gallery" of the playhouse. The origin of the term "gallery god" is somewhat obscure, but an old actor once told me that the ceilings of many of the theaters in Europe and America were formerly decorated with scenes from Olympus—the classic gods sporting among the clouds—and so the denizens of the topmost gallery, whose heads almost touched the clouds, were denominated "gallery gods." It is a very plausible explanation. Ah, it was indeed a wonderful privilege to have been a boy in the seventies and eighties, and to have witnessed the acting of Edwin Booth, John McCullough, William Warren, Joseph Jefferson, Clara Morris, Fanny Dayenport, Mrs. G. H. Gilbert, the elder Sothorn, John Sleeper Clark, Billy Florence and his wife, Mme. Modjeska, John E. Owens, Henry Irving, and a host of great artists, whose like, perhaps, we shall never see again—because the stage today is decidedly decadent and on the wane. It is taken up with foolishness and trivialities, arranged to suit the somewhat peculiar tastes of the so-called "tired business man." Dramatic criticism of today, with a few exceptions, is puerile drivel. Now what is the trouble with the modern drama? I believe I can answer this question. *Too much commercialism of the theater.* The result is that genuine art has suffered, and the stage has been flooded with a plethora of banal dramas, burlesques, farces, and revues bordering on the indecent; the lowest passions of man have been deliberately catered to; lewdness and sexual morbidity tincture many of these theatrical productions. The average revue is simply an excuse for horse-play and an effort to strip the female figure of clothes to an extent that is astounding.

Not content with presenting half-naked young girls on the stage, the managers build great platforms out into the audience, so that the coryphees may trip out above the heads of the people, and exhibit their brazen effrontery, their painted faces and semi-nudity at close quarters. On some of the New York roof-gardens, the ballet girls go down among the spectators, sit at the tables with them, drink, smoke and converse with them. Can you beat it? There is a lot of vulgarity in the world, and it is to this low-down sentiment that many theatrical managers cater for money.

Alas, for the theater! I sigh for the good old days. Have I drawn too dark a picture? Let me quote from the late William Winter, that greatest of dramatic critics (*Vagrant Memories*, New York, 1915):

In every period old men are to be heard who lament the faded glories of departed times: no other person is more familiar than I am with those truths as they relate to the stage. . . . But having due regard for all reservations and qualifications, it is not rationally contestable that the theater in America today is, in some ways, in a deplorable condition, for which there is no analogue to be found in its history. The control of it has passed almost entirely into the hands of persons who, whether they possess exceptional business ability or not—and, with little exception, I believe that they do not—are unfit to administer a great public institution because they lack artistic perception and the sense of moral obligation alike to the theater and the public. The theater is a "department store," a "shop," and the keepers of the shop boast of that fact, except when it is declared discreditable to them. If that is the right estate of the theater, then we who have celebrated and defended it as a temple of art and as, potentially, a great power in civilization and education, are visionaries, and should pass and cease.

The duty of the theatrical manager is intellectual. He is not a shopkeeper; he is the administrator of a great art. It is true that, also, he conducts a business: he must purchase plays and employ actors to represent them, and he "must watch the wild vicissitudes of taste," timing

his productions so as to catch the favorable breeze of fortune: but he is under an intellectual obligation to manage the public as well as the theater, to promote an educational tendency, and so to foster refinement and so to cultivate the public taste—on which the theater depends, and must ever depend—that the community in which he labors will neither “want” nor tolerate any production which, either in subject or treatment, is offensive to decency or corruptive of the moral sense. . . . Degradation and perversion of the theater are, to some extent, attributable to the wrong influence of a corrupt or supine press. Scathing censure of the persons, by name, who are responsible for it would tend to prevent it, but such censure is seldom permitted. Manipulation of advertising patronage controls newspapers. . . .

The theater, directly and indirectly, exercises a prodigious influence. Educational institutions—the colleges and schools of the country—are, for the most part, rigidly supervised, and effort is continuously made to augment their practical utility and beneficence; but the institution which, preeminently, allures and affects the young, has been allowed to fall, largely, into the baleful control of persons who are completely unfit to wield its tremendous power—persons whose dominance of the theater is a social contamination—and under that baleful control it is permitted to remain.

There has recently been published a notable book, entitled *A History of the Theatre in America*,¹ by Arthur Hornblow, in which the sentiments expressed by William Winter are thoroughly endorsed. The American stage is decidedly decadent. With the commercialism of the theater and the mushroom growth of playhouses to meet the banal tastes of the multitude, we see the passing of great actors and the rise of mediocre ones. He writes as follows:

The American theater today (1919) may be said to be in a transitory state. As we have seen, a variety of causes gradually brought about its decline. The old stock companies became extinct and with them disappeared the actors. Art found itself compelled to give way to Big Business. A new era had set in, an era grossly commercial and conscienceless, with not an idea above piling up the dollars. As some of the managers characteristically express themselves: they are not in business for their health. What has been the result of this cynical, sordid attitude? Utter demoralization of the actor, the dramatist, the public. Instead of the maintenance, by means of the stock company, of a high standard by which all new acting and all new productions might be measured, the policy is to exploit ready-made stars, stage one piece after another, no matter what its ethics or its quality, and make all the money possible. Play production has degenerated into play speculation. New pieces, hastily written, are pitchforked onto the stage, on the Art be d— principle, in the hope that they will “go” somehow. The classics of the stage are seldom, if ever, acted, so that they are practically unknown to the present generation of theater-goers; the boards are flooded with meretricious rubbish. . . . Ignorant of what constitutes real acting—as theater-goers of today must be, having no standard to go by—they are quite ready to accept the make-believe, and thus our stage has gradually declined until today some of our most prominent actors and actresses may appear in vaudeville or hire out their services to the “movies” without fear of losing caste in their profession.

Now what is the remedy for these evil conditions so lucidly set forth by William Winter and Mr. Hornblow? I suggest the Community Theater!—a stage entirely divorced from *commercialism*. It is the only way to combat the present decadence in things theatrical. A small beginning has been made in some of our cities, but it needs encouragement and support by the community. A theater near to the hearts of the parents of a community will not offer licentious and degrading farces and plays for the delectation of the young. You may be certain of that. In the National Capital the Community Center has already organized an opera company which has presented a number of excellent light operas. The pupils of the high schools, under the direction of a professional stage manager and musical director, have sustained the rôles in these musical pieces, painted the scenery, built the stage properties, and formed the orchestra. The imagination of these students has been stimulated by their labors, their musical tastes have been fostered, and their latent talents discovered and utilized. A mingling of professional and amateur talent might well be effected. Later on, when a chain of community theaters has been established in various cities, the companies might play the round of the theaters. This plan might keep the theaters in each city going three or four nights in a week with plays and operas of the right sort. A nominal fee might be charged for the best seats, just enough to pay the expenses of the professional and amateur

¹ Lippincott Co., Phila., Pa., 1919. 2 vols.

actors. The professionals engaged should be paid salaries, and kept at work continuously. We Scottish Rite Masons know the power of the drama in our ritualistic work—the power for good; so let us then do all we can to inaugurate the Community Theater.

Mr. Hornblow's two volumes are a delight to the eye as well as the understanding. He has brought together a multitude of pictures of old-time actors (they were giants in those days), and recites many interesting facts about their lives. What charming memories he recalls to one's mind. Our dear old Joseph Jefferson began his career on the stage as a "property baby." "With his great-grandfather, grandfather, father and mother players, and himself bred, if not actually born, in the theater, it would have been strange had Joseph Jefferson III not been a good actor. As we know, he proved the most gifted player of them all. During the seventy-odd years Joseph Jefferson was on the stage, he learned all that can be learned of the art of acting." Who can forget his Rip Van Winkle, his Dr. Pangloss, Bob Acres, and Caleb Plummer. With the death of Jefferson the genius of Comedy threw away its mask and went into hiding. Again I draw aside the curtains of the past and disclose the figures of John T. Raymond, whose Colonel Sellers in the *Gilded Age* delighted the theater-goers in the seventies; William J. Florence, the inimitable portrayer of Bardwell Slote, in the *Almighty Dollar*, and the chic little Lotta, whose Marchioness in *The Old Curiosity Shop* was so quaint and comical. "For twenty years," says Mr. Hornblow, "Lotta was an immense favorite with American audiences, especially in the west, where she was idolized. Her earnings were enormous, a conservative estimate of her fortune being \$4,000,000." Her real name was Lotta Crabtree, and from 1865 to 1885 she was one of the most popular and successful of American comedienues. "Billy" Florence is especially endeared to the fraternity, for he was one of the originators of the Mystic Shrine, and an enthusiastic Freemason.

Mr. Hornblow's first volume is largely devoted to the early history of the drama in America.

What was the first play acted in North America?

In answer to this question Mr. Hornblow says: "The first play presented in New York of which we have actual record was George Farquhar's comedy *The Recruiting Officer*. This, the earliest play known to have been acted in North America by professional players, was seen at what was described as the 'New' Theatre on December 6, 1732." Some writers assert that the first professional play in North America was produced at Williamsburg, Va., but as the Williamsburg players acted in 1736 this contention falls to the ground. Mr. Hornblow shows quite conclusively that the players who appeared in Williamsburg in 1736 were one and the same troupe that appeared in New York in 1732.

The early theaters were lighted by candles until oil came into favor. Says Mr. Hornblow: "The picture of Thomas Wignell, the manager, carrying a pair of silver candlesticks as he lighted President Washington to his box, is familiar to all. Candles were also used for the footlights and it was nothing unusual during a tender love scene or moment of tense tragedy for a stage hand to come down and snuff the smoking candle wicks."

During the early eighteenth century the theater flourished in the southern colonies and languished in the northern. Virginia and Maryland eagerly supported the English actors who came to America to try their luck. Says Mr. Hornblow:

That the drama should have taken root in Virginia earlier than anywhere else in America is not surprising. The Virginians, a gay, pleasure-loving people, had nothing in common with the more sober Puritans of New England. "They were," says Bancroft, "a continuation of English society, who were attached to the monarchy, with a deep reverence for the English Church, and a love for England and English institutions." Descendants of the old Cavaliers, their philosophy was to enjoy life while they could, rather than spend their days making gloomy preparations for death. Far from having prejudices against play-acting, they welcomed the

thespian with open arms. Virginia and Maryland are, in fact, the only American colonies which never had laws prohibiting play-acting.

Those who are interested in the history of the American theater should, by all means, read Mr. Hornblow's work. It should find a place in every well-regulated library.

OTHER BOOKS RECEIVED

GOMPERS, SAMUEL: Labor and the Common Welfare. New York: E. P. Dutton & Co., 1919. 306 pp. 8vo.

A book treating of labor movements and labor problems in the United States, consisting of excerpts from the speeches and writings of Bro. Gompers. The compilation is made by Hayes Robbins, who contributes an appreciative introduction on the development of Bro. Gompers' industrial philosophy. The book should prove a valuable addition to the library of every student of political economy. In these critical times of world reconstruction such works as the above are worth while to clarify thought on economic and social questions. In an epoch of unrest, when so many see "red"; and half-baked doctrinaires offer their panaceas to cure the ills of the social system, we should welcome all sane opinions on labor and other problems.

AMERICANISM VS. ROMAN CATHOLICISM: Trial of the Roman Catholic Hierarchy under an indictment of twelve counts. Each count a chapter, the trial court being the Bar of Public Opinion.

The book is a careful compilation of the evidence in the case and is an excellent and thorough piece of work. From the point of view of genuine Americanism the case against the said hierarchy appears to be unanswerable and complete. Price, 50 cents per copy, or in orders of 250 or more copies, for distribution to Bodies, 25 cents per copy, plus the charge for delivery. Orders should be sent to M. R. Grant, Meridian, Miss.

THE STORY OF THE MYSTIC SHRINE (in preparation) as told by William Ten Eyck Hardenbrook, the oldest living member of the Order. An intensely interesting historical narrative of the foundation and of the growth of the Order from its inception in America. Adaptation and elaboration of the original Arabic manuscript. Institution of the first American Temple. Characteristic portraits and sketches of the founders and Potentates. Reminiscence and anecdotes. Illustrations and descriptions of the Sacred Black Stone, Hagar's Well Zemzem, the Caabah, *Majad al aharam*, the *Keblah* of all Moslem, its pillars, lamps, ornaments, its keepers. Sepulchre of Mohammed. Mecca, one of the notablest centers in the Habitation of Men. The Moslem Creed—a Christianity—for twelve centuries the religion and life guidance of a hundred and eighty millions; the fifth part of the whole Kindred of Mankind. The Koran, the masterpiece of the Arabic language, its Glosses and the Sonna. The Vedas, etc., etc. Graphically portrayed by the sole survivor of the first twenty-five Nobles created. Edition limited to the number necessary to supply orders received before publication. Price, \$2.00 (about the cost of production). Address: William Ten Eyck Hardenbrook (Mecca 25), Nanuet, N. Y.

THE WISDOM OF ABRAHAM LINCOLN

"Now there is no such relation between capital and labor as is assumed, nor is there any such thing as a free man being fixed for life in the condition of a hired laborer. . . the prudent, penniless beginner in the world labors for wages awhile, saves a surplus with which to buy tools or land for himself, then labors on his own account another while, and at length hires another new beginner to help him. This is the just and generous and prosperous system which opens the way to all, gives hope to all, and consequent energy and progress and improvement of condition to all."

"Know then thyself, presume not God to scan;
The proper study of mankind is man."

INTERESTING NEWS ITEMS GATHERED FROM VARIOUS SOURCES

We copy the following from the April number of *Brotherhood*:

Y. M. C. A. TURNS OVER \$400,000 TO LEGION—MONEY REPRESENTS PART OF SURPLUS ON CANTEEN SALES

A check for \$400,000 was delivered to Robert H. Tyndall, national treasurer of the American Legion. There may be a second payment of \$100,000 when the final accounting of the canteen profits is received from France.

The check will be deposited as a trust fund with the Fletcher-American National Bank of Indianapolis, which is to be named trustee, and the income from it will be used for the benefit of disabled soldiers.

The figures below give the estimated strength and cost of overseas work done by the organizations named.

	<i>United war work drive</i>	<i>Huts</i>	<i>Cost per hut</i>	<i>Number of secretaries</i>	<i>Cost per secretary</i>
Y. M. C. A.	\$100,000,000	1,600	\$62,500	6,000	\$16,666
K. of C.	30,000,000	150	200,000	700	42,858
Salvation Army.	3,500,000	45	77,000	186	18,817

The statistics are eloquent in that they show conclusively the injustice of the greater part of the criticism directed against the Y. M. C. A. during the war. The Y. M. C. A. is a great organization, it did a great work, and it now turns over to the American Legion its surplus for the benefit of disabled soldiers.

In view of the above, let us take note of what the Knights of Columbus are doing along the same line. The daily papers recently have been exploiting the fact that the aforesaid organization has \$7,000,000 left over. (Note: When the United War Work Drive went over the top to the extent it did the Knights of Columbus received in addition about \$7,000,000.) This surplus is being used by them in conducting schools, etc. Of course there is nothing in such a line of action that tends to glorify the Roman Catholic Church!

IN HONOR OF LAFAYETTE

Those who read the daily papers have no doubt been impressed by the frequent mention of the fact that the Knights of Columbus intend erecting in the city of Metz a monument in honor of Lafayette. If this be true, the said organization is to be complimented and congratulated. But the monument is not yet erected, and in various quarters grave doubts are entertained that it ever will be. The enthusiastic members who favored the idea were evidently unaware of Lafayette's Masonic membership. That they will be made aware of it, however, is made evident by the following, taken from *The Monitor*, a Roman Catholic newspaper and the official organ of the archdiocese of San Francisco, issue of March 20, 1920:

The Knights of Columbus have appropriated a large sum of money to erect in the city of Metz a statue to Lafayette. A writer in the *St. Louis Mirror* states that the Marquis de Lafayette was not a Catholic hero, but a virulent member of the Masonic Order who attacked the Church in his day even as Viviani in ours.

OTHER HONORS

Speaking of honors, Admiral W. S. Benson, U. S. N., was recently decorated by the Pope with the Grand Cross of St. Gregory—a great distinction in the eyes of those who hold allegiance to the Roman hierarchy. While the papers have spoken much of this evidence of the Pope's favor, little or nothing has been said of the service rendered by Admiral Benson to the papacy which made him deserving of so great an elevation. There is a widespread and deep-seated opinion that the

Vatican was pro-German. We know that the Romanists fought against conscription in Canada, Australia, Ireland, New Zealand, and perhaps in other places. Admiral Sims, who is rated as one of our most efficient naval officers, testified before the Senate Committee that Admiral Benson was the one who told him "not to let the British pull the wool over his eyes, that we would as soon fight them as the Germans." It is generally conceded and, in fact, is very evident, that the Irish Romanists are bitter in their hatred of Protestant England, and as they constitute a large part of the Knights of Columbus—who are said to be the right arm of the Church—we wonder if anything in this connection is responsible for the high favor shown to Admiral Benson. Every one is permitted to draw his own conclusions. The testimony of Admiral Sims would not altogether impress one with the belief that there was any great ability, executive or directive, manifested in the conduct of the Navy administration in the early part of the war, which again makes us wonder why Admiral Benson was chosen to be the Chief of Naval Operations. He was much lower in rank and length of service and had a great deal less sea service to his credit than many other officers of the Navy; indeed, he was made Chief of Operations before his promotion above the grade of Captain, and his service had been almost entirely desk service and duty at Annapolis. He has never had command afloat of a squadron or a fleet, has never heard the shriek of an angry shot, and yet he was selected for this high position and placed over men of vastly greater experience and knowledge—men, indeed, who never said, and never would have said they would as soon fight one of our allies as our enemy! Why, then, was he chosen for this important position? What influence was and is still behind him? He is a Knight of Columbus of the 4th degree and is very much in evidence at the big meetings of the organization. Since his retirement from active service in the Navy he has been made Chairman of the Shipping Board, and we are informed that he draws a large salary as chairman of that board *in addition to his retired pay as a naval officer!*

By the way, that brings to mind the head of the Censorship Bureau, the head of the Aviation Department, the former head of the Shipping Board, and numerous others in places of great responsibility during the war who are members of the same organization, or, at least, hold allegiance to the Roman Church. It would seem that some secret influence has not been idle! Of course the expenditure of vast sums of money in almost all such departments, and which Congress is now investigating, has no bearing on the matter!

A DEBATE ON THE IRISH QUESTION

On Sunday March 21, at the Williamsburg Branch of the Brooklyn Public Library, in the assembly room, the Irish question was discussed. Professor Pope, of Amherst College, requested the Brooklyn Philosophical Society to allow him to present in their public forum, Ireland's side of the Home Rule question. This they were unwilling to do, unless England had a representative to put the other side of the question.

Philip Whitwell Wilson, New York representative of the London *Daily News*, readily consented to do this.

In his opening remarks, Professor Pope regretted that the Irish question is so hard of solution, and when it seems likely that some solution might be arrived at, some ghost of the past dark days would rise up and prevent it. This naturally gave the audience to believe that Professor Pope would do what he could to bury the ghosts, instead of which he proceeded to relate instances as far back as a few hundred years B. C., to show how Ireland had been oppressed by those overseas right up to the present minute. He carried the audience, century by century, to the present time, explaining the hardships that Ireland has undergone, and as it is all a matter of record and history, it is interesting to say the least of it, but when it

comes to the present time, or during the last century even, he did not credit Great Britain with one thing. He didn't mention the prosperity of Ireland at the present time. He didn't explain how today the dairy farming and the community farming in Ireland is second only to that of Denmark. *He didn't explain that such is the confidence of the Irish farmers in the British Government that they are contented to let over seven hundred and fifty million dollars remain in their savings banks; nor did he explain why De Valera and his associates had to come to the United States to raise their ten million dollars, when they had savings accounts and, according to De Valera, the majority of the people desire an Irish Republic.*

When stating that England takes so much of the produce and cattle from Ireland during lean years, he didn't explain that it is done from a commercial standpoint by the Irish, because they are well paid for the merchandise they ship across the Irish Channel.

Professor Pope said he had been traveling throughout a great portion of the United States in the interests of the Irish, presenting Ireland's side as he was now doing in Brooklyn on Sunday; that he had addressed hundreds of thousands of people in this same manner; that he could go on talking for hours on the same point and in the same strain. One who has never seen Ireland and at first hand cannot tell whether the individual Irishman is discontented or not, but there is little doubt in our mind that the information, or misinformation, as you wish to call it, on present-day matters in the Emerald Isle is obtained from professional agitators—those who are personally and vitally interested in the consummation of an Irish republic.

For thirty-five or forty minutes he did nothing but resurrect the ghosts which he had deplored in the early part of his speech. Such men as this are no help toward bringing about a satisfactory adjustment of the Irish question. He showed no spirit which would indicate a desire for any solution of the difficulty outside absolute independence for the Irish.

On the other hand, Mr. Wilson, in his gentlemanly approach to the subject, carefully avoided saying anything to hurt anybody's feelings, and apologized when, in fairness to his cause, he had to say something that might not quite please an audience in sympathy with Ireland, and he was still more careful not to say things that would hurt the feelings of United States citizens. In a very conclusive way he put England's side of the matter, and explained his own position that, as an Englishman, he saw the justice of conceding Home Rule to Ireland. He pointed to instance after instance showing the prosperity of Ireland under the beneficent rule of Great Britain during the past few decades. He pictured their prosperity, and his picture was not one that would indicate Ireland as downtrodden a country as Professor Pope would have the audience believe.

The audience, after the principals had spoken, discussed the question in open forum, and we are of the firm opinion that Mr. Wilson and his side had the best of the argument, and the majority of the people were with him.

More people talking like Mr. Wilson and fewer as Professor Pope does, would aid in a speedier burying of the hatchet, and a general feeling that, providing the Irish would permit it, a very speedy solution might be reached.—*The English Speaking World, April, 1920.*

SOUND COMMON-SENSE

(Extract from the *Congressional Record*.)

Mr. Kenyon: Mr. President, I am as fond of the Irish, I think, as other men in public life. I am fond of them not just as we are entering the campaign or for election purposes, but for their many splendid qualities. But, Mr. President, I think it is about time to quit our demagoguing about Great Britain.

I am sorry this reservation is here. I do not hesitate one moment to vote against it or to denounce it. It is an insult to a friendly nation. It states:

The United States further understands that in fulfilment and execution of the great principle of self-determination and equality of all nations pervading and underlying the covenant of the League of Nations, Great Britain will forthwith recognize the existence and political independence of the republic of Ireland and agrees that it become a member of the League of Nations, with equal representation accorded to all other sovereign and independent governments.

We do not understand any such thing. We do not understand that Britain understands any such thing, and it is an insult to the British nation for the United States Senate to pass any such kind of a reservation. It is not the truth.

Let us quit fussing with Britain. These two nations will have to stand together for the civilization of the world. It is true that the history of the British Government in Ireland is a history of wrong. But that has gone by, and the British Government, I believe, is today desirous of doing the right and the square thing by Ireland. I hope Ireland may soon become an independent republic.

I wonder what we would think if some one were traveling through the British Empire raising funds for a free and independent Philippines, or a free and independent Porto Rico, or a free and independent Virgin Islands. We would better cast the beam out of our own eye before we try to pluck the mote out of the eye of Britain.

Mr. President, I had an opportunity to see the great British fleet in the war. It was the first line of defense, and as I saw that magnificent fleet of some fifteen hundred fighting vessels I knew that there was the first defense of the American Republic; and while I think of that I grow tired of the constant haranguing of Britain on the floors of Congress.

We had an exhibition of Britain when that old Scotchman, Haig, stood, at a time when the world was trembling, and said, "Our backs are to the wall; Britons, stand and die," and Britain was ready to stand and die for the civilization of the world.

Let us quit fussing about such a nation; let us quit insulting Britain on the floor of the Senate day by day.

You can go back a little way in history to Manila Bay, and at the time Dewey sailed into that bay the German plans were nearly perfected to go out and conquer the world. When he there commenced to destroy the Spanish fleet the Germans commenced to get in his way, and it was Britain that said to Germany then: "Stand away. We stand with the American Republic." That stopped German desires to start something.

Let us permit Britain to manage her own affairs.

Mr. Thomas: The Senator might go a step further and assert with perfect truth that the British fleet has nearly always been the mainstay of the Monroe Doctrine.

Mr. Kenyon: In making these remarks I have not intended to say anything unkind of the Irish people. I do not care about any Irish votes that are secured at the expense of maligning a great nation like Britain, and I raise my voice in protest against the constant insulting of the British nation on the floor of the Senate.

"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown;
No traveller ever reached that blessed abode,
Who found not thorns and briars in his road."

—William Cowper.

GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California Bodies of the Rite in San Francisco, Cal., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Cal., hold their meetings every Monday evening.

The Bodies of the Rite in Sacramento, Cal., hold their meetings every Saturday evening.

The Bodies of the Rite in Fresno, Cal., hold their meetings every Monday evening.

The Bodies of the Rite in Los Angeles, Cal., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Cal., hold their meetings every Wednesday evening.

The Bodies of the Rite in Pasadena, Cal., hold their meetings every Saturday evening.

The Bodies of the Rite in Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the first and third Thursday of each month.

The Scottish Rite Bodies in Portland, Ore., hold their meetings every Tuesday evening.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

The Bodies of the Rite in Chicago, Ill., (Northern Jurisdiction), hold their meetings every Thursday evening.

The annual spring reunion of the Bodies of the Rite in Richmond, Va., will be held May 17 to 20 inclusive.

The Scottish Rite Bodies of Billings, Mont., will hold a reunion May 17 to 20, inclusive.

The Bodies of the Rite in Pueblo, Colo., will hold their second reunion May 17 to 20, inclusive.

The Coordinate Bodies of the Rite in Birmingham, Ala., will hold a reunion May 17 to 21, inclusive.

The Scottish Rite Bodies of Lincoln, Neb., will hold their thirty-second reunion May 18 to 21, inclusive.

The Bodies of the Rite in Grand Forks, N. Dak., will hold a reunion May 24 to 27, inclusive.

The Scottish Rite Bodies in Oakland, Cal., will hold their next reunion June 8 to 11, inclusive.

The Thirty-eighth Reunion of the Bodies of the Rite in Cheyenne, Wyo., will be held May 24 to 27 inclusive.

The Bodies of the Rite in Honolulu, H. I., will confer degrees on May 27 and June 24, 1920.

The Anniversary Reunion of the Scottish Rite Bodies of New Orleans, La., will be held May 29 to 31 inclusive.

REUNION AT GALVESTON, TEX.

The thirty-ninth semi-annual reunion of the Bodies of the Rite in the Valley of Galveston, Tex., was held March 22 to 26 inclusive, when the degrees from 4th to 32nd were conferred in full form and ceremony on the largest class in the history of the Galveston Bodies. There were 241 candidates in the Consistory, while a total of 286 received all or part of the degrees.

Also, the recent Maundy Thursday Observance was one of the most successful in the history of that Valley. Over 600 Knights Rose Croix were present.

REUNION AT PARKERSBURG, W. VA.

The joint reunion of the Bodies of Parkersburg and of Wheeling, W. Va., held at Parkersburg, March 15 to 18 inclusive, was one of the greatest occasions in the Masonic history of Parkersburg. It was the most pretentious affair that the Bodies of Parkersburg had ever attempted, and it was successfully carried through to the very last detail. The program followed the previously arranged schedule. The first two days were occupied by the Parkersburg Lodge and Chapter with the degrees from the 4th to the 18th inclusive; the second two days were occupied by the Wheeling Council of Kadosh and Consistory with the degrees from the 19th to the 32nd, inclusive. On the first day the class numbered 110, on the second day 137, and on the third and fourth days 206.

The original mark set for this reunion was a class of one hundred candidates, but the plans were scarcely a month old before this mark was reached and passed, and the final result showed it more than doubled.

The class of candidates to receive the 32nd degree met on Thursday morning and formed a permanent organization, selecting as their name "The John William Tonge Class" and electing James Edward Miller of Parkersburg as president and Daniel Fleming of St. Mary's as secretary.

GENERAL PERSHING NOW A SCOTTISH RITE MASON

Scottish Rite Freemasonry in West Virginia has added another distinguished name to its list of members, that of Gen. John Joseph Pershing, Commander of the American Expeditionary Forces in the war with Germany.

The General went to Wheeling on Friday, April 9, as the guest of the American Legion, and during his stay was entertained at the home of Col. J. Sumner Jones, 32°, who is an active member of West Virginia Consistory.

Upon the general's arrival in the city, the brethren, having learned of his desire to receive

the degrees of the Scottish Rite, took steps to make him a member of the Wheeling Bodies. Colonel Jones, who is a personal friend of General Pershing, having served on his staff during the war in France, had the honor of securing his petition. As the banquet in honor of the general given by the American Legion was laid in the banquet hall of the Scottish Rite Cathedral, this arrangement lent itself admirably to the plan. The requisite preliminary formalities having been gone through, at the request of the Bodies the degrees from the 4th to the 32nd inclusive were communicated by Dr. William Turner Morris, 33° Hon., Deputy of the Supreme Council in West Virginia, with the assistance of the several presiding officers in the various degrees. The ceremony took place in the auditorium of the Cathedral and was witnessed by one hundred and fifty or more of local and visiting brethren. The general expressed himself as greatly delighted at the opportunity afforded him of receiving the degrees, which he had greatly desired for a long time, and promised to return to Wheeling at some future time to witness the work in its entirety.

REUNION AT BIRMINGHAM, ALA.

Scottish Rite Masons in the Valley of Birmingham, Ala., on March 12 closed the second best and biggest reunion ever held in Birmingham.

Beginning on March 8, and running through each day to March 12, the sessions were all well attended and the degrees were conferred in most excellent manner. A class of 119 candidates was carried all the way through the work of the bodies. The officers of the Rite in that Valley are planning to make the next reunion still larger.

REUNION AT COLUMBUS, OHIO

The largest class ever initiated into the mysteries by the Bodies of the Rite in the Valley of Columbus, Ohio, was inducted into the Order during the three days of April 14 to 16, inclusive. There were 672 candidates to begin the work on the 14th, and that number approximately was continued throughout the entire session of three days. The work is said to have been most interesting, not only because of the excellence of the work, but because of the high grade of music supplied by a mixed chorus. The large class of candidates were duly impressed by the work, and the large number of visitors gave evidence of widespread interest.—*The Ohio Mason*.

ORIENTAL CONSISTORY BUYS MORE GROUND

Oriental Consistory, the largest Scottish Rite body in the world, has purchased the Payson Thompson and Alexander Bauer residence properties at the northeast corner of North Dearborn Street and Delaware Place, and the adjoining property on Delaware place facing south. By this purchase Oriental Consistory and coordinate bodies become possessors of the

entire west half of the block on Dearborn Street between Delaware and Walton Places facing Washington Square Park.

Ever since the purchase by the Consistory of the Robert Collier church property from the Medinah Temple in 1911, the board of directors of the Consistory have had in contemplation the securing of the property lately acquired, with the eventual purpose in view of building a Masonic cathedral in keeping with the requirements of this largest and strongest Scottish Rite organization in the whole world, and it would appear that the foresight of the directors may be consummated in the early future by the erection of buildings to meet all future requirements of the Scottish Rite in the Valley of Chicago. The land now owned by the Consistory, a frontage of 215 feet on Dearborn Street, with a depth of 190 feet on Delaware and Walton Places, a plat of exceptionally fine location and surroundings, facing a public park, with the Newberry library on the north, and church and club properties on the south, permanent improvements unlikely to be affected by encroachment of business surroundings. The consideration paid for the recent purchases is said to have been over \$50,000.

Oriental Consistory possesses furnishings and art collections priceless in value, sufficient to overcrowd the present buildings, and such as will equip the contemplated new cathedral with furnishings excelling any other similar buildings in the world. Many years have been spent in collecting these art treasures and furnishings. The Consistory library contains one of the finest collections of Masonic books in this country, and has been arranged and cataloged by an expert librarian. Additions to the library are being constantly made, by book contributions and by collecting Masonic publications and by library book exchanges.

With a membership exceeding 11,000, constantly increasing, the Scottish Rite in Chicago is financially able to carry out any improvements that may be considered necessary, and future stability is amply assured.—*Masonic Chronicler*.

NORTH ENGLISH CONSISTORY CLUB

Bro. J. L. Swift, 32°, president of the Consistory Club of North English, Iowa, writes as follows:

"This club was organized and received its charter from Iowa Consistory No. 2, of Cedar Rapids, Iowa, on March 22, 1917. On April 5, 1917, the club held its first regular meeting for the purpose of observing Maundy Thursday. On Easter, 1917, the lights were relighted. So far as we are able to learn, this was the first time these ceremonies were observed in Iowa away from the seat of a Consistory. This year they were repeated by the club for the fourth time.

"The purpose of the club is to assist in spreading Masonic Light. We feel that it is a partial solution of the so-called degree mill-evil. There is really no degree mill evil. The trouble consists in a possible failure thor.

oughly to assimilate the newly made brethren. The Mother Consistory can only confer the degrees upon all worthy applicants and do its best to start and instruct them aright in Scottish Masonry. It remains for us to continue the study and to 'improve ourselves in Masonry.' It also becomes our duty to make the newly created brother feel at home, to understand that he is a part of the organization."

Under the by-laws of the club any member of Iowa Consistory may become an active member of the club, and all other Scottish Rite Masons may become Honorary Members.

A NOTABLE MAUNDY THURSDAY OBSERVANCE

Brother Richard Saxe Jones, 33° Hon., of Seattle, Wash., writes us enthusiastically concerning a notable observance of the Maundy Thursday and Easter exercises that was recently observed in that Valley.

There were 627 Scottish Rite Masons present including about 25 Honorary Inspectors General. After the usual "feast" there was an "unusual feast of reason." Several addresses were delivered, among them an oration on "The Message of Maundy Thursday," by the Rev. Mark A. Matthews, 32°, and an oration in response to the toast to "The Star Spangled Banner," delivered by Hon. Walter F. Meier, 32°.

Bro. Jones says: "The setting in our beautiful temple, the assemblage of our best citizens, the perfect music of orchestra and choir, all lead us to look upon this meeting as the 'Day of Days' in Seattle Masonic History."

If they are obtainable, we should greatly like to have copies of those addresses delivered on this noteworthy occasion. Good addresses of the kind make excellent copy for a Maundy Thursday and Easter issue of the MAGAZINE.

AN UNUSUAL CEREMONY

At a special session of Arcana Lodge No. 87, F. & A. M., of Seattle, Wash., held on March 30, 1920, Brother Ernest Bertrand Hussey, 33°, Sovereign Grand Inspector General in Washington, Alaska and Japan, Prior of the Supreme Council and Past Master of Arcana Lodge, conferred the M. M. degree upon his son, Kenneth Peter Hussey. The official positions in conferring the degree were all filled by Masons of the 33rd degree honorary, all of whom were Past Masters of Arcana Lodge, and all the assistants in the second section of the degree were Masons of the 33d degree honorary and members of Arcana Lodge. More than 400 Masons were present, many of whom were members of the Scottish Rite. It is claimed for Arcana Lodge that no other lodge in the country has so many members who are 33d degree Masons.

SONS CONFER DEGREE ON FATHER

On the evening of April 3, at a special communication of Downing Lodge No. 580, at Castleberry, Ala., the seven sons of F. C.

Shepard conferred the Master's Degree on their father. This is a ceremony that has seldom been witnessed in the annals of Masonry. For a father to confer a degree upon a son, or for a son to confer a degree upon his father is not a specially rare occurrence but for one man to supply the full quota of officers for the conferring of a degree upon himself is a decided rarity, and is something of which a man may feel justly proud.

APPLAUSE DURING MASONIC WORK

The *New England Craftsman* informs us that, at the Quarterly Communication of the Grand Lodge of Massachusetts on March 10, 1920, the Grand Master commented upon the growing habit of applauding portions of the ritual work and the charges. He pointed out that such applause lowers the character of the work as a serious and solemn ceremony and can not fail to have an unfavorable effect upon the mind of the candidate. The ritual of the three degrees is in no wise a performance, elocutionary or other, and should not be so treated. The Grand Master said: "A safe rule to follow would be for the Master to discourage all applause while candidates are receiving the degrees, and this should include the charge."

MOST PROFITABLE RECREATION

Beginning with November 21, 1919, and closing March 26, 1920, the Scottish Rite Bodies of San Antonio, Tex., have offered a series of complimentary entertainments consisting of evening recitals accompanied by a musical program, to Master Masons, their families and friends. The recitals were by Brother Frederick Abbott, 32°, and the music was supplied by Col. George A. Skinner, 32°, the organist of the San Antonio Bodies. It is said that these entertainments were very largely attended, and we are convinced that the brethren of the San Antonio Bodies will find them very profitable in more ways than one.

TO SAVE TROUBLE AND WORK

We have been and are still being deluged with letters asking for information as to the various candidates for the presidency of the United States, the writers particularly desiring to know which of the candidates, if any, are Masons. In order to avoid the labor and expense of so heavy a correspondence we here set forth all that we know concerning these things:

Democratic candidates who are Masons are: Vice President Thomas R. Marshall of Indiana; 33°, Northern Jurisdiction.

Senator Oscar Underwood, 33° Honorary, of Alabama, Southern Jurisdiction.

Ex-Speaker Champ Clark, 32°, of Missouri, Southern Jurisdiction.

Ambassador John W. Davis, 32°, of West Va., Southern Jurisdiction.

Wm. G. McAdoo, 14°, New York Lodge of Perfection, Northern Jurisdiction.

Senator Hoke Smith, of Georgia.
Wm. J. Bryan, of Nebraska.
Democratic candidates who are not Masons are:

A. Mitchell Palmer, of Pennsylvania (is a Quaker).

President Woodrow Wilson, not a Mason, said to be a Presbyterian.

Governor Cox of Ohio may or may not be a Mason; we don't know.

Republican candidates who are Masons are:
Governor Frank O. Lowden, 33°, Illinois, Northern Jurisdiction.

General Leonard Wood, Knight Templar, 32°, Northern Jurisdiction.

General John J. Pershing, of Nebraska, Knight Templar, 32°, West Virginia, Southern Jurisdiction.

Senator Howard Sutherland of West Virginia, 32°, Southern Jurisdiction.

Senator Hiram Johnson, of California.

Senator Harding is reported as having been made an E. A., but later dropped out of his lodge.

Nicholas Murray Butler, President of Columbia University, may or may not be a Mason; we don't know.

Herbert Hoover is not a Mason, we think. We are not quite sure whether he is a Democrat or a Republican. He himself claims to be a Republican. We think he is a Protestant.

A NEW BLUE LODGE

From the Bulletin of the San Francisco Bodies we learn that Mt. Davidson Lodge, the latest addition to the Blue Lodges of San Francisco, was instituted on April 5, at the Ingleside Terraces Clubhouse. The lodge has been formed by Masons residing west of the Twin Peaks. Its officers are well-known members of the Craft, and an interest is being shown by those associated that must spell success. Our greetings and good wishes to the new lodge.

MASONIC FLAG FLIES ON LINER

Brother P. C. McFarlane, 32°, writing in the April issue of the *Trestle Board*, tells us that on April 7, when the Matson liner *Wilhelmina* pulled out from the dock into San Francisco Bay bound for Honolulu, she flew at her truck a flag at which sailormen from the Seven Seas and world travelers gazed with wonder. It was a flag of deep blue with the white Square and Compasses inset, and Masons from every walk in life, from the humble dock wallper to the financier whose office overlooks the bay, experienced a thrill of delight.

The skipper of the *Wilhelmina*, Captain Chas. W. Peterson, a member of Balder Lodge No. 393 of San Francisco, had made elaborate plans for the care and entertainment of a "Masonic Caravan," which included Grand Master Charles Albert Adams of the Grand Lodge of California, who is making an official visit to the various Masonic Lodges in the Hawaiian Islands, and this Masonic Flag was hoisted in his honor.

Hawaiian lodges are under the jurisdiction of the Grand Lodge of California. Bro. McFarlane says: "During the last 80 years Masonry has been a vital force in the life of the Hawaiian Islands. Practically all the better element of residents in the islands are Masons. Masonry in the Hawaiian Islands dates back to 1842 when a French lodge, 'Le Progres de L'Oceanie,' was constituted by Captain Le Tellier, master of a French whale ship, acting under a warrant from the Supreme Council of the Thirty-third Degree of France. . . . This French lodge gradually ceased to work through the departure of the members from the Islands until 1850, when the lodge was considered extinct.

"A number of English-speaking brethren in the latter part of 1851 applied to the Grand Lodge of California for a charter. In reference to this application R. W. Deputy Grand Master B. D. Hyam, in his report to the Grand Lodge at its Third Annual Communication in May, 1852, said:

"On the 12th of January, 1852, I received an application from 13 brethren located at Honolulu, Sandwich Islands, soliciting a dispensation to open a lodge at that place, accompanying which was a letter from the Honorable Secretary of State of that government, a well-known brother, highly commendatory to the petitioners. The proper recommendation accompanying the petition being regular, I granted a dispensation to enable the aforesaid brethren to open a lodge at Honolulu under the title of Hawaiian Lodge."

"On May 5, 1852, a charter was duly granted to Hawaiian Lodge No. 21.

"Throughout the early years Hawaiian Lodge, like a waif in mid-ocean, was left to itself to 'sink or swim' without aid from the Mother Lodge. It lived, and in the words of Sherman, the Masonic historian, it was a lone lightship of Freemasonry anchored over barbarian reefs and dependent solely upon whaling and other seafaring brethren who might pass that way; and so, down from the frozen Arctic seas, the eastern shores of Siberia and Japan, or from vessels from distant countries around Cape Horn or the Cape of Good Hope, they kept their Masonic light aglow with fraternal oil from every quarter of the globe."

FREEMASONRY A COLONY PROMOTER

From the *Freemason's Chronicle* (London) of March 20, 1920, we quote the following:

"Freemasonry has just started in a new rôle—that of colony promoter; and there is very little reason to doubt the ultimate success of the venture. It appears that a number of Freemasons from New Zealand have started on the idea of transforming the country formerly known as German East Africa into a cooperative settlement, worked on purely Masonic lines, by Freemasons alone.

"It is suggested that the hilly country bordering on the north end of Lake Nyassa should be acquired. Tobacco, rice, cotton,

and tropical fruits would be grown on the lower levels; tea, coffee, and sub-tropical fruits on the slightly higher levels; the highest levels being reserved for wheat and other cereals and cattle grazing. It is proposed that every settler should acquire 5,000 acres or more of plantation land, the freehold of which it is anticipated will cost under 1 shilling an acre. The settlement is to be governed Masonically, none but Freemasons are to be admitted, and it will be run on co-operative principles."

DISINTERESTED TRIBUTE TO MASONRY

The *Masonic Chronicle*, speaking of Rev. Dr. W. S. Nelson, for many years a missionary to Syria, has to say the following:

He states that many years ago Masonry was brought to Syria by the French but that for some reason it did not flourish at that time and had almost died out when, about fifteen years back, a new start was made, this time under charter granted by the Grand Lodge of Scotland, and since then Masonry has spread throughout Syria rapidly.

There is a large lodge at Beirut, chief seaport of Syria, and another at Tripoli, where Dr. Nelson resides, and several others in different parts of the country. To these lodges belong the most influential men of Syria in both commercial and social life, and native Syrians as well as foreigners residing there comprise their membership.

The most impressive statement made by Dr. Nelson was that "Masonry has supplied to Syria a unifying principle, an organization in which all creeds and sects, Christian and Mohammedan alike, can find common ground and meet together as men and brothers whatever their religious differences."

The most significant statement made by the *Chronicle* is that Dr. Nelson, the man who pays Masonry this splendid tribute, is himself not a Mason.

THE GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL ASSOCIATION

At a meeting of the above Association, held in February last in Alexandria, Va., Brother John Wanamaker, chairman of the Advisory Board, being unable to be present, wrote a letter expressing sentiments which should be deeply engraved upon the heart and mind of every Mason in the United States. It is so well written and means so much that, omitting personal mention contained therein, we publish it:

"Within the last two years I have had, to my great delight, an expanding vision of the value and importance of the foundation principles of the Ancient Fraternity, living the life of the Free and Accepted Masons.

"I believe, to have touched shoulders and clasped the hands of the brethren who will meet in Alexandria and who will walk into the Lodge Room and sit in the presence of the lodge that has inherited the charter which George Washington read with his own eyes and

stamped approval on by his acceptance of and life as a Past Master, would contribute to the revival of the Masonic spirit which I am enjoying.

"It seems to me that it would be so easily possible to begin something like a prairie fire of light and warmth throughout the Masonic Fraternity of America, if we rightly cherish the names of our great leaders, following the Father of our Country. May a great blessing of reviving interest fall upon your meeting for this year.

"The country needs what Masonry teaches and it will be the highest order of patriotism to promote the new life throughout the United States."

A DISTINGUISHED VISITOR

Most Illustrious Brother the Reverend Arnold Whitaker Oxford, M.D., Grand Chaplain of the Supreme Council of England, Wales, the Dominions and Dependencies of the British Crown, paid a visit to the House of the Temple on April 15 and was received by the Secretary General and the Sovereign Grand Commander.

NEW ZEALAND EXPEDITIONARY FORCE MASONIC ASSOCIATION.

The N. Z. E. F. Masonic Association may be said to have had its origin from an informal meeting of Freemasons which was held in Armentieres, France, during the period that the New Zealand Division was located there. Several brethren discussed the possibility of organizing a gathering of members of the Masonic Order from amongst those who were serving with the Force, and the necessary steps were taken to convene such a meeting. It was held on the 21st June, 1916, and the response exceeded all expectations, some eighty New Zealand lodges being represented, and many brethren who had not met each other since pre-war days were afforded an opportunity of coming together and exchanging greetings. One portion of the business transacted was the passing of the following resolution:

"That this meeting of Freemasons held 'somewhere in France, within a short distance of the enemy's lines and within range of his guns, and composed of brethren serving in the New Zealand Expeditionary Force, representing many lodges and the various constitutions in the Dominion, sends greetings to the brethren, and best wishes for the continued success of the various lodges."

Copies of the above were ordered to be printed and supplied to those who attended the meeting, so that the brethren might despatch to their respective lodges; and it is gratifying to know that very great satisfaction was expressed in New Zealand upon the receipt of this message of goodwill from those serving at the front.

The brethren decided to hold further meetings in France; the Rev. E. E. Malden, C.F., was appointed to act as secretary, and a small committee was formed.

A second meeting took place in Armentieres and subsequent gatherings were held at

Nouve Monde, Saily, De Seule, Steenwerck, Nieppe, etc.

Early in 1917 it was decided to form an Association to be called the "N.Z.E.F. Masonic Association." A constitution was decided upon, Lieut. Colonel (then Major) Barclay, who had convened the first meeting, was appointed as president, and an Executive Committee representative of all units was elected. The Rev. A. Hardie, C.F., succeeded Rev. E. E. Malden as general secretary, the latter having left the division. The intention of the promoters of the Association was that it should be continued in New Zealand after the war, branches being established at various centers, and brethren being thus afforded an opportunity of meeting together and recounting their experiences of past days.

All the gatherings held in France were very successful. On 21st June, 1917, a meeting was held at Nieppe, when the following resolution was carried:

"That this meeting of Freemasons, assembled under the auspices of the N. Z. E. F. Masonic Association, held in the field on the 21st June, 1917, being the anniversary of the first gathering of New Zealand Freemasons held in France, conveys fraternal greetings and good wishes to their brethren across the seas, and expresses continued interest in the prosperity and general welfare of the Order."

At a meeting held at the same place a few weeks later there was a record attendance of over 130 members, and a most profitable evening was spent.

The original object of the Association was primarily to promote the fraternal relationship amongst the members, by holding periodical meetings for social intercourse, etc., and this aim has been amply fulfilled. It was soon seen, however, that the organization was capable of a more extended usefulness, and it rapidly assumed dimensions which were never contemplated at the time of its inception. The idea of establishing branches at the various camps, depots, hospitals, etc., where New Zealand troops are located, was brought forward and agreed to. The step is one which has met with a considerable measure of success, there being now in existence six branches in connection with the base, detached units, etc., in France, twelve branches in England, whilst Egypt and Palestine have each formed a branch, and it is here worthy of mention that an application has recently come to hand from Mesopotamia.

The following message from the brethren in Palestine is of particular interest:

"That this meeting of Freemasons held in Palestine on 27th May, 1917, within a short distance of the site of King Solomon's Temple, and composed of brethren serving with the N. Z. E. F., sends fraternal greetings and hearty good wishes to their brethren in New Zealand and in France."

The various branches hold regular meetings at which in addition to the social intercourse which is promoted, Masonic lectures are delivered and discussions and instructions

held. The branches also form a medium by means of which, members of the Order upon arrival with reinforcements from New Zealand, can link up with the Association, and they have further served a most useful purpose in being the means of arranging for regular visitations to neighbouring lodges.

One useful piece of work which the Association has been able to carry out, has been the arranging for the provision of facilities for members while over from France on leave, to visit lodges in England and elsewhere. Upon application at the Freemasons' Hall in London, brethren are afforded an opportunity of seeing the Grand Lodge Library and Museum. They are also informed of any meetings which are taking place, and when desired arrangements can be made for their attendance. Similar arrangements are being extended to the principal English provincial towns, while at Edinburgh, Glasgow, Dublin, Belfast, etc., the same facilities now exist. It is pleasing to know that the work of the Association in this direction has been much appreciated and many members speak in eulogistic terms of the privileges which they have thus been able to enjoy.

Some time ago it was brought to the notice of the Association that New Zealand soldiers were seeking admission to the Order in England, etc., and in order to help the lodges in securing the fullest investigation into the antecedents of such candidates, the Association approached the various Grand Lodges and proffered its assistance in the prosecution of any necessary enquiries—even to the extent, if required, of cabling New Zealand for information. This proposal was received by the Grand Lodge of England in a most sympathetic manner, and as a result, the lodges have now been requested, before submitting the names of any overseas candidates for election, to forward same to the Grand Secretary, who will pass on the names of any New Zealand candidates to the Association for its report. The Grand Lodges of Ireland and Scotland have also expressed their sympathy with the objects of the Association, and altogether it is gratifying to know that something is being accomplished in the direction of upholding the reputation of our ancient institution.

The activities of the Association have found scope in several other directions, and with the growth of the branches in England, it was deemed advisable to arrange for the formation of an English committee, which has just been set up.

The roll of members has steadily grown and now amounts to nearly 900, while there is every possibility that before many weeks have elapsed it will have reached four figures.

Since its inception the Association has been much indebted to those in authority for assistance in carrying out its functions. Facilities have been given for the promulgation of notices of meetings through routine orders, the use of buildings wherein to hold gatherings has been freely granted, and in other ways also, it is pleasing to state that a helping hand has been at all times readily given.

MASONIC GROWTH IN IRELAND

The reports just to hand of the Grand Lodge and the Grand Royal Arch Chapter of Ireland are inspiring in tone and information. During the past year 23 new lodges and 12 new chapters have been warranted, whilst no lodges or chapters have been deleted from the roll and applications for charters for several new lodges and chapters are in course of making.

As an illustration of the growth of the craft in Ireland during the last sixty years or so, it is stated that in 1858 there were only 16 lodges in Dublin, several of which were in a dormant condition. Now there are 57 lodges in Dublin and more than 100 in Belfast.

LAWS AMENDED

During the year three grand lodge laws were amended, the most important of which was the following, which now reads: "If in any lodge under the constitution of the Grand Lodge of Ireland a candidate is proposed who does not reside in the town, village, or neighborhood, and within the boundaries of the Masonic province in which the lodge into which he seeks to be admitted holds its communication, he shall not be balloted for until due inquiry shall have been made respecting his character from the local committee of inspection having jurisdiction where he resides, either in the province or in the metropolitan district, as the case may be.

"If there be no committee of inspection in the province within which he resides, then the inquiry shall be made of such lodge or lodges as may exist in the neighborhood of his residence. Such inquiry when received must be made in open lodge, and such reply made as may be directed by the lodge. In all cases a satisfactory reply must be received and read in open lodge before the ballot is taken, under penalty of the lodge having its warrant suspended or canceled, or of payment of a fine not exceeding five pounds, as Grand Lodge determines.

ACCOMMODATION SCARCE

The wisdom of such a rule will be clear to all brethren who have the real interests of the craft at heart. So great has been the growth in the Province of Antrim that the brethren there have found the provision of suitable accommodation a very pressing question. A building scheme is at present before the lodges and the brethren of the province, on which it is proposed to expend at least £10,000. It is hoped to embark on this building scheme

within the next few months. It is also proposed to raise the initiation fee in this province to the minimum of £10 10s.

The Belfast Masonic Charity Fund and the Belfast Masonic Widows Fund distributed more than £3000 during the past year, and much good work was also done by the Orphans Welfare Committee, which works in conjunction with these two funds. In addition to these beneficent works £1000 was collected in the province for the Red Cross and Order of St. John.

NEW HALL TO BE BUILT

In the Province of Down the same difficulty with regard to accommodation exists, and here also it is proposed to build a hall for the use of the Provincial Grand Lodge and subordinate lodges.

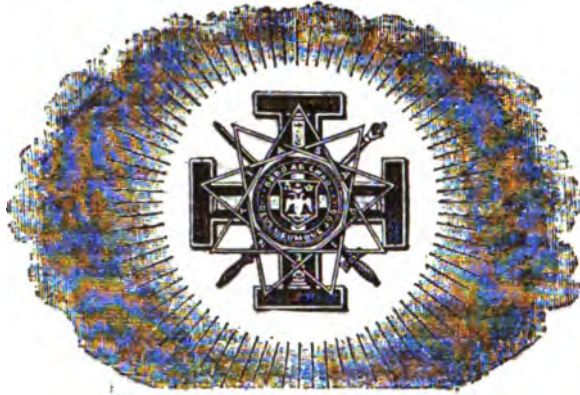
All the other provincial Grand Lodges have the same happy story to tell of increases in membership, and all have already raised, or are contemplating raising, the minimum fee for initiation with the object of helping to maintain the high standard demanded of candidates for admission into the craft.

During the war 27 distinctions were won by the "old boys" of the Masonic Orphan School, while the names of 16 appear on the great National Roll of Honor of those who fell in the service of their country. It is proposed to erect a gymnasium and play-room in the orphanage in memory of these, while a tablet recording their names will also be placed in the building.—*Christian Science Monitor*.

INTERESTING RELIC FOUND

An interesting Masonic relic has just been discovered and restored to the London Lodge, No. 108, by that indefatigable collector, A. F. Calvert, Grand Steward. It is in the form of a certificate given by the honored founder of the lodge, Thomas Dunckerley, who held a record number of provincial grand master-ships in the early days of the craft in Great Britain. The members of the London Lodge are justly proud of their claim to be directly and uninterruptedly descended from the first lodge that was ever held on board a ship-of-war, held by Mr. Dunckerley under a warrant dated January 16, 1760. The certificate in question was a personal authority granted by the Deputy Grand Master of the time, John Revis, which Mr. Dunckerley carried with him from the *Vanguard* to the *Prince* when he was transferred to the latter ship, and afterwards to London, and is the only certificate of the kind known to exist in the country.—*Christian Science Monitor*.

"Reading maketh a full man; conference a ready man; and writing an exact man."—*Bacon*.



IN MEMORIAM,

CHARLES COLTMAN DUNCANSON, 33° HON.:

(Washington, D. C., Bodies)

Born September 30, 1845, at Washington, D. C.

Died March 20, 1920, at Washington, D. C.

VERNON KING STEVENSON, 33° HON.:

(Nashville, Tenn., Bodies)

Born June 7, 1869, at Russellville, Ky.

Died April 1, 1920, at Nashville, Tenn.

HARRY RETZER COMLY, 33° EMERITUS.:

(San Diego, Calif., Bodies)

Born March 12, 1841, at Philadelphia, Pa.

Died April 4, 1920, at San Diego, Calif.

CHARLES EDWARD KEPPLER, 33° HON.:

(Galveston, Tex., Bodies)

Born January 8, 1867, at Williamsport, Pa.

Died April 12, 1920, at San Antonio, Tex.

EDWARD ELIZUR GOODRICH, 33° HON.:

(San Jose, Calif., Bodies)

Born August 2, 1845, at Malden, Mass.

Died April 22, 1920, at San Francisco, Calif.

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MAGAZINE



Masonic Temple, Bremerton, Wash.

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Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917,
authorized June 27, 1918.

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Entered at the Washington, D. C., Postoffice as second-class matter.

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TROWEL OF GOLD, SILVER, AGATE, AND GOLD BEARING QUARTZ
Presented to the United Grand Lodge of England by the Grand Lodge of California.

The New Age

MAGAZINE

VOLUME XXVIII

JUNE

NUMBER 6

WHEN DO WE TOPPLE?

By WILLIAM H. THALER, 32°

THIS world, without a doubt, appears to be round. Destinies of nations inhabiting this sphere apparently conform to this mundane dimension by virtue of their exhibiting, during the ages, an ascent toward the zenith, and then a toppling downward, only to begin all over again. The result of the recent cataclysm bids fair to illustrate both of these phases in the readjustment of the continental map. Monarchies have come and gone—mostly the latter—and today the various phases of democracy are ascending—not rapidly, it is true, but nevertheless actually—to the autocratic heights of camouflaged imperialism.

And why all this turmoil? For happiness? When the framers of our immortal Constitution presented us with that marvelous document, they very cautiously preambled it with an article suggesting that we had a right to "life, liberty, and the pursuit of happiness." Were they smiling cynically when they inserted the word *pursuit*, or was it simply on account of the bitterness of the times through which they were passing? No one as yet seems to have discovered a system of philosophy that guarantees a genuine matter-of-fact happiness, nor is any intellectual person willing to admit that he has caught up with it in this very pursuit above mentioned. Oh, why didn't they just omit that word *pursuit*! One could

not then be led to suspect that the shades of those patriots were smiling continuously at us from out of the preamble in a manner at once encouraging and yet sorrowful and suggestive.

We boast of being a united people. Quite true in a superficial sense. Observe, however, the ever manifest tendencies toward the intense alignment of groups and factions in our national life. Gregarious—so to speak—as they are nearing the apex, as if presumably in fear of making the precipitous descent while separated. Here we have decadent political parties clinging to a name, in reality a mere traditional obsession of ages gone by and having little if any connection in a utilitarian way with the problems of our present day existence.

What's in a name, anyhow? In this case proven only too often a mere nothingness termed *party*, based presumably on principles and policies—mostly the latter—groping today as never before for a candidate on whom to fasten a creed and, in some instances, a tail. These parties have platforms which, however, they fail to define as of the movable variety as utilized in elevators, going up and down in response to the demands of the traffic. And, strange indeed to chronicle, there is no dearth today of individuals on whom the party leaders would fasten their creed, they, no doubt, judging these willing candi-

dates as being fitted for the caudal appendages.

Labor, having come into its own—and then some—now seeks other fields for the utilization and propagation of its principles of big-stickism, and begins by making overtures to idealism. Educators, having basked in elysian dreams with poets' salaries, are struck by the H. C. L., and suddenly begin rubbing their eyes, previous to the real awakening, only to find the alluring rod of labor-unionism beckoning to professionalism, which seems interested, for the while at least; let us hope not for long. Capital, in the meanwhile, looks on smilingly, in very much the attitude one assumes toward a spoiled child; soliloquizing, no doubt, that when production comes, it will utilize the big stick in turn. In the meanwhile a docile and intimidated public looks on at the burlesque, and pays the fee of admission—a trifle higher each time, plus war tax, of course.

All this of course necessarily requires health; the only concrete factor which we surmise can possibly tend toward that hypothetical state—happiness. Here, indeed, progress seems to be not so near the toppling point. Governmental agencies are working heroically to disseminate the gospel of health through the utilization of publicity, only too long neglected heretofore. Education, in fact, in the fullest sense—literally the ounce of prevention! As a result, life does seem to be increasing in span for the average sensible mortal, being also attained somewhat more abundantly. And the prospect is indeed hopeful, if man will only not harden his arteries too early.

Sad to chronicle however, as a negative factor pulling on the coattails of progress in this instance, we find faculties of medicine becoming iconoclastic in their pursuit of that which they deem rationalism in modern medicine. All that is old, no matter how well established in usefulness, is being branded as empiric, and therefore useless if it

is not in some way related to a germ. And by this same token, all maladies must needs be due to some form of bacteria. Rationalism? No! Obsession? Yes! And so, in pursuit of this modern phantom, a gullible public is being pumped full of vaccines and serums and what not; which is all perfectly proper, even although there be not the slightest foundation for the procedure. And so medicine is, in this regard, fast approaching the apex and will soon, no doubt, begin its process of toppling toward the basis of reason. Meanwhile, a more tangible evil is being enacted in the shape of *faith-isms, cults, healers, opathies*, in fact fakeism without end, all growing fat while a befuddled public pays for the folly! And so we pass to things literary.

Time was when a nation was judged by its literature; each period adding to or detracting from the glory of the whole. Take away from the peoples of the Good Book this selfsame record and at once they become a meaningless mass of inertia, flotsam and jetsam, drifting hither and thither in the stream of the ages. Obviously it is recognized that to antagonize deviations from the accomplishments of the past, merely for the sake of the deviations, partakes more of sophistry than of criticism. Modernity has, however, in this regard as in much else, evidenced such extreme propensity for radical change and departure, that to withhold logical analysis would simply signify approval or insouciance.

Were it not for the scintillating flashes of genuineness here and there, successful in their appeal to the instincts which they seek to reach, we should have little to console us for the present era beside a sensuous romanticism camouflaged in the guise of modernity, being supposedly the supply for present day demands. Rather does it seem to one, only too leniently inclined, that modernity has had to stoop to its literature, than that the latter has been successful in attaining the heights to which a literature seeks to aspire.

The analyst of today finds it indeed difficult to summon genuine enthusiasm for the object of his criticism. Quantity is the byword, and quantity, syndicalism is furnishing. Lightness is in demand, and light-headedness is indeed being catered to. Do but question the optimist and he will inform his listener that each succeeding age is, by virtue of necessity, superior to its predecessor. Therefore has style been abandoned, and any attempt to manifest such "aged propensity" is speedily met by condemnation and cynicism. Which brings us to a compensatory phase—poetry.

Ah, here indeed the atmosphere freshens as, now and then, there is wafted to us the perfectly coordinated sounds of a rhythmically attuned mind and heart! In encouraging quantities, indeed, there have been set of late these harbingers of a new era in modern literature; manifestly a revival is pending; may its ascent be speedy, for the need is indeed dire! Yes, *verse libre* is still toppling; may its descent be as quick! It is the penalty modernity is paying for the exhilaration experienced in the hope of the oncoming of poetry. All ages must pay, and we are not exempt. And, being in a penitent mood, we not unnaturally turn to matters religious.

But then, after all, religion is man-made. Cults, sects, schisms, dogmas, creeds, all on the increase; mere partitions to obstruct the brotherhood of

man and delay the dawn of universalism. Behind us gazes yearningly the prophet of old and the Nazarene of modernity; but, too busy climbing, we cannot see them. We shall meet them, however, when we topple and reach the base. There is no alternative—They know it, so They wait patiently. All of which suggests a hymn and a hymnal; so we pass to music.

Here, indeed, we find humanity's penchant for extremes evidenced in a manner stultifying all that is sublime. Immortal symphonies go begging for want of funds to enter our existence; while jazz—that blatant offspring of the Muse with a bar sinister so plainly evident, holds the stage, receiving the plaudits of the second and third estates who sway their bodies in an incongruous effort to keep pace with the "harmony" issuing from a distorted diapason, which appeals only to a twisted psychology.

Science! Here is the exception that proves our rule! Science simply does not topple! Through the magnetism engendered by the rapidity and necessity of her progress, science adheres to, and moves in perfect harmony with, our Mother Earth. So far, so good; that is, if a high strung humanity can keep up the pace and pay the tariff. But we cannot—very manifestly so; for while the sphere turns, we are dropped and Science continues around on her glorious path, until we meet her on our second turn.

It's wiser being good than bad;
 It's safer being meek than fierce:
 It's fitter being sane than mad.
 My own hope is, a sun will pierce
 The thickest cloud earth ever stretched;
 That, after Last, returns the First,
 Though a wide compass 'round be fetched;
 That what began best, can't end worst,
 Nor what God blessed once, prove accursed.

—R. Browning, "Apparent Failure."

SOMETHING FOR PARENTS

By A. B. LEIGH, 32°

I AM a probation officer. I wish they called me something else: big brother, dad, or some sort of friendly thing that did not sound so official.

To my office all sorts of people come with their cares and troubles and parade before me the family skeletons in all their bony ugliness. Once I thought I had troubles of my own; now I forget my troubles in listening to the troubles of others.

What a lot of trouble people have! What a lot of careless parents I find in the world! It is appalling to think of. The indifference and neglect is criminal and the children of indifferent and neglectful parents are the ones that are up for delinquencies day after day. A child knows when his parents are no account; he takes advantage of the fact with the eagerness of youth.

First he cuts school; he seeks the level of other "hookyites" and soon reports are coming in to the Probation Officer of little criminal acts that he is doing and he is called up for a talk and a parole.

In getting a history of the boy, I get a history of the father, the mother, the brothers and the sisters; sometimes of the nearby neighbors.

These little histories of delinquents are interesting; much of the sordidness is lost by the quaint language of the youthful historian; you see his world as he sees it; you learn to know his people as he knows them; you can view his shortcomings as he sees them and get the right angle and focus for your decision of his needs and requirements.

You will find perhaps that the father and mother work; that they know nothing of the boy's habits; they think he is in school when he is playing truant. I have found youngsters in bed at three o'clock in the afternoon,

sleeping off the effects of the previous night's overdose of movie, crap game or something as bad; and getting ready for another night's "toot."

Often the picture shows hold them until 11:30; then it is some chili joint, or the back room of some pool hall or a greasy restaurant where they "shoot craps" or gamble in other ways until two or three o'clock in the morning.

Often it is the street; and "gangs" that break into stores, or climb over transoms have their origin here.

Many boys as young as nine years are frequently out until 12:30 nosing about alleys and dimly lighted places and the depots. Go to their parents and they will scold the boy and tell you that they can do nothing with him; recently the father of two boys of 9 and 11 years told me he could not keep them in school. I told him that if I had two boys of their ages and could not keep them in school I'd consider it a proof of my inefficiency and would want someone to shoot me.

If unable to control them at the age of 9 and 11 what will be his chances of control at 14 and 16?

Parents should be partners in the rearing of their children.

They should not dispute the rights of each other to teach and train the child; agreements should be reached in the adjustments of allowances, amusements, the nights out and all the little things that make or ruin a child; and these agreements should be reached out of the hearing of the child.

Often these things are threshed out before the children to the undoing of authority of the parent and the discipline of the children.

What a wonderful thing it is to be a parent; I wonder how many appreciate the possibilities that lie within their control. To shape a child's life is the work of a god—how many parents are gods playing the fool?

Home influence makes or mars; it is stronger than the school influence. The child may study grammar at school yet at home he lapses into the vernacular of the father and the mother.

If a child sees a way to work his parents he uses it; if he can fool them he does. He is an artist in realities and sees clearly the weak places in his parents' armor.

Sometimes he is too much loved; again he is not loved enough. If he is stubborn and bad, don't talk about his stubbornness and badness all the time; teach him away from his faults. Do not make a child believe that you think him all bad; neither that you think him all good. The perfectly good children are dead and happily so.

Parents, don't let the children do all the studying of home conditions and human nature; ten to one they know you much better than you know them; be alive to the possibilities of your parenthood. We do not want detention homes and reform schools and reformatories and jails and prisons. We want homes that preclude such futures in the right training of the child; in the safeguarding of the rights that each child born into the world is entitled to.

Searching closely for causes in the many cases of delinquencies of children that come under my personal observation I find that over fifty per cent are the fault of the parents. They neglect their children in some vital way; the child sees the possibility of having his way and little by little he takes advantage of his parents' weakness and soon develops a "bad streak."

Know where your boys and girls are at night; if you don't know, find out the places they frequent; don't be fools and then howl your heads off when your children get in bad. If you can't half-way raise your children, don't have them. You bring them into the world and perhaps start them before birth handicapped; do all you can to overcome this by the right home-training; by your help, your love, your companionship.

Know your children; they know you. I wish you parents could hear yourselves discussed by your children. I have found them the best of judges and the way many of them "size up" their parents and hold up to view their strong points and their weak points is little short of marvelous and often very startling.

FRANCISCO DE PAULA RODRIGUEZ

BY B. YORKSTONE HOGG

TO OBTAIN the Entered Apprentice degree in Masonry, one has to be free born, of good repute and well recommended. Many people think that "free born" means being born out of slavery. That is true, but not in the sense that they mean. There are two kinds of slavery. Mental and physical. Mental slavery is by far the worst kind. It warps the whole body and mind. Physical slavery can do no harm to any one. It is not a bar to receiving the Masonic degrees. If it were the Sovereign Grand Commander of the Scottish Rite Lodges of the Island of Cuba would

never have received his degrees. He was given them in the United States. He was told that the slavery that was meant was mental and not physical. This wonderful man, Señor Francisco de Paula Rodriguez was born a slave on one of the sugar plantations in Cuba. He ran away, he was not a mental slave. He went to Philadelphia; he studied. He became a Mason; he advanced. He took all the degrees. Besides this Señor Francisco de Paula Rodriguez has mastered the French, the English and the Portuguese languages. Truly such a man is worthy of the Masonic honors he has received.

THE HOUSING PROBLEM— PROFITEERING, ETC.

BY N. E. A. McDONALD, 32°

ADAM blamed it on Eve; she blamed it on the serpent. The serpent (false government) being under the mental dominion of both Adam and Eve, dares not to open its mouth. Still old Adam to hide his nakedness turned not to the serpent nor to Eve, but to the Fig Tree (symbol of Life). So the Fig Leaf of nature tells the story of the season whence cometh the Lord of the Harvest walking in the midst of the Garden (world) as a token of the "green pastures" that drives the speculators to market in their quest.

Jesus and his disciples constantly alluded to "the beginning" and when he said of the devil, he was a liar from the beginning and the father of it, does this not unveil the allegory of the 1st Chapter of Genesis as the history of "all good"; and the 2d Chapter of Genesis as the history of "all evil?" Does this not also tell us "why" the gift of Abel was more acceptable than that of Cain—and the housing of Abel to the exclusion of Cain?

Jesus said "Behold, I stand at the door and knock; if 'any' man (mind) hear my voice and open the door (heart) I will come in to him and sup

with him and he with me." The "Housing Problem" for God's word (in action) in the bosom of not only "labor and capital" but also the "small business man" therefore becomes all the more of a problem until the truth (love) is unveiled in individual consciousness. And while our trouble lies with each individual "in works without love" (merchandise) to the exclusion of the "spirit of brotherhood" driven out of the temple because of disobedience, did not Jesus come again and again unto the weary and heavy laden and lift his brother's burden?

We must, as Master-Builders, change the slogan of Cain from "Robbing and killing thy brother" to the solving of our problem so as to come back into obedience of the law of love "first as individuals" then as a nation. Therefore the solution as inherent with the Tribe of Judah is strictly one of soul (individual) principle, and each man will have solved (or help to solve) his own problem in proportion to "the letting in of real love" into his own heart. Then we shall "all find a brother indeed" more precious than much gold; and not until then will the "Brotherhood of Man" be more in evidence.

Ah, make the most of what we yet may spend,
Before we too into the dust descend;

Dust into dust, and under dust to lie,
Sans wine, sans song, sans singer, and—sans end!

—Omar Khayyam.

THE WISDOM OF ABRAHAM LINCOLN

"With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds—to care for him who shall have borne the battle, and for his widow and his orphan; to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."—*Second Inaugural Address.*

DESCENT INTO MATTER

BY H. A. MILBURN

DESCENT into Matter, or the birth of a soul into the physical world, is, like death, one of the conditions of life which all earth souls must experience. The fact that we cannot recall from the storehouse of memory our physical birth experience is no more a proof that the soul was born with the physical body than is physical "death" any proof of the termination of that soul's existence. We enter this world from the Great Beyond through physical birth, and we reenter that Great Beyond through physical "death."

Since eternity may be considered as "all time," it must be without beginning or end; and the *now*, this physical life, must also be a part of eternity and our experience here but one step in the ever upward general evolution of the unfolding soul. The words "general evolution" are here used because, when life is considered from the purely physical plane, the experiences of men *seem* to indicate that life is made up of "ups and downs," indeed mostly of "downs" in the case of many millions. But when viewed from the Spirit plane the "ups and downs" are seen to be but the general upward, forward, onward movement of the Great Whole.

This being true, it must be that in the entering, passing through and leaving of this life by the soul of man, there is a purpose. The one thing—and the only thing—that man can possibly take with him into the world beyond the grave is the effect upon him of experiences while here. Since this life must have a purpose, and since this is but a step in eternity, and as the effect of experience in this life is all that can be carried into the Beyond, then, intuition, conscience and reason must approve the conclusion that the experiences of this life are to enable man to prepare

for, and go forward into, the life to come.

This preparation seems to be the basis of the dogma found in so many religions and which declares: "Obey our laws as we tell you they should be obeyed and your preparation will be such that you need have no fear concerning the other life." This would be well and good if such dogmas tended to lift the soul out of the rut of blind belief and impel men to align themselves with the ever advancing good through knowing how, gained by the effort of raising belief into knowledge and applying that knowledge in such a way as to bring the souls of earth out of ignorance into wisdom, out of darkness into light.

But, alas, such dogmas seem to chain the souls of men the tighter to ignorance, superstition and fear! For such souls what must be the result of the experiences of this life? What have they gained? What have they lost? They have gained but little in the knowledge of the ever good and just laws of the G. A. O. T. U., and unless they know more and more of these laws and through such knowledge obey them, how can they expect to go forward, not having learned the lessons of this life?

According to the teachings of many non-Christian religions, and also of certain of the Christian sects, they must return again to earth; again must the soul be imprisoned in a physical body; again and again must this be repeated until the soul shall have gained and properly applied sufficient knowledge to enable and entitle it to go forward. Such is the meaning and purpose of the reincarnation of the soul. Like the child at school it cannot pass to a higher grade until it has sufficiently learned and applied its lesson. It has, to some extent, lost the golden opportunity of

time in this life to build a solid foundation for the other life, and through its failure to "live the life" as *actually* taught by the Masters of the Law. Yet, like the eleventh hour laborer, when the work is completed, it receives, with all the others, each one a penny.

Among the many millions who have inhabited the earth during time immemorial, there must have been some who realized the justice of this phase of the Great Law of the G. A. O. T. U. and endeavored to impart this truth to the world, although they must also have realized that those who were unprepared in their hearts not only would not but could not receive it.

In order the better to preserve the explanations and elucidations of this truth concerning the soul's descent into matter for those who were or who might become prepared to receive it, those who gave the truth to the world did so through the use of symbols, written, spoken or otherwise. Regardless of how those symbols were and still are interpreted from an outward or exoteric point of view, they ever remain in-

wardly or esoterically the same; and as man becomes prepared, he more and more fully comprehends their meanings, and the symbols no longer conceal, but begin to reveal the results of "living the life." They, however, will reveal the truth only to the extent to which each man is prepared to receive it and not one iota further; and only man himself can effect that preparation. Others may point out to him the way, and invoke the blessing of Deity upon him, but he, and he only, can do the work.

"Blind soul, arm thyself with the torch of the mysteries, and in the night of earth shalt thou uncover thy Luminous Double, thy celestial soul. Follow this Divine guide and let him be thy Genius, for he holds the key of thy lives both past and to come!"—*From the Book of the Dead.*

What came you here to this earth life to do? Ask and answer this question to yourself, my brother; and if you will apply your answer to yourself, you will, in due time, find the key to life's labyrinth.

THE LEGISLATIVE AND ADMINISTRATIVE PROBLEMS IN IRELAND

By JAMES M. WITHEROW, 32°

I AM often asked what is the matter with the Irish, why can't they make progress and administer their own affairs without being in an eternal turmoil? Again, what is the reason for England's prejudice against the Irish, why doesn't she grant them the legislative authority which they desire? These questions and many others are extremely difficult of solution, because most of them ignore the racial and psychological characteristics of the individuals and proceed on the mistaken idea that a given legislative formula is a panacea for all economic and sociological diseases. Forgetting what is one race's medicine is another race's

poison, and that the administration of quack remedies without a careful, painstaking diagnosis of the symptoms is more likely to work evil than good.

In discussing this question it is wise to remember the famous remark of Mr. J. P. Morgan with reference to the difficulty of unscrambling eggs once they were broken into an omelet. How much more difficult is it then to attempt to unscramble the customs, institutions and governmental practices of races which have been combined and assimilated from time immemorial?

One of the first difficulties of the situation is the parliamentary system of administration of the United King-

dom. This parliamentary system has been in operation for over one thousand years, some of its precedents being lost in the mists of antiquity, and has reached its present state of development as a result of accumulated experience of the race. It is the oldest form of democratic government on earth today. Representation in this body is based upon the manhood and womanhood suffrage of all the inhabitants, and no governmental action is valid without the legislative authority of these representatives. In the distribution of seats, Ireland has nearly double the proportion of the inhabitants of Great Britain.

While this parliamentary body is beyond criticism from the standpoint of representation it is proving inadequate in its legislative capacity to fully supply the legislative wants of the rapidly growing and expanding population. Consequently there is a congestion owing to the enormous number of measures which require consideration. One of the principal difficulties which confront the British statesmen today, is to give full consideration to the large number of bills dealing with the multifarious wants of the teeming population of the British Isles without doing a large amount of injury to some of the constituent parts. It must be remembered that there are no state legislatures in the British Isles; every measure must receive the attention of the Imperial Parliament. Consequently, the difficulty of dealing with a purely local question without reconstructing the entire legislative machinery of the Empire. If the entire British Isles were divided into subordinate legislative bodies, each exercising appropriate jurisdiction over the legislative affairs of a district sufficiently homogeneous to produce a reasonable degree of uniformity in thought and action, the Irish Question would not present the extreme difficulty which it does at the present time. The Imperial Parliament acts as one body in administering the affairs of each portion of the British Isles, therefore

a subordinate legislative unit or units to deal with Irish or any other local affairs in the United Kingdom is a matter of extreme difficulty on account of readjusting the different governmental agencies of administration so that the newly established legislative body would properly function and fulfill the purpose intended without doing any injury to the body politic as a whole. It is this problem which tends to baffle the best thought and legislative wisdom of the British statesmen of the present day.

The next obstacle is the attitude of the Irish people themselves, whether considered as a whole, or as a part of the nation. It is necessary to remember that there are three Irish political parties, between whom there is not only active, but violent opposition, and it has been proven to be impossible to affect a reconciliation or harmony of action between them, consequently any measure which an English statesman proposes which is satisfactory to one is automatically unsatisfactory to the other. This places the British statesmen in the unsatisfactory rôle of acting as umpires with the usual fate of being fiercely condemned by both sides. I think the following extract from a letter written to me by a distinguished English statesman is an accurate account of the situation in most desirable form. "Nothing is more demoralizing to the Irish than the ingrained habit of throwing upon England the task of proposing Irish reforms, and then denouncing the English for not meeting Irish wishes. The true method is the inversion of this, as I contend. The Irish ought to frame their scheme, after careful consideration of their own difficulties, and then submit it to the Imperial authority at Westminster to see whether it consists with the interests of the United Kingdom and of the whole British Empire. This would really educate the Irish to realize the difficulties of the problem, and to learn moderation in the process."

It may be of interest to know that

the policies of the radical Irish parties have always been that of obstruction, never that of cooperative construction. And strange as it may seem that obstruction has always been more pronounced at the time when the English statesmen were putting forth the greatest degree of effort to attempt to solve Irish problems. For example, Mr. Gladstone, during the period of his attempted solution of the Irish problems, instead of being assisted and helped by the Irish people in his work on their problems, was always confronted with epidemics of crime which compelled him to repeatedly establish martial law in the south of Ireland and on one occasion of obstruction attempted on the floor of the House of Commons he was obliged to declare the leading Irish members in contempt of the authority of the House, and deliver them over to the custody of the Sergeant at Arms. Mr. A. J. Balfour, during his term of Chief Secretary for Ireland, succeeded in passing three laws containing the most advanced and altruistic principles of economic sociology to be found anywhere in the world; namely, the land purchase acts, the congested district acts, and the urban and rural districts acts, all three of which have done more to raise Ireland to a stage of economic prosperity than all of the acts passed during the last century. Yet instead of receiving credit from the south of Ireland for the results which he accomplished, he is given the unpleasant sobriquet of "Bloody Balfour." Two of the radical leaders, Mr. Parnell and Mr. John Redmond, attempted constructive work of a statesmenlike quality in the later end of their careers, but just as soon as they obtained recognition for these policies, they each lost the support of their party and their constituents.

These actions seem to be due to the inherent characteristics of the Milesian Celtic Irishmen, who, the Irish novelist, William Carleton, says, "To the Irishmen all laws are instruments of oppression," and this dictum appears

to be as true today as when Mr. Carleton wrote it nearly one hundred years ago. The lack of understanding the extent of its application is responsible for the greatest number of mistakes in dealing with the Irish Question. The Anglo-Saxon is naturally devoted to the worship of law and endeavors to seek ethical perfection and sociological justice through that medium whether it be in the form of legislative enactment or judicial pronouncement. The Milesian Irishman, however, is inclined to regard law simply as an instrument with which to reward his friends or punish his enemies, and if it proves unserviceable for those purposes, he opposes its operation by the most determined methods.

It is these qualities which constitute the greatest difficulty of the administrative problems in Ireland at the present moment. The country is enjoying the greatest era of economic prosperity it has ever known in its history. The deposits in the commercial banks alone amount to over one hundred, seventy-one dollars per capita, in addition are the deposits in the savings banks and money in the private coffers of its owners, it being a well established habit among the Irish peasantry to be suspicious of banks. There is absolutely no foundation to the statement that Irish commerce is controlled by England. Each merchant or producer is perfectly free to sell his produce in the market where he can realize the best price. It is almost unbelievable that during the war the English not only purchased Irish produce at the highest market price, but in addition thereto, disbursed twenty-one million, five hundred thousand dollars for bread duties, that is, money expended by the treasury to keep the price of bread within the limit imposed by statutes.

Perhaps the greatest difficulty in dealing with the legislative phase of the Irish Question is the diversity of sentiment and interest between the inhabitants of the north and south por-

tions of the island. The people of the northern portion are largely Protestant in ideas and Anglo-Saxon in their deliberative and legislative methods. Education is highly developed among them, poverty and crime are reduced to the lowest minimum of any portion of the British Isles, while commerce and industry have their highest development in that region. Not only during the war but in all matters relating to the general welfare of the Empire, the Protestants of Ulster are not only sympathetic but lend a great deal of aid and assistance to the accomplishment of the essential principles and ideas of the government.

The people in the southern provinces of Ireland, on the other hand, are overwhelmingly Roman Catholic in their religion and are inclined to support the doctrine that the ecclesiastical hierarchy is superior to the civil authorities, and accept the commands of the church as against the government. This is a thing which is very difficult for the people living in the United States to understand. In this country on account of our complete separation between church and state and the fact that no particular denomination has an overwhelming majority, there is comparatively little ecclesiastical interference in political affairs, consequently there are many who refuse to think that such a thing exists and that in our present day development a church should proclaim itself superior to the enactments of the legislative bodies, yet precisely that thing has occurred frequently in Ireland. During the period of the war not only did the priests dissuade many of the Irish from enlisting, but the ecclesiastical hierarchy issued an official manifesto advising the people against enlisting and instructing them in case of being drafted to claim exemption on the ground of conscience.

Another difficulty of administration arises from the night raiding practices so prevalent in the south of Ireland. It is useless to attribute these practices to the present political conditions be-

cause they have been continuously existent for more than one hundred years, sometimes on one pretext and sometimes on another. The Sinn Fein for the past four years have assumed the direction and control of this class of operations. They are used first to cow and intimidate all political opposition. Few who read of the overwhelming political majorities secured in the districts controlled by the Sinn Fein, understand the methods of "persuasion" used to secure these results. My countrymen are never at a loss of means, once they have agreed on the end to be accomplished.

Another object sought to be attained by these methods is to cause a large amount of expenditure to the British Government in preserving order in the disturbed districts, at the same time to establish a basis for the argument of "poor oppressed Ireland" used for the purpose of securing large sums of money from the pockets of sympathetic Americans. Few people realize that my countrymen are experts in the securing of money from the credulous sympathizers by the exercise of their wits. Anyone who has ever been the object of the solicitations of an Irish beggar can abundantly testify on that subject.

Repeated experiences of the Irish have shown that the American people always respond generously to an appeal made on the behalf of the poor and oppressed. Consequently attacks upon policemen, unoffending citizens and others are frequently made which necessitate the proclaiming of martial law and the employment of military force to suppress disorder, the details of which are most elaborately portrayed by the Sinn Fein orators and press in the United States, and are always good for a stream of dollars for the coffers of the Sinn Fein organization.

These are also used for the purpose of reminding the English of the incompetence of their system of administration and usually results in a storm of criticism upon the government then

in power, because John Bull is an orderly person and dislikes to have his domestic tranquillity disturbed. The initiative of all those scenes of disorder and disturbance is with the southern Irish people and that by their perpetration they accomplish the double results of gratifying grudges against persons who have incurred their enmity, and bring in a stream of American dollars at the same time; it being extremely significant that the time when the American money is flowing most freely to the Irish radicals is also the time when disturbances and disorders are most rampant.

A great deal is said about the reluctance of the English people to pass a Home Rule bill for Ireland, but when one considers the fact that there has been a Home Rule bill in some form or other before the British Parliament for thirty-five years and that there is one at the present time on the statute books, which all the Irish join in condemning, it can be readily understood in connection with what I have previously stated, some of the serious difficulties in passing a bill which will

produce the salutary results which the authors of the bill intended. It should be kept in mind that the allegations of malice on the part of the English people toward the Irish only exist in the imagination of the Irish political agitator appealing for votes and money. No evidence or traces of it can be found in any of the utterances of any of the English statesmen or of the press of that country.

The problem is a most perplexing one and the people of America can aid in its solution by a careful examination of the facts and then throwing their power and influence toward the forces which are appealing for religious equality, commercial justice, schools free from religious domination and control and economic freedom and independence. A careful investigation of the existing facts will show that all of those things are endeavored to be prevented by the program of the present Sinn Fein organizations, no matter how much soothing blarney they may employ, and how strenuous their assertions may be to the contrary.

THE DIGNITY OF MASONRY

BY DENMAN S. WAGSTAFF

A PROFESSION of faith in a plan, theory or a practice, carries with it a confession. Such a confession is necessary to the survival of the plan. It would seem necessary to confess belief at least, in order to give the appearance of objective reality. All confessions carry with them a semblance and consequently the assumption of the dignity of truth. Briefly, a personality without dignity becomes impersonal. Without dignity individuality is lost and the desired object fades into inconsequence. Real things breed real and exalted effort. Sham breeds slovenliness, incapacity and decay. In our delvings for high ideals, there rises but the one. If it were not the Truth it could not rise.

If a statue be not true to life it excites only adverse criticism. If language in unintelligible riddles be a habit, it is not long listened to. So with all professions. If they bear not the image of truth and are without its natural dignity, they are lost in the seas of discrimination which always overwhelm false pretense.

So we turn to Masonry. It bears the image of the infinite because of its underlying principles of truth. It bears the garb of dignity, because truth can not lie. Truth is upstanding, overpowering, self-determining, everlasting and eternal as the Creator who conceived truth and gave birth to nature, that it might be possible for men to follow even as Masonry leads the way.

SOME RARE MASONIC RELICS

BY WM. L. BOYDEN, 33° HON., LIBRARIAN

THE LIBRARY of the Supreme Council has just been presented with some very rare and interesting Masonic relics, the gift of Brother Henry Cottier, 33°, of Lausanne, a member of the Supreme Council of Switzerland. They were secured through the instrumentality of Brother Doctor William C. Achard, of Zurich, Switzerland, who is very much interested in our library and museum. Below we give a list and description of the items.

Engraved patent or certificate on parchment, issued by the Military Lodge St. John under the distinctive title of *La Parfaite Union* of Vermandois, France, to Michel Daudies, Quartermaster of the Regiment of Vermandois, *de la religion Catholique apostolique et Romaine*, dated April 7, 1789, signed by various officers of the lodge, with seals attached, testifying to his having received the degrees of Apprentice, Companion, Master and Perfect Elu of the Nine.

Engraved patent or certificate on parchment, issued by the Grand Orient of France to the same brother, Michel Daudies, Captain in the First Regiment of Cuirassiers, dated April 14, 1804, certifying that he is a member of the Respectable Lodge St. Pierre des Amis Reunis, with the autographs of the various officers of the Grand Orient, and seals attached.

"Code Maçonique." This is a large engraved sheet, measuring twenty-eight by twenty inches, with an engraved masonic border, printed at Beaune, France, in 1845, and contains a table of masonic commandments.

A Rose Croix Chapter apron of beautiful white silk, containing in the center a large cross, with the pelican and rose thereon, and other masonic emblems and markings of the Chapter at various places on the apron, all done

in relief, and of various colors, the apron being bordered in red silk. It is evident that it took a long time to make this apron, done in such an exquisite and careful manner in every detail. Date undetermined.

Charm of a military lodge, in gold, consisting of a cross, at the center of which are two crossed swords, on each side of which is the figure "3," and above and below a heart, while on the four ends of the cross are respectively the letters J. V. A. F. On the back of the cross is a series of masonic ciphers. Date undetermined, but evidently quite old.

A charm of beaten gold, consisting of a five-pointed blazing star, in the center of which are two hearts, and below the stars, the representation of clouds, and above the star, a circle through which passes the suspending ribbon. Date undetermined.

A jewel of the Rose Croix, consisting of a gold cross, in the center of which is a red rose, surrounded by a circle of fourteen white stones, and a series of radiating rays, with compasses extending to the length of the lower end of the vertical of the cross, where they are all joined by an arc of fourteen white stones. The transverse ends of the cross have each, three white stones, while the top end of the cross has six, and above this, seven green stones. Date undetermined.

Swiss masonic medal, round. On the obverse, the figure of a woman, with a temple in the background, and around this: *Esperance et Cordialite, Orient de Lausanne, 12 Janvier, 1822.* (Confidence and cordiality, Orient of Lausanne, January 12, 1822.) On the reverse, masonic emblems and around them: *Grande Loge Nationale Suisse, 24 Juin, 1822.* (National Grand Lodge of Switzerland, June 24, 1822.)

The Paradox

I sang of life, of forms that rise
In shining newness from the dull enclosing sheath
Of dying seeds; of odors faint that linger still
On earth's brown breast, where crimson disarray
Of rare sweet roses perished yesterday.
In joy of deathless life full glad I sang:
The trembling drop of dew, lost in the sun's full ray,
Reborn in opal-tinted dawn; immortal songs
And deeds of love, that still in human hearts live on
Though singer and the one who wrought have been withdrawn
From mortal sight, awhile, to bloom anew in paradise.

Men gave my happy songs but scant acclaim,
They brought me neither praise nor breath of fame;
"She sings of death, it is a morbid theme,
Life, glad and pulsing life, should be a poet's theme!"

I sang of death, of costly banquets where
Gay men and women smiled and sipped nor guessed
The grinning skull from which they drank. I sang, yet saw
The thin imploring hand of Want, outstretched,
Within the shadows where he shrank abashed. And then
I sang of streets where Hunger, gaunt and old,
Led shrinking Folly, in her scarlet rags, a-cold;
I sang of gold. Ah, they were gay and heedless
Of the coffin-lids on which the treasure lay!
I sang of Fame, beneath the tinselled pasteboard crown—
None saw the weary, weary eye, God help me, none, save I!

And then to crown the mockery of these empty lays
There came, at last, this hollow meed of praise:
"She sings no more of death and crumbling dust,
This woman, now, knows *life*, as poets must."

—Nellie Burget Miller (Mrs. L. A.).

THE NEW AGE MAGAZINE

A Monthly Publication Devoted to Freemasonry and its
Relation to Present Day Problems

THE NEW AGE MAGAZINE is the official organ of the Supreme Council of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America, and is owned and published by it.

The offices of the Supreme Council are located in its "House of the Temple," Sixteenth and S Streets, Northwest, Washington, D. C.

George F. Moore, 33°, Grand Commander. John H. Cowles, 33°, Secretary General.

THE NEW AGE MAGAZINE is published at Washington, D. C., and is under the control of a committee composed of the following members of the Council:

Ernest B. Hussey
Seattle, Washington

John H. Cowles
Louisville, Kentucky

Trevarion W. Hugo
Duluth, Minnesota

William P. Filmer
San Francisco, California

Marshall W. Wood
Boise, Idaho

ANNUAL SUBSCRIPTION: In the United States and Mexico, one dollar and fifty cents; in all other countries in the Postal Union, two dollars.

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Address all correspondence and communications, and make all checks, drafts, etc., payable to John H. Cowles, Secretary General, 16th and S Sts., N. W., Washington, D. C.

Entered at the Washington, D. C., Postoffice as second-class matter.

Acceptance for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized June 27, 1918.

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NOTES AND COMMENTS

THE "ANCIENT PRAYER" CROPS UP AGAIN

It will be remembered by most of our readers that in 1915 and 1916 there was going the rounds a so-called "Ancient Prayer" which you were requested to write out and mail to nine friends with a request that each one do the same. This communication included a promise that all who complied with the request would be blessed and be free from calamity, and a threat that those who did not comply would be visited by danger, calamity and misfortune.

We expressed our opinion of such rubbish at that time, and we did hope that we had seen the last of it; but lo, it bobs up again, and this time it is called "A Masonic Prayer!" Well, it is our settled belief that any man who consents to

circulate any such medieval superstition and impudent twaddle may be a "Lodge Member" but he is certainly not a "Mason!"

Now we give you all warning that we shall publish the name of any man, whether he calls himself a Mason or not, who sends any such drivel to us.

AGAIN THE IRISH QUESTION

The Irish question and its bearing on our country is of such importance that we have not hesitated to give it considerable space in THE NEW AGE MAGAZINE, and we wish to call attention to an article in this issue entitled "The Legislative and Administrative Problems in Ireland," by James M. Witherow, which we think one of the strongest and clearest articles upon this subject we have ever seen. The writer was born and raised in Ireland and in a letter says he has "some realization of the strength and duplicity of the Irish Roman Catholic propaganda and methods. A man must live in a community where the Roman Catholics have a preponderance in order to realize the dangers of such a plan as proposed to give the Irish Catholics one country in Europe in which they have control, then that country being in harmony with the United States which has large financial resources, the Catholics would be in the comfortable position of having Ireland as a base for their propaganda for the rest of Europe, with the United States furnishing the money to carry the work forward." The article is timely and, so far as our knowledge and observation goes, is true in every respect. We are not, at present, however, willing to concede that the best way for us to help solve the question is as indicated in the last paragraph of this very fine exposition. We are still inclined to the belief that the United Kingdom is best qualified to settle its own affairs without the advice of any other country.

MORE ABOUT SECTARIAN INSTITUTIONS

There has been assembled in Springfield, Illinois, a constitutional convention called for the purpose of drawing up a new constitution for the State of Illinois. Some of the proceedings of this convention are of supreme interest to all true Americans, and particularly so to Masons. Concerning some of their doings the following extract taken from the *Chicago Tribune* of May 6 will be read with interest and approval by all the brethren.

By a vote of 41 to 27 the constitutional convention this evening adopted a section prohibiting the payment of any public funds for the care of dependents or delinquents in any sectarian institution. This section of the minority report of the committee on education is not to become effective for fifteen years after the adoption of the new constitution. The delay is for the purpose of permitting the state to provide institutions of its own for the care and education of its wards.

Delegate Shanahan estimated that these institutions will take fifteen years to build and will cost between \$15,000,000 and \$20,000,000, and \$2,000,000 a year to maintain. In 1919 there were 12,175 dependents in eighty private institutions which had the indorsement of the state department of public welfare. These institutions are represented to have spent that year \$2,400,000; also half of them obtained no aid whatever from the public treasury. The other forty received nearly \$400,000 from taxes, which were mostly paid in Cook County.

The few figures indicate the enormity of the policy which the convention decided upon. The debate was in progress for two days and extended today from 9 a. m. until 7 p. m.

The majority report of the committee on education asked the re-adoption of the present section in the constitution that says neither the state, county, nor other public corporation "shall ever make any appropriation or pay from any public fund whatever anything in aid of any church or sectarian purpose, or help to support any 'institution' controlled by any church or sectarian denomination."

But the state supreme court in 1917 decided that the state and counties have a right to pay for the care of boys and girls sent to sectarian institutions by the juvenile court when that contribution is less than the actual cost of the care of the child.

Former Governor Pifer made a highly influential talk. He said: "There has been more cruelty and bloodshed over religion than over anything else. You cannot touch it nor handle it without trouble. Let's cut religion out of politics and political institutions right now."

In this connection we have just one suggestion to offer and that is that all genuine American citizens see to it that none but real Americans are installed as judges and officers of Juvenile Courts.

SOME IMPLICATIONS AND THE SOCIALIST CONVENTION

In ordinary times a national convention of Socialists would not be regarded very seriously by the average American citizen, but in this parlous post-war period, when the menace of bolshevism, communism and anarchy looms large on the horizon, the genuine lover of his country contemplates with more or less suspicion the doings of such a convention. In May last, the Socialist party met to determine on a candidate for the presidency and to fix up a platform. The inauguration of this convention, if the reports of the Associated Press were correct (and we believe they were), was characterized by most unpatriotic conduct. Red flags were in evidence everywhere. The *Marseillaise* and the *Internationale* were sung with great gusto, but the *Star Spangled Banner*, *America*, and other national hymns were eliminated from the program. What better evidence do we need than this to prove that Socialism is an un-American product, an alien importation entirely foreign to our political and economical ideas. Socialism is divided into two wings: the conservatives and the ultra-radicals. The conservatives won out in the convention, much to their credit. The religious issue, according to the Associated Press, plunged the convention into a turmoil of excited debate. The declaration that "a privileged few in America own the people's churches and regulate their souls" was voted down by the conservatives as a matter of political policy. It seems as if the Socialists cannot get rid of their anti-religious proclivities. They downed the anti-religious plank in their 1920 platform as a matter of *political expediency*, but that was all. Does it not seem strange that a political party cannot divorce itself absolutely from religious questions and devote itself entirely to political and economic problems? But socialism sees *red* wherever religion is mentioned. In Europe the leaders of this hybrid movement not only want to destroy religions but *religion* itself. The very ideas of God and the soul are anathema to the dyed-in-the-wool Marxian.

The convention's attitude toward labor organizations in this country evoked much heated discussion. Finally George Bauer, a New Jersey delegate, gained the floor, and argued for a more temperate view of the American Federation of Labor. He said:

We must not keep running away from the millions in the federation. We must begin working from within through its local unions to eventually control it.

Socialists are urged to join the labor unions and "bore from within," in order to accomplish their designs. Will they succeed? Not while Bro. Sam Gompers remains at the head of the A. F. L. He has fought their influence and insidious doctrines from start to finish. The National Convention of Socialists showed their good sense by defeating a proposed party declaration in favor of "the dictatorship of the proletariat." The *Washington Post*, commenting on the proceedings of the convention, said:

This high-sounding phrase means simply the substitution of the rule of the mob for the rule of law. It means revolution, arson, anarchy and all their concomitants. It means Russianizing free America.

True, the Socialist convention voted down this platform plank by a decisive majority, the "conservative" wing prevailing by a vote of more than two to one, but nevertheless nearly one-third the delegates, or 33 out of 136, voted for the dictatorship of the proletariat. "Comrade" Englarh, of Illinois, urging adoption of the plank, said:

"There is only one road to victory. There is only one flag, the red flag of international socialism. We can do nothing better than ally ourselves with our comrades in Russia, Italy and everywhere else where they believe in international socialism."

Morris Hillquit, of New York, led the "conservative" forces which opposed the "radical" proposal. This is the same Hillquit who refused to buy liberty bonds during the war and

advised others against buying them. As he represents the "conservative" wing of the party, the entire aggregation will bear close watching.

While the socialist convention was in session, the Sociological Congress was meeting in Washington, D. C. John Spargo, former Socialist leader, who broke with that party at the outbreak of the war, was invited to speak at the congress on "Bolshevism and Democracy." He paid his respects in no uncertain terms to "the dictatorship of the proletariat" as exemplified in Russia. The American Socialists, who plead for soviet recognition and affiliation with their comrades in Russia, would do well to read Mr. Spargo's remarks. We quote as follows:

When the revolution overturned the czar in 1917 the establishment of a popular government was well under way when bolshevism came, not as a revolution against czarism, but against democracy. The name was a misnomer, for it had been agreed at the London conference that the proper method to pursue was for a powerful and daring minority to seize a weakened and tottering government.

On getting control in Russia the bolsheviks aimed to destroy the idea of a democracy. They repudiated the idea of a government resting on the consent of the governed. They resorted to every device czarism ever used, exhibiting the bitterest and most severe tyranny toward the socialist groups, who were fighting for genuine democracy.

The statements which Lenin, Bukharin and Zinoviev, the principal actuals of the movement, made as to their attitude on questions of freedom is very illuminating. Bukharin, in a little book authorized by the red government, and Lenin, in a series of theses, set forth a doctrine, bluntly and without any qualifications, which said in effect: "When we were merely a party that was weak we advocated universal suffrage, freedom of the press, freedom of assembly and freedom of speech, for that was the only way to get freedom for ourselves. Everybody in favor of freedom was willing to help. But now that we have obtained power we will use it to oppress all who are opposed to us; to suppress the principle of universal suffrage, the press of our opponents and the right of assembly of those who are not in sympathy with us."

As an illustration of how this has been followed, part of the opposition press has been confiscated and used for the bolsheviks' own political ends, while milder opposition papers have been subjected to an impossible tax on each copy sold. It is illegal to advertise in these opposition papers. Further nepotism has been carried to such an extreme by the bolsheviks that it makes the old organizations of Tweed and Tammany look like civil service reform institutions. Political corruption and graft is flourishing. . . . Trade unions are suppressed, the right to strike is denied, the Taylor system is practically followed in some places, and labor is confiscated. The bolshevik officials may order a man to leave one kind of work in his home village and go to work at some uncongenial task in a different place. Their rule is similar to the statute of laborers introduced in England in 1349, and much like that tried out in Russia under the czars early in the seventeenth century.

This is bolshevism—what they admit about themselves, written in their own official reports. Yet we have a lot of people in this country who are assuring us that democracy is the mainspring of bolshevism in Russia. Certain publications that take this position do not come to us with clean hands. We have not a perfect democracy here; there are many failures and abuses of democratic freedom. But with all our faults we are 250 years ahead of bolshevik Russia, not only as to economic conditions, but also in our ideals, our political methods and our spiritual understanding.

Mr. Spargo is a logical thinker. He knows bolshevism and its implications from alpha to omega, and the danger that socialism runs when it dickers with such a movement.

THE PLIGHT OF THE PEDAGOGUE

The World War emphasized many important things, the most important of which was *the value of American democratic education*. Prior to the colossal struggle of the nations, autocratic education was lauded to the skies as the acme of efficiency, while democratic education was pronounced weak and flabby. But the keen intelligence and remarkable morale of the young men who composed the American Expeditionary Army, their power of skillful initiative and the like, astounded the Europeans. Kingcraft went down before democracy. Another basic fact stressed by the war was *the importance of education in a democracy*. Dr. Bagley, one of our foremost educators, has given utterance to the following:

Western civilization hangs today in the balance. Every gain the race has made is threatened with destruction. Only a thin line separates France and England and Italy from the menace

of barbarism. Upon our nation may devolve the responsibility of keeping the torch aflame. Upon the trained intelligence, the clarified insight and the disciplined will of our people, in all likelihood, will depend the fate of the world in the decades to come.

The problem is an educational one and it looms big. On the distant horizon we behold, figuratively speaking, the blood-red clouds of Bolshevism. Within our midst are cancerous sores that are eating their way into the body politic. Demagogues denounce the republic and would link us up, if possible, with the Russian terror. We must meet these conditions with education. To educate properly for citizenship we require not only a well-equipped school plant but a professionally trained teaching force. The present shortage of good teachers in our public schools, due to poor salaries, is becoming alarming. We pay our teachers less than policemen and firemen, and yet we require of them greater mental qualifications, harder nervous work, and greater sacrifices. It is difficult to obtain men teachers and supervisors because of the small salaries paid. Ambitious school men are not content to mark time when they see others on the outside rising to positions of importance and affluence in the world. It is for economic reasons that men abandon school work for commerce and the professions, where the outlook is larger. To secure first-class teachers we must pay them a living wage at least. We cannot keep them in the schools unless we do. Dr. M. B. Hillegas, Commissioner of Education of Vermont, says (*Education*, May, 1920):

The financial loss to our country on account of the teachers who left the service last year cannot be less than two hundred and fifty million dollars. It cost this Government—these states—that much to procure the teachers who left the profession last year. We can put it in a somewhat different way, perhaps more within our power of grasping, when we say that according to present statistics every time a normally trained teacher left the service the state lost \$750, and that figure is based on costs in 1914, 1915, and 1916. The financial loss today cannot be less than from \$1,000 to \$1,500 whenever a trained teacher leaves the service.

So you see, brethren, it is a very expensive business to let good teachers go because of inadequate salaries.

Properly trained pedagogues are a vital necessity to the public schools—the schools of *all* the people. We are proud of our schools and what they have accomplished in educating the future citizens of the Republic. It behooves every patriotic Mason, then, to aid the school system in his particular state by advocating higher salaries for the instructors.

There is no doubt of the fact that there is an alarming crisis in American education at the present time due to teacher shortage. Prof. M. G. Neale, of Columbia University, in an article published in the *American City* for May, 1920, says:

Young men and women have stopped going to normal schools and teachers' colleges to prepare themselves for teaching. Statistics show that there will be, in round numbers, 50 per cent fewer graduates from normal schools and teachers' colleges in the United States in 1920 than there were in 1917. This is a condition whose bad results will be cumulative from year to year, and means that unless something is done at once to make teaching more attractive as a career the boys and girls of the United States must at no very distant date be taught by untrained teachers.

The U. S. Bureau of Education reports that more than 40 per cent of the rural school teachers in the United States receive less than \$600 per year, that 24 per cent receive less than \$500, and 11 per cent less than \$400, with only 5 per cent receiving \$1,000 or more.

The average salary reported for all the teachers studied, including elementary and high-school teachers in rural schools, is \$634. White men teachers average \$712; white women teachers, \$630. Colored men teachers average \$373, and colored women teachers, \$359.

The maximum average salary for any state is \$1,600; the minimum, \$93. One state averages \$1,026 for its rural teachers; another, \$351. These salaries are for the present school year, and include salary increases to date.

A few communities are endeavoring to meet the perplexing conditions in education. The New York Legislature has provided for an increase of from \$300 to

\$600 per year in the pay of every teacher in the state. Chicago, Ill., Omaha, Neb., New Bedford, Mass., New Orleans, La., Oakland, Cal., St. Louis, Mo., Detroit, Mich., Jersey City, N. J., St. Paul, Minn., and several other cities have increased the salaries of teachers, but this is not a drop in the bucket compared with the country at large. Let us not forget the fact that there are 27,686,476 children of school age (5 to 18) in the United States. Of this number 75.3 per cent, or 20,853,516 children, are enrolled in the public schools. This number is 19.8 per cent of the total population. An additional 1,915,125 children are enrolled in private elementary, secondary, and business schools. *Almost 5,000,000 children of school age are not in any school.* The above figures were obtained from the U. S. Bureau of Education and are authoritative. What an army of embryo citizens these numbers disclose. The Masonic Fraternity, which is so vitally interested in the public school question, should study the educational situation in all its phases and lend its aid to bolster up the schools in every way possible. The recent National Conference on Education, held in Washington, D. C., composed for the most part of men prominent in commercial and industrial life, and not professional educators, discussed the crisis in the schools from every angle. The Conference was called by the Secretary of the Interior and the U. S. Commissioner of Education. Among the speakers was the British Ambassador, who told of conditions in England somewhat similar to our own. The deliberations of this conference were fully reported in the daily press and need no further comment in these pages. That the conference was productive of results admits of no doubt. The wide publicity given to it by the newspapers will doubtless stimulate the American people to action.

AMERICA AT THE CROSSROADS

We have labeled this editorial: "America at the Crossroads." Perhaps a better title would have been "Americans at the Crossroads," for it is such an individual problem this H. C. L. (High Cost of Living), that it behooves every man and woman in the Republic to pause and consider where he or she is *at*, and where he or she is going. Yes, we are all at the crossroads of political, social, and industrial unrest, a condition brought about as an aftermath of the World War. At these crossroads are numerous signposts, some reading: "Take the Socialist Road"; "Take the Road to Anarchy"; "This Way to Bolshevism and Freedom"; "Take the Road to the Deuce"; "Take the Evolutionary Turnpike"; "Take the Road to One Big Union"; etc. All of these signs are flamboyantly painted in big letters to catch the eye and seduce the unsuspecting pilgrim. If we look sharply about us, however, we may see one poor little signboard, stuck over in a corner, almost hidden by brambles and bushes, which reads: "*The Road to Common Sense.*" It is this latter road which we should take, if we wish to arrive anywhere; the other roads lead to quagmires, "sloughs of despond," and sandy wastes full of cacti and deadly upas trees. What is the cause of the H. C. L. that so afflicts the body politic today? The learned pundits of political economy are more or less divided in their opinions regarding the solution of the problem. Perhaps one of the most lucid pronouncements that we have seen is that of Dr. Royal Meeker, U. S. Commissioner of Labor Statistics, published in a recent number of the *Independent*:

Without any possible question the principal cause of high prices and the accompanying industrial unrest is the enormous increase in the volume of the currency—gold, bank note and bank credit currency.

The second great cause is the scarcity of goods, arising from the unparalleled destruction of the war, the diversion of commodities to war uses and the slowing down of industrial production from various causes, not the least important of which is the denial to the workers of a proper share in the direction of industry.

To secure a return to normal conditions it will be necessary to deflate the currency and inflate the quantities of goods produced. These things cannot be done over night. They can be done wisely only under a well thought-out program operating through a period of years.

Could we awake tomorrow to find the currency reduced by one-half and the world flooded with goods, we should awake to disaster. Luckily we know no magic to accomplish the things that would send prices tumbling down over night. In times past falling prices always have gone hand in hand with industrial and commercial depressions, failures, panics and widespread unemployment. The prices we complained of in 1913 we have now come to regard as ideal, but to put prices back to the 1913 level tomorrow, next month or next year, would be to drag us back through the inferno through which we have just passed. It would be far better to adjust wages and salaries up to the present price levels than to bring prices down precipitately.

We are like a man on the roof of a tall building and wanting to get down. To jump is the quickest way. It takes time and energy to come down the stairs . . . but it is very much safer. In our case, however, we must wait for the stairs to be built. While waiting for Congress to begin to think about formulating some constructive policies to encourage production, to reduce the enormous expense of transporting and marketing goods and to control and equalize the distribution and prices of commodities, large numbers of our people are turning to cooperation as a means of relieving them of their distress. Cooperation will not entirely solve the problem (Congress must give some assistance), but cooperation promises larger results than anything that has yet come into sight. To build up a cooperative movement in this country on a scale to give relief to the masses of the people will require years of work and struggle.

There is no royal road to lower prices. Cooperation is, however, a safe road and a good road so far as it goes. If prices can be brought down by cutting out unnecessary production costs, waste, spoilage and deterioration, reducing the number of profit-taking middlemen between producers and consumers, eliminating widely extravagant advertising costs, preventing uneconomical hauling and substituting a degree of order and system for the present competitive profit-taking chaos, prices will be safely lowered and the cost of living thereby reduced. If, on the other hand, deflation of the currency should be too suddenly brought about we will experience falling prices, but the cost of living will go up rather than down because wages and earnings will be decreased even more than prices.

To assist in meeting present conditions and to prevent their recurrence in the future, the United States Government should create a commission to confer with representatives of the other great industrial nations on methods of setting up a true and relatively constant standard of value to displace the present monetary units, which are merely units of weight and consequently variable in value or purchasing power.

The establishment of a stable standard of value, so that all the people, the rich and the poor alike, may be spared for all time to come the agonies that we have suffered from changing price levels, is, it seems to me, the most important constructive work that can be done in any field today.

Individually we should all do our share in bringing about stable conditions. We should eschew the orgy of extravagance that has afflicted the nation, and come down to plain living and thinking, as far as possible. This perhaps is superfluous advice to many who are barely able to make two ends meet. One of the great obstacles in the road of progress and common sense is the rock of selfishness. Predatory profiteers have taken advantage of the industrial situation to grab all they can and roll up millions; on the other hand labor has sought special privileges to the detriment of the great unorganized middle class. And now we hear the "One Big Union" advanced by certain radical elements in the labor organizations, the one big union which is to supersede the present unions and brotherhoods. On the very face of it this scheme means the overturn of the existing social order. Says the economist, Franklin H. Giddings:

The plan is revolutionary because in the same aggregation of human beings, by whatever name it may be called, whether empire, kingdom, republic, democracy, or federation of soviets, there cannot be more than one inclusive "big union." The existing social order, whether monarchical or republican, is one big union of all the citizens constituting a political state. A democracy is one big union of citizens who are equal in respect of their political and legal rights. Each has a vote, and to the extent that the democratic idea is fairly carried out, the law bears equally upon each by way of obligation and affords to all equal protection. There is no privileged class. Any other sort of big union would of necessity create a privileged class, as monarchy and aristocracy do. The one big union contemplated by Socialists, Bolsheviks, I. W. W.'s and "outlaw strikers" would set up the proletariat as a privileged class. None of these radical groups believes in democracy or wants it. It wants a proletarian dictatorship.

You may be sure of one thing, dear reader, that the only solution of the H. C. L. and the political problems that beset us today is the method of *Common Sense*. Let us get together and travel that road, guided by the best scientific and patriotic talent in the nation.

THE LURE OF THE CITY

The modern city may be compared to a giant cuttle fish, with its tentacles extended in every direction, sucking into its capacious stomach the life blood of the farming districts. Or it may be likened to a great flame that attracts the human moths of the country-side, singeing their wings and often destroying them. The lure of the city, in this age, is certainly tremendous. Young men abandon the farms for the higher wages and the social excitements of the city, sometimes for their betterment, sometimes for their ill. Strange paradox: the effort of the country-bred is to make for the metropolis, whereas the city-bred sigh constantly for the glory of the country. The trolley car has made it possible for thousands to live in suburban settlements and work in the cities. The city breeds many strange specimens of humanity unknown to the country; abnormal types of men and women, more particularly men (for the female is very conservative), who live by what little wits they possess without really working. Such types could not exist in the country where hard physical labor is the *sine qua non* of life. These bizarre types are of the lizard or polyp variety. They prey on human kind. A keen observer, writing to the *Washington Herald*, gives us a list of some of these people as seen in New York City:

In the froth of the bubble of White Way life some queer occupational groupings are presented. There is the "sap worker." Loose-lipped young men who always wear shiny serge suits, derby hats and roll their own cigarettes, belong to the "sap workers." Some of them are assistants to stage jugglers; decoy passengers in the sight-seeing buses; gambling and stuss-house lookouts; and messengers for shady transactions of the Tenderloin.

The "sap worker" is a subservient weakling who seems as grateful for any stray job as a hungry dog is for a chunk of juicy meat. He never works more than a week at any one job and usually he is a slave of the needle or poppy. Many "sap workers" stand out in front of the Metropolitan during the opera season hoping to run errands for women who have left their lognettes or opera glasses at home.

Around the cheaper cafes there is always a type known as "split men." When diners are through and longing for some sort of amusement, the "split men," usually well dressed, suggest that they go to a certain dance hall or to a certain cabaret or take a taxi-driver. They will accompany them and then get their commission from the owners of the places or taxis to which they guide their victims. Splitting the spoils, as it were.

All the theater lobbies have their quota of "quick gypers." The "quick gyper" is an artist in approaching a victim. He will immediately call him by name, which he knows is wrong. The victim is then told a hard-luck story so fast and furiously that he is swept off his feet and before he knows it he is handing out a coin or a bill. All the "quick gyper" needs is the victim's attention. I have fallen for this old trick three times myself and each time the stories were so amazingly pathetic that I was stunned until I got a few blocks away and realized I had been gyped.

The wretched specimens enumerated above usually belong to the lower strata of humanity. Among the upper class there are the lounge lizards and curbstone lizards; rich young men with no occupation, patrons of gambling houses, horse races, and questionable theaters. Their blasé manner and insufferable insolence put them in a coterie all by themselves.

We have the evil poor and the good poor; likewise the evil rich and the good rich. The evil poor are like miners working in the dark; they honeycomb the surface beneath one's feet. In all political revolutions they come to the surface and play their cruel part. They are the bolshevists of the shadow; the enemies of society, living only for plunder and caring nothing about political and social reforms. Victor Hugo, in his *Les Misérables*, has given us some wonderful pen pictures of these criminals. They are the parasites of the social system.

The honest poor suffer untold miseries sometimes but remain upright. The agents of the Charity Organization Societies know them well and testify to their heroic struggles. Some lovely characters exist among them. We have before us a little booklet of the Charity Organization Society of New York City, which, under the title of "Rusty Hinges," tells the following story:

"Nonemployable," was the verdict which took us to Mr. G. We found him a short, bent

old man of seventy-six, in a dingy hall bedroom. The day was bitterly cold and he was preparing his lunch of tea and toast on a gas stove which served him for cooking and heat. The clothing which hung on the tiny, emaciated form was shabby, but clean. An air of good breeding and an indomitable spirit of independence marked his every word and action. It took much tact to overcome the reserve which hid from the world the fact that he was facing starvation and eviction.

He had come to America from England many years ago and never married. At one time he had owned a little shop and had saved some money. Old age had crept on unawares, bringing stiffened joints and dimmed eyesight. The little shop failed to pay. Regular employment gave way to odd jobs and finally jobs were so far apart that all the small savings were exhausted and then we found him obviously unemployable. But hope was still strong in the feeble old breast and life still interesting. Only that day he had received his yearly letter from a nephew in England. The letter was proudly produced, well written and affectionate. It gave, in brief, data concerning the various scattered kinfolk and wishing "Uncle Dick" a prosperous New Year.

We learned that the two nephews were the nearest of the kinfolk and were in comfortable circumstances. They knew nothing of the misfortunes of their little old uncle. This information had been courteously withheld, giving only the pleasant news. They would undoubtedly be willing to give him a home, but he would hesitate to suggest it. Reluctantly he consented to our writing and even more reluctantly he accepted the money for rent and food. We wrote at once to one of the nephews and waited with as eager an interest as Mr. G.'s the answer which came without delay. Two homes were offered; both the nephews wanted him. He could make his choice, for a cordial welcome was promised in either place. Together the nephews were sending the money needed for transportation. The day the letter arrived our visitor called, and after an hour spent in happy planning for his return to the old country, rose to go with a question as to his health. The old man got to his feet with difficulty, to take leave of his visitor, and with a quaint bow remarked, "If you will pardon the little joke, the hinges are a bit rusty today."

There is often a very thin wedge between the wage-earner and poverty. Social workers say that a yearly income of at least \$1,500 is necessary for the bare maintenance of the average-sized family of five in a big city; that is, "John Doe with a wife and three little Does to support, must earn \$28.85 weekly, practically \$5 a day every working day in the year, if he is to meet current expenses." Says a writer in the *Survey*:

Those who are not working by the day are apt to overlook certain differences between their lot and that of the lower paid workman on piece work or a daily wage. If the salaried man falls ill or meets with an accident his income, as a rule, goes on to a greater or less extent, but with the wage-earner the tendency is otherwise; he is usually paid only when actually at work. In case of accident or occupational disease workmen's compensation will, it is true, give him two-thirds of his pay; but he has to wait ten days before compensation begins and another week before the first payment comes, and many families haven't even that margin. Moreover, when full wages barely suffice, how long can the family subsist on two-thirds? Sometimes there is a benefit association which assures weekly payments for a time, but often there are no such resources. Relatives are not to be counted on, for their margin, if they have any, is slender. Landlords are less lenient than formerly, and grocers are wary of extending credit which tends to become a thing of the past. Under stress, therefore, John Doe's family and others like them are forced, though perhaps much against their will, to the first step toward dependency.

It should be remembered that the John Does are an average, respectable family—a healthy, industrious man without bad habits; a frugal, healthy woman; children in number no more than a couple have ordinarily felt that they should be able to rear; none of them with marked physical weaknesses. And yet actual experience shows that any one of the accidents to which they are liable often throws such people, within a week or two, on charity. Moreover, it should be noted that their *budget offers no opportunity for saving* and that *no provision for old age is feasible*; such people face at all times the possibility—even the probability—of becoming a burden on the community when their working days are over. *Such are the ordinary hazards in the life of a normal family of five living on daily wages of five dollars.*

As to whether the five-dollar wage is high or low as wages go:

First, it is to be borne in mind that often what appears to be a five-dollar wage is really much smaller, and that many workers on what seem to be even higher wages are actually getting less; for those working by the day are likely to lose through stormy days and periods between jobs the equivalent of a day's pay a week.

Second, as to prevailing rates: The latest figures available, those for October, 1919, show that the average for workers in the manufacturing industries of the State of New York was \$24.41 a week—\$4.44 below those of John Doe. Are they higher here? *And are the clerks in our department stores and offices receiving more or less?* If they had a margin of safety before the war, have their wages kept pace with the 82.2 per cent average advance in the prices of the things their wages must buy? If they have not, it will not be difficult to account for their dependence on charity in adversity—and this through no fault of theirs. However unfortunate

and unfair this may be, under existing conditions our charitable agencies must stand ready to help families like John Doe's when trouble comes.

In conclusion it should be said that the foregoing attempts to describe the needs of those whose plight is less clearly understood in these times; to show why charity must stand in the breach when such families meet adversity. That they constitute but a part, perhaps the smaller part, of charity's burden should be plain, for there are those who have no bread-winner at all, and there are, of course, many other types of dependent ones. Accident and death and personal frailty inevitably carry distress in their train; and given the highest wages and abundant employment, there will still be abnormal and subnormal people who, with those unfortunately dependent upon them, will require the constructive help and the financial aid of the agencies equipped for such service.

REVOLT

To a certain extent man is always in revolt against existing conditions, be they political, social or religious. There is a "divine discontent" that makes for progress; a discontent with "things as they are" that distinguishes mankind from the animal world. Such discontent is proper; without it there would have been no evolution from the primordial protoplasm to the human being. Man ever seeks to improve; to paraphrase Emerson he has hitched his automobile to a star, and cannot stop going in the direction of the ideal. If he refuses to advance, morally, socially, and politically, he atrophies, and sinks to the level of the brute beast. Advancement, then, is dependent upon discontent; and discontent breeds revolt. Now it is an axiom that it is easier to destroy than to construct. Give a gang of hoodlums enough dynamite and they can utterly wreck the grandest Gothic cathedral that ever was built, and destroy it in a few minutes. But ask them to reconstruct such a gorgeous edifice and they will be helpless as infants. Society has found by long and painful experiences that it pays to go slow when making changes in the body politic; to search everything and hold fast to that which is *true*. Evolution is better than revolution! The "short cuts" to Utopia, urged so vehemently by half-baked doctrinaires, utterly regardless of all natural and economic laws, are rightly looked upon with suspicion by wise men. There are many preachers of revolt in this age who would "throw away the baby with the water in the bath tub," in order to realize their mad aims and ambitions. Look at conditions in Russia, where tyranny sits enthroned in the name of Reason and Justice, and works its evil will on the people. Your Lenins and Trotskys have crushed representative government under their iron heels. Aiming to set up the proletariat in the place of the dead and gone czars, they have completely deprived the workman of individual liberty and all control over his own fate. Such political conditions as exist in Russia are a return to the ancient Tartar barbarism. Ghengis Khan, in the olden days, celebrated his victories over the native Russians by erecting a gigantic pyramid of skulls—the skulls of his victims. Lenin and Trotsky might do the same with the skulls of the wretched bourgeoisie they have caused to be slain in the name of the so-called Soviet Republic. The crude philosophy of revolt which has devastated Russia and raises its ugly Medusa-like head in many countries, our own beloved Republic included, finds an ironic spokesman (Anne Peacock) in the *New York Times*.

I am Revolt!
Behold me!
My breath is miasma,
My hands are red.
I speak of Love,
But I love nothing save myself.
All else I hate.
I speak of Brotherhood,
But I do not believe.
I am an Individualist—
For one individual—
Myself.

I am Revolt!
I shall dethrone your God.

I do not believe in Him:
 Nevertheless, I shall dethrone Him.
 I shall pull down the mighty.
 The strong, the brave, the intelligent
 Have ruled long enough.
 Now shall the weak, the poor, the ignorant
 Rule the world.
 For that is Progress!
 I shall take all the wealth,
 I shall eat of the finest foods,
 I shall drink the rarest wines,
 And the fair white women of the rich
 Shall be mine.

I am Revolt!
 I preach Peace,
 But I bring Hatred,
 And the Torch, and the Sword.
 I shall destroy—destroy!
 For that is Progress.
 I am a better man than you,
 Because I work with my hands.
 When I shall have conquered,
 I shall not work with my hands.
 But I shall still be a better man than you.
 Behold me!
 I am Revolt!

The Bolshevist movement in America is very insidious. It begins with the children. Says a writer in the *Christian Science Monitor*:

In the United States the chief evidence of radical effort to carry on an educational system has been its maintenance of so-called Sunday schools under Socialist or Bolshevist auspices. Apparently these schools have not operated to prevent church attendance, but they cannot be said to have encouraged it, and their teaching has been understood to be on an atheistic basis. Far from being of a religious nature, as the term is usually understood, their instruction has been along economic lines, of a sort calculated to instill into the pupils' minds those conceptions of world conditions and forces which might be expected to promote the acceptance of the typical Socialistic or Bolshevistic theories as soon as the pupils should become old enough to think for themselves. Such instruction, of course, has been, in effect, subversive of many of the chief tenets of Americanism, inasmuch as it has been wholly opposed to constitutional government. That this was in fact its tendency was indicated by the closing of many Sunday schools of this character by agents of the government.

There is no evidence that the ultra radical movement has succeeded in influencing our public school system. There have been from time to time cases of apparent disloyalty on the part of teachers, but when they were examined they were found to be for the most part "mare's nests." But we must see to it that the public schools are 100 per cent patriotic, and that no Bolshevist poison infiltrates into them.

"Thrice is he armed that hath his quarrel just,
 And he but naked, though locked up in steel,
 Whose conscience with injustice is corrupted."
 —Shakespeare.

THE FLAG OF OUR COUNTRY¹

BY WALTER F. MEIER, 32°

THE FLAG of our country was born during a period of war, for it was on June 14, 1777, that the Continental Congress resolved "That the flag of the Thirteen United States be thirteen stripes, alternate red and white; that the Union be thirteen stars, white, in a blue field, representing a new constellation." Consequently, it is but natural for us to look to our periods of war to determine the ideals for which that flag stands.

This emblem was first used when the colonists were in the throes of the Revolution, and from that time until Cornwallis surrendered his sword to the victorious Americans, it was the inspiration of those patriots who, for love of country, left their blood stains upon the snow fields of Valley Forge, crossed, with Washington, the ice-filled Delaware and, in spite of almost insuperable difficulties, fought to a successful termination the American contest for freedom. The great ideal that characterized the Revolutionary War was "that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." That ideal was attained through the leadership of Washington and the immortal Lafayette, and as long as the Stars and Stripes shall wave, it shall remain one of the cherished principles of the American Republic.

The Civil War, in which brother was arrayed against brother and father against son, was not fought for the purpose of subjugating one part of the Union to another. Sherman marched to the sea, not for the mere sake of

laying waste. The great ideal that inspired that struggle was "that government of the people, by the people, for the people, shall not perish from the earth." That principle, preserved through the leadership of the martyred Lincoln, will be cherished and defended by the American people as long as that beautiful emblem shall float.

The Spanish-American War was prompted by an altruistic motive. Admiral Dewey destroyed the Spanish Fleet, but not for territorial expansion. All the wealth and beauty of the Pearl of the Antilles were insufficient to inspire the memorable charge up San Juan Hill. The war with Spain was waged for the sole purpose of driving autocratic oppression forever from American shores. And as long as the red, white and blue shall be kissed by the breeze, the exercise of autocratic power will never be permitted upon American soil.

The war with Germany was not inspired by a desire to rule, or interfere with the affairs of the Old World. The great issue at stake in that contest was whether the sword of autocracy should dominate, or the principles of democracy govern, the people of the earth. America cast her lot with the Allies in order that popular government and Anglo-Saxon civilization might be preserved. And as long as our flag shall remain unfurled, so long shall we and our posterity enjoy those inestimable blessings.

Because of the high ideals that have ever characterized its leadership, we are wont to ask, "Whence came this emblem which is the inspiration of all who live under its protection and the hope of all who have heard of its

¹Response to the toast: "As Masons and as Americans, we salute the Star Spangled Banner," at the Mystic Banquet, celebrated on Maundy Thursday, April 1, 1920, by the members of Washington Chapter, Rose Croix No. 1, ancient and accepted Scottish Rite of Freemasonry, Southern Jurisdiction, U. S. A., in the Valley of Seattle, State of Washington.

glory?" The blue was taken from the eternal dome of Heaven and symbolizes that above and beyond all is the watchful eye of the Supreme Architect of the Universe. The stars are but the "forget-me-nots of the angels." The white typifies that uprightness of conduct and purity of life that should ever characterize those who owe it allegiance; and the red is but the sacrificial blood unflinchingly poured out by her heroes upon the altar of freedom that it might forever "wave o'er the land of the free and the home of the brave."

We are now passing through a period of time which has caused many to wonder whether the great ideals accomplished through the leadership of that flag will long remain. Within our very midst are forces at work which threaten the existence of our Government. But this is no time for discouragement. Rather should we gird ourselves with the immutable and eternal principles underlying the great tenets of our order, and go forward confident of their continued triumph in the dawn of a new day. As in days of old, God promised His people that as long as the rainbow, with its beautiful colors,

should recur in the sky, so long would the earth be free of another great deluge, so may we rest assured that as long as this emblem, with its beautiful colors, shall stand sentinel-like through the night, awaiting the kiss of the first rays of the rising sun, through the glory of the day, float proudly to the breeze, and at eventide shed its silent benediction over a land of contented homes, so long will America remain true to the great ideals that have ever actuated her conduct.

And when our work upon earth is done and, in the gathering twilight of the evening of life, we await the call that will summon us "to that undiscovered country from whose bourne no traveler returns," may our last, lingering look backward along the pathway trodden by us behold, still ascending toward the zenith, the Stars and Stripes—the emblem of peace, freedom and liberty. Then, as we catch the first, faint flushes of the break of the Day Eternal, we shall behold those beautiful colors blending into the glory of a New Morning and know, what we had always believed, that they were given to us by the Omnipotent Hand as a symbol of His love and care.

DECORATION DAY

Of all the days in the fleeting year,
The saddest and sweetest and one most dear
To us is Decoration day,
When we scatter the flowers o'er the blue and the gray
And honor the khaki, far and near.

With neither malice, hate nor fear,
They marched away 'neath sky so clear,
To make this day the glory-day
Of all the days.

The widow's sigh, the orphan's tear,
The mother's love, the father's cheer,
And the poppies' blushing heads that sway
'Neath Country's flag and sun's hot ray,
Make this the day, where death is peer,
Of all the days.

—Henry Polk Lowenstein, 32°.

JOAN OF ARC

BY GEO. W. BAIRD, P. G. M.

THERE is no fairy tale which gives us so much delight as the story of that wonderful French woman, Joan of Arc, which has come down to us in the history of France.

After her magnificent victories at the head of the French army, she became active in other directions which did not agree with the purposes of the church and, in 1431, she was tried, condemned and burned for sorcery by the Roman priests.

France was, at that time, fanatically Romish; but the church, like some other organizations, had mellowed, decayed and rotted, and in time, France began to shake off its oppression.

From *The Catholic*, a monthly paper printed in Dublin, we learn that "according to the present arrangement of the Vatican, Joan of Arc, who was

burned at the stake on a charge of sorcery in 1431, will be made a Saint in May, when the ceremony of sanctification will be performed with great solemnity."

This is, practically, making appointments in heaven. It is promoting Joan to a saintship which, however, she may never come to know about. We imagine Joan would have appreciated a little longer life here on earth.

Since it has long been the law governing the "Doctors of the Church" that the works of the decedent must be "correct and according to God" before canonization, how they can reconcile, according to their own or any other law, the condemnation and execution of the decedent in this case for sorcery with her promotion to saintship in heaven, is something beyond our powers of imagination.

FIAT LUX

I knocked,
The door was opened unto me,
My prayer was heard, at last I was to see
The true light shine and be
A craftsman of the Great Fraternity.

I knocked again,
The light once more did shine,
Once more I heard; the Great Design
Was taught me, line by line;
I grasped another fragment of the Thought Divine.

Yet again I knocked,
The portals swung, I now would know
All that the Craft could teach—but, was it so?
Alas, but by degrees, (so seeming slow)
I was just started on the path I yearned to go.

Many times since I've knocked,
Brighter the beneficent light has shined,
The hope stirs in me, I *surely* now will find
It's clear bright gleam—but, no—*that light* will not have shined
Until I've left this mortal clay behind.

—Herbert H. Piper, 32°.

A CORNER OF THE LIBRARY

By MYSTICUS

COLLECTORS OF OCCULT AND MAGICAL BOOKS

"Now there are fine tales in the volumes of the Magi—in the iron-bound, melancholy volumes of the Magi."—*Edgar Allan Poe: SILENCE; A FABLE.*

I

IN THE GREAT Alexandrine library, founded by Ptolemy Philadelphus about 275 B. C., there were thousands of books, or to speak by the card, scrolls of parchment and papyri, on the occult sciences—Alchemy, Astrology, Divination, and Magic; for Egypt was the land of magic and mystery. Magic was an integral part of the religion of Mizraim, and the priests of those wonderful old temples were reputed to be adepts in thaumaturgy. But, alas, the Alexandrian library was partially burned by fanatical Christians about 395 A. D., and in 642 A. D., according to some authorities, the work of destruction was completed by the Caliph Omar. Omar contended that if the books agreed with the Koran they were unnecessary; if they differed they should be destroyed. The edict of the Caliph seems strange in view of the fact that the Arabians were devotees of the mystic and marvelous. They regarded Solomon as a great wizard.

Fortunately for students of the occult sciences certain books in the Alexandrine library escaped the flames, such as the *Divine Pymander* of Hermes Trismegistus, etc. Since the days of the Ptolemies, no great library has put itself to the trouble of collecting works on the occult. Such collections have been confined to private enthusiasts. It has been my good fortune to know four men whose libraries were the admiration of all lovers of magic and mysticism, viz.: Prof. H. Carrington Bolton and Dr. Leroy M. Taylor, 33° Hon., of Washington, D. C.; Dr. Saram R. Ellison, 33°, and Mr. Harry Houdini, of New York City. The first three gentlemen have passed from the lesser mysteries of life to the higher mysteries of death. Mr. Houdini still lives to adorn the stage with his bewildering exhibitions of natural magic and prestidigitation.

Professor Bolton, who was connected with the Smithsonian Institution, collected rare works on alchemy. He was a hard-headed scientist who placed no credence in alchemy, but he spent considerable sums of money in gathering together the works of medieval and modern alchemists as curiosities. Many of the books in his collection were black-letter tomes of great value. Professor Bolton had a printed catalogue of his library. What became of his books after his death, I have no knowledge. He may have presented them to the Smithsonian Institution. The collection of Dr. Taylor, which is now in the possession of the Supreme Council and elegantly displayed in the House of the Temple, is a library of the occult sciences. The collections of Dr. Ellison and Mr. Houdini are confined exclusively to natural magic and prestidigitation, in other words to deceptions performed by sleight-of-hand, mechanical and optical effects, etc.

II

Washington city is a well-known center of scientific and philosophical inquiry. Some twenty-one years ago there existed in the capital a little band of independent thinkers of which I was a member. We were students of philosophy, folk-lore, symbolism, occultism and psychic research, and we called ourselves, jokingly, "Dwellers on the Threshold," a title borrowed from Bulwer-Lytton's strange Rosicrucian story, "Zanoni." Some of us were professed idealists, followers of Plato and his school, while others bordered on materialism, and offered up their devotions at the shrines of Spencer, Comte, and Haeckel. But all of us, I think, were earnest

seekers after truth and open to conviction on any question. The leader of this group was Dr. Taylor, a man of wealth and a prodigious collector of occult literature. We met at his house every Saturday night to discuss problems in philosophy and religion, particularly those bordering on the mystical, for which the doctor had a decided penchant.

Among the interesting men I met at these symposiums were Colonel Hilder, editor of the Smithsonian reports, and erstwhile officer in the British Army, stationed for many years in India; Frank H. Cushing, the authority in Zuni archaeology, and an initiate into the secret rites of the Zuni Indians (we used to call him our Eleusinian member); and Judge Caswell, 33°, of California, at that time Sovereign Grand Commander of the Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States.

One morning I received a note from Dr. Taylor, asking me to come to his house and examine a magic mirror which he had purchased. Anything in the magic line was certain to enlist my interest. I repaired to the doctor's mansion that evening. The mirror was a curious affair. It was a large oval concave plate, glazed with a jet black gypsum-like substance. It was mounted in a black wooden frame and measured about one and a half feet in length by a foot in width. To look into it seemed like gazing into a fathomless well of ink. We experimented with it on frequent occasions, seeking if possible auto-hypnotism, but without appreciable results. Probably there was wanting the proper *mise-en-scène*. As Colonel Hilder expressed it, we only needed the background of some old Buddhist temple, where incense ascended in clouds to the golden roof; where twilight reigned supreme to crown with success our mystic operations.

At last a strange incident happened, which is best described by John Elfreth Watkins, in a communication, at the time, to the *New York Herald*, July 30, 1899.

Some interesting experiments are now being made with a "magic mirror" lately purchased by Dr. L. M. Taylor, of Washington. To the history of the instrument are attached many weird traditions. It was found in India by a woman greatly interested in Oriental occultism, and after her death was sold to its present owner.

This mirror has generally been employed merely as a means of entertainment. Many men have played with it without serious anticipations. It was in this spirit that Thomas H. Caswell, Sovereign Grand Commander of the Scottish Rite of Freemasonry, sought one of these solitary seances. While he sat, earnestly gazing into the magic mirror, suddenly the reflected shadows seemed to focus themselves into a vivid picture. The Sovereign Grand Commander distinctly saw an illuminated casket containing the body of a man.

Gazing steadily, he saw the features brought more clearly into focus and suddenly recognized the body as that of a prominent member of the Scottish Rite order in the South. Mr. Caswell was surprised, but not alarmed. He confided the experience to several friends, but made light of it. He had not heard from his friend in the south for some time. He was entirely ignorant as to the state of the latter's health, yet a few days later this same friend died and his death was announced to Mr. Caswell. A number of prominent men testified that the name of the deceased had been confided to them by the Sovereign Grand Commander before the death occurred. Neither Mr. Caswell nor any of these witnesses is an occultist or a spiritualist in any sense of the word.

Those of our group who were inclined toward the mystical immediately pronounced the case one of *telepathy*. A message had been projected by the sick man (consciously or unconsciously) and had been received by the judge, who witnessed the vision in the mirror; an hallucination on his part in which the mirror assisted. But the skeptics among us scornfully pronounced it to be a curious coincidence. It was just possible, too (though the judge disclaimed the fact), that he had heard of the illness of his old companion through some natural source, a letter, a newspaper notice, or conversation. The information so obtained had sunk into his subliminal consciousness, and had to all intents and purposes been forgotten. Concentration upon the mirror probably brought this memory to consciousness and hence the mental picture. This is a likely theory. But in my humble opinion after having sifted the evidence, the hallucination was superinduced by telepathic communication. The mirror played but a secondary part, having no special virtue of its own

except to act as a stimulus to concentration of mind. The picture was a pure illusion. I have heard of numerous cases of this kind, which only confirms my point of view. I am aware of the fact that the orthodox school of physiological-psychology combats this hypothesis. I confess that I am a disciple of the Myers, Podmore, Hodgson branch of the Society for Psychical Research—a firm believer in the possibility of telepathy, explain it as you may. I may be wrong, but am open to conviction.

Max Dessoir, the German psychologist, writes as follows concerning the magic mirror (*Movist*, Vol. I, No. 1):

The phenomena produced by the agency of the magic mirror with regard to their contents proceed from the realm of the subconsciousness; and that with regard to their *form* they belong to the category of hallucinations. . . . Hallucinations, the production of which are facilitated by the fixation of shining surfaces, do not occur with all persons; and there may be a kernel of truth in the tradition which designates women and children as endowed with especial capacities in this respect. The investigations of Fechner upon the varying vividness of after-images; the statistics of Galton upon hallucinatory phantasms in artists; and the extensive statistical work of the Society for Psychical Research, appear to point to a connection of this character. . . . Along with the inner process the outward form of the hallucination requires a brief explanation. The circumstance, namely, which lends magic-mirror phenomena their salient feature, is the sensory reproduction of the images that have sprung up from the subconsciousness. The subterranean ideas produced do not reach the surface as thoughts, but as pseudo-perceptions.

On the death of his beloved wife, in 1896, Dr. Taylor abandoned his handsome residence on Massachusetts Avenue and retired to an impregnable two-story building which he erected in the heart of an alley, in the northwest section of the city, known as "Brown's Court." Here he spent the last years of his life, seeing no one but a select coterie of old friends. He was literally in "Darkest Africa," for Brown's Court was a negro slum. The windows and doors of his medieval fortress, for it was nothing else than that, were protected by massive sheet-iron shutters. The building was as difficult of access as a safe-deposit vault. Electric wiring was attached to every door and window to guard against surprise. The interior of this strange dwelling was luxuriously furnished. Magnificent pictures ornamented the walls; rich oriental hangings were to be seen. The place was a replica of Monte Christo's cave. Here were the great library of the occult sciences, the magic mirror, and queer Rosicrucian curios picked up by Taylor in his travels. When you entered the palace of the magus you stepped from the squalor of a metropolitan slum into an atmosphere of occultism and magic. Here Dr. Taylor died on September 27, 1904. The writer of this article conducted the Rose-Croix services at his funeral.

III

Dr. Saram R. Ellison, 33°, was born at St. Thomas, Ontario, January 17, 1852, and died in New York City, March 25, 1918. Masonry and magic were his twin hobbies. For many years he was recorder of Mecca Temple, Mystic Shrine, and was, perhaps, the best known Freemason in the United States. He was an admirable *raconteur*, and had traveled extensively in the Orient. One day while passing along Sixth Avenue, New York, he was attracted by the show window of the Martinka Brothers, manufacturers of magical apparatus. He entered the store, bought some books on conjuring, made the acquaintance of Francis J. Martinka, and formed a long and lasting friendship with him. Thus was laid the foundation of the Ellison Collection of Magical Literature, which the doctor presented to the New York Public Library a few years before he died. The genial physician was one of the best informed lay authorities on magic and magicians of his day. As a relaxation from his medical duties he constructed little models of all the finest illusions of the stage, which he presented to Howard Thurston in August, 1916. In his apartments in New York he fitted up many ingenious magical effects which puzzled not only his friends but magicians as well, among them being "The Talking

Skull" and "The Magic Kettle." A writer in the *Masonic Standard* (New York, August 19, 1916), speaking of these tricks, says:

Doctor Ellison's apartments on West 103d Street are full of weird devices that can very easily turn the call of a friend into a period of uncanny experiences. Without any warning, a skull that can be picked up and carried about the room will converse and play a mouth organ, a snake will suddenly jump into the room from apparently nowhere, strange noises and movements will come and go, and finally the doctor will hand over an old-fashioned kitchen teakettle asking the caller to put the spout to his ear. Then it will begin to talk and actually carry on a conversation, keeping it up as one walks about the room as long as is wished. There is nothing to signify that this is not in every respect a plain, matter-of-fact teakettle, and there is no visible connection with any outside agency. The doctor is not a ventriloquist, which makes its explanation exceedingly difficult. As a matter of fact, it is as mystifying to visiting magicians as to laymen.

IV

Who has not heard of the famous Baron Trenck, who fell in love with the sister of Frederick the Great, and for his presumptuousness was imprisoned in a Prussian dungeon, from which he managed to escape in a truly marvelous manner? Chained to a wall and heavily manacled, he succeeded in picking the locks of his handcuffs and breaking the links of his chain. But he was eventually apprehended, only to make good his escape a second time. Again seized, he was thrust into a veritable oubliette, from which he emerged freed from his gyves, only to be captured and put back more heavily ironed than before. It was bad enough to make love to a king's sister, but still worse to break out of a royal prison. The sturdy gentleman boasted that no fortress could hold him. Love, they say, laughs at locksmiths. Perhaps the indomitable baron was aided by the tricky God Cupid, who persuaded Blacksmith Vulcan to break the lover's chains. We have in this twentieth century of ours a replica of Baron Trenck—a conjurer named Houdini, whose specialty is freeing himself from handcuffs, leg-irons, and strait-jackets. He escapes also from wooden boxes, in which he has been nailed up, from bags and tin cases which have been corded and sealed. There is something very uncanny about his performances. In order to attract the attention of the press, Houdini visits the police stations, and, after being handcuffed by the police officials and locked in a cell, manages to effect his escape, leaving the handcuffs behind him as souvenirs. Frequently he undergoes this test in a nude condition. His immense success and popularity with the public of two continents has caused a host of imitators to spring up, all of whom claim to be "handcuff kings." But they lack the finish, the showmanship, and the audacity of the original. There is nothing occult about his tricks. Various theories have been advanced concerning his act, but up to the present time his peculiar methods of freeing himself from handcuffs, leg-irons, etc., are locked in his own breast. Some of his tricks, however, can be imitated very successfully.

Harry Houdini, whose real name is Erich Weiss, is the son of Jewish parents, his father being a learned Rabbi, Rev. Dr. Meyer S. Weiss. Houdini was born April 6, 1874, in Appleton, Wis. In his ninth year he started out to earn his living as a contortionist and trapeze performer in a 5-cent circus, located in his home town. His mother disliked his occupation, or at least thought he might improve upon it, and much to his regret, took him away from the circus and had him apprenticed to a *locksmith*. It was an inspiration on the old lady's part, for it is owing to his knowledge of locks and keys that Houdini climbed into fame. However, at that period of his career the trade of locksmithing had no charm for him. To use his own expression: "One day I made a *bolt* for the door, and never again entered my master's workshop." The youthful Houdini ran away from home, and traveled with a show as a sleight-of-hand performer, a clown, and punch and judy artist. Eventually he sought to rival the Davenport Brothers in their rope-tying feats, and was very successful. Subsequently he evolved his handcuff and jail-breaking act, and sprang into fame. After brilliant tours in vaudeville in this country he went to

Europe, and created a great furore in England, France, Germany and Russia with his sensational escapes from handcuffs and prison cells. Mr. Houdini possesses inventive genius of a high order, and has enriched the stage with some of its finest tricks and illusions. In his studies of the occult, for he is a student of mysticism, he has been very much impressed with the Hindoo doctrine of reincarnation. Plato believed in the pre-existence of the soul, and declared that knowledge was largely reminiscence. If reincarnation be true, and we have lived other lives than our present ones, then light is thrown on the extraordinary talents possessed by some people, which the doctrine of heredity fails to account for. In an interview with a Philadelphia journalist Houdini once remarked: "I must have had other incarnations on this earth-plane, the memories of which are stored up in my subliminal self and bubble up to the surface at times in my waking consciousness, else how could I have gone into the ancient prison in Moscow, Russia, every step along its intricate corridors familiar to me, known at once the great lock I was to open, and opened it as easily as with the proper key? How could I have had the same intuition and performed the same feat in the century-old Kangs at Tien-Tsin, China; and the antiquated jail at Amsterdam, Holland?" Ah, how indeed, unless he had recovered in some occult manner the memory of former exploits? The Chosen People suffered many persecutions in the past; the prison, the stake, and the gibbet. But many will say that the ingenious Mr. Houdini was romancing; others that he was actuated by ancestral memories. We inherit much from our ancestors, why not their memories? To a certain extent they live again in us. But we are wading in deep waters here, and had better seek dry land again lest we be overwhelmed.

I was attracted to this really remarkable showman, not so much on account of his performances, as by his intellectual attainments and ideals. I have frequently spoken of him as the Old Mortality of Magic. Good Sir Walter Scott, in his charming novel of *Old Mortality*, describes an aged Covenanter, who went about the country, from one churchyard to another, refurbishing and cleaning up the tombstones of the Puritan martyrs who were killed in the persecutions in Scotland in the reign of Charles II. Because of his pious labors he was denominated "Old Mortality" by the peasantry. Now Houdini has a similar penchant but for the graves of his predecessors in conjuring. He hunts them up; often employs people to renovate the time-stained tombstones, and enacts the rôle of an Old Mortality of Magic. The ambition of his life is to write an encyclopedia of magic, giving the biographies of conjurers, accounts of their tricks and illusions, etc. With this laudable end in view he has collected an immense amount of interesting and curious data, old programs, play bills, prints and photographs, to say nothing of books on the magic art. As to his ability as a collector there can be no shadow of doubt. His books represent about twenty years of research and a great expenditure of money and time. They were gathered from every quarter of Great Britain and the Continent where Houdini played. The *bouquinistes* of the Quai Voltaire, Paris, wonder at him. The proprietors of second-hand book-stores and obscure print shops welcome him with open arms. Many of his engravings, photographs, and mezzotints were bought from private collectors and cannot be duplicated.

His extremely valuable play bills, programs, and clippings regarding magicians of all nationalities who have appeared in England were purchased by Houdini from Henry Evans Evanion, a conjurer and curio collector of London. Some of this valuable material Evanion inherited from his father and grandfather, who were collectors before him; much of it he obtained from James Savren, a barber, who often laid down his razors and brushes to act as assistant for such noted magicians as Döbler, Anderson, Compars-Herrmann, De Liska, Wellington Young, Cornillot, and Gyngell. Henry Evans Evanion died old and poverty-stricken in London, June 17, 1905. He was a drawing-room entertainer from 1849 to the day of his death. "For fifty years," says Mr. Houdini, "Evanion spent every spare hour at the British Museum collecting data bearing on his marvellous collection. When

he was on his death bed he presented me with a superb scrapbook containing Robert Houdin's programs, his one legacy, which is now the central jewel in my collection."

Mr. Houdini has original letters of eminent conjurers of all countries, such as Döbler, Bosco, Frikell, Robin, Robert-Houdin, Anderson, Gyngell, etc. Among his incomparable pictures may be mentioned the following: the original pastel portrait of the celebrated Philippe, done by a Viennese artist, and used by the wizard for all his theatrical posters; rare mezzo-tints of the Pinchbecks, father and son; a Hogarth picture of Fawkes; an exquisitely-tinted water color of Döbler performing his trick, the "Creation of Flowers"; a very rare and remarkable colored print of Cagliostro; a still rarer lithograph of the Chevalier Pinetti, the greatest conjurer of the eighteenth century; engravings of Robert Houdin, Bosco, Hofzinsler, Philadelphia, etc.

One of the most remarkable books in his library is *Natural and Unnatural Magic* by Gantziony, dated 1489. It is in the author's fine German chirography, the illustrations illuminated by hand. Houdini has a rare edition of *Hocus Pocus*, dated 1635; a well-preserved copy of *Natural Magick*, in twenty books, by John Baptista Porta, 1658; Simon Witgeest's book of *Natural Magic*, published in 1682; two editions of Halle's *Magic, or the Magical Power of Nature*, Berlin, 1874; and Wiegleb's *Natural Magic*. He has four editions of Decresp's exposés of Pinetti's tricks, one in the original French, with Decresp's genuine signature on the last page; also the English, Dutch, and Hungarian translations.

I understand that Mr. Houdini purposes to leave his library and collection of playbills to the National Library at Washington.

OTHER BOOKS RECEIVED

DRESSER, HORATIO W. *The Open Vision: a Study of Psychic Phenomena.* New York: Thomas Y. Crowell Co., 1920. 352 pp. 8vo.

An excellent review of the psychical research movement of today. Studies the question of spirit phenomena from the standpoint of philosophy. The writer says: "The point of view of this book is neither orthodox nor scientific, as these terms are usually understood. It is simply human." He concludes that the unknown must be approached from the known, otherwise no sure progress can be made. If we have no philosophical knowledge of human personality we cannot expect to ascertain anything of real value concerning the future life. Our first requisite should be to dis sever the idea of death from our thought of the soul. Death is "an external or secondary incident, like a change of residence or habitat, and is not intelligible by itself, or in terms of the conceptions with which conventional thought has invested it. The essential idea is that the inner life is continuous, that we are already denizens of the eternal world. Secure in our grasp of eternal possessions we can begin to view temporal possessions aright. . . . Without doubt, death is an unmasking—the severest wielder of surprises that ever meets mankind. . . . The future life is the life of the spirit, and the spirit in man is the group of powers through which God quickens him. . . . The spirit was not conceived by the flesh but was born of Spirit. Nor is it solely conditioned by the brain and nervous system. It is immersed in the flesh, while we dwell here, but already its powers are recipients of the divine life, capable of acknowledging and responding to the divine love and wisdom."

Mr. Dresser's book is beautifully written and stimulating. It deals with the higher implications of psychical research, and generally speaking is along "new thought lines."

"Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of stone;
Each age, each kindred, adds a verse to it,
Texts of despair or hope, of joy or moan."

—Lowell, *Bibliolatres.*

CORRESPONDENCE

A VERY WELCOME CONTRIBUTOR

GALVESTON, TEX., April 28.

Editor, NEW AGE,
Washington, D. C.

DEAR SIR:

For several years I have, on and off, read THE NEW AGE when some of my Mason friends donated me some of their "unopened" copies, knowing that the contents they valued slightly became jewels of interest to me, not yet initiated; and it is in fond memory of pleasant hours of instruction that I at last concluded to return in kind, and inclose you one of my products of special research work; for since my youth, a half century past, I have spent the hours of leisure delving into the history and mysteries of the ages, and like Bro. Higgins I have attempted to study the religions, the rituals, the medical practices, and the sciences of the ancients; and without deliberative intent in my search for the right, I became attached to the mystic, to number philosophy, to Essenism, and to symbology.

And when a man has converse with ancient Egyptian and Grecian crews, and when the writings of the Talmud, of Pythagoras, of the Koran, and even of the Scriptures, become somewhat familiar, the person so blessed with slight knowledge falls under the spell of Masonry; rubs against it and absorbs it, even without induction. And again, when a man has endeavored to penetrate into the inner life of primitive humans, such as our Indians; who luckily came down almost to our time, but who, unfortunately, were misunderstood and mistreated by their white neighbors, and hence only slim records of said inner life survive. Then again the searcher for light is impressed by the fact that even primeval men were not absolutely brutal, but had their codes of morality, of honor, and of brotherhood.

And this reminds me that last year THE NEW AGE published an article by Wagstaff entitled "Whence Came the First American?" in which the learned writer would attribute an Arab origin to our aborigines; and as this subject was in my line of recreation study I should very much have liked to add a commentary; but then, not being a Mason, I did not know whether your journal accepted material from the uninitiated.

Respectfully,

J. O. DYER.

Note by the Editor.—Again we desire to express our delight that our brethren manifest no desire to monopolize a good thing—even although some of them may not thoroughly appreciate it—but pass it along to their friends who are not Masons, or who, at least, are not lodge members (there are surely good Masons who are not lodge members, and we fear there are also some lodge members who are not Masons).

The writer of the above letter has sent to us a contribution entitled "Secret Brotherhoods of Texas Indians," originally published in the *Galveston Daily News*, which we find most interesting and excellent. Considering our limited space and the numerous demands upon it the article is too long for one issue. We have therefore divided it into two parts and will publish the parts in consecutive issues. We heartily recommend it to all.

IGNORANCE OR TRICKERY?

The following letter from a brother in Juneau, Alaska, to a brother in Seattle, Wash., will speak eloquently for itself:

DEAR SIR AND BROTHER:

Our modest ways, the just dignity that we maintain, with our desire to construct and not obstruct, leaves the way open to our enemies to grasp for their glory, even to the extent of choosing our heroes as their objects of worship. Witness the Metz monument to Lafayette with our Brother Pershing's name on the base, and various other such examples. But perhaps the latest is the choice of the Irish sympathizers of Juneau. I will here copy an article run off by one of our brethren which shows their unmitigated gall:

"SHADE OF THE ILLUSTRIOUS PATRICK!"

"The Irish-Americans (emphasis on the first syllable) of Juneau, in naming their local 'The Patrick Henry Branch of Friends of Irish Freedom,' show either an ignorance of history or a desire to steal a name with which to conjure.

"Patrick Henry was most assuredly *not that kind of an Irishman*. It would be equally as appropriate to name the Catholic Church in Juneau 'The Martin Luther Cathedral.' Patrick Henry was of Scotch and Welsh descent, and espoused the cause of democracy with the absolute

separation of church and state as against autocracy and the state church. His soul was fired with the love of true liberty carrying with it 'Freedom to worship God according to the dictates of the individual conscience.' Of all men of history he would have been the last to sanction an exchange of a crown for the tiara, or to support a movement headed by De Valera, a self-acknowledged traitor to the cause of liberty, for which fifty thousand of America's best sons have so recently given up their lives, and four million others were in line to defend.

"It is but just to the memory of Patrick Henry that his name be not traduced without a protest by all 100 per cent Americans who brook no hyphen and believe in attending to our own business."

ONE OF THE FOUR MILLION.

BAKER, OREG., April 18, 1920.

Editor, NEW AGE,
Washington, D. C.

DEAR SIR:

In your issue of October, 1919, page 464, there is a very interesting article entitled "Whence Came the First American?" by Denman S. Wagstaff.

As a student of such subjects the article appealed strongly to me, and I venture to write and offer, merely as suggestions and food for thought, the following:

Judging from the writings of Plato and of Ignatius Donnelly, might not our seekers for light look upon the Toltecs as coming from the island of Posidonis some 1,000,000 years ago and constituting the first inhabitants of America and the progenitors of our present Indian races? Dr. Le Plongeon's researches in Central America show the close affinity between the pyramids of Mexico and Guatemala and those of Egypt; also, their hieroglyphics resemble those of Egypt; consider also the translation of the "Popol Vuh." Furthermore, the explorations of the U. S. steamer *Dolphin* and the British warship *Challenger*, which took soundings between Africa and South America, all tend to confirm the idea of Plato and of Donnelly of an old continent between those two lands, all this leading up to the belief that the Toltecs came from the submerged island of Posidonis and not from Asia at all. May it not be that, in fact, those old Atlanteans pushed out across into Asia hundreds of thousands of years ago?

Sir Charles Lyell and other great geologists claim that the world was formed some 1,000,000,000 years ago, and from that point of view it is quite possible that two or more continents may have been destroyed since our earth came into existence. The Rev. Putman Vial, a 32° Mason, in his lectures on "The Ancient Mysteries and Modern Freemasonry," seems to adhere to the belief in the island of Atlantis, and all great geologists claim that there were large continents what are now the Atlantic and Pacific Oceans.

To me it seems clear that the Toltecs came from Atlantis and were the first inhabitants of this American continent.

Kindly excuse a student for intruding on your time, but it seems so absurd in these days of light that people still look to Asia as the birthplace of the first American races.

Cordially and fraternally,

A. L. WILLIAMS.

HEART-SERVICE

If one does his best by his neighbor
And otherwise acts like a man—
Is quite careful to always speak kindly—
Thus reflect his good will—when he can,

The habit will grow on him daily—
His face will most often be bright,
And his troubles grow less—in the making,
As they do when we see things aright.

This service that one gives his neighbor,
This kindness between man and man—
Will appease all the hunger within us,
As the heart loves to love, if it can.

—Denman S. Wagstaff, 32° K. C. C. H.

INTERESTING NEWS ITEMS GATHERED FROM VARIOUS SOURCES

THE METHODISTS ARRIVE

The Methodist Church is one of the strongest and most virile of all the Protestant churches in the world and is to a very great extent outspoken in its beliefs and doctrines. Its members are exceedingly loyal and patriotic and along these lines particularly have a deep sense of the proprieties as denoted by the action of the New York Methodist Conference reported in the *New York Times* of April 11 last. Chancellor Day, of Syracuse University, and Bishop Wilson vigorously denounced the recognition by any constituted authorities in this country of the "republic of Ireland" and of De Valera its "president." Chancellor Day, in his address, stated:

We sincerely hope and pray that in the remaking of the world's map and the construction of boundaries of state and adjusting them politically and commercially, nothing may be done to disturb the bonds of peace and good fellowship with the allied nations of Europe which we have enjoyed for so many years.

This is especially our hope concerning Great Britain. We have a common language. Her Magna Charta furnished us with the fundamentals of our Constitution. She sent us a more perfect illustration and emphasis of the faith of our fathers from her Wesleyan revival and reformation. The colors of her flag blend with those of our "old Glory." Side by side they must wave in the world's progress of freedom and righteousness.

We depreciate and are disturbed that our country should recently have been placed in a position of interference and meddling with the domestic affairs of Great Britain.

Ireland is a part of her dominions as much as the Philippines and the Hawaiian Islands are of ours.

For us to receive into our greatest cities the pretended president of the Republic of Ireland, and contribute millions of dollars to his so-called republic, is, to speak mildly, a great breach of propriety, if not of direct unfriendliness.

And when we add to this the startling act of the Congress we are chargeable with more than impropriety. We are doing what we would not permit in any part of our possessions under any excuse or pretense whatever. It might mean war if the meddling were not redressed.

But Great Britain is showing us her magnificent self-control and patience. Our actions are shockingly like those which we condemned in the Civil War and which we forced Great Britain to amend with a substantial indemnity. We cannot sympathize with the leaders in Ireland so long as they attempt to enforce home rule by murder and arson.

Our government, through her State Department, should send at once an unqualified repudiation and apology for these unfriendly meddlings with her domestic affairs.

Bishop Wilson declared "it was a disgrace that the greatest city in the world gave the freedom of the city to one who was practically the enemy of a country with whom we are on friendly terms."

Speaking further, the bishop asserted:

The nations cemented together by the war should work together for the preservation of the world's peace and the avoidance of future conflicts. Any element injected to promote disunion or disruption between any of the great allies is a blow at the preservation of the world's peace, and declared that "the America which tolerated a man like De Valera, styling himself as 'President of the Irish Republic,' and according him the freedom of the greatest city in the world, was not the America that supported the allied cause."

Bishop Wilson quoted De Valera as having confessed on American soil that the "Irish Republic" was not only a supporter of Germany but was a supporter of any other enemy of England. He said that the Irish question being a domestic question "we should never give support to Ireland or advice to England, that England showed magnanimity by refusing to take offense at our course in giving the freedom of New York City to De Valera which was "more than an impropriety and a breach of good taste."

When Viscount Grey, in the exercise of his judgment, undertook to inform his constituents as to the exact condition of things between England and America, such course on his part was

sharply criticised and deeply resented. And now we in turn actually propose to interfere with the domestic relations of Great Britain.

The America that protested against Viscount Grey when he tried to set in order these questions, shortly assumed to recognize as a separate entity the Republic of Ireland.

I am not saying for one moment that there shall never be a Republic of Ireland, but I am saying that this is a domestic question with Great Britain, and if Ireland has not been able—as Ireland has never yet been able—to adopt a program itself, it is altogether wrong for America to enter the situation or to give advice to England.

I want as I stand here today to thank God for Belgium and for Italy and for France and for Great Britain, that their friendship with us was strengthened by the greatest conflict that ever was waged. I pray God that these bonds of comradeship which grew so tight in those days may never be affected, and I pray God that the hands of Great Britain and America, which were clasped together in the great war, shall never be separated. It seems to me that a great prophet should arise and proclaim that "what God hath joined together let no man put asunder."

Great forces must be united if the world is to advance. My heart burns within me as I hear these words. Nothing should be allowed to disturb the equilibrium of the world by wrecking the relationship between America and Great Britain, which have a common language, a common Bible, and a common King invisible. Thank God for the outlook, and may He protect us in the days to come.

After these addresses the conference passed a resolution demanding that the U. S. Government send an apology to Great Britain for an unfriendly meddling with her domestic affairs.

On April 10 the Baltimore Conference of the Methodist Church adopted resolutions urging that Congress take no action on the Irish question and recommended the appointment of a committee to appear before the House Foreign Relations Committee to protest against the passage of the Mason bill which provided for the appointment of a minister and consular agents to Ireland.

Individuals throughout the country are beginning to take an active interest, calling the attention of Congress to interference with the internal affairs of our greatest ally. As an evidence of this we copy the following letter from Edward Gray, dated April 9, at Washington, D. C.

To the Editor of the *New York Times*:

Since the war began we have heard much of hyphenation and hyphenates and they have been vigorously denounced. One may have serious doubts of the virtue of trying to teach "American ideals," whatever those may be, but it is certainly right to demand that American citizens put American interest first, above their loves and hatreds for other countries.

Can any reasonable man, with a sober view of American foreign policy, believe that Irish-Americans—those who are fomenting hostility to Great Britain—are doing that now? Men elected to high office, Senators and Governors, are acting with the utmost levity, or cowardice, so far as American interest goes, remembering only that they are Irish and must hate Great Britain, or that those who do have many votes.

It is time for candor on this point. It would seem more worthy of full-grown and serious men—if less democratic—to weigh in advance the effects of our actions and to consider seriously what profit will come to the world, to the United States, or even to Ireland from our present course of meddling and insult toward a great nation. We are doing to Great Britain what we would not be willing to submit to in like case from any nation on earth.

The General Conference of the Methodist Episcopal Church, in session at Des Moines, Iowa, on May 4, adopted resolutions urging the defeat of any proposed action by Congress which would recognize Ireland as a separate republic. The resolution deals with the matter as follows concerning a bill pending in Congress to provide for the salaries of ministers and consuls to the "Republic of Ireland:"

We hereby record our opposition to all such efforts to induce our government to engage in this unwarranted interference in the domestic affairs of Great Britain

Congress was urged to defeat all bills, resolutions or enactments that propose or assume the recognition of the "republic of Ireland."

DE VALERA

It is a very gratifying and satisfying fact that the people of the United States are beginning to get wise to De Valera and what he represents. It appears that the people of Alabama, and especially of the city of Birmingham, are well informed on the subject. Recently a mass meeting was held there the account of which, with the resolutions adopted, will certainly jar this so-called president of the so-called Irish Republic. We quote in part from Judge Wilkinson, one of the main speakers at this mass meeting:

De Valera, so-called president of the "Irish Republic," is a traitor to the United States. He is a traitor of the blackest kind to every cause that the Allies fought four years to defend. England has not crushed Ireland under an iron heel. Our great ally, on the contrary, has given the Irish every chance to better themselves. The part of Ireland that De Valera represents is composed of people like our own radical element and that class of people that the government has deported from our shores. You'll find that this man (de Valera) is behind their every move. He is plotting in the United States today, begging money of us, with which he is going to buy powder and guns for the "Irish Republic," which will enable that crowd of traitors to become strong enough to defeat England, our dearest ally, the only nation that is blood kin to the United States.

Following are the resolutions adopted:

Whereas, Birmingham Post No. 1 of the American Legion, the Sixth Division Association, the Junior Order of American Mechanics, the Methodist Pastors' Association for Birmingham and Bessemer, and the board of commissioners of the city of Birmingham, have each duly adopted and promulgated resolutions condemning Sinn Feinism and the proposed visit of Eamonn de Valera to this city, and

Whereas, The Governor of the State of Alabama publicly stated that Sinn Fein propaganda should have the attention of the State Department at Washington, and that de Valera should be deported from the United States, and

Whereas, The Congress of the United States has recently taken some action that is construed by the friends of Sinn Feinism to be friendly to their cause, and

Whereas, The Sinn Feiners were traitors to democracy in the late war, were openly hostile to American service men, were notoriously pro-German, and are therefore deserving of the contempt and condemnation of all patriotic Americans, and

Whereas, Notwithstanding this, the said Eamonn de Valera and his coagitators are reported to contemplate a visit to this city, for the purpose of spreading contemptible falsehood and misinformation among our people in behalf of an element in Ireland that stand before the world as notorious traitors, slackers and pro-Germans; now, therefore, be it

Resolved, by the people of Jefferson County, Alabama, in mass meeting duly assembled in Birmingham:

1. That we condemn as an affront to our state and as an insult to our ex-service men the proposed visit of Eamonn de Valera to this city.

2. That we condemn any action of the Congress of the United States that expresses any sympathy for the so-called Irish republic, and hereby call upon Congress to rescind all such action heretofore taken, and to scrupulously refrain from interfering in the domestic affairs of a friendly nation and a former comrade in arms, in whose affairs we have no right to meddle or interfere.

3. That we hereby brand as disloyal Americans all residents, organizations ecclesiastical or political in this country who give aid, comfort or sympathy to the Sinn Fein element.

4. That we affirm that the treason and the hostility of the Sinn Feiners toward America and its allies in the late war forever bars that element from any favorable consideration at the hands of the American people.

5. That we hereby call upon the President of the United States of America, the Attorney General of the United States, and each member of the Alabama delegation in Congress, to immediately take all necessary steps to effect the early deportation of Eamonn de Valera, and all of his foreign associates who espouse the cause of Sinn Feinism.

6. That a copy of these resolutions be forwarded to each of the parties mentioned in the preceding paragraph, and to the press of the city with a request to print same in full.

At Charlotte, N. C., three city commissioners officially declared that the presence of De Valera would be looked on with disapproval. The American Legion, Woodmen of the World and Junior Order, and other organizations passed resolutions objecting to his coming.

Recently Rev. J. A. Irwin, represented as a preacher of the Presbyterian Church of Kilead, Ireland, came to this country and has been made much of by the Roman

Catholic Irish because he has taken up the cudgels for De Valera and the Irish Republic. It is reported and we believe, truly, that the Society for American and British Friendship, of New York City, received the following cablegram:

BELFAST, April 10, 1920.

Irwin Mission entirely repudiated by Irish Presbyterian Assembly as well as by Irwin's Presbytery and Congregation. His views as cabled here absolutely opposed to the whole mass of Irish Presbyterian opinion. His statement generally as cabled here a mass of falsehoods and misrepresentations. He has no credentials to speak either for Presbyterians or Protestants. Presbyterian Church taking action on the matter.

PLAYING POLITICS

Everyone now and then speculates as to what the outcome will be of certain acts and resolutions of Congress but few realize the great harm that may result from something thoughtlessly done in one of our great law-making bodies—as, for instance, a mere expression of sympathy.

The armistice had hardly been declared when the Irish enthusiasts in this country began to put the so-called Irish question to the front in every conceivable way and on every possible occasion, notwithstanding the fact that the people had not forgotten the tremendous aid given to Germany by the south and west of Ireland, the fighting of conscription in Australia by the Irish and many evidences of sympathy to Germany by the Irish of this country. Among the many plans and schemes introduced were various measures in Congress in Ireland's behalf. There is a kindly feeling in this country towards the Irish and nearly every statesman, or politician, plays for the Irish vote. Hence Congress, on March 4, 1919, adopted resolutions of sympathy, which was followed June 6 by a resolution adopted by the Senate, asking that the Peace Congress take up Ireland's cause, or at least give the envoys of Sinn Fein a hearing.

De Valera comes to this country and in some places is received with much honor and noise and this event is followed by the picketing of the British Embassy in the city of Washington by Irish women and, lastly, according to the *Washington Post* of March 5, eighty-seven members of the Congress sent a telegram to Premier George bearing upon the Irish situation.

So, from one little act to another, and then another, we have reached the position of intermeddling with the domestic affairs of our greatest ally which, quite naturally and rightly, is being resented by England. It was suggested recently in Parliament that we would not like it if Britain's legislative body passed resolutions asking our government to give self-determination to Hawaii, Porto Rico and the Philippine Islands.

It is high time to stop this unwarranted interference with England's internal affairs. Some of the daily papers are beginning to wake up to this fact and an editorial in the *New York Times* of April 11 covers the situation so thoroughly that we reprint a part of it. The *Times* quotes from an article in *The Freeman* which states that the Irish question is no longer British, or even Irish but has become an American question, and

Since June 6, 1919, when the Congress of the United States recognized the Irish Republic and intervened at the Peace Congress in our behalf . . . our first business is to see to it that constitutional action taken in behalf of Ireland by our Representatives in Congress, be not finally nullified and overridden by the Executive

The writer in *The Freeman* attempts to prove that while the Chief Executive may recognize changes of government that only Congress has a right to recognize a new State and further speaks of the "egotism" and "matchless impudence" of the President, a "mere servant" and "hired man," etc. The *Times* comments as follows:

The Freeman suggests—not without malice toward our lawmakers, one must fear—that Congress can pass the bill providing an appropriation for American diplomatic representation with the Republic of Ireland; that if there are further "military atrocities" Congress should

denounce the existing commercial treaties with England just as it did those with Russia a few years ago; that it suspend the neutrality laws so as to permit unlimited gun-running, and that it claim the payment of the British debt to the United States. The assumption is that thereupon England will let Ireland go. England, of course, would do nothing of the sort; there is a large and growing body of opinion in England which sympathizes with the Irish against Dublin Castle, but English advocates of complete Irish independence are few; and the best possible way to silence all the English friends of Ireland is to make Ireland an international issue. The English do not yield to threats.

There is and always has been one thing and only one that Congress can do to make its expressions in favor of Ireland amount to something more than mere pin-pricks which make the Irish situation worse, and that is to declare war on England. Those Congressmen who want to see Ireland free might vote for a declaration of war, and make our unselfish purpose clear to the world by announcing that our sole war aim is the liberation of Ireland. Of course, after her liberation, Ireland will remain a small nation very near some large nations; to keep her from falling back under British economic influence and possibly into political union, we shall have to declare a protectorate and maintain most of our fleet on the European station with Queenstown as a base. But a Congress which is so enthusiastic over Irish freedom could do no less. It is assumed, of course, that we would win; it might cost forty or fifty billion dollars and a million lives or so, but at least it could be said that the American Congress was not afraid to support its own most sacred convictions.

British rule in Ireland is not satisfactory to the Irish. Unfortunately there has been no evidence as yet that the government of Ireland by those leaders who have been endorsed by the United States would be any better; there can be no doubt that most of the prominent men in Sinn Fein deplore the epidemic of murder, but they cannot stop it. What can be done now, after so much mishandling, few would dare to say; but there are many men in Ireland and many men in England who are coming to agree on the general principles of a settlement. It is extremely doubtful if Mr. Lloyd George's fund of wisdom and moral principle is adequate to the work; but there can be no doubt at all that such stupid meddling as Congress has indulged in has only made things worse. A good many Englishmen and a good many Irishmen understand that these Congressional resolutions mean nothing at all, that Congress does not express its opinion on matters of this sort except for the purpose of getting votes; but there are some Irishmen and some Englishmen who take it as seriously as we should take such declarations of any European parliament. *The Freeman* has done a service in reminding Congress that something more than kind words is needed; only by the vote on a declaration of war can we find out how many Congressmen really care anything about Ireland.

It seems from the above, and logically so, that the efforts of these Sinn Fein and Irish sympathizers, playing at politics, instead of doing Ireland's cause good have done it harm and where the very closest and best relations between the two greatest English speaking countries in the world should be cemented the same meddlers have done just the reverse.

As an aftermath to the cablegram of the 88 "immortals" of the House of Representatives, as well as an example of real sarcasm, the following editorial reference was made in the *Pall Mall Gazette*:

Eighty-eight members of the United States Congress have informed Premier Lloyd George of their objection to the detention of Irish prisoners without trial. That they do not reproach him with murdering the lord mayor of Cork must be set down to the nice sense of international delicacy which distinguish their species.

This was taken from an Associated Press dispatch to the *Washington Post* of May 7, in which it is also stated that Capt. W. W. Benn asked in Parliament what steps the government would take to halt the malicious campaign which he declared was destroying the friendly relations between this country and the United States. Robert B. Chadwick asked whether Mr. Bonar Law was aware that this outlaw (DeValera) was recently honored with the freedom of New Orleans and whether any representations had been made to the United States in the face of this "deliberate insult by an ostensibly friendly power." Quoting further:

In the House of Lords, Baron Birkenhead, Lord High Chancellor, on behalf of the government, said it was intended to continue the policy of giving to the Irish executive all possible assistance and support. He added that in no conceivable circumstances would the government concede the demands of the Sinn Fein and that the proposal to invite the Sinn Fein to another Irish convention was wholly out of contact with any living reality.

"The country would be well advised," Baron Birkenhead continued, "that we are faced by a body of desperate, well organized and able men banded together to challenge British might

and to shrink from no means calculated to secure what they call self-determination and independence."

"Every motive which led the United States to resist secession would operate with even greater force to determine this country," said the chancellor, and he would remind the Sinn Fein that the race which had resisted the might of the German empire would not yield to a section of desperate people in Ireland.

PATRIOTIC CONVENTION WEEK IN CHICAGO

A Patriotic Convention of the Supreme Grand Lodge, Loyal Orange Institution of the United States, and the National Federation of Protestant Patriotic Societies, will be held in Chicago during the week of August 23-29, 1920.

From the Chicago Convention Club we have received the following information circular which is reproduced for the information of all:

"Every American Patriot should answer the call of the day to make the week of August 23 to 29 the great rally week of American patriotism.

If there ever was a time when the patriotic forces of America should respond to the call of duty, that time is now. Never in our nation's history have the forces of Rome been more actively engaged in sowing the seed of hyphenated Americanism than at the present time. The atmosphere of free America is being polluted and poisoned by its dangerous influence. Even the United States Senate has been made a political football by the followers of one De Valera, a hair-brained adventurer traveling around the country as the offspring of Dunne, Walsh and Ryan, the big three principal stayers of the dollar chasing campaign—the cruel and revolting campaign of assassination now being carried on in Ireland, causing a reign of terror to exist in that unfortunate country—made unfortunate by the very forces who, as followers and supporters of DeValera are responsible for the existing reign of crime and murder now being enacted.

Shall politicians, elected to serve and carry out the wishes of real American voters, who, by meddling in the affairs of other nations, allow themselves to be made catspaws in the hands of Sinn Feiners, be permitted to continue? Or shall they be given to understand that American voters demand American ideals, which mean our country's welfare—one flag, one school, freedom of speech and liberty of conscience?

Do you stand for these great principles of Universal Liberty? Does your organization stand for them? Then the time has come to put forth every honorable and honest effort to put them into effect—THE TIME, August 23 to 29, 1920; THE PLACE, CHICAGO; HEADQUARTERS, MORRISON HOTEL.

Do not fail to send a postal card indicating your intention to attend the BIG CONVENTIONS. By doing this you will aid the committee and help the cause.

CHICAGO CONVENTION CLUB,
A. B. TROTTER, Secretary,
7744 S. Paulina St.

STOP! READ! HEED!

From time to time notices have appeared in THE NEW AGE that are of importance to our membership. The number of letters we receive asking questions which have already been fully answered in said notices leads us to believe that a good many of those most interested, and who should read the publication carefully, do not do so. We have, therefore, again to call attention to the following facts:

The paper situation is very bad. Supplies of all kinds and of labor are very insufficient. The remarkable increase in the number of candidates taking the degrees has doubled the work of the office; all of which, combined, has put us far behind. Ladies' certificates are engrossed by hand, and it is a slow process. The number of patents required to be made and issued has been trebled. The printer has been unable to get paper on which to print Morals and Dogma. Hence, there is great delay in all of those things, and the future does not show any prospect of immediate improvement. Further, it is useless for new members to expect to get on the mailing list of THE NEW AGE in less than six months, and this information should be imparted to the classes when they get the degrees.

GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening. A reunion will be held June 22 to 25, inclusive.

The San Francisco and the California Bodies of the Rite in San Francisco, Cal., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Cal., hold their meetings every Monday evening.

The Bodies of the Rite in Sacramento, Cal., hold their meetings every Saturday evening.

The Bodies of the Rite in Fresno, Cal., hold their meetings every Monday evening.

The Bodies of the Rite in Los Angeles, Cal., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Cal., hold their meetings every Wednesday evening.

The Bodies of the Rite in Pasadena, Cal., hold their meetings every Saturday evening.

The Bodies of the Rite in Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the first and third Thursday of each month.

The Scottish Rite Bodies in Portland, Oreg., hold their meetings every Tuesday evening.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

The Bodies of the Rite in Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

The Scottish Rite Bodies of Helena, Mont., will hold a reunion June 15 to 18, inclusive.

The Bodies of the Rite in Santa Fe, N. Mex., will hold their Thirty-third Reunion about the middle of July next. Tentative dates are July 14 to 17, inclusive.

SPRING REUNION AT SAN ANTONIO, TEX.

The Scottish Rite News of San Antonio says: "Enthusiasm without precedent marked the four days, April 5, 6, 7 and 8, 1920, during which the San Antonio Scottish Rite Bodies put on all the degrees from the fourth to the thirty-second." A "District Membership Committee" had been organized and its work was of so excellent a character that the resulting class was the largest in the history of San Antonio Consistory. A noticeable characteristic of this reunion—as well as of all reunions of the San Antonio Bodies—was the large number of out-of-town teams that put on degrees. The Class organized, adopted as its

name the "Inspiration Class," and elected Judge W. C. Douglas as president and G. B. Kimbre, Jr., as secretary. The Class was a "big thing" in quality as well as quantity; and it was not the only big thing in evidence, for there was a great host of visitors, prominent Masons from various parts of the state as well as a number from Ohio, New York, Oregon, Oklahoma, North Dakota, Kansas, West Virginia, Arizona, Mississippi, Missouri, Tennessee and New Mexico.

REUNION AT TAMPA, FLA.

The brethren of the Scottish Rite Bodies of Tampa, Fla., closed their reunion on the evening of April 21 with a class of forty-six in the thirty-second degree. The name "Wallace T. White Class" was adopted. All the degrees of the Lodge of Perfection and the Chapter of Rose Croix were conferred in full, and also the 21st, 22d, 25th, 30th, 31st and 32d degrees. A feature of the reunion was the excellent meals served during the four days by the ladies of the Scottish Rite.

THIRTY-SECOND REUNION AT SANTA FE, N. MEX.

The brethren of the Bodies of the Rite in Santa Fe, N. Mex., are congratulating themselves over the quality of the membership of the classes that have come to receive the degrees at their reunions, and they say that the class of their Thirty-second Reunion was one of which all Scottish Rite Masonry may be proud. *The Scottish Rite Bulletin* of that Valley has this to say: "The entire class of sixty-four finished up, each one was keenly alive and anxious to learn all that the degrees had in store for him, and not one went to sleep when the editor of the *Bulletin* was attempting to explain the abstruse symbolism of the thirty-second degree." (Italics ours.)

SPRING REUNION AT NASHVILLE, TENN.

The Scottish Rite News of Nashville, Tenn., says: "The Spring Reunion was a most successful one, making quite an addition to the membership of the Bodies. The record shows the following gains in the various Bodies: Moquedah Lodge of Perfection No. 7, 309; Immanuel Chapter of Rose Croix No. 2, 307; St. Michael Council of Kadosh No. 2, 322, and Trinity Consistory No. 2, 295. The class was a most enthusiastic body of loyal Masons from all quarters of the state, and their deep interest and evident appreciation helped to a great extent to make the 29th Convocation a most enjoyable and profitable one in every way."

MASONRY IN PASADENA, CAL.

In the early part of 1883 a number of Masons residing in the village of Pasadena, Cal.,

having discussed the needs of the hour, held a meeting in the Public Library building for the purpose of inaugurating steps to bring about the institution of a Lodge of Free and Accepted Masons, the result being that a petition was drawn up praying for a dispensation to form such a lodge.

It is learned from available records that Passadena Lodge, U. D., was granted a dispensation October 15, 1883. Its charter is dated October 16, 1884.

This new lodge prospered from its very inception. For four or five years it held its meetings in what was known as "Williams' Hall," when the meeting place was changed to a hall on the third floor of what was then the "Arcade Building." These quarters were occupied by the lodge until the increased membership roll of the lodge made larger and more suitable quarters necessary. Accordingly, on entering upon the eleventh year of its existence (about 1895) the lodge removed to quarters in a new building (then known as the Hansen Block), where it had up-to-date accommodations. It is said to have had the finest furnishings and appointments of any lodge in the State of California at that time. For a period of ten or eleven years all the coordinate bodies of Masonry shared this home with Passadena Lodge until the present Masonic Temple was erected and duly consecrated.

We are told that Passadena Lodge is very careful in the selection of candidates to be admitted to membership, taking in not more than 15 or 20 per annum. The lodge subscribed \$500 for the George Washington Masonic National Memorial Association, and also for a sufficient number of copies of the NEW AGE MAGAZINE to distribute among its members. It seems to us that many more of the lodges of the country might get busy along these lines without the slightest injury to the fraternity at large.

THE SPRING REUNION OF ORIENTAL CONSISTORY

It would seem from the reports we receive that Oriental Consistory is suffering from the same complaint that is now troubling many of the Valleys of Scottish Rite Masonry throughout the country: they have not enough room to accommodate their large classes and their own brethren at the same time. In this case the class was so large—in the neighborhood of 730—that many of the members were deprived of the pleasure of witnessing the ceremonies. This Lodge organized, electing as its president A. C. Hood, and as secretary Lieut. H. Barr. The annual meeting of the Supreme Council, Northern Jurisdiction, will be held in Chicago next September.

FROM BREMERTON, WASH.

Bro. R. S. Hayward, 32°, Secretary of the Masonic Temple Association of Bremerton, Wash., sends us the photograph from which we take the illustration on our outside front cover of this issue of the NEW AGE. In his letter he says: "The Temple is used by our two Blue Lodges, our newly created Lodge of Perfection (Bremerton No. 13), The Chapter, Council and Commandery, the Eastern Star, and the Amaranth.

"Our Lodge of Perfection is starting out very well indeed; our first class consisted of 33, who were given the degrees from 4 to 14, inclusive, on date of our constitution, by the brethren of Washington Lodge of Perfection No. 1 of Seattle. At our meeting of this month (March) we elected 30 more to receive the degrees of Perfection, and will give the 4th and 5th degrees on the 20th of this month; this being our first 'work' by our own officers.

"We believe that our lodge here will prove a credit to the Rite; the brethren are very enthusiastic and much interest is being shown, not only by our charter members, but also by the newly created members, many of whom are taking the rest of the work in Seattle."

FREDERICKSBURG LODGE NO. 4

Fredericksburg No. 4 is one of the most interesting lodges in this country. It was organized September 1, 1752, only two months previous to Washington's initiation, and it is still a moot question as to its apparent jurisdiction. There is reason to believe that it had a special charter from Thomas Oxnard, who was Grand Master of the St. John's Grand Lodge of Massachusetts, and Provincial Grand Master of all North America in 1752. Anyway, the lodge went on doing degree work and even granted a couple of charters to other lodges, which would show more than subordinate power. In 1758 it was chartered by the Grand Lodge of Scotland, under which it continued till it helped to organize the Grand Lodge of Virginia in 1777.

The first known record of a Royal Arch Lodge is that of a meeting held in connection with Fredericksburg No. 4, as shown in the history of that city by Past Grand Master S. J. Quinn:

On the 22d of December, 1758, a "Royal Arch Lodge" was held in connection with the Fredericksburg Lodge, Simon Fraser acting as Grand Master. On that occasion the Royal Arch degree was conferred on Daniel Campbell, Robert Halkerson, and Alexander Wodrow. The proceedings of this meeting were recorded in the record book of the lodge and are preserved to this day; and, strange as it may appear, the fact is well established and admitted by the Masonic historians of England that this is the oldest record, by nine years, of conferring this degree that has yet been discovered in any country. The next oldest record is found in York, England, which was made in 1762.

A noteworthy incident was the reception of General Lafayette in 1824, at which time the latter was officially welcomed and elected an honorary member.

Fredericksburg's most prized possession is the Bible on which Washington was obligated in all three degrees. This is seven inches wide, nine long, and an inch and a quarter thick, and was printed at Cambridge, England, in 1668, by John Field, printer to the University. The

Bible is in a fine state of preservation and is carefully guarded. There is no question of its authenticity, as the lodge authorities can prove. Most of the lodge's records were lost when the town was evacuated in 1862. The only things saved were the records of the proceedings from 1752 to 1771, the lodge ledger attached to this record, the Bible, and the charters, which were kept by one of the Past Masters and returned at the end of the war. In later years other relics were returned, including the lodge banner, which was picked up in the streets of Fredericksburg by a soldier, and fell into the hands of German Union Lodge 54 of New York. This gave it to the New York Grand Secretary, who promptly sent it back to Virginia. Bro. Edward S. Earle, of Brooklyn, had a Masonic collar and apron, which he returned in 1882.—*Masonic Standard*, May 15, 1920.

FROM JUNEAU, ALASKA

Bro. H. E. Tripp, 33° Hon., writing under date of April 25, says:

We have just finished a class of ten at our Spring Reunion. War, flu, and many changes made in our mining circles has caused much confusion in our official ranks during the past few years; still, the work was remarkably well done. I can say this with becoming dignity, for I was only a wall-flower.

Since our session of January 30 I have given considerable thought to the question of education. I have spoken once to a school class and again to a large gathering at our Parent-Teachers meeting, to whom my remarks were given in words that could not be misunderstood, concerning which I have heard no dissenting comments but many words of approval. . . . The necessity of standing back of our public schools has been so thoroughly drilled into both Blue Lodge members and those of the Rite here that they are now working individually and collectively as one. The proposed amendment to the Constitution to do away with all sectarian schools in Michigan has been brought out. Teachers' salaries have been raised and a noticeable support is growing.

Some one of our brethern lately suggested that a moving-picture machine was needed in the schoolhouse. A subscription was started among the members only, and before it had been circulated half way round there was more money subscribed than was needed. This week the school was given an entertainment in which the pictures were a part of the program, and it was a great success. The youngsters think they want a tennis court, and owing to the side-hill lay of the land it will cost about \$2,000. The youngsters are to donate to the fund with money that they earn themselves. Girls from the Domestic Science class go out to private families and cook and serve dinners. The Café of the Gastineau Hotel was lately turned over to this class for one evening, and the girls cooked and served a dinner for about 300 guests. The boys are also doing their part and the fund is well under way.

FROM THE BODIES OF SACRAMENTO, CAL.

At a stated meeting of Sacramento Consistory No. 7, held in April, 1920, the following resolutions were adopted:

1. Providing for a sick visiting committee of seven who are to serve for one month. Each member of this committee is to visit the sick Consistory members on one day of each week of his turn of four weeks. The members to be notified as to which day of the week they are to visit the sick.
2. Providing for a committee of twelve to serve for one year and to act as advisers for boys and young men.
3. Providing for a committee of three to serve for one year, to take charge of special days for the Sacramento Orphanage and the County Hospital.
4. Appropriating \$125, and asking each of the other three bodies to do the same, to start a scholarship fund to help deserving boys and girls through school. Each member is asked to contribute to this fund as much as he can spare. This fund to be handled by a committee of five; E. C. Hopkins to be the chairman and each of the four Masters to appoint a member. The general purpose is to loan this money to deserving boys and girls. At the date of forwarding to us of this information, \$60 had already been subscribed. We are indebted for this information to Bro. John F. Dale, Venerable Master of Kadosh.

FROM THE GRAND LODGE OF NEW YORK

At its 139th annual communication, held at the Masonic Temple during the last days of April, the Grand Lodge of New York ordered the construction of the Memorial Hospital at Utica to be proceeded with at once. It was also decided amid great enthusiasm that every Mason who could possibly do so should volunteer his services on the hospital construction for one week of his vacation this summer, and Past Grand Master Scudder announced that all Masons so performing would be provided with overalls, food, and a place to sleep at the Masonic Home.

More than \$40,000 was contributed to the War and Relief Fund, bringing the total up to \$750,000 to be used for this purpose.

Masonic membership in the 879 lodges of the state numbers 250,000, a net gain of over 14,000; 18,200 were raised last year.

The trustees emphasized the suggestion made a year ago that lodges cooperate with them wherever possible so that old folk may be kept at their homes instead of being sent to Utica.

The experiment of taking children to a summer camp, tried out last year, proved so happy in results that these outings will be increased.

The home has sheltered since its establishment 1,911 men, women and children, and not one of the 470 children has died.

Appropriations were made for the National Board of Relief, International Bureau in Switzerland, George Washington Memorial, and the National Masonic Service Association.—*Masonic Standard*, May 1-8, 1920.

THE NATIONAL LEAGUE OF MASONIC CLUBS

The fifteenth annual convention of the National League of Masonic Clubs will be held in New York City, July 6, 7 and 8, 1920. Headquarters of the Convention will be at the Hotel Waldorf-Astoria, Fifth Avenue, Thirty-third and Thirty-fourth Streets, where rooms can be obtained at special rates from \$3 up without bath; \$3.50 up with bath. The Astor Gallery, a large and commodious hall, has been set aside by the management of the hotel for the exclusive use of the delegates and their guests. A committee of ladies has been appointed to entertain and guide the ladies who may accompany the delegates, and assist them in every possible way. Arrangements have been made with the hotel to secure accommodations for every one, no matter how many, who may attend the Convention. Through the courtesy of the New Netherland Bank, opposite the Waldorf-Astoria, banking facilities will be afforded the delegates.

The program during the three days of the Convention includes a boat ride around New York and a visit to Ellis Island; an auto trip to Coney Island; a mass meeting at Carnegie Hall—which will be one of the main features of the Convention; a banquet at the Hotel Waldorf-Astoria, and a Masonic moving-picture show.

The meeting, to which all Masons are invited, is intended to be a monster demonstration, designed to give notice to the nation that American Freemasonry is a unit, vitally interested in the problems of the day, and sufficiently powerful to take upon itself the real character of a world-wide institution.

Masons may rest assured that the Masonic Club of the City of New York will endeavor, and has arranged and made the necessary preparations, to study and promote the comfort of the delegates and their entourage and to entertain them in every possible way. Give notice beforehand of your intention to attend.

Application has been made to the chairman of the Passenger Trunk Line Association for a reduction of railroad fare on the certificate plan. If the necessary minimum of 250 certificates are presented, the delegates and the dependent members of their families will be entitled to a return ticket at one-third of the one-way tariff fare from New York, which means a reduction in fare of practically one-third of the regular tariff.

IN MEMORIAM

SAMUEL MEADLE NYE, 33° HON.:

(Livingston, Mont., Bodies)

Born October 22, 1852, at Lewiston, N. Y.

Died April 18, 1920, at Livingston, Mont.

WILLIAM CHARLES FREDERICK REICHENBACH, 33° HON.:

(Topeka, Kansas, Bodies)

Born February 17, 1845, at Baltimore, Md.

Died March 24, 1920, at Topeka, Kans.

BENJAMIN HARDIN GRAHAM, 33° HON.:

(Sioux City, Ia., Bodies)

Born January 7, 1853, at ———, Mo.

Died May 8, 1920, at Sioux City, Iowa.

LITERATURE, SCIENCE, EDUCATION, FREEMASONRY

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THE NEW AGE

MAGAZINE



Masonic Temple, Casper, Wyo.

TABLEAU

GEORGE FLEMING MOORE	<i>Grand Commander</i>	Montgomery, Alabama
CHARLES E. ROSENBAUM	<i>Lieut. Grand Commander</i>	Little Rock, Arkansas
	<i>Grand Prior</i>	
HENRY C. ALVERSON	<i>Grand Chancellor</i>	Des Moines, Iowa
TREVANION W. HUGO	<i>Grand Minister of State</i>	Duluth, Minnesota
JOHN H. COWLES	<i>Secretary General</i>	Louisville, Kentucky
GARNETT N. MORGAN	<i>Treasurer General</i>	Nashville, Tennessee
ADOLPHUS L. FITZGERALD	<i>Grand Almoner</i>	Eureka, Nevada
SAMUEL P. COCHRAN	<i>Grand Master of Ceremonies</i>	Dallas, Texas
HORATIO C. PLUMLEY	<i>Grand Chamberlain</i>	Fargo, North Dakota
MELVILLE R. GRANT	<i>First Grand Equerry</i>	Meridian, Mississippi
PHILIP S. MALCOLM	<i>Second Grand Equerry</i>	Portland, Oregon
WILLIAM P. FILMER	<i>Grand Standard Bearer</i>	San Francisco, California
PERRY W. WEIDNER	<i>Grand Sword Bearer</i>	Los Angeles, California
HYMAN W. WITCOVER	<i>Grand Herald</i>	Savannah, Georgia
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MARSHALL W. WOOD		Boise, Idaho
FRANK C. PATTON		Omaha, Nebraska
THOMAS G. FITCH		Wichita, Kansas
ALVA ADAMS		Pueblo, Colorado
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ROBERT S. TEAGUE (33° Hon.)	} <i>Marshals of the Camp</i>	{ Montgomery, Alabama Baltimore, Maryland Washington, D. C. Dallas, Texas
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L. CABELL WILLIAMSON (33° Hon.)		
MIKE H. THOMAS (33° Hon.)		
A. F. M. CUSTANCE (33° Hon.)	<i>Grand Organist</i>	Duluth, Minnesota
HENRY R. EVANS (33° Hon.)	<i>Grand Tyler</i>	Washington, D. C.
WILLIAM L. BOYDEN (33° Hon.)	<i>Librarian</i>	Washington, D. C.

DEPUTIES

EDWARD ASHLEY (33° Hon.)	Aberdeen, South Dakota
ROBERT S. CRUMP (33° Hon.)	Richmond, Virginia
W. PERRY FREEMAN (33° Hon.)	McAlester, Oklahoma
RICHARD H. HANNA (33° Hon.)	Albuquerque, New Mexico
THOMAS J. HARKINS (33° Hon.)	Asheville, North Carolina
JOHN R. HYKES (33° Hon.)	Shanghai, China.
STIRLING KERR, JR. (33° Hon.)	District of Columbia.
WILLIAM F. LIPPITT (33° Hon.)	San Juan, Porto Rico
CHARLES S. LOBINGIER (33° Hon.)	Manila, Philippine Islands
ABRAHAM LOUIS METZ (33° Hon.)	New Orleans, Louisiana
W. TURNER MORRIS (33° Hon.)	Wheeling, West Virginia.

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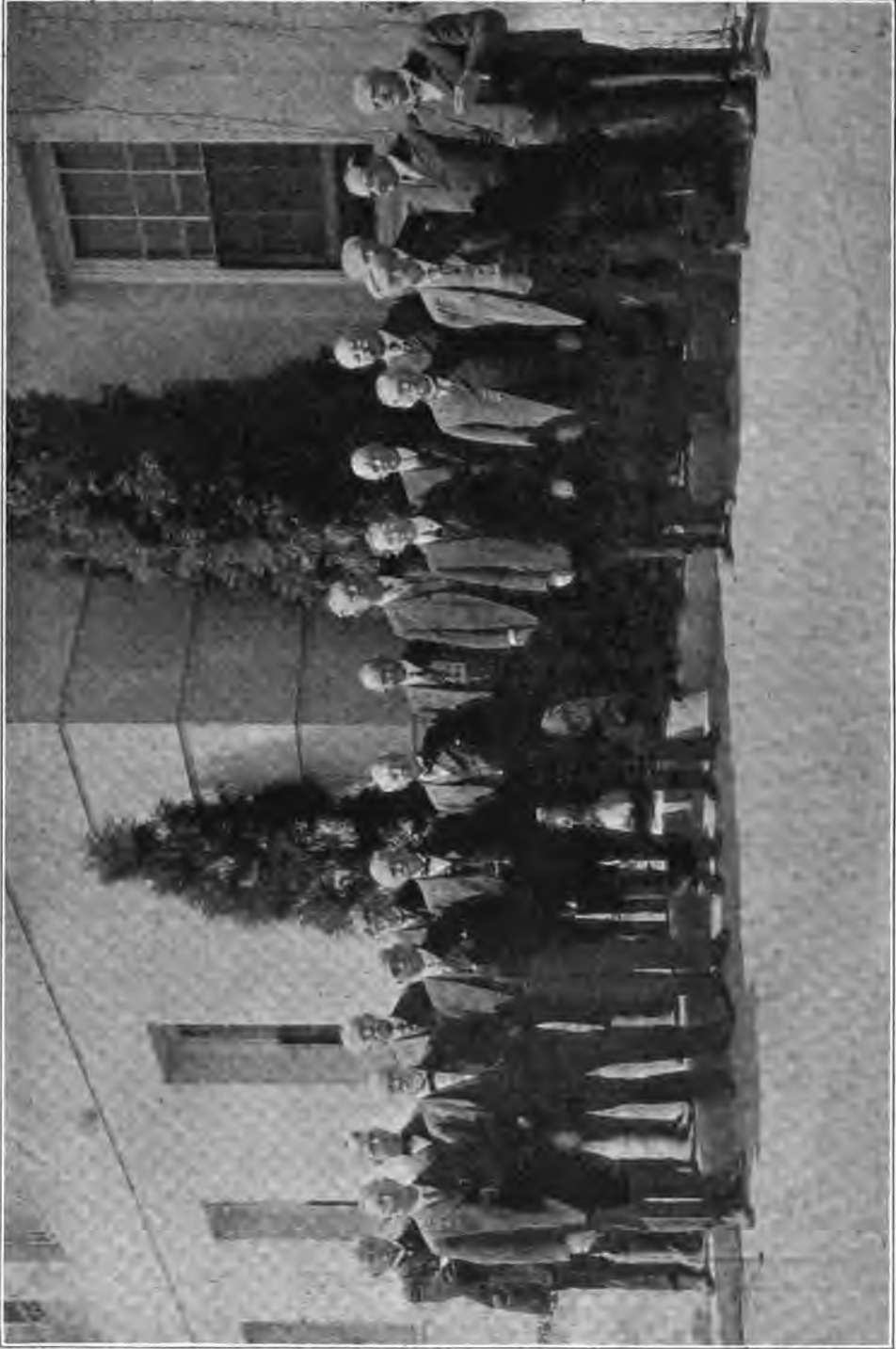
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Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 27, 1918.

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THE SUPREME COUNCIL AT THE BROADMOOR HOTEL, COLORADO SPRINGS, COLO., JUNE, 1990

The New Age

MAGAZINE

VOLUME XXVIII

JULY

NUMBER 7

SECRET BROTHERHOOD OF TEXAS INDIANS

By J. O. DYER, M.D.

(In Two Parts)

PART I

THE INDIANS of our country had secret societies when white men first met them, and these brotherhoods were probably, most of them, war societies, or confederations entered into for offense or defense. However, there were also associations of groups who practiced feats of endurance like the Cheyenne firewalkers; there were unions of the medicine men (shamans) of various tribes, and there were those which consisted of magicians and conjurers—capable of “willing” others to disease or death.

There were also confederations of related or allied totemic clans, some of which attained great importance; also of healing or “red cross” brotherhoods, such as the great Buffalo Society was supposed to be, and of those who believed in the mystic and supernatural, and acted as “go-betweens” between men and their spirit tutelaries, such as were common among the Pueblo tribes and some of the coastal ones in Texas.

Thanks to the observations of some early Texas pioneers, a few of whom were Masons, or pseudo Masons, hence the more interested in the subject of this

article, and who consequently had the inclination to observe the mystic side of Indian life, we can chronicle a very little of the social existence of our coastal tribes; an existence that was probably never appreciated by the white settlers of a century ago, who mistrusted and misjudged the savages, and who recorded only their faults and failed to perceive their virtues.

Greed has ever been the failing of the white races, and equity among them would be at a discount but for the strong hand of the law and the penalties required by it for the breaches of contracts.

Our Indians have been generally accused of dishonesty, when really they were often guilty, not of theft, but a lack of that appreciation of “mine and thine” as considered and practiced by white men. The Indian, the child of nature, like the child, would take an article, especially of food, without the knowledge that he was committing a wrong, for their communal method of life made light of individual possessions. For example, about the year 1817 the Karankawai clan on the San Jacinto River was again, after a lapse

of many years, thrown into contact with white men. When they entered the huts of the men of the camp of the Laffite commune, the buccaneers considered them unwelcome visitors, as the tribesmen, without invitation, seized food and drink and put the same into their stomachs; and they were especially fond of sugar and of firewater, both scarce articles at times in the camp. The clansmen amongst themselves and to strangers had no food restrictions, for all men were brothers with appetites, and the wherewith to appease hunger was communal property, free to all as long as it lasted. The first Brazoria County settlers and those on Galveston Bay had their primary disagreements with the natives on account of "these thieving proclivities," as they termed it. There were property rights recognized, however, amongst some Indians, such as his weapons, his pelts and his woman. In warfare all men become thieves, and the aborigines of our country were no exception. Much has been written about the pride and the honor of the American Indians, which have partly survived into our times. In the Indian Territory, when the Five Nations at the end of the last century were under the civil rule of their own chiefs, it was often customary when sentence of death was pronounced against a criminal guilty of murder or of theft, to suspend the punishment for a period when, at a specified time, the condemned was to report, which he invariably did, after some months of freedom.

Some of our early Texas pioneers, such as Colonel Warren D. C. Hall, H. D. Beguin and Jao de la Porta, who were thrown in contact with the South Texas tribes tributary to the territory of Galveston Bay and the Trinity River, formed high estimates of the characteristics of some of the tribes, especially the Karankawai, the Cocowai and the Koasoti (or Coshuttas), and one of our governors, F. R. Lubbock, traded for a number of years with the Comanches,

Wacos and Caddos, and found them honorable in their dealings.

We are indebted for much that we know of the habits and customs of the Karankawai and Cocowai tribes, located a hundred years ago on the San Jacinto River (near its mouth) and at Anahuac, respectively, to some of the traders of the Laffite commune, then located on what is now called Galveston Island, and their narratives have been partly preserved, and two of them will be quoted in this sketch.

Jao de la Porta came to Galveston Bay in 1816 with his brother, Morin, who financed the first buccaneer expedition, that of Commodore Aury, to San Luis, later Galveston Island. The brothers were born in Portugal, were so-called Marano Jews (those who were forcibly baptized); were educated in Paris; joined the exodus of Hebrews who emigrated to Brazil and exploited the sugar, coffee, rubber and chocolate industries, and when expelled as the result of religious persecution from Brazil, found refuge in the British West Indian Islands, especially in Jamaica. Stephen Morin was one of the early Masonic apostles of the West Indian Islands, but so far the writer has been unable to establish relationship to the M. Morin who financed the first Gulf of Mexico buccaneer expedition. The word "Morin" is a French corruption of the Portuguese word "Marano," signifying a pig, which term of contempt was applied to the unfortunate Jews who underwent a forcible baptism. When Laffite and his partners in 1817 purchased the camp of Commodore Aury on San Luis Island, Jao de la Porta and M. Rousselin, both officers of the first government on the island, joined the second government, the notorious Laffite commune, and the second camp was known as Campeche, as Laffite, in error, believed the island called later "Galveston" was located in the Campeche Bay, much farther to the southwest.

Jao de la Porta was a dark-skinned man of middle age when Texas history

commenced a century ago, and he was known as old man Blanco, because white patches (pigmentary degeneration) were scattered over his face, hands and arms. Jao, who had been one of the executive members of the commune, was of a decided adventurous temperament, so he asked to be relieved, and exchanged his sedentary occupation for that of one of the traders of the commune, who swapped the goods captured in the holds of Spanish prizes for pelts with the Indians, who were visited by the traders' feluccas.

Jao was much esteemed by the Karankawai on account of his integrity; and when in 1820 Jean Laffite departed for Yucatan with but one vessel and forty trusted adherents, Jao, who had been invited to join those on the *Pride*, which from that date entered the mercantile trade, and no longer figured as a privateer, notwithstanding the several legends, which claimed for the vessel a piratical career, declined to go to Yucatan. However, the several hundred mutinous men left behind, and to whom four privateers had been allotted as their share of the communal property, undoubtedly became pirates under two notorious captains who flew the Laffite flag, and heaped upon the memory of Laffite offenses against the laws of nations, of which he never was guilty as head of the privateering camps on Grand Terre Island, Louisiana, for nearly five years, and of the one on San Louis Island (Galveston) for three years. However, that is another story, and our trader Jao not liking the methods of the men left behind, who had to find shelter on the cruisers (for Jean Laffite on the night of his secret departure had set fire to the camp buildings to prevent the establishment of a piratical nest), made his way back to New Orleans. There he purchased a stock of goods and a small vessel and became trader on his own account. During one of his former visits to a subclan of the Karankawai on Mata-

gora Bay (a clan that still showed animosity to the whites, for a century before some of their ancestors had been imprisoned on one of the war vessels that was connected with the San Bernard Bay expedition, and the founding of Fort Saint Louis), Jao had been admitted as a blood brother of this clan (the ancient and peculiar custom of blood exchange being practiced by the tribe).

In 1823 actual hostilities had commenced between the Austin colonists and the Karankawai, and their cogeners, as the white men had caused a blood vendetta, having violated some of the native women; and Blanco, relying on his blood relationship, entered Matagorda Bay in order to trade.

The tribesmen in their uneven struggle with the colonists armed with firearms, got the worst in the preliminary fighting, for the giant natives, armed only with bows and arrows (formidable weapons, however, in their powerful hands), could not prevail against the hail of bullets; moreover, the clans were peaceful people, plain fishermen, who only occasionally aided their allies, the Tonkawai, in their raids to the north, and then only when the Karankawai got short of women and of flints; and it was the scarcity of war arrows that handicapped them in their war against Austin's men. It is true a few renegade Tonkawai men, armed with muskets, aided them, but these had only ammunition when they raided the homes of some settlers on the lower Colorado River near its mouth.

It so happened that Jao, or Blanco, as we shall now call him, arrived at a period when the tribe needed a mascot to change their luck. Albinos were occasionally born to Indians, as to races of other colors, and these were considered by them as supernatural endowed persons, capable of interceding with the spirit world and obtaining advice from the totems.

Blanco's mottled skin marked him at that time as the man they needed, and he was detained and placed in charge of

the shaman, or priest, and a huge bond brother guarded him; and when the dangers of the line of battle approached he was taken with the women and children across the San Bernard River.

During his period of detention Blanco noted the ethnological peculiarities of the tribe, and especially their mystic rituals, which he declared years later, when a resident of New Orleans, must have been those of a people much higher in the social scale than the Karankawai, who must have degenerated as the result of their coastal isolation, for they also had a code of clan eugenics, which was the inheritance of a long ago, for the most primitive races placed in new environments either gain or lose certain character traits as the result of location.

Moreover, isolation such as marked the arctic tribes, has proven that certain customs, methods of living, and the use of similar utensils may persist for centuries without an attempt at innovations.

The Karankawai (probably the survivors of a Mexican race of giants, such as we are informed by Spanish writers contemporaneous with the conquest of Mexico existed at a former period) must have been forced centuries ago into the islands on the Texas coast; for despite their size, the men of the tribe were by no means warlike; failed to scalp enemies and were only dangerous when a vendetta was caused by killing a member of the clans, or offending the law governing their women.

Probably the first white men seen by the Karankawai were the French, who in 1720 founded Fort San Louis in Matagorda Bay, though it is probable that La Salle's men may have encountered them. Later the Cocowai, a sub-clan of several divisions in part was confined by Spanish missionaries in the Presidio Mission on the San Gabriel River, but these soon escaped and the subclans and parent clans made no attempts to advance socially, or in the

arts, for they eschewed iron and remained in the so-called "bone and stone age," clinging tenaciously to their old rituals, their food taboos, their patriarchal codes subject to a system of lex-talionis, and their extreme ideas of demonology; for no tribe possible could make itself more unhappy than the Karankawai with their fear of the evil eye, and of spirits inhabiting their own bodies and those of living things which they required for food.

A wrong idea has prevailed as to the methods of the tribes in Texas in their selection of human flesh as food. The French soldiers at Natchitoches claimed that some of the Cenis (the Hasinai) and kindred tribes were guilty not only of eating flesh derived from the bodies of slain enemies, but likewise cracked the skulls to get at the brains, considered a luxury. Both the Tonkawai and Karankawai were modified cannibals—that is, they ate parts of the human body, not to assuage hunger, but as part of superstitious rituals, and the method of the Tonkawai differed as much from that of the Karankawai as the physical appearance of members of each tribe differed from the other.

The Karankawai's slogan was tribal preservation, and when they cut strips from the arms and legs of dead enemies, and ate them after being smoked, they hoped by the ingestion of a part of a warrior to inherit the particular attribute of said part—thus a leg steak, it was believed, would cause the feaster to acquire extra strength and swiftness of limb. This method of tribal eugenics extended also to the growing male child and the mother-to-be—both of whom were fed with morsels which it was hoped would bring desirable results in the boy or the infant about to be born. The Karankawai, whilst they failed to scalp their enemies, mutilated their bodies; the reasons for which were the eugenic benefit to be acquired which we have just mentioned and their belief that the human body, in the life to come, partook of the appearance

of the body at death; so that by depriving the defunct enemy of a certain part of the body, in the next world said enemy would not be formidable;

in short, provisions were adopted against blood revenge, or the execution of the *lex talionis* in the second existence.

JUDGE COHALAN'S ANTI-BRITISH PROPAGANDA

BY REV. FREDERICK ALLEY

I AM a retired Presbyterian clergyman now in my 83rd year.

A short time ago Judge Cohalan sent me a copy of his pamphlet entitled "Freedom of the Seas." I presume it has been widely distributed to other ministers, also to prominent laymen. In sending this pamphlet to me, and to such as I am, the judge assumes that I am (and there are millions of us) an apostate from my religion, or a traitor to the Anglo-Saxon race; or both, or that I may become such through his propaganda. Such assumption is an impertinence and an insult.

The trend of the pamphlet is to the effect that England destroyed, unjustly, the fleets of Spain, France, Holland and Germany because they menaced her control of the seas, consequently of the world's trade and commerce.

The pamphlet is one-sided, bigoted, unstatesmanlike and malicious.

Of course, we all remember Judge Cohalan, the gentleman to whom President Wilson paid his respects in a New York hotel about two years ago on the eve of his departure for France the last time. Well, we have about as much respect for the judge now as the President had then.

The judge, like others of his church, finds it very convenient to forget what he does not wish to remember.

He speaks of the "British fleet, privateers and buccaneers," destroying the Spanish fleet in the reign of Queen Elizabeth of England. He forgets that the King of Spain had declared he would destroy any ship which dared to trade with his colonies in the New World; and actually did capture and

destroy several British ships. England was fighting for the "Freedom of the Seas" and won. And when Spain sent that "Invincible Armada" to invade and conquer England with the aid of 16,000 Spanish soldiers, hidden on the Netherlands' coast near Calais, commanded by the Duke of Parma, the soldiers never had an opportunity to embark; for the "contemptible" British fleet destroyed so many of them the rest were glad to escape through the North Sea. The Almighty sent his fierce storms upon them and destroyed a large part of what had escaped the British fleet. In this case Spain was the aggressor. England was fighting for her very existence against Spanish invasion and the horrors of the Spanish inquisition. If she had not fought heroically in the face of such a crisis she would have earned and received the contempt of posterity.

Ever since this time England has stood across the path of Rome, and Rome hates her, relentlessly. This is the true and only explanation of the present propaganda against England.

The judge also says "When the unfortunate division arose between the North and South in the sixties, England promptly hastened to the assistance of the Confederacy and with the privateers built and armed by her, succeeded in driving the American mercantile marine from the seas, with great profit to herself."

This is all false. His vision is absolutely distorted. The facts are England did not do it. Certain of her citizens did it. After the war we entered a claim against England for damages.

This was referred to a court at Geneva, Switzerland. The court awarded damages to this country of \$15,000,000 because England failed to adequately restrain her insubordinate citizens; therefore the government was held responsible. England paid the Geneva award without a murmur.

It is well known that that excellent woman and noble Queen Victoria, using all her influence with the better portion of the English people, prevented both England and France from recognizing the Confederacy.

On the other hand, who did recognize the Confederacy? *The Vatican!* The only power on earth that did recognize it, as far as history shows. In a letter to his "dear son, Jefferson Davis," recognizing the Confederacy, the Pope branded Mr. Lincoln as a tyrant and usurper in endeavoring to destroy the Confederacy. After the reception of this letter, statistics tell us at least 90 per cent of the deserters from the Union Armies were Romanists. This letter and attitude of Rome, we Protestants believe, was the main inspiration of the Romanist Cabal in Washington, D. C., that culminated in the murder of President Lincoln, one of the noblest characters that ever graced our sinful world. Every intelligent Romanist knows that Mr. Lincoln was not the only President of the United States murdered by a Romanist. *Rome* may forget these unpleasant incidents in our history. *We don't.* The fact that Judge Cohalan censures England for what he assumes she did, but did not do; and fails to censure the Vatican for a much graver offense and other irreparable injuries, shows conclusively that Romish hatred, not patriotism, inspires his philippic against England. The veneer is too thin. The fine Italian hand of Rome is too much in evidence.

Let us consider some more recent events.

The Kaiser sold himself and his people to the Vatican for its cooperation in the West; and to the Moslems for

their cooperation in the East. These facts are abundantly proved, at least to our satisfaction. The Vatican forced a concordat upon the King of Serbia by the threat of Austrian bayonets compelling the Serbian government to pay Romish priests to teach the Greek children the Roman Catholic religion. This roused the resentment of the whole nation. One result was the assassination of the Grand Duke Ferdinand and his wife which precipitated the avalanche of treachery, hate and murder unequalled in the history of the world. The plot was twenty-five years hatching. The world was thoroughly organized even down to minor details, especially against England, at every vital point of her empire. The song of hate, "I Hate England," is the expression of Rome's relentless hatred of Protestantism. To all human calculation the success of the plot seemed absolutely certain. German leaders boasted they would be in Paris in thirty to sixty days and France would be out of the deal. Then about six months would complete the destruction of Russia, England's turn would come next and after England the United States, which was rich and could pay the expenses of the war. Then would be realized the conditions portrayed on a map, which it is said, the emperor showed his principal advisors with the word "Germania" printed in large letters across North America.

The vision of universal conquest was dazzling and apparently about to be realized. The plot failed because they did not take God into the account, and He was against them! There is no more Kaiser. He is an exile dependent on a foreign people to protect him against the just retribution of his monumental criminality. There is no German Empire. Now that they can no longer slaughter other people they are slaughtering each other. It is the curse of God upon them for their apostacy and atrocity. Austria, the central pillar of the Roman Church in Europe, materially ruined, has ceased to exist.

The war won a signal victory for the Son of God and His Gospel, and a signal defeat of the Vatican conspiracy.

It is well known that England was obliged to keep about 250,000 men at home to prevent a general insurrection in Ireland, to be aided by a German invasion. If this new army could have been placed in France at any crisis it is very probable that our boys would have had very little, if any, fighting to do. DeValera and his friends on both sides of the sea are chiefly responsible for the 60,000 bloody graves of our boys in France. He comes to us red handed, dyed in the blood of our sons and yet his people, especially the Romish priests, have had the effrontery to lionize this Irish traitor who was the principal cause of those bloody graves; and an expenditure of billions of money. The *audacity* and *dissimulation* of Rome cannot be equalled outside of her church. (See Motley's History of Dutch Republic.)

In the case of the Spanish fleet, Spain was the aggressor. In the destruction of the French fleet France was the aggressor, for it is well known that Napoleon had assembled all available ships in the northern ports of France to in-

vade England. The loss of his navy at Alexandria and Trafalgar dispelled that vision. Germany also was the aggressor. God was against all of them and they perished. England does not interfere in the "Freedom of the Seas" unless she is attacked. Her navy is no menace to us, if we attend to our own business.

Rome's present plan is to force a war between our country and England for their mutual destruction. The independence of Ireland is the ostensible objective. The Vatican cares as little for the independence of Ireland as it did for the independence of Belgium. It is an insignificant incident. Rome is after bigger game, *i. e.*, the subjugation and subordination of Protestantism and the Anglo-Saxon race at one blow. The vision is splendid, but it will vanish like the others, for God reigns—not the Pope or the Kaiser.

But only incarnate fiends would try to force such a bloody and fratricidal war.

Protestants are generous even to their foes. It is part of our religion. We would gladly forget many of the unpleasant facts in our history, but Rome forces us to recall them by her eternal hatred and plotting.

THE INQUISITION

BY HEREJE OBSTINADO

TO ANYONE who has read of the horrors of the bloody tribunal of the Inquisition, on reading this great poem (printed herewith), the whole accursed thing rises before him like some strange dream; one almost hears the agonizing groans and feels the excruciating pains of the hundreds of thousands of its martyrs and saints, and the whole of it becomes a terrible reality. To me, therefore, it seems that this great poem is superior to almost any original matter that finds its way into print, and as such, it is certainly worth while to reprint it in bold type and appropriately set up—for surely everyone who reads

it will want to preserve it. Then, too, it is a timely reminder to us of the extent of our great gratitude to the heroes and martyrs of every age and clime whose heroic sacrifices hastened the glorious time when the terrors of the Auto-da-fe, which famous Spanish Inquisitor, Pegna, pronounced "*Horrendum ac tremendum spectaculum*," finally gave way to the spirit whose banners proclaimed to the world the gospel of liberty, equality and fraternity.

Nor should we forget in this particular matter the service to mankind rendered by that greatest prodigy of all times and all places—Napoleon Bona-

parte (born August 15, 1769; died May 5, 1821) who has done more towards destroying that infernal institution, with all of its sanctified vampires, than any and all other agencies. For, be it remembered, that on his invasion of Italy in February, 1797, when he made his first appearance at Ancona, from the palace of the Marquis Trionfi; he at once summoned to his presence the vicar general, the curates, the chiefs of the monastic orders, and the vicar of the inquisition. He told these "venerable brethren" not to meddle with politics, to confine themselves to preaching the gospel, and ordered the vicar general to be shut up in the fortress until the cardinal bishop (Ranuzzi), who seems to have disappeared, should be delivered to him. He then turned to the Vicar of the Holy Office and gave

him his orders in a single sentence: "Your tribunal is suppressed from this moment—there shall be no more butchers." (See *Historie de Pape Pie VII, par M. le Chevalier Artaud*, Chap. II, 1839).

In the year 1808 he disposed of the Spanish Inquisition, and in 1809 he demolished the prisons of the inquisition in the Eternal City. The several attempts to revive the accursed "Holy Office," made since Napoleon's days, never succeeded; but let us not forget that the mad dogs of the Lord the Pope (*Domini canes*), here and everywhere, have not abandoned the hope of resuming their deadly work as soon as an opportunity should present itself, and that the Church of Rome possesses in perfection the art of waiting.

THE DROP OF WATER—THE INQUISITION

BY HARRY STACKPOLE

They have chained me in the central hall,
And are letting drops of water fall
On my forehead so close to the Granite Wall,
Drop—drop.

They were cold at first, but they now are warm,
And I feel a prick, like the prick of a thorn,
Which comes with the fall of each drop so warm—
Drop—drop.

A circle I feel beginning to form,
A circle of fire 'round each drop so warm,
A circle that throbs to the prick of the thorn,
Drop—drop

The circle is growing between my eyes,
Each drop increases its size,
And a flame of fire upward flies
At each
Drop—drop.

It is growing larger! My God! the pain
Of this awful, damnable, circular flame,
Cutting its way through my throbbing brain—
Drop—drop.

It's growing larger, dilating my brain
 Before its circular, throbbing flame,
 Till I feel like a universe in pain!

Drop—drop.

Suns of fire are falling fast—

Drop—drop.

On to my brain! O God! can this last?

Drop—drop.

The stars of the universe all beat time,
 As each raging sun of heat and flame
 Falls with a measured throb on my brain—

Drop—drop.

Time has grown as large as my brain—

Drop—drop.

Ten million years of agonized pain
 Lie between the fall of each sun of flame—

Drop—drop.

Something is coming!

Drop—drop.

Something is going to happen!

Drop.

Something has snapped—

The falling suns cease!

O God! can it be you've sent me release?

Is this death—this feeling of exquisite peace?

—It is Death.

WHAT THE FUTURE HISTORIAN MAY SAY

BY JAMES BLAINE SOUTHWORTH, 32°

FOLLOWING, and as a natural result of, the financial disturbance known as the panic of 1893, came an era of tremendous industrial expansion. Concentration was the watchword. The control of the railroads became concentrated in the hands of a few large interests, such as the Vanderbilt, the Hill, the Morgan, the Harriman, and the Gould interests. The United States Steel Corporation was formed to control the major portion of the steel industry of the United States. In fact, combinations of stu-

pendous proportions sprang up in all the great basic industries *with the single exception of the farming industry.*

Thus it was that in the matter of expansion the farming industry was completely outstripped by the other industries. They made a higher bid for labor than did the farmer; and population, of course, became concentrated in the relatively small areas wherein those other industries were located.

Meanwhile an organized and powerful labor movement was growing up among the so-called industrial labor-

ers—those not employed on the farm. This was because those industrialities—to coin a word—had learned that only through such a movement could they hope to meet their already powerfully organized employers on anything like equal terms. Naturally, the object of their movement was the securing of better working conditions and increased pay. Thanks to the situation created by the Great War they succeeded beyond all expectations. *Because of that success, both Capital and Labor awakened to the fact that the lack of an organized and closely knit farming industry constituted a real peril which menaced them—Capital and Labor—far more than it did the Farmer!*

That awakening came from the train of events always set in motion when, through his organization, the city worker would secure better working conditions, increased pay, or both—which latter was usually the case. In order to maintain his relative position, the business man would find it necessary to increase prices right at a time when more workers were deserting the farm for the city, thus tending still further to increase prices because of the resulting relative decrease in the output of raw materials, the bulk of which, as we all know, comes from the farm, by which is meant also the ranch and the plantation. Also the fact that the bulk of the population was shifting from the farm to the city, meant that the margin between what was produced and what was consumed was continually becoming relatively smaller, not alone from the relative decrease in the number of producers of raw materials, but also because the higher city standard of living—which was the primary cause of the shifting of the bulk of the population from the farm to the city—meant a greater per capita consumption right at a time when, as already pointed out, the amount of raw materials produced was becoming relatively smaller.

To be sure, wages and profits, measured in terms of money, had reached unheard-of figures. But a relatively

large supply of money could not take the place of commodities necessary to man in his pursuit of life and a reasonable amount of happiness. On the contrary, the relatively large supply of money to that of commodities meant that it required more money to purchase any given commodity. The bumper crop of money had the same effect on the value of each dollar as, for instance, a bumper crop of wheat would have on the value of each bushel of wheat. In other words, the purchasing power of the dollar declined until it caused the purchasing power of the possible savings of the average person to practically reach the vanishing point. Since it is the purchasing power of savings which finances all business and takes care of all who, for one reason or another, are unable to earn a living, it is small wonder that capital and labor awakened to the necessity of cooperating, as a matter of self-preservation, so as to bring the production of raw materials up to the highest possible point.

The reason that capital and labor had to unite to increase the production of the farm was that the farmer, even although he should produce practically no surplus for the urban population, would never suffer acutely from the lack of necessities. He could, therefore, be depended upon to continue doing as he always had done, namely, to let the farm remain so unattractive, by comparison, that his own children would desert it for the city, and the city youth would steer clear of it altogether.

The cooperation of capital and labor brought about the present great cultivated estates extending in relatively narrow strips all the way from our northern to our southern boundaries, thus enabling the managements to offer farm labor steady and delightful employment by shifting it with the seasons. And since the same interests which control these estates also control other great industries, it is possible for them to relieve the acute labor shortage which exists at harvest time by inducing thousands of office men who can be

spared temporarily from the offices to earn a substantial bonus and a splendid physical well-being by going out and helping the progress of the harvest.

The story of how oil, through the agency of good roads, the automobile,

the truck, the flying machine, and the motorized farm implement, made possible the present great cultivated estates reaching clear across the country, makes one of the most interesting and thrilling chapters of American History.

ELEMENTARY SOPHISTRY

BY DENMAN S. WAGSTAFF, 32°, K.C.C.H.

ONE often hears the quotation about necessity being the mother of invention. It often is. Yet there is another and more important element that enters into it and points the way to a completer encompassment of the subject, no matter what it may be or how thoroughly it may develop—and that element is THOUGHT.

Thought is even the mother of necessity itself, because it is the comprehensive and realizing factor that brings about necessity. Thought is the Masonry of Nature! It may be so characterized, because it is the heart itself of impulse that breeds knowledge of necessity for fraternity among men. Thought breeds the need for "common interest," or socialism in communion with a spirit—pulse that must needs divide necessity into "three degrees." First—Preparation or Fitness. Second—Participation in understandable activities. Third—Realization of the value of community interest in which personality is not made subservient or less exalted by contact.

Thus, when we seek to find a reason for Masonry's antiquity, we should commence at the foot of the cross we have to bear; and though we sometimes, even in mature years, indulge in philosophical sophistry in an endeavor "to bear evidence"; and, childlike and innocent of guile, read within the chamber of reflection, upon the walls that seem to confine our very element, the reason for Masonry! we find it to be as necessary to the "balance" of a nation as

it is to the comfort of the individual. We find in it a natural reason for being upright which is taken for granted more readily than an exercise of force would be, if employed to bring about the same result.

The palpable truth of this argument may be learned by contrasting the cause and effect of religious movements. Some methods prove hard taskmasters and are relied on as rule and regulation for the government of souls. Church governments become often so autocratic as to be devoid altogether of Spirit-sense. Think—Salvation in armor fighting for heaven—killing for the hides and the blood! These Church governments have taken the elementary view of things and made "government" the virgin mother of the necessity they suffer from. We tolerate this line of thought only because of the charity of brotherhood. We suffer from contact with it, because it misleads the souls of men who would otherwise give heart-service to humanity. The world suffers because of the false premises upon which such elementary sophistry is grounded, and because of the baneful results of the false practice it breeds.

The great mission of Masonry is to persuade men to discard elementary sophistry that makes a savior of necessity. The great mission of Masonry is to persuade men to THINK! Thought is akin to divination and divination leads the way to Truth, because it is the offspring of the divinity within the conscious complement of tools that God has given intelligent men to work with.

THE PATH OF RECTITUDE

BY C. C. KEITH, 32°

WHEN we fully understand all the things of earth and are able to comprehend all things concerning the beyond, then we may be said to have arrived at perfection. But this goal is not so easily attained as one might suppose, nor is it within the reach of all men, for there is much to learn and much that is beyond the reach of mortal men; but we have heard and we believe that all things will come to those who labor and can wait, yea, to all who *do* labor and wait, all things shall come, for it is surely by labor and patience and perseverance that great undertakings are brought to completeness and perfection.

All who read these lines will understand that this is true, and all will agree that it is true when they come to think of the many trials and vicissitudes of life, for all men are beset by these same trials and troubles and temptations. Struggle as they may, they fall; and although they may rise again, thereafter they are not so strong and may again fall victims to their follies, and in the end come to a state or condition wherein they are unable to overcome the temptations of life, and succumb to those baser qualities which make for all that they desire not to be, but which it would seem that nature destines them to be; since the laws of nature govern all things, and although we are rulers of our own destiny, the laws of nature have much influence over what we do and how we do it.¹ Is it not possible for some men to do that which is beyond the reach of others? Is not the man who can control his passions and his acts at all times far beyond the man who is weak? Although he may strive and vainly endeavor to overcome and

resist temptation, yet he falls a prey to those baser promptings. And if perchance he should succeed, it is because he has put forth an effort far beyond that which is put forth by his more fortunate brother.

Therefore, be not discouraged, but do that which you are able to do, and it may be that in time there will come to you strength of which you little dream, and you will then understand why it was necessary for you to put forth an effort to learn more of the mysteries of the world beyond as well as those of the world in which you live.

To know one's self is to know much that is a mystery to all men, for we know but little of human nature—even although we are daily in contact with it. Therefore, study yourselves. Seek to know why it is that you do certain things and do not do certain other things, and you will acquire knowledge that will be of inestimable value to you in years to come and you will surely agree with the poet in saying that, "The proper study of mankind is man."

Recall, now, certain great principles—with which you are, of course, familiar, but of which it may be that you do not realize the full significance. In all your dealings with men—with the world at large—do only those things that you would wish others to do unto you. This is a very old law, but is as effective today as when it was first declared. If all men were to carry out this law, there would come to mankind untold peace and happiness, for no man would then be ashamed of anything that he does or has done.

Finally, do only that which is right, and that, in itself, will be your reward.

¹See Paul's Epistle to the Romans, vii; 18 to 24 inclusive.—EDITOR'S NOTE.

THE MOTHER OF A GRACCHUS

By J. H. MORROW, 32°, K.C.C.H.

HE WAS in the first flush of manhood. He had gone into the war clean and purposeful.

He had come out of it, as he had entered it, pure in body and mind. The brethren, assembled in the Lodge-room to witness the conferment upon him of the Third, and to assist in his investiture with the rank of a Master Mason, felt that he was worthy of the distinction accorded him.

By the candidate's side stood his father in his official capacity, looking almost as youthful as his son—a father whose signal service in devotion to Masonic principles had won for him high honor. Paternal pride, the pride of hopes fulfilled, imparted a glow to his face and squared his shoulders, even while the tears of ill-suppressed emotion bedewed his cheeks.

And the "boy," always to remain such in the parental heart, stood humbly in the presence of the responsibilities he was assuming. And, oh, the beauty of it all—there were tears in his eyes as well!

"Like father like son," was the insistent thought, but as I viewed the picture it faded for the moment to give place to another. It was that of a mother seated in her home, her face triumphant in the realization that her first-born was at that hour receiving recognition of a character beyond reproach, and which promised for him a worthy career—just such a career as her husband, his father, had made for himself in the path of righteousness. That her boy might grow up to be like "Daddy" had been her constant prayer, and now this night of nights she felt that her petitions had been answered and her heart was filled with thanksgiving.

She did not stop, this mother I saw in my mental vision, to felicitate her-

self upon having had any part in shaping and guarding and directing the young life. She forgot that it was first at her knee that her son had learned to know God, and that following her hand pointing to his country's flag there had come to him the inspiration of patriotism. She only remembered she had held up before him his father as an example in these things. That he might become as good a man as his father was all she had asked, and it was to the father in her unselfish devotion that she attributed the results. O noble, self-effacing mother, so forgetful of the sacrifices and efforts made by you to produce the results whose contemplation unlocks the fountains of your heart!

My mental picture now seemed merged with the actual. The young man stood there unchanged, but bathed in the glow of a mother's love. I could not separate them—the mother, the father, the son. All that the parents possessed was reflected in the son, changed yet not changed by the lessons of his own experiences. What a blessed heritage he enjoyed!

I felt the indebtedness of Masonry to womanhood for the implanting and cultivation of the seeds of faith and service which make the realization of its ideals possible.

"These are my jewels," said Cornelia, mother of the Gracchi, as with maternal pride she pointed to her sons in contrast to the wealth of precious stones exhibited by her opulent patrician visitor. History has treasured the incident, and literature has used it to weave it into pictures of mother-love.

To be the mother of a Gracchus is a glorified blessing; to be a Gracchus is a privilege to be held with reverence, humility and fidelity.

A Mason's Prayer

Almighty Force, that makes the day
And gives the stars their course,
That started life from lifeless clay—
To Thee, almighty Force,
We offer homage, as we should,
Convinced Thy might is for man's good.

Eternal Law, that rules the sphere,
And makes each atom draw
Each other atom, far and near—
To Thee, Eternal Law,
We speak obedience, as we must,
Assured Thy dictates all are just.

Unchanging Truth, that fearest naught,
Tho' oft by minds uncouth
Misunderstood, and then mistaught—
To Thee, Unchanging Truth,
We bow the mind instead of knee,
Believing Thou dost make man free.

Fraternal Love, that fills the world,
Whose banner floats above
All lands, all peoples, broad unfurled—
To Thee, Fraternal Love,
We pledge the heart and give the hand,
Proclaiming that with Thee we stand.

Almighty Force, strong evermore;
Eternal Law, true still today;
Unchanging Truth, tried o'er and o'er;
Fraternal Love, then, now, alway;
Omniscient Soul, supreme, divine,
These attributes we hail as Thine.

—James Perkins Richardson, 32°.

THE NEW AGE MAGAZINE

A Monthly Publication Devoted to Freemasonry and its
Relation to Present Day Problems

THE NEW AGE MAGAZINE is the official organ of the Supreme Council of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America, and is owned and published by it.

The offices of the Supreme Council are located in its "House of the Temple," Sixteenth and S Streets, Northwest, Washington, D. C.

George F. Moore, 33°; Grand Commander. John H. Cowles, 33°, Secretary General.

THE NEW AGE MAGAZINE is published at Washington, D. C., and is under the control of a committee composed of the following members of the Council:

John H. Cowles
Louisville, Kentucky

Trevanion W. Hugo
Duluth, Minnesota

William P. Filmer
San Francisco, California

Marshall W. Wood
Boise, Idaho

ANNUAL SUBSCRIPTION: In the United States and Mexico, one dollar and fifty cents; in all other countries in the Postal Union, two dollars.

THE NEW AGE MAGAZINE is sent free of charge to all Scottish Rite Masons in the Southern Jurisdiction who are members of Consistories.

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Address all correspondence and communications, and make all checks, drafts, etc., payable to John H. Cowles, Secretary General, 16th and S Sts., N. W., Washington D. C.

Entered at the Washington, D. C., Postoffice as second-class matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 27, 1918.

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NOTES AND COMMENTS

THE LOYAL COALITION

From the *Boston Evening Transcript* of March 20, 1920, we extract the following:

The Ulster Delegation Reception Committee of 100 Citizens, composed of the Hon. Moorfield Storey, Demarest Lloyd, Charles H. McIntyre, Esq., Thomas Milligan, Arthur W. Joslin, Rev. Paul Revere Frothingham, D. D., Bishop Edwin H. Hughes, D. D., LL. D., The Very Rev. E. S. Rousmaniere, Rev. A. Z. Conrad, D. D., Rev. Cortland Myers, D. D., Charles W. Eliot, LL. D., Charles E. Riley, William Roscoe Thayer, and many other of Boston's most distinguished citizens, has been merged into a permanent organization to be known as The Loyal Coalition.

It would seem that the above named Loyal Coalition proceeded to get busy without loss of time as witnessed by the following extract from the same paper,

issue of March 24, 1920, which also supplies us with a very definite idea of the kind of work that the Coalition has cut out for itself:

THE LOYAL COALITION'S VICTORY

The Loyal Coalition issued a manifesto in the *Boston Transcript* of last Saturday calling the attention of the American people to the methods that are being employed with the view of establishing an Irish Republic in the heart of the British Empire. In this manifesto, the iniquity of the mode of procedure to collect the funds to float the De Valera bond issue was also succinctly set forth.

Last Monday, in the Massachusetts Senate, Senator Walsh introduced a resolution absolutely denying the allegations of The Loyal Coalition and peremptorily declaring that the issue would be fought out on the floor of the Massachusetts Senate yesterday.

The plans of men and mice often go awry, according to the ancient historian.

Senator Walsh called up this resolution on the floor of the Senate yesterday afternoon. He made a passionate address asking for its consideration. In a statement by The Loyal Coalition it was confidently declared that there would be men on the floor of the Massachusetts Senate sufficiently embodied with the proper spirit of America to lay the Irish resolution on the table. The Senate went a step farther and sent the resolution, despite Senator Walsh's strenuous efforts, to the Committee of Rules, where it is a safe gamble that it will die a natural death. In the event that it ever comes to life again, history will repeat itself and the result will be identical with the action of yesterday. The Massachusetts Senate is no place to stage an Irish Republic and the time is here when interference with routine matters of national and state governments must end.

The Loyal Coalition is delighted to record its first victory in behalf of clear American government.

More power to The Loyal Coalition! We shall, from time to time, make note of the operations of this body of patriots and give our brethren the benefit of our findings. In the meantime, if you are a good and true American, desire good government and also to keep the hyphenates distinctly out of American public affairs, you might express that desire by sending a contribution to the executive secretary of The Loyal Coalition, George W. Solley, 15 State St., Suite 93, Boston, Mass.

THE PROBLEM OF HIGH SCHOOL TEACHERS FOR 1920

According to statistics furnished by the U. S. Bureau of Education all states report a shortage of teachers for next year. This is particularly true of teachers for rural schools, as the cities are drawing upon the rural school teachers to fill the vacancies in the cities. The following is an attempt to determine the conditions which will prevail in regard to high school teachers in September, 1920. It is assumed that a teacher for a high school, to be adequately prepared, should be at least a graduate of a standard college. This minimum requirement demands two years' longer course of training than for graduation from a two-years' normal school, both of which should be based on a four-years' high school course. This additional preparation limits the number of people available for high school teachers' positions. The demand for trained young people in the commercial and professional world has drawn largely upon the ranks of the high school teachers.

In order to determine the need, a questionnaire was sent by the U. S. Bureau of Education to every high school in the United States, asking for information as to the number of teachers in the school, and the estimated number of teachers that will be needed in September, 1920, to fill new positions, and to fill vacancies caused by those leaving and not expecting to teach in other high schools. It was not a question of the turnover or exchange of teachers, but new teachers not now in high school work.

Replies were received from 7,000 high schools. The number of teachers employed in these schools were, men, 18,935; and women, 46,922; total, 65,857. The number of new positions to be filled in those schools in September, 1920, was reported as follows: men, 5,482; women, 11,793; total, 17,275. The total number needed is 26.3 per cent of the total number employed in the schools reporting.

The total number of high school teachers needed for 1920, based on the latest

returns and the normal increase in number of teachers, will be 98,775. From the large number of schools reporting we are justified in assuming that the same percentage of need will exist throughout the whole of the high school system; and that 26.3 per cent of the total will be needed. This indicates a need of 25,978 new teachers for the high schools.

In order to determine the number of new teachers available from the sources of supply, a questionnaire was sent to the 550 colleges and universities which maintain a four-years' course leading to a degree, and to which admission is granted upon the completion of a four-years' high school course. Returns were received from 323 of these institutions, or 60 per cent of the total number. The number of graduates reported for June, 1920, is as follows: Men, 10,680; women, 9,397; total, 20,077. Of these the following number expressed an intention of teaching in high schools: Men, 1,630; women, 4,742; total, 6,372. Assuming that the number of graduates is in proportion to the number of schools reporting, and that this total is 60 per cent of the total number graduating who expect to teach, there is a prospect of the following number of teachers available: Men, 2,711; women, 7,910; total, 10,620.

With a total number of positions to be filled in the high schools of 25,978, and a prospective supply of 10,620, persons who are prepared and expect to teach in the high schools, there remain 15,358 high school positions to be filled from some other source. This means one of three things: first, that a number of positions will go unfilled; second, that former high school teachers will have to be attracted back into the work of high school teaching; or, third, a lowering of the usual standards will need to be granted. The first and third courses would be an injustice to the children and to the work. The second can only be accomplished by providing a living wage and better living conditions for high school workers. There are many educators who feel that the high school problem presents more difficulty of solution than any other phase of the whole question of shortage of teachers.

WHAT NEW YORK HAS DONE FOR TEACHERS' SALARIES

One of the most interesting chapters—if not *the* most interesting—in the laws of 1920, of New York state, is chapter 680 which sets forth the provisions of the Lockwood-Donohoe bill relating to teachers' salaries. The Legislature recently appropriated \$20,550,000 to increase the salaries of teachers in New York State. "This act," says John H. Finley, "gives not only substantial relief, help and encouragement to the teacher, but also moral support and a new dignity to the profession of teaching. All this is not, however, for the teacher's own sake or advantage, but for the education of our children, which is not only our 'most sacred concern' but the 'nation's' only hope."

New York is no niggard in appropriating money for the support of its public schools, which are the great Americanization centers of the republic; the bulwarks of our democracy. New York has a state college for teachers and ten state normal schools. The number of teachers in training in these institutions has fallen to 60 per cent of the attendance before the war, but with the increase of teachers' salaries more students will flock to the training schools, and the state will soon have a better body of instructors in its public schools than it has had in the past. It is a public scandal to pay a teacher less than a living wage. Good salaries attract good teachers. As things now stand our public schools are manned (or rather womaned) by many instructors of inferior grade, without any real professional training. The schools must have the best pedagogical material in the market, and the only way to get it is to offer better financial support to the teacher. C. E. Gorton, superintendent of the Yonkers, N. Y., schools, says: "The largest opportunities for usefulness in American life are found in the public schools. The teachers reach a larger audience than is possible in any or all other professions. More than that, they touch their audiences at an impressionable age when definite

courses of conduct may be shaped and lasting impressions may be made." All this is most true: the public schools offer golden opportunities to young men and women to do altruistic work as teachers. But we should not ask these idealists to sacrifice themselves on the altars of altruism and patriotism; to lead poverty stricken lives, when we laymen sleep soft, eat of the best, and surround ourselves with every luxury from a playing-piano to an automobile.

It is a great pity that we cannot induce more men to enter the teaching profession. But so long as salaries remain as they are, in most of our states, men will naturally seek other avenues of employment, where the rewards are greater. We cannot blame them. Men desire to marry and establish comfortable homes for themselves and families; they cannot do so on inadequate salaries, consequently they look, to a greater or less extent, with scorn at the teaching profession. This condition should not exist, for the male teacher is as important in the school system as the female, in some respects more important. Adolescent schoolboys should be under the supervision of men—manly men, who can sympathize with the follies and temptations of youth. The average boy has a sort of veiled contempt for the lady pedagogue, because she cannot enter into his field sports, his vocational aspirations, his ideals. There is a mental chasm between the sexes that nothing will bridge.

FOREIGN LANGUAGE SCHOOLS IN HAWAII

It was a wise policy that brought Hawaii into the fold of the Great Republic, first for political reasons, and second for commercial reasons. Far-seeing statesmen saw this clearly. To have permitted a foreign power to seize the Hawaiian Islands would have been a grave oversight on our part. Hawaii today acts as a buffer against hostile aggression against our western coast. Industrially Hawaii is a tremendous commercial asset; its sugar cane growing and milling are of paramount importance. Nearly one-fifth of the population of the islands is carried on the pay-rolls of the sugar corporations. The pine-apple industry is also a factor. A polyglot population inhabits the islands, Asiatics of course predominating. In 1919 the Japanese numbered 114,137. Like the Portuguese, who number about 25,000, the Japanese are participating more and more in the social, educational, and political life of the islands. Their birth rate is high, and they bid fair, in a few years, to dominate numerically all other races. The U. S. Bureau of Education has recently made an educational survey of the Hawaiian Islands and disclosed some very important facts. Dr. Frank F. Bunker, of the bureau staff, was director of the survey. We quote as follows, concerning the possibility of future political control of the islands by the Japanese:

Contrary to international practice, which holds that regardless of where a child is born he takes the nationality of his parents, the fourteenth amendment to the Constitution of the United States declares that every child born within the jurisdiction of the United States is a citizen of the United States. In another particular in this connection the law of the United States is in conflict with the theory and practice of governments which hold to the principle of dual citizenship; for the act of Congress of July 27, 1868, declares the right of expatriation to be a natural and inherent right of all people and that anything to the contrary is "inconsistent with the fundamental principles of this Republic." In consequence, then of these laws the Japanese, as well as all other people born in United States territory, are citizens of the United States, which status obtains until by definite act taken by the individuals themselves citizenship is renounced.

After citing statistics to show the rapid growth of the Japanese population, Dr. Bunker says:

By 1930, it seems probable that the Japanese may comprise about 28 per cent of the electorate, a sufficiently large proportion to constitute a force that must be reckoned with if it acts as a unit. By 1940 about 47 per cent of the electorate may be expected to be composed of voters of this race. From that time on, their numerical superiority will grow very rapidly, the voters doubling every 21 years, as children of children enter the electorate.

The burning questions are: Will the Japanese of Hawaii act as a political *unit*?

Will their sympathies be with Japan or the United States in the event of trouble? Much depends on the education the Orientals receive in the public schools. If their allegiance be divided they will, in all probability, side with Japan, for it is but natural that racial sympathies, kept alive by language and religious customs, will predominate. One does not have to be deeply versed in racial psychology to realize this fact. Says Dr. Bunker:

Another handicap of serious character under which the public schools of the Territory are laboring, and with which there is nothing comparable in the States, is the system of foreign language schools which has grown to formidable proportions, particularly among the Japanese. Among the island settlements, however isolated or remote, wherever there is a group of Japanese laborers and their families, there is also alongside the public school or very near it a school set apart for the Japanese children who attend the public school. One year ago there were 163 of these schools in the Hawaiian Islands, manned by 449 teachers, and having an aggregate enrollment of about 20,000 pupils. A number of new schools have been organized since, and in instances considerable sums, reaching \$7,000 in one case, have been expended for the purchase of additional sites. In addition to the Japanese, the Koreans and Chinese have established language schools, some 22 in number, with about 40 teachers and approximately 2,000 children.

Almost all of these schools are of elementary grade, though there are a few kindergartens, and in 11 schools the work parallels the Territorial high schools, in part at least. In all instances the teachers of the Japanese schools are brought direct from Japan for the purpose. They are certificated teachers in their home country and, in a number of cases, are recommended to the local Japanese authorities by the educational department of Japan. None of the teachers were born or educated in Hawaii.

Except for some 10 Christian schools, the others were organized under Buddhist auspices, in response, however, to local agitation a number of Japanese leaders have urged that they be separated from religious connections. In consequence, a number of them have declared themselves "independent," but there is much evidence to show that with many of this group the separation has been in name and not in fact.

Five Buddhist sects prevail in the islands, the Hongwanji, the Jodo, the Sodo, the Shingon, and the Nichiren, but the Hongwanji is by far the most powerful and dominates the Japanese school situation. Many of the teachers of the schools of this sect are Buddhist priests, wholly unacquainted with English, and out of sympathy with American ideals and institutions.

The daily sessions of these schools vary with different schools. In some instances, though not in many, children attend the Japanese language school from 6 a. m. to 8.30 a. m., when they leave for the public schools. In other schools the morning session is not so long, the children arriving at 7 a. m. or 7.30 a. m. for a session of an hour or an hour and a half. There is also an afternoon session after the public school has dismissed, generally for an hour, but in some cases for an hour and a half. In some schools the children attend both morning and afternoon sessions; in other schools the older children attend in the morning, the younger in the afternoon.

Many of the children have no breakfast before leaving their homes, but take cold food along with them, which they eat on the way or between the morning session of the Japanese school and that of the public school. Until recently Japanese children attended their schools on Saturdays and the year round as well, except for a two weeks' summer vacation; now, however, the summer vacation has been extended to a month; no work is required on Saturday, and other vacations corresponding more nearly to those of the public schools are allowed.

These schools exist outside the law, that is to say, they have sprung up without legal recognition. All other private schools of the islands are recognized in the law and are nominally under the control of the Territorial education department, and a unique relationship has been established which is different from mainland practice. Not so with these schools, for every effort so far made in the Territorial legislature to bring them under the authority of the Territorial education system has been defeated.

Many of the text-books in these foreign language schools laud the Emperor of Japan and Japanese ideals. The Survey Commission recommends that these schools be abolished, except for foreign children who can never become American citizens, but provide opportunity in the public school wherever the demand is sufficient, for the study of oriental languages, classes to be held for one hour per day at the close of the regular school session, in the public school classrooms, by teachers regularly employed by the territorial department of education.

The public school teachers of Hawaii are a unit for the abolishment of the foreign language schools. The Daughters of the American Revolution, the chamber of commerce, and the Ad Club of Honolulu have expressed themselves vehemently on the subject. The Daughters, on October 29, 1919, adopted the following resolutions:

RESOLUTIONS OF THE ALOHA CHAPTER OF THE DAUGHTERS OF THE AMERICAN REVOLUTION

Whereas the Daughters of the American Revolution is a patriotic organization representing a great national past and hoping for a greater future, an organization founded to perpetuate those principles of devotion and loyalty for which our ancestors fought and died, and to fight against disloyalty in every form and dangerous propaganda of every kind; and

Whereas the experiences of the recent war have convinced us that as a nation we have too long harbored within our borders societies and institutions which tend to continue the spirit, customs, ideals, and languages of the foreign lands from which their members came, instead of fostering and developing Americanism; and

Whereas we believe that the penalty that our nation paid during that war for its laxity—the appalling embarrassment to its work, the staggering property damage, and the irreparable loss in splendid manly lives—was too costly for us to have it repeated, and believe in the light of past experience that foreign-language schools are not only unnecessary, but a menace to the unity and safety of our nation and the peace and prosperity of our people: Now, therefore, be it

Resolved, that we, the Daughters of the American Revolution of Aloha Chapter, go on record as being unequivocally opposed to all practices within the borders of the United States of America subversive to the peace and order of our nation and the undivided allegiance of our people, and unalterably opposed to all foreign-language schools of whatever nationality; and that we take a firm stand for Americanism in its truest and loftiest form, and for one language—that of our heroic Revolutionary ancestors who gave their fortunes and their lives that the United States might live and prosper, and one flag—"Old Glory": And be it further

Resolved, that a copy of this resolution be spread upon the minutes of this meeting, and that a copy of each be sent to the governor of Hawaii and the superintendent of public instruction.

ENGLAND'S ACHILLES HEEL

When Thetis, mother of the redoubtable Achilles, dipped her infant son in the river Styx, she thereby rendered him invulnerable; that is to say invulnerable with one exception—his *heel*. There is, alas, a fly in every ointment; a crevice in every suit of armor; a weak spot in everything. The Achilles heel of England is Ireland. Anybody can see that with half an eye. From the time of the Spanish Armada to the present day foreign countries have sought to stab England in the back through Ireland, the vulnerable spot of Great Britain. The priest-ridden James II, aided by French auxiliaries and an army of Irishmen, attempted to get back his old kingdom. He landed in Ireland and after a brief career there was ignominiously defeated by William of Orange at the Battle of the Boyne. Who can forget the heroic stand of the Ulster Protestants at the siege of Londonderry? Later on the French Revolutionists sent an army to Ireland under General Hoche to aid the Irish in their struggle for freedom. The French, who were at war with England, sought not so much Irish independence as to cripple their hereditary foe. During the late war we have the effort of Germany to strike England through Ireland by stirring up bitterness, by inciting the natives to rebellion, etc. The capture and execution of the German agent, Sir Roger Casement, who made a futile attempt to land arms and military stores on the Irish coast for the use of the rebels, is a case in point. The Irish contend, and not without justice, that the English have misgoverned and mistreated Ireland in the past. Few liberal-minded Englishmen will deny the accusation. But why dwell on the past? Why chew the rag of history until it is reduced to pulp? We are living in the present. Within the past forty years England has made tremendous concessions to the Irish, almost every concession except the right to complete autonomy. An Irish parliament will sooner or later sit in Dublin, just as soon as Protestant Ulster and Catholic south of Ireland can agree on the proper charter for the government of the country; the most efficacious method of settling conflicting interests. But the Sinn Feiners, who are rebels from the ground up, now clamor for nothing less than an Irish republic and complete separation from the British Empire. Too feeble to attack an army they have begun a revolution *by assassination*, reminding one of the days of the Borgias. We firmly believe that England desires to do justice to Ireland, and grant her all the autonomy she needs except that of absolute segregation from

the empire. To grant the latter would invite disaster, for we have seen that Ireland is the *Achilles heel* of Great Britain. The history of England shows this in unmistakable terms. Some English statesmen have gone so far as to advocate a dominion government for Ireland like that of Canada, but would not such a concession spell disaster for the empire? It strikes us that a dominion like that of Australia or Canada would have the power to vote complete autonomy if it so desired.

Australia, New Zealand and Canada are attached to the mother country by ties of sentiment, race, religion, and tradition, to say nothing of military and naval ties. Where would these island possessions be without the protection of the British navy? But perhaps we err in our opinion as to right of a dominion to legally secede from the British Empire. We desire further light on this question of political science.

The effort of the Irish-American to stir up strife against England, our late ally, with whom we are at profound peace, is most reprehensible. The selling of bonds in this country of the so-called Irish republic is enough to make the gods weep. At the present writing there is trouble between Mr. De Valera, the "President of the Irish republic," and Justice Cohalan, of the Supreme Court of New York, head of the National Council of the Friends of Irish Freedom. According to the *Evening Post* of New York (June 22), the De Valera forces declare that Justice Cohalan has endeavored

to cast contumely on the Irish President and has not given him that recognition as president to which he considers himself entitled. They even suggest that Cohalan has not actually recognized the existence of an Irish republic, and that he has tried in every way to organize a movement that would send De Valera back to Ireland almost in disgrace.

They also insinuate that Justice Cohalan, so far from actively helping in the sale of Irish bonds, from the beginning laughed at the idea. That he afterward lent his aid to the success of the movement does not alter the fact of his initial opposition, they say, and his present attitude toward De Valera, as the latter's friends see it, is merely another exhibition of his resentment at the successful progress of De Valera through the country.

It is said that practically all of the \$10,000,000 bond issue which De Valera came over to place has been sold. These bonds bear no interest and are to be used solely for Irish purposes. Mr. De Valera will never live to preside over an Irish republic, on Irish soil, but he may live very comfortably in the United States. If he goes back to "Ould Ireland" he may find healthful living extremely precarious.

THE UGLY FACE BEHIND THE MASK

For some years past Socialism has been parading behind a mask—a mask of calmness and beneficence inspiring good will and feeling on the part of those who gazed upon it. But today Socialism faces the Great American Republic, unmasked, naked and unashamed; it shows itself just what it really is. The American Socialist organization is not a political party, but part of an international movement aiming at world revolution; its philosophy and objects are identical with bolshevism. It is anti-American, anti-patriotic, and anti-national. Says a writer in *The National Civic Federation Review*:

The Socialist organization has long paraded as a political party, the right wing of a movement opposed to the left or revolutionary wing. By its recent official action, in applying for membership in the Third Internationale, that camouflage is utterly stripped away. Between the right and left wing of the Socialist movement in the United States there is no difference whatever in purpose and objects, simply a difference of minor importance, as to expediency of methods and tactics. . . .

No one can defend the Socialist party of America, no one compromise with or have sympathy, for any aspect, group or wing of the Socialist movement in the United States, without defending, compromising with and giving sympathy to that grisly monstrosity whose unveiled head has lifted itself out of Russia and which reaches out to destroy Christian civilization and democracy in every country on the globe through violence, terrorism and bloodshed.

The propaganda of Socialism has been carried on in this country by men of peculiar cunning, by leaders whose intellects are more "oriental than Anglo-Saxon, masters of craft, resourcefulness and hypocrisy." Through a system of verbal camouflage it has sought to influence church people into believing that it represents the highest ideals of Christianity; but in its Yiddish program, intended for the eyes of Russian Jews living amongst us, it has countenanced revenge, violence and revolution. Through the Intercollegiate Socialist Society it has endeavored to influence college professors and students. Says the *Review*:

To conceal its basic character to all except its revolutionary *cognocenti*, to create confusion in the public mind, has been one of its chief purposes. In fact, it has made headway among cultured people, among sincere if sometimes superficial folk, among those generally called "intellectuals," and "liberals," by an appeal of phraseology—by the employment of beguiling phrases of altruism and idealism.

In other words, it has adopted the casuistical cunning of an oriental mind, of a Trotzky and a Lenine. In committing itself to the program set forth in the manifesto of Lenine's Third Internationale, it declared its intention of undermining and gaining control of labor organizations in the United States by "boring from within" with the ultimate purpose of employing mass action, or the general strike as a means of revolution. And here is a significant and shameful fact: While the majority of German, French and Belgian Socialists abandoned Internationalism at the trumpet sound and heeded the call of their country in the war, the Socialist party of America stood by Internationalism as against patriotism and nationalism, and did everything in its power to weaken the arm of our Government. Over 2,000 Socialists were arrested for their anti-war propaganda.

By what sort of mental gymnastics can a man pledge himself to the principles of Internationalism as against Nationalism? Surety there must be something wrong with such a mind.

"Breathes there a man with soul so dead
Who never to himself has said
"This is my own, my native land?" "

Let no patriotic American deceive himself that Socialism is anything else but bolshevism. It is a hybrid growth; a German importation and thrives best among aliens, particularly among those of Slavic birth. It is entirely foreign to American thinking. We are not perfect by any means, our democracy is more or less in a fluidic state, but we would not exchange it for the "dictatorship of the proletariat," or the dictatorship of any class of irresponsibles. Were bolshevism not backed up by bayonets and terrorism it could not last a day in Russia but would give way to real democracy—the democracy that places every man on an equal plane, and gives him the liberty to work out his salvation through his own efforts.

It seems strange that any working-man could give bolshevism a second thought, for it means for him *industrial slavery*; the strict ordering of his life by an implacable bureaucracy. Like a bird he would find himself enmeshed in a fowler's net with no chance of escape. He would be but a cog in a gigantic wheel, with no control over his fate. A sane man would repudiate bolshevism as the spawn of Satan; but a poor beguiled fellow might exclaim with the fly on the wheel; as narrated in the fable: "Wonderful, see how I am moving this wheel."

AN INTERNATIONAL POSTAGE STAMP

A plea has been made for an International Peace Postage Stamp in 1, 2, and 5 cent denominations, to be issued by all or as many as possible of the nations within the Universal Postal Union, in order that people everywhere may, by the use of these stamps, vote for peace with every letter placed in the mails, these stamps to be placed on sale with the regular issues.

The value of such a plan lies, of course, in the increasing percentage of Peace

Postage Stamps purchased and used as compared with those of the regular issues and the effect which those figures will have upon the world as a whole.

It is suggested as advisable that each nation adopting the plan adopt also the same designs for their issue of Peace Stamps. For the one-cent stamp there has been proposed the Figure of Justice; for the two-cent stamp, the head of Hugo Grotius, the Father of International Law, and for the five-cent stamp, the Figure of Christ in the Andes. For a motto, the words “*Pax Per Legem.*” Special stamps with these words in Latin across the top, and at the bottom the name of the issuing nation in its own language, would, it is believed, be very distinctive and convey the message desired, though not so clearly as if the entire stamp were devoted to that purpose; but some nations possibly might not wish to omit the faces of their rulers and great men.

The strength of a single universal design for all nations would, it is believed, in time lead to community of thought in other peace matters.

The plan is said to have received the approval and endorsement of prominent men and women in nearly all the countries of the world.

“THE PILLARS WONDERFUL”

Two shining shafts of metal work the widow's son did plan
By inspiration, teaching thus God's attitude to man;
He set them in the Temple porch, these massy pillars twain—
Jachin and Boaz—wrought in bronze, of symbolism plain.

Of fixed and stable changelessness one was the fitting sign,
While stern omnipotence was shown in Boaz's grand design;
But round the blazing capitals which crowned each shaft immense,
Bold wreathes of pomegranates proclaimed God's wondrous providence;
And, last, the artist's genius set a glory crown above
Of beauteous lily flowers that glowed, God's pity grace and love.

Ah! many of the worshippers who sought Jehovah's shrine
Saw but the awfulness of God in Jachin's stern design;
Or His dread justice and His power were all that others saw,
Who brought their sacrifice in fear of His condemning law.

The few who closer lived to God had better understood
The heart divine, and recognized His tender Fatherhood,
But blest of all were those who saw the golden lilies shine,
And could the beauty and the breadth of Heavenly grace divine.

Hiram of Tyre and Solomon were craftsman of degrees,
But the architect was better versed in God's great mysteries,
And when he set-supreme device—the lily crown above,
He showed how long it took for man to learn that God is love.

—Arch'd Gilmour, Shanghai, China.

THE SINS OF THE FATHER

BY N. E. A. McDONALD, 32°

OF ALL the negative conditions the race is subject to, fear is the greatest. We are born cowards (children of lust and passions). Our mothers feared for us before we were born. We came into earth life with a wail of fear. All who had anything to do with us feared something evil would happen to us. They were afraid we would "catch" cold or the measles or whooping cough or diphtheria or die of "summer complaint." Somebody feared all the time that we would get scalded or frozen or fall out of bed or downstairs or into the well. (The dancing shadow of error.)

When we were old enough to be afraid we feared our parents, our teachers, the minister, the dark, the devil, and even feared God whom St. John says is Love. Later we were afraid of failure in business, of fire; afraid the election would start some one to tinkering with the tariff or our

blessed money system. We were afraid on land or sea, or of fire and water, cold and heat, wind and hail, lightning and cyclone, earthquake and tidal wave.

Is it any wonder why man (or a nation) that is born of woman is of few days and full of trouble? Does not every Mary need an Anna (Prophetess) to be the constant companion not only of her but also to help, aid and assist in bringing forth the new mind to its true development. We may start "the renewing of our mind" now; this is necessary to civilization in order to establish not only a new covenant for a new process of birth as a true basis for future generations to "become (fearless) as little children," but the new cradle (mind) indeed must not only be that of perfect love so that its mother's every relation is made a sacred dwelling place, but also the highways and byways as conceived by her every thought and counsel. To this end we need more men of the Tribe of Judah.

A MASON'S DUTY

BY B. M. LEECRAFT, 32°

MASONRY teaches Friendship, Morality and Brotherly Love and if we do not make the world a better place to live in by being in it ourselves, our lives are wasted and have counted for naught.

We have unlimited opportunities to make the world better in our Fraternity, Masonry is growing by leaps and bounds, men are realizing as never before what it means to them, but the test of a Lodge's work is not the number taken in, but the good done to both new and old members.

The first thing necessary is to live

right ourselves, to subdue our passions and to live up to our obligations, for if we do not do that, how can we expect to exert any influence for the better on the new men coming in? We must keep awake, be eternally vigilant, attend all meetings regularly and do all the good that we can (never pass a chance by to give some brother "Light") and at our journey's end I am sure we will be rewarded by these joyful words—"Well done, good and faithful servant, enter thou into the joys of the Lord."

"Heaven is blessed with perfect rest, but the blessing of Earth is toil."—*Henry Van Dyke.*

A CORNER OF THE LIBRARY

By MYSTICUS

THE GENTLE ART OF PROPHECY

"He hearkens after prophecies and dreams."—SHAKESPEARE.

IS THERE such a thing as prophecy—foretelling the future? The Bible is full of prophetic utterances. The Chaldeans, the Egyptians, and the Babylonians were firm believers in astrology. The kings and princes of Europe had their astrologers during the Middle Ages and placed implicit confidence in their predictions. Astrology, in fact, did not become a discredited science until the eighteenth century, the age of rationalism and scientific inquiry. With the recrudescence of occultism at the present day, astrology is again receiving considerable attention. That the stars have anything to do with the course of human events I doubt, but I do not dogmatize about the matter, ever remembering Hamlet's famous injunction to his friend—

"There are more things in heaven and earth than are dreamt of in thy philosophy, Horatio."

But as to prophecy not dependent upon star-gazing and horoscope making:

"Coming events cast their shadows before." Given such and such a cause a corresponding effect may well be predicted of it. In the realm of physics prophecy is a comparatively simple matter. The reappearance of a comet after a certain cycle of years may be predicted by scientific men with great accuracy. And so with all events in the world of material things; where an iron determinism seems to rule. But in the arena of mind, where the indeterminate enters, accurate prognostications are next to impossible. Who can determine beforehand the flight of a winged insect, what direction it will take, what parabola it will describe? Ah, that is a difficult thing for science to do.

If there be truth in prophecy, then, it must be lifted above the physical plane to the plane of spirit. To omniscience the kaleidoscopic trend of historical events, the onward rush of things in general (which to finite beings take place under conditions of time and space) are an ever-present *Now!* With the Divine Mind there can be no present, past or future. Says Ralph Shirley:

Time looked at from a certain standpoint is in the nature of a cinematographic film, the scenes of which we witness in succession, the whole of the film being in reality present simultaneously throughout the spectacular performance. Time in reality is nothing more than a sequence in events. Nor can we gauge it otherwise than by the intervals between successive experiences. The duration of time is regulated entirely by the nature of our own consciousness. Man with his present sense of sight can only appreciate seven vibrations in a second, and with his present sense of hearing can only appreciate sixteen vibrations in the same period. There are insects who vibrate their wings several thousand times in a second, and we have reason to believe that they are cognizant of each vibration. Thus the measure of time is entirely dependent on the unit of perception of its percipient, and an insect may experience as many sensations and events in the life of a day as a man can do in the Psalmist's "three-score years and ten." In other words the insect's life may be as long to it, though in reality only lasting one of our days, as is that of the human being who has fulfilled the allotted span of seventy years. It is this fact which explains how it is that people have frequently dreamt the experiences of weeks, and even of years, in a few minutes by the clock. The consciousness of the transcendental self has for its perceptions a different and far more rapid rate of vibration than the normal man of waking life, and under certain dream conditions akin to trance, we have reason to believe that this rate of vibration can be almost indefinitely accelerated.

These reflections serve to show the illusory character of time as judged by the standard of human measurement. We are, however, all of us, subject to the limitations of our own consciousness, and while, by giving these reflections due weight, we are able to apprehend the fact that we are the slaves of senses which are constantly deceiving us, we still find it difficult, if not impossible, to admit that the future is present with us, in a latent form, even when we least suspect it. Some such admission as this must, however, be made, if we are to accept the possibility of premonitions of a distant future, when there is no perceptible basis by means of which our intellects can gauge the events of the coming time.¹

¹ Prophecies and Omens of the Great War. London, 1915.

The simile of the cinematograph, cited above, is very interesting. I should use it again from another viewpoint. The passing of a long film through a moving-picture machine represents time and space conditions as experienced by human beings; the merging of the instantaneous photographs into the appearance, for example, of a single moving figure is the "eternal now" of Deity. Let me ask, at this juncture: Are there not great and gifted souls in the world who are able to transcend the finite and put themselves momentarily in tune with the Infinite, to realize the cosmic sense? Yes. I believe it! Granting the truth of this proposition, is it not conceivable for such mystics to come *en rapport* with the Eternal Mind and "sense the future"—the future to us, but the *now* to the All Soul? The scientific materialist would denominate such a theory as metaphysical moonshine and midsummer madness. But accept this exposition of a prophecy and you throw light on a hitherto dark subject. Of course I admit that there is much that masquerades as prophecy that is mere guesswork; the ravings and outpourings of fanatics. But we must not judge of a great problem because of the utterances of pretenders to the occult. Yes, there were prophets of old, as there are prophets today. But let us discriminate and not accept everything we hear as gospel truth.

The prophecies of the Old Testament are exceedingly interesting to all students of the occult. The Book of Daniel, in particular, has caused endless speculation. Let me quote from that wonderfully dramatic scene of Belshazzar's feast, where the Prophet Daniel predicts the fall of the monarch and his empire:

In the Same Hour Came Forth Fingers of a Man's Hand, and Wrote Over Against the Candlestick Upon the Plaster of the Wall of the King's Palace: And the King Saw the Part of the Hand That Wrote.

And This Is the Writing That Was Written, *Mene, Mene, Tekel, Upharsin.*

This Is the Interpretation of the Thing: *Mene*, God Hath Numbered Thy Kingdom and Finished It. *Tekel*, Thou Art Weighed in the Balances and Art Found Wanting. *Peres*, Thy Kingdom is Divided, and Given to the Medes and Persians. (Daniel v: 5, 25, 26, 27, 28.)

Although the prophecy was accomplished according to the interpretation of Daniel, there sprang up centuries after the event a vague, formless tradition that the prediction had not been entirely fulfilled by the death of Belshazzar and the destruction of Babylon.

Many Bible scholars, in our own age, have expressed doubts as to whether the letters of fire might not have contained a double meaning, a cryptic significance extending far into the future. Writing on this subject, Howard M. Pattison, in a syndicate article to American newspapers, November 24, 1918, says:

In the light of the late world war and the effort of the Kaiser and Prussians to establish an autocracy greater than Belshazzar dreamed, leaders in Biblical research and exegesis think they have discovered the broader meaning of the handwriting on the wall, and that its prophecy applied to Belshazzar only in the first instance, and particularly to the kaiser. It was a message sent not especially for the world of Daniel's time, but was also a leaping of the divine vision over the centuries to elapse between then and now.

This is set forth by the Rev. J. T. Burkalow, a distinguished Bible scholar, writing for one of the religious publications.

Not in Hebrew but in the ancient cuneiform was the message written, and it was a mathematical formula which, translated, says the Rev. Mr. Burkalow, would read: "A mina, a mina, a shekel, a half mina."

All these words signify certain Babylonian weights. Daniel interpreting them for Belshazzar took the first two as conveying the idea of number and so read: "God has numbered thy kingdom and finished it."

"Tekel" or "shekel" he interpreted in terms of the action of weighing, and so secured his second phrase.

The last word, "upharsin," Daniel explained as coming from the word "peres," meaning to divide, and drew from it the significance that Belshazzar's kingdom was to be divided up. All of which was ingenious and afterward justified by facts.

The Rev. Mr. Burkalow, taking this mathematical meaning, explains that as 50 shekels make a mina, and 20 gerahs make a shekel, the two and half minas and a shekel mentioned in the Bible text when reduced to gerahs would amount to 2,520 gerahs.

In other words, he takes the repetition of the word "mene" to mean two menas, adds to it the third word, "tekel," or "shekel," and takes the word "upharsin" with the same significance as did

Daniel—that is, to divide—and applies it to the first weight instead of the second weight mentioned.

He points out that this number, 2,520, is especially interesting as being the least common multiple of all the digits, and therefore, to the mind of mystics, containing the sum of all that is to be. Occurring as it does in the mystical book of Daniel, it is especially suggestive because it is the number of the prophetic seven times whose half is the "1,260" of the book of Revelation, that other most cryptic of Biblical works, which states: "And I will give power unto my two witnesses and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth and ashes." (Revelation xi: 3.)

It is more than possible that this 2,520 gerahs refers to time, because of other Biblical passages in which it is so used, and therefore the Rev. Mr. Burkalow holds that "God wrote with a larger purpose than the twelfth-hour warning of Belshazzar and his drunken lords. The scene becomes prophetic, and to the antitype of Babylon, to the last great world power represented by the iron-clad feet of the image, to the final alliance of all the forces of evil, temporal and spiritual (the kaiser and his reveling military landlords), is transferred the menace of the seer's interpretation, "Numbered, numbered, weighed, divided."

Here, then, is a new interpretation by this modern Daniel, in the figure 2,520, which he claims means 2,520 years. This interpreter asserts that now, for the first time, can we understand the figures, because it is exactly 2,520 years since Nebuchadnezzar saw in his dream the vision of the image of gold and silver and brass and iron and clay, that is 602 B. C.

This was actually the beginning of the revelation of the coming downfall of the kingdom, and although some years elapsed before the actual writing on the wall appeared, it does seem much more than a coincidence that in 602+1918 years Jerusalem is released from the power of its age-long oppressor, and the doom of autocracy is sealed, if not actually and completely realized.

Historically it appears that the Rev. Mr. Burkalow has much to support his view, for the real supremacy of the second kingdom of Babylon dates only from 606 B. C., when its great rival, Nineveh, was destroyed, and it was exactly 2,520 years later or in 1914, that this world war broke out.

It was in 604 that Nebuchadnezzar ascended the throne, bringing his first Jewish captives to Babylon that year, with the Prophet Daniel among them. In round figures, it was 2,520 years after that desolation of Jerusalem, and 1,280 years after Omar's Abomination of Desolation, or, in 1917, and of the Hegira 1335—see Daniel xii:12: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days"—that the British began their work of conquering Palestine and brought it to a successful conclusion. The Hegira is the date from which the Mohammedans reckon, and is most appropriate on account of their domination of Jerusalem. The coincidence of figures with Daniel is very odd, to say the least.

Whether the Book of Daniel was looking forward more than two thousand years or not, the coincidence, as pointed out by the Rev. Mr. Burkalow, will arouse widespread attention and encourage other investigators to see wherein the Bible has anticipated other modern occurrences.

The Book of Daniel has been studied over and puzzled over more than any other book in the Bible, except, perhaps, the Book of Revelation, because of the cryptic sayings and visions with which it is filled. Upon both of these works prophecies of the millennium have been based in almost every century of the Christian era, and each student has proved what he wanted to prove.

The Apocalypse of St. John is responsible for many extravagant vagaries. While on the subject of the "Man Who Saws Wood in Utrecht and Says Nothing," the ex-emperor William of Germany, now plain Mr. Hohenzollern, who advertised for sale the trappings of his stable, including the lovely harness presented to him by the Pope, let me quote the following by John H. Jordan, sent to the editor of the *New York Times*, January 27, 1915:

Have you noticed the striking coincidence between the numerical value of the kaiser's name, when transliterated into Greek letters, and the 666, the number of the "therion," imperfectly translate! "the beast" in our English versions of the thirteenth chapter of the Apocalypse, or Book of Revelation of St. John the Divine? No? Have the vaticinations of the patron saint of your greatest cathedral, then, fallen into the hands of a wicked and industrious generation that no longer seeketh a sign?

Listen! He that hath ears to hear, let him hear!

"Wilhelm II Von Hohenzollern, Prussiae," when transliterated into Greek characters, stands thus: "Bbilelm B. Bon Oenzollern, Proessiae."

As there is no "W" in the Greek alphabet, and as the "Beta" in modern Greek has the phonetic value of our "V," and "W" being but "VV" conjoined (even in Yiddish for "W" they double the "Vav,") by strict analogy the Kaiser's first initial becomes double Beta in Greek. Likewise, as there is no letter but a mere breathing sign corresponding to our "H," compensation is allowed by lengthening the "Epsilon" into "Eta." The Roman numeral "II" is exactly represented in Greek notation by "Beta." Bearing these matters in mind, the summing up of the values of the letters of the royal name is, therefore, as follows:

W = Double Beta	4	HE = Eta	8
I = Iota	10	N = Nu	50
L = Lambda	30	Z = Zeta	7
He = Eta	8	O = Omicron	70
L = Lambda	30	L = Lambda	30
M = Mu	40	L = Lambda	30
II = Beta	2	E = Epsilon	5
V = Beta	2	R = Rho	100
O = Omicron	70	N = Nu	50
N = Nu	50		
HO = Omicron	70	Total	666

In a similar way it will be found that the word "Prussiae," the Latin for "of Prussia," will yield the same numerical total. Remembering that the Latin "U" in grammatical terminations is represented in Greek by the "Omicron," the word "Prossiae" will foot up as follows:

Pi	80	Iota	10
Rho	100	Alpha	1
Omicron	70	Epsilon	5
Sigma	200		
Sigma	200	Total	666

No names of a great emperor and a great empire have been found heretofore to fill out the apocalyptic number. The letters NRON QSR, intended to represent "Neron Kaiser," according to Hebrew numerical values, were put forth to fill the bill for the "Image of the Beast," and "He Basileia Latine" for the "Beast's," or the nation's name. But "Caesar" was no part of Nero's name, and the Roman Empire was never known as "The Latin Kingdom." It remained for another kaiser and another kingdom to fulfill the conditions in the unluckily numbered chapter of the Apocalypse.

Replying to the above effusion, W. S. Prosser sent the following to the editor of the *Times*:

In your issue of January 14 you give the "666" interpretation, as offered by John H. Jordan, of the name, Wilhelm II von Hohenzollern. This, while interesting, is not overly satisfactory, because so many of the letters are forced into something else. W is made into two B's; the short "epsilon" is twice changed to the long "eta," and the II is forced to the "Greeclized-Roman" 2. So also Prussia is Latinized to get "ae" and then altered to "Prossiae." Permit me to suggest a better—although all this is speculative.

The man's name and titles are "Kaiser Wilhelm II Gog. Magog" ("Magog" means "the country of Gog"). Now take these letters exactly as they are and change nothing except B for W (Bill for Will!) and in Greek letter values they will equal to the mysterious "666":

Kaiser	= 20 + 1 + 10 + 200 + 5 + 100 = 336
Bil-elm	= 2 + 10 + 30 + 5 + 30 + 40 = 117
II	= Two "iotas" = 20
Gog	= 3 + 70 + 3 = 76
Magog	= 40 + 1 + 3 + 70 + 3 = 117
	666

I have pointed out (May, 1915) that the Kaiser Wilhelm is truly the "Gog" of Ezekiel's 38th and 39th chapters, and the unbreakable line in France is that "hook in the jaw" there plainly prophesied. I feel assured that this Kaiser is that Gog, for otherwise I would certainly not there hunt for the 666. It is additionally curious that this man's name and titles yield the 666 in more than one way.

I print the cryptic contributions to the *Times* as ingenious evidences of human credulity when running amuck among numbers. You can do almost anything with figures as statisticians have shown.

Prophesies regarding the World War were many. A gypsy woman is said to have foretold the great cataclysm to the late Emperor William I, in the year 1844, before he was even Crown Prince of Prussia. I quote as follows from Mr. Shirley's book, *Prophesies and Omens of the Great War*:

We have the statement of the present German Secretary of State for Foreign Affairs, Herr von Jagow, in evidence of the fact that this gypsy prophecy actually had a marked effect on the politics of Europe. A correspondent of the *Times* gives the story as follows:

"To the Editor of the *Times*:

"SIR: In the summer of 1899 I chanced to be sitting with the present German Secretary for Foreign Affairs, Herr von Jagow (then a secretary of the German Embassy in Rome), on the bal-

copy of the Embassy, the Palazzo Caffarelli, on the Capitol. In the course of conversation Herr von Jagow expressed the belief that no general European war was likely to occur before the end of 1913. He gave as his reason the influence of a prophecy made to the Kaiser's grandfather, Prince William of Prussia, at Mayence in 1829. Prince William of Prussia, who was proclaimed German Emperor at Versailles on January 18, 1871, was in 1849 wandering *incognito* in the Rhine Provinces, attended only by an aide-de-camp. He had incurred great unpopularity by his attitude during the Berlin revolution of March, 1848, and had been obliged to spend some time in England, whence he returned, still a semi-fugitive, to the Rhineland. At Mayence a gypsy woman offered to tell him his fortune, and addressed him as 'Imperial Majesty.' Not a little amused—for at that moment his chance of succeeding even to the throne of Prussia seemed slight—the Prince asked, '*Imperial Majesty*, and of what empire, pray?' 'Of the new German Empire,' was the reply.

"'And when is this empire to be formed?' he inquired. The woman took a scrap of paper and wrote on it the year 1849. Then she placed the same figures in column beneath:

$$\begin{array}{r} 1849 \\ 1 \\ 8 \\ 4 \\ 9 \\ \hline \end{array}$$

and adding them together obtained the total: 1871

"'And how long am I to rule over this empire?' asked Prince William again. The woman repeated the arithmetical operation, taking the number 1871 and adding the same figures in column

$$\begin{array}{r} 1871 \\ 1 \\ 8 \\ 7 \\ 1 \\ \hline \end{array}$$

which gave the result: 1888

"'Astonished by her confidence, the Prince then asked, 'And how long is this fine empire to last?' Then the woman, taking the figures 1888 and repeating the same operation:

$$\begin{array}{r} 1888 \\ 1 \\ 8 \\ 8 \\ 8 \\ \hline \end{array}$$

obtained the result: 1913

"The story soon spread in Prussian Court circles. Prince William became German Emperor in 1871 and died in 1888. The effect of the double fulfilment of the prophecy upon the present German Emperor's mind was great and, as my experience shows, it entered into the calculations of Prussian diplomatists as long ago as 1899."

The celebrated French clairvoyante, Mme. de Thebes, in her Almanac for 1912 and 1913, made the following prediction:

Germany menaces Europe in general and France in particular. When the war breaks out, hers will be the responsibility, but after the war there will be no longer either Hohenzollern or Prussian hegemony. This is all Berlin will gain by her violence and the brutality of her political methods. I have said, and I repeat, that the days of the emperor are numbered, and that after him all will be changed in Germany. I say the years of his reign; I do not say the years of his life.

Says Ralph Shirley, commenting on the above statement:

It is noteworthy that these latter predictions were written in 1912 for the Almanac of 1913, and in fact, like the gypsy, whose kabalistic prediction I have already quoted, the Parisian seeress seems to have anticipated that the struggle would begin a year before it actually took place.

Count Tolstoi gave vent to a prophecy regarding the Great War which is quite apocalyptic in its imagery. In his vision he beheld the figure of a nude woman, whose name was Commercialism. The nations rushed after her madly, but destruction and despair followed in her wake. She had three arms, each bearing a torch of universal corruption. One torch was War, one Bigotry and Hypocrisy, and one Law. This courtesan and temptress, whose look was poison, was destined to bring about a great conflagration. Said Tolstoi:

It will start about 1912, set by the torch of the first arm, in the countries of southeastern Europe. It will develop into a destructive calamity in 1913. In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battlefields. But about the year 1915 a strange figure from the north—a new Napoleon—enters the stage of the bloody drama. He is a man of little military training, a writer or a journalist, out in his grip most of Europe will remain till 1925. But then a great reformer arises. He will clear the world of the relics of monotheism and lay the cornerstone of the temple of pantheism. God, soul, spirit, and immortality will be molten in a new furnace, and I see the peaceful beginning of an ethical era. The man determined to this mission is a Mongolian-Slav. He is already walking the earth—a man of active affairs. He himself does not realize the mission assigned to him by a superior power.

I do not ask my readers to take these predictions seriously, as so many of them did the remarkable coincidence of Adrian Plate, in the March, 1920, issue of the *NEW AGE*, but as curious illustrations of human ingenuity applied to cabalism and divination. All that I have really endeavored to establish is the *possibility* of prophecy, not the authenticity and believability of the examples I have cited.

LONELINESS

You never guessed the longing of his heart
 As carelessly you passed him, yesterday;
 But something in his wistful, pleading eyes
 A moment seen, moved you to cold surprise.

"He is so silent and so shy," you say,
 "So fond of books, from men's gay comradry
 He shrinks aside, in every social art
 Untrained." And so with quick averted eye
 And careless nod you hastened on your way,
 Nor guessed the heart-break of his bitter cry:
 "Give love, dear Lord, the love of living men,
 Without it, desolate, I die! . . .

Back to his well-loved books, once more, he turns,
 The joy of human fellowship denied;
 From out the lore of men, long dead, he lures
 The spirit forth, till radiant by his side
 Love's very self in living presence burns
 At last, the lonely one is satisfied.

—Nellie Burget Miller (Mrs. L. A.).

The names of immortals sweeping across the great silences were not too sacred to be trailed through the dust. Even Washington and Jefferson have been dragged into the Sinn Fein mire. The saving grace of the Sage of Monticello was his distrust of the hyphenates of his day and time, and there are few school children who do not recall the stern premonitory command of the Father of his Country on the eve of one of his greatest battles, after hundreds of Irishmen had deserted to the enemy: "Put none but Americans on guard tonight."—*The Loyal Coalition*.

CORRESPONDENCE

A GRAND LODGE OF VIENNA

In this connection the following official circulars have been received:

VIENNA, *May 26, 1920.*

MOST WORSHIPFUL GRAND MASTER:

DEAR BRETHREN:

The Grand Lodge of Vienna, which has been founded on December 8, 1918, hereby applies to you with the fraternal request of recognition as rightfully constituted Masonic Grand Lodge, at the same time expressing the earnest desire of taking up the brotherly relations with you, eventually the mutual appointment of representatives.

The Grand Lodge of Vienna comprises at present 14 lodges with approximately 1,100 members. In the former Austrian Empire Masonry was prohibited and the work had to be performed on Hungarian territory under the protection of the Symbolic Grand Lodge of Hungary, while the official release and the formal recognition had to be postponed owing to the revolutionary occurrences in Hungary. They have now been carried through in proof of which we enclose a copy of our charter for your kind perusal.

The Grand Lodge of Vienna has been constituted on the base of the constitution of the Symbolic Grand Lodge of Hungary with but few immaterial modifications occasioned by the circumstances.

We are working at the completion of our definite constitution.

The Grand Lodge of Vienna is already in fraternal correspondence with several grand lodges of Germany, with the Swiss Grand Lodge "Alpina," with the Grand Orient of the Netherlands, and with the Grand Lodges of Italy, Denmark and Portugal as also with a considerable number of various lodges in the countries named. A great many of these have given high-minded proof of their fraternal sentiments by the transmission of copious gifts for our suffering population.

We trust you will duly and kindly consider our application and awaiting the favor of your early and affirmative reply, believe us,

Most Worshipful Grand Master and dear brethren,

Yours fraternally,

DR. RICHARD SCHLESINGER,
Grand Master.

HARRY GLUCKOMANN,
Grand Secretary.

TO THE GLORY OF THE GREAT ARCHITECT OF THE UNIVERSE

Hearty greetings to our brethren dispersed all over the globe!

Apprised of the rightful desire expressed by our brethren in the Orient at Vienna, whose Masonic activity means a glorious leaf in the history of Hungarian Freemasonry, to henceforth work within the Union in accordance with the rules and regulations of the Royal Art under the protection and guidance of a self-dependent Grand-Authority, We, the grandmaster, deputy grandmasters, grandwardens, grand officers and the Union-council of the Symbolic Grand Lodge of Hungary, with sadness in our hearts do release you, who have been under our protection more than 40 years, from our brother-chain.

Therefore this witnesseth that we have resolved to bestow upon you, beloved brethren, a Patent to establish the

GRAND LODGE OF VIENNA

to illuminate the same, to adorn it with the Symbols of the Royal Art, further to create lodges in your territory whenever and wherever it may be deemed necessary and expedient by yourselves, to bestow all degrees and to work in all degrees by virtue of your own authority.

In ordaining and confirming this, we herewith give most loving expression to our sincerest wishes for yourselves and your endeavors. May your building prosper and may you never have a lack of columns tending to its wisdom, beauty and strength.

We further add the brotherly request that you keep your mother grand lodge in kind remembrance and continually inform us of the progress in your successful actions.

In witness whereof we have set our signatures in our own handwriting unto this charter and provided it with our great seal.

Given in the Orient at Budapest this 25th day of January, 1919.

GOTTLÖB RAU, m. p., *Grand Master.*

DR. JOSEPH BALASSA, m. p., *Dep. Grand Master.*

DR. KOLOMAN BAKONYI, m. p., *Dep. Grand Master.*

GUSTAV WILCZEK, m. p., *Grand Secretary.*

DR. CHARLES VERMES, m. p., *Grand Orator.*

THE SUPREME COUNCIL

The Supreme Council held a Special Session at Colorado Springs, Colorado, May 17-20, 1920 inclusive, at which several matters of importance were fully and freely discussed, and which resulted in action that is progressive and will be of great benefit to our country and humanity.

Note the following:

"Whereas, The Supreme Council of Sovereign Grand Inspectors General of the Thirty-third and last degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America, in special session regularly called and held on May 17 to 20, 1920, at Colorado Springs, Colorado, pursuant to resolution passed at its regular session held October, 1919, has, in accordance with said resolution under consideration various proposals and plans for the promotion by the Rite of educational and altruistic work, and having duly considered the same does now resolve:

"First.—That we congratulate the Council and the Rite upon the spirit of harmony among its members, and devotion to the fundamental principles of the Rite which has characterized the discussion of these subjects at this meeting as well also the desire of the whole membership of the Rite to emphasize in a practical way its fidelity to the ideal of duty and its impelling resolve to make service to our country and humanity, the keynote of our future labors.

"Second.—That we recognize and proclaim our belief in the free and compulsory education of the children of our nation in public primary schools supported by public taxation, upon which all children shall attend and be instructed in the English language only, without regard to race or creed, as the only sure agency for the perpetuation and preservation of the free institutions guaranteed by the constitution of the United States and we pledge the efforts of the membership of the Rite to promote by all lawful means the organization, extension, and development to the highest degree of such schools, and to oppose the efforts of any and all who seek to limit, curtail, hinder, or destroy the public school system of our land. We commend the desires of our membership to give some outward expression of their great love for humanity in works of mercy and public welfare and that these beneficences may be extended when possible to the needy and suffering, beyond membership in the Rite. Works affecting the life and safety of the child, hospitals and free dispensaries providing rare and skilled surgical and medical aid to those unable otherwise to secure it, and other agencies equally useful and commendable whether serving the body, mind or spirit, have been undertaken and successfully conducted. Such efforts speak louder than words of the great heart of Masonry which impels the performance of them. Let us always remember that of him to whom much is given, much is expected, and that we are but the almoners of the material blessings showered upon us.

"Third.—That we endorse the proposition for the establishment of a national department of public education headed by a secretary to be appointed as a member of the Presidents cabinet, and that we endorse the proposition for the establishment and maintenance by our National Government, of a national university at the capital of our country and urge our membership to petition Congress in aid of these measures.

"Fourth.

"Fifth.—That there is hereby appropriated for the use of each inspector general and deputy of the Supreme Council, in the states within the jurisdiction in carrying into effect the purposes of those resolutions in his respective jurisdiction commencing July 1, 1920, the sum of one hundred dollars per month or so much thereof as he may deem necessary, to be advanced to him from time to time by the Secretary General—That each Sovereign Grand Inspector General or Deputy aforesaid shall on or before the first day of September, 1921, make a detailed report

to the Grand Commander of all work done by him up to July 1, 1921, and an itemized statement of his expenditures with such recommendations as he may deem proper to advise the Supreme Council of the practicability and advisability as to the future of such work as herein above outlined. Also;

"Whereas; It is the desire of the Supreme Council to promote welfare and altruistic work, therefore, be it resolved that each Sovereign Grand Inspector General and each Deputy of the Supreme Council may draw upon the Treasurer General with the approval of the Grand Commander a sum equal to twenty-five cents for each 32° member returned by his jurisdiction each year, to promote welfare and altruistic work in his particular jurisdiction, and be it further resolved that a report of such expenditures, as may be thus expended be made to the Grand Commander. Adopted:

"Some time ago the Supreme Council of Italy had made for our Supreme Council a splendid bust, in bronze, of our Grand Commander, George Fleming Moore, as a token of amity and good will, in recognition of which the following resolutions were adopted by a rising vote.

"Whereas, The Supreme Council of Italy, out of fraternal regard for our Supreme Council, caused to be made for our Supreme Council, by one of the world's most distinguished sculptors, a bronze bust of the Illustrious Brother George F. Moore, our Sovereign Grand Commander, and sent the same to this country in the custody of Brother Alberto Pecorini with instructions to deliver the same; and,

"Whereas, Our Brother Pecorini was called upon to leave this country and was thus required to deliver the bust at the House of the Temple at Washington without delay, although our Supreme Council was not then in session and it was not practicable to convene the same to formally accept the gift and to attend the ceremony of presentation:

"Now therefore, Our Supreme Council, having met in Special Session, be it

Resolved, That this, the Supreme Council of the Southern Jurisdiction of the United States—Mother Council of the World—hereby extends to the Supreme Council of Italy assurance of its deep appreciation of this most gracious gift and of the warm fraternal regard which prompted the giving;

Resolved, That this token of the affection of our Brethren in Italy, being now formally accepted, will be placed in the House of the Temple at Washington to be there preserved as a perpetual remembrance of the unity of affection and esteem existing between the Supreme Council of Italy and this our own Supreme Council.

Resolved, That a copy of these Resolutions be properly transcribed and certified and that the same be transmitted by the Secretary General to the Supreme Council of Italy."

Brother Henry H. Markham of the Pasadena Bodies was restored to the rank and decoration of Knight Commander of the Court of Honor.

Resolutions of appreciation and thanks to the Brethren of Colorado, with special mention of Brothers Alva Adams and wife and George Charpiot and wife for hospitalities and courtesies were adopted. Brother Charpiot was the Grand Tyler pro tempore.

Inspector General Hussey of Washington and Alaska resigned his active membership, but after the session adjourned wrote a letter to the Grand Commander asking withdrawal of his resignation.

If certain Irish factions insist on fighting for an Irish Republic, let them confine their disturbances to Irish soil. With Sovietism sweeping across the world, a difficult era of reconstruction at hand, and a presidential campaign looming up on the horizon, the United States has neither the stagecraft nor the theater to mount the comedy of an Irish Republic.—*The Loyal Coalition*.

INTERESTING ITEMS GATHERED FROM VARIOUS SOURCES

THE IRISH

Many races, or nationalities, go to make up the citizenship of this great country of ours, among them the Irish and toward this people a kindly feeling has always existed throughout the United States. Inspired by the general impression that Ireland is oppressed and persecuted by Great Britain, sentiment of a sympathetic nature and favorable to Home Rule in Ireland has developed. The discerning are not deceived by any such "general impression," knowing the adroit and constant propaganda which gave it birth. but the great mass of Americans, without investigation, has accepted as true the statement, made through many channels, that Ireland is the victim of persecution. As a matter of fact a hundred years ago there was persecution in Ireland, but in the last forty or fifty years that country has been more favored by the British Government than either England proper, Scotland or Wales. When the Great War came, John Redmond, for so long the Home Rule leader in Ireland, urged his followers to support Great Britain in her fight against Germany, and when they refused he died, it has been stated, of a broken heart.

No other people, perhaps, have occupied, and continue to occupy, so much space in the daily papers as the Irish. It matters not what may be before the people, or how great the problems confronting the Government, the opportunity is seldom missed for an airing of the so-called woes of Ireland. Several resolutions have been introduced into Congress and the Senate upon the subject. The serenity of the American Federation Labor Congress, meeting in Canada, was disturbed by an appeal for support in bringing about an Irish republic, and the representatives of this cause even went so far as to ask that the power of American labor be used in an effort to free "our comrade" James Larkin. Apparently the fact that Larkin is a confessed violator of the laws of the United States mattered not one whit; he was an Irishman and, therefore, blameless. When all other pretexts for getting the attention of the public fail, this notoriety-seeking element protest against something, the reference to the Irish in the Century Dictionary being the most recent instance of this line of action which they carry out at every conceivable opportunity, going so far in this habit of protesting that one wonders if the word "Protestant" wasn't originally synonymous with "Irish."

The indefatigable representatives of Ireland's "Cause" recently tried to get resolutions of sympathy incorporated in the Republican platform at Chicago and also in the Democratic platform at San Francisco.

It is reported that the fourteen delegates from Massachusetts to the Democratic convention asserted that their principal interest in the convention was to have a plank inserted in the platform calling for Irish freedom. The *Washington Post* suggests that they are headed in the wrong direction and should be on the way to Londonderry to fight for it.

To an outsider, at least, the Irish of this country appear far more interested in Ireland than in the United States, the country which shelters them and affords them greater opportunities than any other country in the world.

According to the *Associated Press*, June 15, Marcellus Parsons, of New York, and several others who were passengers on the American steamer *Ventura*, which recently arrived at San Francisco, protested against the admission in the United States of Archbishop Mannix, of Melbourne, Australia, who stated that he was coming to this country to lecture. They declared that the archbishop refused to stand when the band on the *Ventura* played the American and British national anthems while in Honolulu Harbor. This is the same archbishop who fought conscription in Australia and is alleged to have used his influence to prevent en-

listment of men in the Australian army to fight Germany. He and De Valera are true representatives of what they claim to be.

Speaking of De Valera and apropos of the statement regarding the effort to get an Irish plank in the Republican platform, a "special" to the *Louisville Courier-Journal* of June 18 reads as follows:

An irreparable breach in ranks of proponents of the independence of Ireland is indicated in a public statement made by John Devoy, publisher of the *Gaelic American*, in which he accused Eamonn de Valera, "President of the Irish republic," of using \$50,000 in a fruitless attempt to influence action of the Republican National Convention.

According to Devoy, Supreme Court Justice Daniel F. Cohalan and a group of Irish-Americans had obtained from the subcommittee of the committee on resolutions in Chicago a promise to report an Irish plank satisfactory to the group.

This plank was to have been reported to the convention, and Devoy asserts it would have been adopted by the delegates.

De Valera, he says, was in Chicago with a "nondescript aggregation of individuals who insisted that the convention adopt a resolution granting the "Irish republic" outright recognition.

As a result of this interference, the Friends of Irish Freedom assert, the entire plank was lost between the subcommittee room and the floor of the convention.

Devoy's charges appear in the issue of the *Gaelic American* under date of June 19.

The above, if true, and it doubtless is, will probably be very satisfactory reading to some of the purchasers of the bonds of the "Irish republic!"

The visits of De Valera and Mannix to this country will doubtless accomplish the aim intended, viz., the stirring up and reviving of enmity between the United States and Great Britain. In the past to "twist the tail of the British lion" spelled political profit, but in the last few years, since our country and England have become allies, it has ceased to be a popular thing to do, and few can contemplate with any great degree of pleasure the idea of the United States falling out with England over the Irish question and engaging in a great war to set Ireland up as an independent republic.

While the English have been exceedingly patient, in view of the provocation given by misguided enthusiasts of this country, at the same time the fact that resolutions of sympathy with the Irish have been adopted here from time to time is beginning to have its effect. In the Canadian House of Commons, Sir Sam Hughes, former Minister of Militia, according to the *Christian Science Monitor* of June 8, placed a motion on order as follows:

That, in view of the facts that for generations, from period to period, the financial conditions of the laws concerning the Irish tenantry have been more liberal, relatively, toward the tenant than those of any other part of the British Empire, or any other country; but that persistent and continued agitations and conspiracies have been operating for generations in Ireland toward the overthrow of responsible government, disintegration of the great British Empire and the establishment of a Roman Catholic republic;

And, that these agitations and conspiracies are, in part, fomented by the ultramontane wing of the Roman Catholic Church and, also, largely by Sinn Fein landlords and other agitators in the United States of America, a country where there have been more Irish tenants evicted for non-payment of rent and other causes every month for the last 25 years than have been recorded in the entire history of Ireland during the 25 years, and where those evictions carry with them no claim for improvements and where the eviction is brought about in the most summary and drastic fashion and without relief. Therefore, in the opinion of the House it is extremely desirable that steps should be taken by proper authorities:

First, fearlessly and aggressively to educate the Irish tenantry against the wiles, agitations and secret conspiracies being carried on in Ireland;

Second, that such steps may be taken in conformity with international law as may lead to the overthrow or control of brutal Irish-American landlordism in the United States of America, and also for the upbuilding and securing of fair treatment for the downtrodden Irish tenantry in the large American cities;

And it is further resolved that some effective means may be adopted to educate the citizens of the United States of America, and especially certain members of the United States Congress, to study their home concerns with a view to mitigating the horrible situation concerning the Negro problem and such other problems requiring attention in that country.

According to the *New York World* of May 19, Sir Edward Carson stated, with reference to the Home Rule question:

The proposal is one which, with all deference to Major General Seely, I think we can discuss without dragging in, as we frequently do during these debates, the influence of America upon our politics. I think it is high time that America—or those who pretend to speak for America, but are not real Americans—should learn to understand that we are still a great power.

America has many questions of her own and they are difficult enough. I think nobody in this House will say we should be justified in the slightest degree, even for electioneering purposes, for capturing the Irish or American vote in this country, in attempting to deal with what is exclusively a question for the great Republic. I hope America will drop out of this discussion.

EFFECT OF "HOME RULE" ON IRISH FREEMASONRY

Some of our American brethren may desire to know the result which would likely grow from the granting to Ireland of what is understood as "Home Rule." If the whole of the Irish people were loyal to the United Kingdom and not under the domination of clericalism, things might be very different from what they are; but we have to do with facts as we find them.

Up to the time of the Unification of States under Garibaldi, Roman Catholics were to be found freely in Masonic lodge rooms. Daniel O'Connell and many of the Irish priesthood were members of our Order. But the Pope considered that Masonic lodges had been used in Italy for the furtherance of the propaganda which wrested from him the Papal States and created a new and unified Italy, and hence the decree that forbade Roman Catholics to join the Order. This decree was frequently referred to in Lenten pastorals by Irish Roman Catholic bishops, and as a Roman Catholic ceased to be a Catholic, according to clerical teaching, by the mere fact of going to lodge, many of the Roman Catholic members of the Order ceased attendance, but others continued until old age came upon them.

How would Home Rule affect Freemasonry in Ireland?

First: What would Home Rule mean? It is generally understood to imply an Ireland separate in government from England and Scotland, being governed either by a parliament recognizing the king as sovereign, yet independent of control at Westminster, or a separate republic for Ireland having no connection with Great Britain whatever. Be it remembered that at present Irish District and County Councils have control of the whole country in ordinary domestic legislation, and that in Parliament Ireland has, owing to the excess of her members over the population, double the power of England and Scotland.

Second: With, then, a separate parliament as the sovereign power in Ireland, we would have a governing body under the dominion of the Roman Catholic priesthood who exercise and claim authority in morals (which, freely interpreted, means everything), and who elect, or cause to be elected, the various members of parliament throughout Ireland. Full deference is paid by these members to the bishops and clergy, not only in their episcopal or clerical capacity, but as the controllers of the local politics.

Third: With, then, a parliament to frame and to execute the laws, it follows that the Hierarchy would cause legislation to be passed embodying their views, and Freemasonry would be prohibited beyond doubt.

We are not left in any doubt in the matter. Before Ireland was handed over in 1898 to the new regime of county and district councils, several lodges that had been accustomed to holding their meetings in public courthouses foresaw what would take place and made preparations for a change. In Sligo the brethren built a Masonic Hall; in other places something similar was done; in Enniskillen a lease was obtained for a long number of years from the board which had, for a rental, allowed Masonic lodges to assemble in one of the rooms in the town hall—to guard against a notice to quit from a succeeding board elected under a new condition.

Brethren in other places awaited word, hoping that they would be allowed to meet in the public buildings as before. But in vain. The local lodge received notice to quit and had to make other provision for assemblies. And if a new parliament were to be placed in authority there is no manner of doubt in the Craft that all Masonic meetings would be prohibited—not so much due to Roman Catholic laymen themselves, but to the influence which impels them to obey their clergy in matters outside the clerical province, and to them Freemasonry is anathema maranatha.

The ideas of liberty in thought and speech in Ireland also vary with ideas held on such subjects elsewhere. The prevailing opinion among the Irish peasantry is that a man has no right to hold views differing from "the voice of the country"—that is, that the minority should always yield to the majority. In practice this view does not always hold good. There are some men of independent mind. But woe to the man who differs from his priest, the final arbiter of all such matters!

Freemasonry has a strong hold among Unionists, or Protestant circles in Ireland, and it is proud of its Masonic charities and the quality of its membership. Nor is this a matter of recent date. The writer possesses the certificate of his grandfather in the Craft and Royal Arch degrees, dating from 1797, and other ancient certificates are preserved in the Masonic Hall, Dublin, showing that Freemasonry is no new thing in the island. But how long it would escape persecution were Ireland to be dominated by a separate parliament under some form of home rule is another matter, and I believe I am expressing the unanimous opinion of the fraternity in Ireland when I say that under home rule the path of the Order would not be an easy one.

Even the British Government yields to the Roman Catholic clamor against Freemasonry. A policeman formerly, on being attested when joining the force, was prohibited from holding membership in any fraternal organization, the Masonic Order alone excepted. But this exception has been overruled within the past few years, and at the present time no policeman, whatever his rank or station, may become affiliated or hold affiliation with the Masonic Fraternity.

The instinct of Freemasonry in Ireland is correct as to the future—unless some guarantees of security were placed on an Act of Parliament which would set up any new legislature in Ireland. And even then we would doubt security.—*New England Craftsman*.

ENEMIES

In some of the daily papers recently there has appeared the statement that recently the new Hungarian government, which is overwhelmingly Roman Catholic, has closed up the Masonic lodges, confiscated their property, destroyed their records and forbidden the meetings of Masonry in that country under severe penalty.

And while it has no bearing on Masonry it is interesting to note the following in the *Masonic Home Journal*:

Information comes from Amsterdam that Rev. Franz Broz, rector of St. Mathias Catholic Church at Jena, Hungary, has been sent to jail for two months and fined \$1,000 for hoarding food. He claimed immunity from the law on the ground that he had saved the food found behind the altar of his church for free distribution to his parishioners, but it was proved that he had obtained the goods by threatening dealers with excommunication and that he sold the food to his parishioners at a profit of 160 per cent.

In the *New York Times* of June 15, dated Belfast, Ireland, June 14, is found the following:

The Masonic Hall at Inch, Ireland, East Donegal, was attacked by raiders early today. The insignia was mutilated, a Bible torn to pieces and the furniture badly damaged.

This is but an earnest of what would happen in a "Republic of Ireland," which would be overwhelmingly Roman Catholic.

For many years, nearly a hundred, the police of Ireland were permitted to join the Masonic Fraternity. This permission was repealed during the war, presumably as a sop to the Irish in an effort to get them to do their part towards winning the Great War.

Poland is another overwhelmingly Roman Catholic country and Masonry is prohibited there also. Anyone who cares to look into the question will find convincing evidence that the Roman Church is so bitterly opposed to Masonry that it never hesitates to do its utmost to destroy it, and statements that have appeared and will appear from time to time to the effect that Masonry is not persecuted in Roman Catholic countries are nothing but "scraps of paper."

THE KNIGHTS OF COLUMBUS AND LAFAYETTE

Much has appeared in the papers recently regarding the presentation to the city of Metz, in France, of a bronze statue of Lafayette by the Knights of Columbus. This is one of the best things that this organization has ever done, especially if the money that pays for it is a part of the sum which it received for welfare work during the war and which was given, beyond question, largely by Protestant people. All will remember that at the President's direction, one drive was made for seven welfare organizations. In this distribution the Y. M. C. A., with 1600 huts in France, non-sectarian, and representing all of the people in the United States, was apportioned \$100,000,000; the Knights of Columbus, or the Catholic Welfare, which was the same, representing about one-seventh of the population of the country, was apportioned \$30,000,000, practically one-third as much as the Y. M. C. A., and this organization maintained only 150 huts in France. So if the funds for the statue of Lafayette are derived from the moneys so received, it will, instead of going for sectarian purposes, be used to honor the memory of a great man and a great Mason and, be it said to their credit, only one or two feeble voices were heard in the Catholic press calling attention to the fact that Lafayette was a Freemason.

Lafayette was made a Mason at Morristown, N. J., during the Revolutionary War by Brother George Washington himself. In 1784 Lafayette returned to the United States and was the guest of the country. Among the presents which he brought and presented to Washington was a Masonic apron and scarf which was embroidered by Madame Lafayette and which is preserved to this day and is indisputable evidence of the regard Lafayette had for the institution of Freemasonry. In 1825 Lafayette again returned to the United States. He was an old man at that time and his son, George Washington Lafayette, who was also a Mason, accompanied him. Upon this occasion he visited many Masonic lodges throughout the country. He visited the Grand Lodge of Massachusetts, June 17, 1825, and assisted at the laying of the cornerstone of the Bunker Hill monument and the apron that he wore on that occasion is in the possession of the Grand Lodge of Massachusetts. He visited Lafayette Lodge No. 8, at Cincinnati, and was presented with a diploma of life membership and a white lambskin apron with his own likeness thereon which he took back with him to France. He also visited a lodge in Lexington, Kentucky, and a number of others in fact, and was everywhere received with signal honors too numerous to mention. And now the Knights of Columbus also honor him in the presentation of a bronze monument to his native land! That such a gift should come from that particular organization in memory of that particular man, makes one wonder if it is the beginning of a movement which will eventually culminate, a few centuries hence, in the canonizing of Lafayette by the Roman Catholic Church. Considering the fact that Joan of Arc, who was condemned as a heretic by an ecclesiastical court of 60 which found her guilty of witchcraft, sorcery, heresy, etc., and turned her over to be burned at the stake, and nearly 500 years afterward canonized and made her a saint of the "Holy Church," we think it highly probable.

GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California Bodies of the Rite in San Francisco, Cal., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Cal., hold their meetings every Monday evening.

The Bodies of the Rite in Sacramento, Cal., hold their meetings every Saturday evening.

The Bodies of the Rite in Fresno, Cal., hold their meetings every Monday evening.

The Bodies of the Rite in Los Angeles, Cal., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Cal., hold their meetings every Wednesday evening.

The Bodies of the Rite in Pasadena, Cal., hold their meetings every Saturday evening.

The Bodies of the Rite in Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the first and third Thursday of each month.

The Scottish Rite Bodies in Portland, Oreg., hold their meetings every Tuesday evening.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

The Bodies of the Rite in Chicago, Ill., (Northern Jurisdiction), hold their meetings every Thursday evening.

The Bodies of the Rite in Santa Fe, N. Mex., will hold their Thirty-third Reunion about the middle of July next. Tentative dates are July 14 to 17, inclusive.

The Scottish Rite Bodies of Deadwood, S. Dak., will hold a reunion July 26 to 30, inclusive.

The Scottish Rite Bodies of San Antonio, Texas, will hold their Mid-summer Reunion July 26 to 28 inclusive.

The Bodies of the Rite in the Valley of San Jose, Cal., will hold their Mid-summer Reunion July 30 and 31 and August 1, 1920.

The Bodies of the Rite in the Valley of Guthrie, Oklahoma, will hold their Fall Reunion September 20 to 23 inclusive.

The Scottish Rite Bodies in the Valley of Pensacola, Fla., will hold their Fall Reunion November 9 to 12 inclusive.

SPRING REUNION AT RICHMOND, VA.

At the Spring Reunion of the Scottish Rite Bodies of Richmond, Va., held May 17 to 20 inclusive, the degrees up to and including the 32nd were conferred on a class of ninety candidates. The class was made up about one-half of Richmond Masons and the other half of brethren from various parts of the State. With the brethren who took the degrees at the winter reunion, this makes about 170 Blue Lodge Masons who have taken the Scottish Rite degrees in Richmond since the beginning of the year. This class adopted the name of James Junius Sutton, a Mason, who, during his lifetime, was greatly beloved and whose memory is now venerated. Also, in token of its appreciation of the work, voted to donate to the rite a great bronze eagle to be placed over the front entrance to the Scottish Rite Cathedral which is now being remodelled.

SPRING REUNION AT ROANOKE, VA.

The Scottish Rite Bodies of Roanoke, Va., held their Spring Reunion May 5 to 7 inclusive, and conferred the degrees on a class of 109 candidates. The reunion was a success from every point of view; the work was splendidly done; the candidates without exception, were enthusiastic, taking in the exemplification of the work with deep appreciation. The reunion closed with a banquet to which all Scottish Rite Masons, of whatever degree, were invited, and about 445 of the brethren were present to partake of the fine repast served by the ladies of the Eastern Star.

REUNION AT EL PASO, TEXAS

The El Paso Bulletin, A. & A. S. R., informs us that "Another reunion, the largest and best in the history of the El Paso Bodies, has passed into history." The reunion committee began work immediately after being elected and kept on the job until after the closing ceremonies of the Thirty-second degree. The degrees were conferred on 172 candidates, including four complimentary to Bodies in other cities.

JUNE REUNION AT WASHINGTON, D. C.

The Bodies of the Rite in Washington, D. C., closed their reunion on June 25 with a class of 83 candidates, all of whom took the degrees from the 4th to the 32nd inclusive. The record of the Bodies now is 643 candidates for the fiscal year ending June 30, 1920. There will be no more degree work in this Valley until October next.

In 1908, the total membership in this Valley was 668 14°, and 389 32° members; so that there were nearly twice as many 32° Masons made in this last year as the entire membership could show in 1908. The total membership on June 30 was 2382: practically 2,000 more than in 1908.

SPRING REUNION AT GUTHRIE, OLKA.

The Spring Reunion of the Bodies of the Rite in Guthrie, Okla., registered over 700 candidates; a class almost equalling the record-breaking one of January last when eight hundred received the degrees. The Spring Class organized under the name of the "Cathedral Ground-Breaking Class," and elected as president Orvel J. Johnson of Oklahoma City, and Lewis E. Bryant of Grainola as secretary.

SCOTTISH RITE MASONS BREAK GROUND AT GUTHRIE

On Thursday, May 6, Bro. W. Perry Freeman, Deputy of the Supreme Council in Oklahoma performed the first official act in the actual construction of the new Scottish Rite Temple on the northeast corner of Capital Park, in Guthrie, on which occasion there was witnessed one of the most impressive ceremonies ever held in that city since its foundation.

There was, to begin with, a parade headed by the Chief of Police and mounted policemen and by the India Shrine band of Oklahoma City; then followed the Temple Guards, eight motor cars with speakers and the ladies of the Eastern Star. Then came the "Ground-Breaking Class" of 700, which was followed by members of all the Blue Lodges, Shriners, visiting Rite men and all unassigned Masons. Next came the Guthrie Band and autos filled with ladies who serve at the Temple during reunions, citizens on foot and in autos. In columns of four deep the line moved about the city, finally marching to the new Cathedral site in Capitol Park. Here a great crowd had gathered before the parade came in.

The ceremonies took place on a raised platform near the spot where the cornerstone will be laid. Invocation was pronounced by Rev. Geo. O. Nichols, after which addresses were made by Bro. Frank H. McGuire, Master of Ceremonies; Bro. Frank Derr, Secretary of the Bodies, and Governor Robertson of Oklahoma. The Deputy of the Supreme Council, Bro. W. Perry Freeman, 33° Hon., made an inspired address, after which, descending from the platform, he turned the first spadeful of earth. Holding the silver spade filled with fresh sod poised in air the Deputy said:

"By the grace of God, I here now dedicate this spadeful of soil to the new temple of knowledge and enlightenment, and here I hope to see enshrined a monument to the

worth and services of Freemasonry. May God prosper the Scottish Rite Consistory of the Orient of Oklahoma, the Valley of Guthrie and the Southern Jurisdiction of the United States of America."

This act of Bro. Freeman was the signal for a general barrage of sod-digging. Within fifteen minutes five hundred spades and shovels had exchanged hands from ten to fifty times, as Scottish Rite Masons filed alongside a battery of army dump carts, ploughed the ground and pitched the excavated earth into the carts. Two moving picture machines in the offing registered the action, and so the ceremony ended.

FROM SIOUX CITY, IOWA

Brother Oscar J. Hoberg, writing to us concerning the Spring Reunion of the Bodies of the Rite in that Valley, says:

"We had 417 in the Lodge of Perfection; 417 in the Chapter; 425 in the Council, and finished with 430 in the Consistory. Not a bad showing for the "Baby" Consistory in Iowa.

"Had a wonderful attendance during the Reunion. One night there were about 1,200 present.

"Unless al signs fail, expect to have 800 to 1,000 next fall. I know this sounds big, but we are doing big things out here.

"We hope to be able to lay the cornerstone for our new temple next fall, labor conditions permitting."

THIRTY-EIGHTH REUNION IN DAL- LAS, TEXAS

At the Thirty-eighth Reunion of the Bodies of the Rite in Dallas, Tex., recently closed, the largest class of candidates in the history of the Southern Jurisdiction received the higher Masonic degrees.

There were 1,004 in the Lodge of Perfection; 1,018 in the Chapter of Rose Croix; 1,033 in the Council of Kadosh, and 1,023 in the Consistory.

A large number of visiting brethren was in attendance, but as it required practically all of the available space to take care of the candidates, it was impossible to furnish them with such facilities for witnessing the work as were desirable.

That Freemasonry in all its branches is growing and progressing in this country is abundantly evident and is a cause for gratitude among all good Masons and other good citizens.

FORTY-NINTH REUNION IN DENVER, COLO.

We are told that from the standpoint of attendance, beauty of the work and impression made on the candidates, there is no doubt that this was the most successful reunion ever held in the Valley of Denver. There were 149 additions to the Lodge of

Perfection; 149 to the Chapter of Rose Croix; 151 to the Council of Kadosh, and 148 to the Consistory. It is felt that the labor of the four days has not been in vain, and that all have returned to their homes imbued with the principles of Masonry and better able to assume any duties and responsibilities that may fall to their lot.

SPRING REUNION AT WICHITA, KANSAS

At the Spring Reunion of the Bodies in the Valley of Wichita, Kans., there were 460 candidates for the 32nd degree.

This large class selected as its name "The Reconstruction Class," and for a motto,

Loyalty to Democracy,
Our Starry flag unfurled,
Heralding joyous peace
Throughout the entire world.

FROM SAN JOSE, CAL.

The Brethren of the Rite in San Jose, Cal., have bought a \$25,000 site just north of their present location, and, as soon as possible, will erect thereon a \$200,000 temple.

MASONIC TEMPLE DEDICATED IN SACRAMENTO, CAL.

On Saturday, May 15th, the new Masonic Temple at Sacramento was dedicated under the auspices of the Grand Lodge of California, a large concourse of Masons from all parts of the state being present. The new Temple is a magnificent structure and will be an enduring monument to the Masons of Sacramento.

A NEW COUNCIL OF KADOSH AT CUMBERLAND, MD.

Ill. Brother Charles C. Homer, 33°, Sovereign Grand Inspector General in Maryland, has issued Letters Temporary for Patomac Council of Kadosh, No. 2, at Cumberland, Maryland. Brother Warren S. Seipp, 33°, Hon., Deputy of the Inspector General, went to Cumberland on Monday, June 21, to institute the new Council and install its officers.

FROM THE CANAL ZONE

We have received a letter stating that at the regular meeting of the Panama Canal Lodge of Perfection No. 1, held Saturday evening, May 8, the resolutions presented and adopted at the biennial session of the Supreme Council in October, 1919, and published in the November issue of THE NEW AGE on pages 514 and 515, were read to the Lodge. The first resolution (on page 514) was unanimously adopted by the Lodge as its own. After the reading of the second resolution (on page 515) the Venerable Master called for and received from each brother present a pledge to the support of the said resolution.

FROM SPOKANE, WASH.

The Scottish Rite Bodies of Spokane, Wash., have adopted the following resolutions:

"Whereas, With the return of peace, there is renewed and increasing evidence of propaganda and pernicious activities tending to undermine the inherent loyalty to American institutions of a large portion of our citizenship; and

"Whereas, Under the guise of free speech and free thought, principles to which we are unalterably committed, many persons in this country are claiming unlimited license in their appeal to the mob to overthrow and destroy our system of government, which is the best system ever devised to guarantee and perpetuate freedom of speech, thought and action; and

"Whereas, Freemasonry yields to none in devotion to our established principles of government; now, therefore, be it

"Resolved, by the several Bodies of the Ancient and Accepted Scottish Rite of Freemasonry, S. J., U. S. A., in the Valley of Spokane, Orient of Washington, that we, with all other good men and good women, without respect to political affiliation or sectarian belief, are loyalty bound by principle and precept to support and maintain constitutional government and the just enforcement of the laws by the duly constituted authorities in the State and Nation; be it further

"Resolved, That we unanimously accept The American's Creed as the best summary of the political faith of America as follows:

"I believe in the United States of America—a Government of the people, by the people, for the people, whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign Nation of many sovereign States, a perfect Union, one and inseparable; established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

"I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag, and to defend it against all enemies."

"Be it further

"Resolved, That we cooperate with such non-political, non-sectarian organizations as are best qualified to arouse our citizenship generally to a more active participation in public affairs and especially in the elimination of Bolshevik doctrines and their proponents; in the education and Americanization of the illiterate adult population, both native and foreign; in the purification of our school systems; and in effective propaganda tending to promote a condition of stability, justice and good fellowship—a real 'America for Americans.'"

THE GRAND LODGE OF IOWA AND THE SCHOOL QUESTION

At the last meeting of the Grand Lodge of Iowa the following resolutions were unanimously adopted:

"Whereas, From time immemorial Masons everywhere have always been faithful and loyal supporters of our public schools, and

"Whereas, There is now pending before the Congress of the United States a bill to create a Department of Education commonly called the Smith-Towner Bill, and

"Whereas, The said bill is a non-partisan measure, the same bill having been introduced in the Senate by a Democratic Senator and in the House of Representatives by a Republican Representative, now, therefore, Be it

"Resolved, That this Grand Lodge heartily endorses and approves the project set forth in said bill and earnestly requests our representatives in Congress to enact or adopt this bill or some other legislation that will carry into effect its purpose, spirit and intent.

A NEW WASHINGTON BIRTHDAY

I will suggest to the Lodges of this Grand Jurisdiction, through the District Deputy Grand Masters, that they meet on the 4th of November, 1920, in commemoration of the date upon which the Father of His Country "saw light," and shall report this in my address to the Grand Lodge for such action as it may deem best.—*Wm. G. Galt, Grand Master of Virginia.*

A CONSISTORY ORGANIZED IN UTICA, N. Y.

The *Masonic Standard* of June 5 publishes a letter received from Utica, N. Y., from which we quote the following:

One of the most important gatherings ever held in this vicinity was that attending the organization of Mohawk Valley Consistory here last Thursday (May 27), the first time in 27 years that a new Consistory has been started in the state. Utica Masons have heretofore had to go to Syracuse for the higher Scottish Rite degrees, but this new organization will have full jurisdiction up to halfway to Syracuse, Binghamton, Albany, and Buffalo. Bro. James B. Geer is Commander in Chief of the New Consistory and Bro. Herbert D. Rushmor, Secretary.

FROM THE GRAND LODGE OF CALIFORNIA

The Grand Lodge of California has issued a very artistic booklet containing the program of a Memorial Service held in honor of its "Soldier Dead" on Tuesday, October 14, 1919. The program contains also the addresses that were delivered on the occasion and the names of its one hundred and four Masons who laid down their lives in the

Great War. The first page of the booklet is beautifully engraved and contains the following:

"In fraternal and loving appreciation of his services to his country and in memory of our Brother _____, who gave his life for the preservation of the ideals of liberty in the great world war, the Grand Lodge F. and A. M. of California, extends to his family this evidence of sympathy and gratitude."

This is signed by the Grand Master and the Grand Secretary and is sent to the family of each of the dead brethren.

FROM THE BODIES IN PEKING, CHINA

The usual Spring Reunion of the Scottish Rite Bodies in North China took place in the Valley of Peking on May 1-2. There was a class of fifteen which had gathered from outlying parts, including several lonely brethren from lonely places in the interior. These had travelled for three days in order to be present at the Reunion, and had to make a similar journey afterwards before they reached home. A distant mine in North Shansi sent us a worthy Chinese brother, some American brethren came from as far south as Changsha, the capital of Hunan. During the winter all the degrees in the Lodge of Perfection had been conferred in full on members of the class resident in Peking, and there was a goodly gathering of the clans when the Reunion pibroch was sounded.

The labors of the first day concluded with the Chapter, and the post prandial eloquence when the brethren passed from labor to refreshment illustrated our international relationships. Labor was resumed in the Council on the afternoon of the next day, and brought to a successful issue in the Consistory, which met at the Temple of Heaven, an enclosure of about 737 acres, two or three miles south of the Tartar city in Peking. The noisy Oriental clamor of the busy streets subsides into a solemn silence as soon as one enters the sacred precincts of the Temple. Here for centuries the ancient emperors of old China worshipped *T'gautu*, as the official representatives of China's millions, and nothing could be more fitting than that a spot so long dedicated to the obeisances of China's greatest before the dignity of Heaven should now be utilized by Masons for conferring the higher degrees. As a body we are indebted to the innate idealism of the Government which permits us to enjoy the privilege.

We work in what was once the emperor's robing room, and on the altar itself, beneath the open sky. The altar is over 200 years old. As we generally assemble from nine till midnight there are no visitors in the Temple grounds. The robing room is as it was when it was only kept as a dressing room for their majesties, there being no

change in its appearance beyond the absence of the exquisite blue glass curtains which once hung before the windows, but the old tablets to the Most High God, the Heavenly Constellations, and the Seasons are there as they have always been. A long flight of steps, with a very perfect specimen of the Chinese five-clawed dragon, leads to the marble terrace which runs right round the building, which like the sacred altar is circular. It stands in its own courtyard, is surrounded by a high wall, and when the outside wooden doors are closed and barred is completely inaccessible to cowans and eaves-droppers. Tourists are seldom admitted to this part of the temple. When the concluding work on the altar at midnight is performed a tyler guards each of the four approaches. The candidates ascend three white circular terraces before they reach the altar proper, and then, on the very spot where the emperors were wont to kneel alone in prayer, on an altar built of marble slabs in whose measurements and proportions the numbers nine and five predominate, they receive the royal secret. There are no external sounds to disturb the quiet, there is nothing to distract the thought, for all that is visible are the blue temple roofs showing between the waving trees, and the starry moonlit heavens above.

If brethren who are visiting the Orient would time their arrival either in May or in late September or early October the brethren in Peking would gladly welcome them to what is, perhaps, one of the most unique ceremonies in the world, a Masonic continuation of China's ancient monotheism. The Temple of Heaven ceased to be a temple of worship at the inauguration of the republic.—C. S. M.

MASONIC MEMORIAL SERVICE

We are in receipt from Casper Lodge No. 15, A. F. and A. M., of Casper, Wyoming, the following announcement of a very interesting event scheduled to take place at Independence Rock, about forty-nine miles southwest of Casper, on July 4th, under the auspices of the said Lodge. The notice is as follows:

INDEPENDENCE ROCK, SOUTHWEST OF CASPER—Made famous as a resting place for emigrants on the long western trail and the scene on July 4, 1862, of the first regularly conducted Masonic Lodge meeting in Wyoming, the anniversary of which this year will be celebrated with memorial services in which hundreds of Masons from over the state and country will take part. William A. Riner, of Cheyenne, high Mason and prominent lawyer, will deliver the address of the day.

The services, with the exception of the opening and closing of the lodge, will be open to the public.

Those who attend the event will carry a basket dinner and will be free to join in any kind of a Fourth of July celebration they chose in keeping with the day.

The orator of the day announced above is Ill. Bro. William A. Riner, 33°, Sovereign

Grand Inspector General in Wyoming. We await with great interest an account of this interesting event.

Bro. Alfred J. Mokler, of Wyoming, has written a very interesting account of this first Masonic meeting in Wyoming, from which we quote the following:

On the Fourth of July, 1862, there were nearly a thousand men, women and children congregated at Independence Rock, the most of whom were travelling toward the setting sun, seeking fame and fortune; but not a few of these thousand souls who were there were on their way back from the new and wild country, retracing their steps to the "settlements," where the hardships were not so many, where hostile Indians were not to be found, and where life was more secure.

On the particular day mentioned (fifty-eight years ago on July 4th, 1920) among the hundreds of people who had gathered at this interesting and historical spot on the desert, there were about twenty men who could and did prove themselves as Master Masons; and it was decided by these men to hold a Masonic meeting on the summit of the rock, this being the first time that a Masonic meeting ever opened and closed in form in what is now the state of Wyoming; and a communication from Asa L. Brown, a Past Grand Master of Washington Territory, to Edgar P. Snow, Grand Master of Masons in the territory of Wyoming in 1875, thus explains how the meeting was planned and carried out:

An altar of twelve stones was improvised, to which a more thoughtful or patriotic traveller added the thirteenth, emblematical of the original colonies, and being elected to the East by acclamation, I was duly installed, *i. e.*, led to the granite seat. The several stations and places were filled, and the tyler, a venerable traveller with flowing hair and beard of almost snowy whiteness, took his place without the western gate on a little pinnacle which gave him perfect command of view over the entire summit of the rock, so that he could easily guard against the approach of all, either ascending or descending. I then informally opened Independence Lodge No. 1 on the degrees of Entered Apprentice, Fellowcraft and Master Mason. Several of the brethren made short, appropriate addresses, and our venerable tyler gave us reminiscences of his early Masonic experiences extending from 1821 to 1862. It was a meeting which is no doubt remembered by all of the participants who are still living; and some of those who there became acquainted have kept up fraternal intercourse ever since.

In connection with this meeting it may be stated that the jewels the officers wore were cut from tin cans; the square and compasses, as emblems of the Fraternity, were cut from a pasteboard box, and the Holy Bible which rested on the altar was a volume of the "Old and New Testaments, Translated out of the Original Tongues," it being published in the year 1857. The volume was presented by Mrs. Jannette Parkhurst and R. P. Parkhurst to Edwin Bruce, and Edwin Bruce in turn presented it to Mr. Brown at Platts-ville, Wis., August 15, 1858.

The records kept of the meeting, the officers' jewels and the emblems that were used were wrapped in a piece of oilcloth and placed in a crevice of the rock, there to remain for future generations, and about twenty years afterward they were found by a man named Gus Lankin, who turned them over to Tom Sun, whose ranch home was not far distant, and Mr. Sun presented them to Rawlins Lodge No. 5, A. F. and A. M., where they remained for a number of years. They were in perfectly good order and were well preserved. It has been said that provision was made in the minutes to the effect that the Masonic Lodge nearest to the Rock should be the custodian of the records, emblems and jewels, but whether this be true cannot be absolutely stated. Whether true or not they did not remain in the custody of Rawlins Lodge, for James Rankin, a member of Rawlins Lodge, without consent, took them to Cheyenne, where they were kept in the Masonic Temple, and later were consumed by fire when the temple was burned. The Bible was evidently taken by Mr. Brown to his new home in Washington, and was later presented by him to the Masonic Grand Lodge of Wyoming, as indicated by the writing on the fly leaf of the book. The Bible was also in the temple when the fire occurred, but was among the few articles that were carried out of the building; it was picked up in the street and returned to the custodian of the temple without being damaged except by the smell of the smoke. This highly prized Holy Book, now in the possession of the Grand Secretary Joseph M. Lowndes, at Lander, and doubtless will, as it always should, remain the property of the Grand Lodge of Wyoming.

AMERICAN MASONS IN BELGIUM

On Saturday, June 5th, about sixty American Masons, officers from the Army of Occupation at Coblenz, in Germany, went over into Belgium to visit the Masons of that country and were jointly and formally received by the Supreme Council and the Grand Orient of Belgium.

PROGRESS

Considerable progress has been made recently in raising funds for the George Washington Masonic National Memorial Association. Unfailingly, where this great plan has been fully explained to a Masonic membership and a correct understanding thereof been arrived at, the response has been hearty. Splendid work is being done in many of the states. The latest reports show that there has been raised in the state of Pennsylvania something like \$40,000; in Illinois, \$20,000; in Kentucky, \$17,000; North Dakota, \$8,000; District of Columbia, \$12,000; Oklahoma about \$18,000, and in many other states the work is going along finely. Recently the Grand Lodge of Mississippi donated \$5,000

and the Scottish Rite Bodies in Boston, \$4,000. The Grand Lodge of Michigan, already having voted \$5,000, voted another \$5,000 at its meeting a few weeks ago. The Grand Commandery of California donated \$1,000 recently. The Grand Lodge of Indiana has recently made a donation of \$1,000. The donation of the Scottish Rite Bodies of Boston is especially gratifying, these being the first Scottish Rite Bodies in the Northern Jurisdiction to take such action. Three Scottish Rite Bodies of the Southern Jurisdiction, Guthrie and McAlester, Oklahoma, and Los Angeles, California, have donated \$5,000 each. Every Blue Lodge in the District of Columbia has obligated itself in the amount of \$1.00 for each member and, in addition, the Chapters, Commanderies and Scottish Rite Bodies made donations. It is the endeavor of the Association to raise \$1.00 per capita for every Mason in the United States. The Grand Lodge of New Hampshire has adopted the plan of making an assessment of \$1.00 per capita, payable in two years, on every Mason in New Hampshire. This will work a hardship on no one and at the same time will enable every Mason in New Hampshire to feel that he has contributed to this memorial. The Grand Lodge of New York has appointed a committee, and appropriated \$500 for the expenses of same, to raise New York's contribution. The very encouraging outlook evidenced by all of the above assures the final success of the undertaking.

NEW MASONIC BUILDINGS PLANNED

A few years ago the Scottish Rite Bodies in Buffalo erected a Temple or Cathedral, against the judgment of many of its members who thought that the undertaking was too great for their finances. But not so. The debt was paid off and the mortgage recently burned with ceremony. The membership now numbers more than 5,000 and the Cathedral is too small for their purposes. The Scottish Rite Bodies are now, in coordination with the Lodges, Chapters, Councils, Commanderies and Consistories, etc., to erect a magnificent Masonic building to cost \$2,000,000 or more. This building will be unique in that in addition to the Lodge rooms and auditorium to seat 5,000 and a dining room to take care of 3,500, there will be a 400-room Masonic hotel, all under the same roof.

Indiana, one of the largest jurisdictions, is one of the recent ones to establish a Masonic Home. One brother left a considerable bequest of over \$100,000 for a Masonic Home, provided it was established in Jeffersonville. The Grand Lodge, however, decided to establish a Home at Franklin which is nearer the center of the State. As the brother had left the fund to Clark Lodge

for the establishment of a Home at Jeffersonville, that Lodge is conducting a Home of its own. The Home at Franklin, however, is meeting with great success and it is pleasing to note, according to the *Masonic Tidings* that the Scottish Rite Bodies at Fort Wayne, Indiana, made a donation of \$1,000 to the Home not long ago and Murat Temple of Shriners at Indianapolis made a donation of \$25,000, all of which speaks exceedingly well for the Masons in that jurisdiction.

Speaking of gifts to Homes, Grand Treasurer Ralph Rickley, of the Grand Lodge of Ohio, who died a year or two ago, gave to the Ohio Masonic Home at Springfield \$250,000. This sum has been turned over and will be used for the erection of a hospital.

The El Paso Bulletin announces that the Scottish Rite Bodies of Texas will proceed at once with the plans for erection of suitable, modern dormitories to be located at or near the University of Texas at Austin for the purpose of affording to the children of Masons, and others, reasonable accommodations while they are in attendance on the State University. This emphasizes the fact that there are many lines of endeavor in which Masonic Bodies may engage.

The Scottish Rite Bodies at Guthrie and McAlester, Oklahoma, plan the erection of dormitories at the State University of Oklahoma, for purposes similar to those of the Texas bodies. There will be one building for girls and another for boys and the cost will be something like \$100,000 each. The Bodies at Guthrie have also made a tentative proffer of their present Cathedral property to the Grand Lodge of Oklahoma free, provided it will remove the Masonic Home to that place and make the building part of the Home property.

IN THE INTEREST OF ACCURACY

From time to time attention has been called to the necessity of accuracy in statements made in the Masonic papers. We recently noted the following: "The leading aspirants for Presidential honors are Masons. Leonard Wood, W. G. McAdoo and Hiram Johnson are members of the Scottish Rite." The first sentence of the foregoing is correct, although Senator Harding, who was nominated on the Republican ticket is not a Mason, that is if our information is accurate. We have tried to get correct information and learn that he was made an entered apprentice Mason and then dropped out. Gen. Wood is a member of the Scottish Rite and a Knight Templar but neither McAdoo nor Senator Johnson is a member of the Rite.

Johnson is Knight Templar and McAdoo a Master Mason. Pershing is a Knight Templar and Thirty-Second. Gov. Lowden is a member of all the bodies of Masonry and an Honorary Thirty-Third of the Northern Jurisdiction. Bryan is a Mason. John W. Davis is a Thirty-Second. Oscar Underwood is a Thirty-Third Honorary of the Southern Jurisdiction. Senator Hoke Smith and in fact, as the article states, most of the leading aspirants, are Masons.

We read in another paper the following:

QUESTION: Some of our Lodge members take the position that there are three Jurisdictions of Scottish Rite Masons in the United States, Southern, Northern and American and that none of them will recognize the other.

ANSWER: It would be impractical to recite the history of Scottish Rite Masonry in the United States. There was long a bitter war between the Bodies claiming to be the legitimate Rite of this country. Several years ago the contest narrowed to the Southern Jurisdiction on the one hand and the Northern on the other hand. Ultimately the several Bodies of the Northern Jurisdiction drew into two factions. In 1886 these two Northern Bodies united as the Northern Jurisdiction. Since that time the Southern Masonic Jurisdiction and the Northern Masonic Jurisdiction have recognized each other and they are the only Scottish Rite Bodies in the United States now recognized.

There is little of fact in the above. The Southern Jurisdiction was organized in Charleston, South Carolina, in 1801 and in 1813 the Northern Masonic Jurisdiction was organized with the full consent and approval of the Southern Jurisdiction and the latter ceded to the former about one-half of the United States as it then existed; in other words all of the States north of the Ohio River and east of the Mississippi River. There has never been any but the friendliest feeling and cooperation between the two Jurisdictions and the members of each have visited the Bodies of the other and received a warm and cordial welcome during this period of more than a hundred years. Up to 1909 the Southern Jurisdiction had exclusive jurisdiction over the Army and Navy of the United States but of its own accord, and willingly, it entered into an agreement with the Northern Jurisdiction in which jurisdiction over the Army and Navy was made concurrent so that Master Masons in the regular Army and Navy are permitted to join the Scottish Rite Bodies wherever they may see fit to petition. It is true that there was a division in the Northern Jurisdiction which lasted a number of years. The breach was healed in 1867, not 1886 and the Bodies of the Northern Jurisdiction united under one Supreme Council which has continued to exist and prosper to this day. At various times there have been spurious and clandestine Scottish Rite Bodies of different titles which have started up and eked out a short and fruitless existence but the Southern Supreme Council, the oldest and often called the Mother Council of the World, and the Northern are the only two Supreme

Councils in the United States and do and have existed in harmony and accord. The membership in each is very close to the same in the Lodge of Perfection which numbers about 175,000, the Southern Jurisdiction has perhaps a few more members in the Lodge of Perfection and the Northern Jurisdiction has a few more in the Consistories. The territory of the Northern Su-

preme Council, that north of the Ohio River and east of the Mississippi, is a thickly populated section of the country. The Southern Supreme Council has jurisdiction over the territory south of the Ohio and west of the Mississippi, the District of Columbia, Alaska, Porto Rico, Hawaiian Islands, Philippine Islands, Porto Rico, Canal Zone, China and Japan.

I have been around the world, and I never found a country where I could not instantly make the hailing sign of a Mason and find a friend. That to me is a wonderful fact. It wouldn't have done me any good to make the sign of a Christian. I probably would have suffered if I had.—*Bishop Potter.*

While good men sit at home not knowing that there is anything to be done, nor caring to know, half persuaded that a republic is the contemptible rule of the mob, and secretly longing for a splendid and vigorous despotism—then remember it is not a government mastered by ignorance, it is a government betrayed by intelligence; it is not a victory of the alums, it is the surrender of the schools; it is not that bad men are brave, but that good men are infidels and cowards.—*George William Curtis.*

The mystical Hibernian Republic is no longer a theme for humor. He who runs may read and visualize the sinister efforts that are being made to undermine the very fabrics and fundamental principle of the government of the United States, and to foment and endanger the now friendly relations of the two greatest English-speaking nations of the world—to that dire status where war might result. Professional politicians are being drawn into the vortex.—*The Loyal Coalition.*

IN MEMORIAM

WILLIAM JOHN KONVALINKA, 33° HON.:

(Clinton, Iowa, Bodies)

Born June 6, 1856, at Iowa City, Iowa.

Died May 14, 1920, at Ft. Wayne, Indiana.

WILLIAM E. HIGGINS, 33° HON.: ELECT

(Topeka, Kans., Bodies)

Born May 6, 1865, at ———, Indiana.

Died May 31, 1920, at Colorado Springs, Colo.

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THE NEW AGE

MAGAZINE



Masonic Temple, Topeka, Kans.

The Official Organ of
The Supreme Council 33° A. & A. Scottish Rite of Freemasonry S. J. U. S. A.

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Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 27, 1918.

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MASONIC ESOTERISM
From *Le Soleil Mystique*, Paris, 1852.

The New Age

MAGAZINE

VOLUME XXVIII

AUGUST

NUMBER 8

THE CHRIST IN MASONRY

BY EDGAR A. RUSSELL AND FRED B. LEYNS

"When Righteousness
Declines, O Bharata! When Wickedness
Is strong, I rise from age to age and take
Visible shape, and move a man with men,
Succoring the good, thrusting the evil back
And setting Virtue on her seat again."
—*Song Celestial, Arnold.*

RECENT commentary in the Masonic press carries the intimation that some writers are endeavoring to Christianize Masonry.

From the comments and the context we presume that the brethren meant trying to conform Masonry to the specific limitations of some creed.

Now we agree that this attempt, if indeed it is being made, would result in nothing but confusion, because Masonry teaches men to:

"Be of that religion in which all men agree; that is to be good men and true, or men of honor and honesty, whereby Masonry becomes the center of Union and the means of conciliating true friendship among those that must have remained at a perpetual distance."

Credes are matters of belief and beliefs separate men; and most often the cleavage comes along the line of a non-essential.

But there is a body of knowledge that unifies men; and it has been known to some in all ages and climes, including this present age and clime, through the experience of "Initiation," or the discovery of The Christ within—"That

Light which lighteth every man that cometh into the world."

The Christ Principle is in Masonry and a little study will disclose it under many veils.

From the Ancient Sun Myth of Egypt, which is the basic form, it may be traced down the ages, from the Mysteries in which this myth was developed and purified for a chosen few, to the narrative of the life and experiences of Jesus of Nazareth, where it was still further developed and purified for the many.

With the advent of the Nazarene, the Sun of God became the Son of God, prefigured in the Sun Myth.

This Son, or Emanation of the Principle of Light, Life and Love, became The Christ—The Messiah—The Redeemer of the World.

In the Egyptian and in later mysteries, the candidate was placed in a death-like sleep, during which the Ego was liberated from the physical body, and made acquainted in the spiritual realms with mighty truths concerning the spiritual basis of the universe, and the real nature of "life" and "death."

This statement is neither more nor less than an explanation and a parallel of experiences mentioned in both the Old and New Testaments.

After being *raised* to consciousness again in the physical body, this knowledge remained and constituted an "Initiation." The candidate had in fact, by the assistance of the powers of the Hierophant, *travelled in foreign countries*.

Those students in this age who approach the altar of Truth divested of prejudice and invested with toleration, may glean many hints from the religious lore of other lands, notably India; but the greatest occult book ever given to man is the Holy Bible, and we may find therein landmarks concerning this matter of "Initiation."

Running through its pages, appearing and disappearing like a thread of gold in a tapestry, there are gleams of a *metallic* kind. Let us follow the clue.

Hiram, the Master Builder, was the *son of a widow*.

Elijah, afterwards reincarnated as John the Baptist, is represented as raising the *son of a widow*.

Jesus of Nazareth, the Greatest Master of whom we know, raised at Nain the *son of a widow*.

Perhaps the whole story is told in the Bible narratives, perhaps not. The Bible makes no secret of the fact that Jesus had esoteric instructions for his disciples. It is a fair question, therefore, were these two raisings in fact Initiations?

The landmark is there and it forms a cable tow between the Old Testament and the New. In both cases it was the *son of a widow* that was raised.

"He that is able to receive it, let him receive it."

The Legend of the Builder is one of the variations of this same Story of the Ages, the old, old story of the effort of man to know himself, to know his God, and to find the way whereby At-One-ment might be effected; for At-One-ment is something more than Initia-

tion; it is the attainment of the stature of a Master.

We shall understand this Legend of the Builder if we study it in the light which preceding degrees shed upon it.

Divorced from this introductory work it ceases to teach what it is intended to teach.

Studied as history alone, it becomes meaningless and leads to confusion worse confounded.

The Legend as we have it today is an evergreen Acacia concealing the place where a mighty truth is buried. This Truth—this open secret of the ages—is the fact that those worthy and well qualified may, by personal study and effort, and the subduing of the lower nature, bring about the personal experience of Initiation, or the discovery of The Christ within.

It is possible to attain to an individual experience of the Rising of the Star in the East, a personal knowledge of the birth of the Christ Child in the heart, and a personal responsibility for its nurture in the Manger, and its development in grace and truth.

It is significant that the Child is laid in a Manger which is a place where Beasts are fed.

This, because the Child must take the place in the heart formerly occupied by the "beasts," or the passions and desires of the lower nature.

We say growth and development advisedly, for this experience of Initiation is not accomplished all at once. It is attained by effort and in progressive stages. There is an old saying, "The Adept becomes, he is not made." It is something like this: at just the right time, a man grasps the real beauty and significance of one of those beams of the Spiritual Sun that are being poured out on us all continually, and it leaves him no peace until by effort and development he becomes worthy of receiving more light.

At no time in the history of the world has a vital interest in these things been more necessary than now, when men are adrift from their old moorings.

The current interest in the more sensational aspect of psychic and occult possibilities is but the floating branches which betoken the approach of land.

In the Legend of the Builder, Masonry presents a Constructive Allegory reflecting this evolution of the human soul, and such allegory most certainly goes back to the *remotest ages of antiquity*.

In no age of the world has the Father left his Children without light. Always there has been a body of men highly advanced in spiritual truths. The modern title of Master Mason is only the reflection of a great reality, a reality that inspires, teaches and directs from behind the scenes. It is the reality hinted at in the lecture on the Apron, in the words, "Except he be a *Mason*." There is indeed a small band. "Many are called and but few are chosen." Their ranks are open to all on the sole test of merit, or *proficiency in the preceding degrees*. Scattered inconspicuously about the world in many differing races and climes, they are referred to, broadly speaking, as The Masters; and the more advanced, tried and tested of the fellowcraft sometimes find the way to their doors.

An Ancient Legend in which this spiritual truth of the evolution of The Christ in man is told under the guise of a narrative of physical events, divides naturally into three periods. In a way, these periods may be spoken of as Initiation, Probation and Enlightenment.

INITIATION

The great event of this first period is an experience through which the candidate obtains a brief glimpse of the true Light. Henceforth he *knows* that there is Light to be had and where to seek for more.

Almost his first desire is to share this knowledge with a brother; but he is restrained by a tie stronger than human hands can impose. He cannot *give* this light to another.

He can, if that other is ready, lead him to a place of preparation where he will find out how to attain this light for himself.

So we see that the main lessons of this first period are the attainment of initial light, the assumption of an obligation, and the understanding that the Path of Attainment must be trodden, each for himself in the silence of his own soul.

One reason why we see so much in print about the lesser psychic phenomena and so little about the genuine higher experiences (and there are such) is hinted at by A. P. Sinnett in his "Esoteric Buddhism," where he says: "The Neophyte no sooner forced his way into the region of mystery, than he was bound over into the most inviolable secrecy as to everything connected with his entrance and further progress there. . . . the chela or pupil of occultism, no sooner became a chela, than he ceased to be a witness on behalf of the reality of occult knowledge." That is, as we understand the passage to apply today, he at least ceases to be a witness as to times, places, or persons connected with his own novitiate or even the fact that he is a novice.

There is another landmark connected with this first period, and mentioned by the Nazarene, and that is that he who would tread this path must resolve to "lay up for himself treasures where neither moth nor rust corrupt," treasures that *last, something of a metallic kind*.

PROBATION

The second period is one of testing and may cover a long lapse of time. It may have to do with a great deal of study or a great deal of purification, or both, depending upon the personality of the candidate.

He is made acquainted with an extension of his responsibilities, commensurate with the new opportunities afforded him; and it is at this stage that there is brought particularly to his attention the Legend of the Middle Chamber,

one of the most beautiful pieces of symbolism in the esoteric work; and one which cannot too strongly be commended to the consideration of the student.

The Neophyte is informed that he must come into touch with a certain "Master," in a place called the "Middle Chamber," where he will receive further instructions. The story runs that this Chamber is approached by an ancient winding stair having Three, Five and Seven Steps.

Where and what is this Middle Chamber?

Do you know of any more ancient Middle Chamber than the human brain—middle in function—between body and spirit?

Is there anything more winding than its physical convolutions, or anything more twisted and involved than the webs of sophistry it can spin when reason refuses to be guided by Love?

Is it not in truth the very place where Jesus said to seek for the Kingdom of God within?

Perchance it is the Shrine where true Knights may still find and drink of Life from the Holy Grail.

As to the numbers Three, Five and Seven, it would be hard to pick out any having more symbolic meanings associated with them, and we only note a few in passing.

The number Three may refer to the Trinity of God, Man, and the Means which establishes their Mutual Relationship, whereby the Three that can always hold a Master's Lodge are manifest.

As to the Five, the Five Pointed Star is an ancient geometric glyph of Man—Man with his head erect and hands and feet outspread and exhibiting the Five Points of Fellowship.

We have no doubt whatever that the Seven, in this connection refers to the Seven Stations of the Cross which we must all pass on the way to self mastery. In another way, this is the Seven Principles of man which must be brought

under control by the Ego in order to complete its evolution on this planet.

These Seven Principles are symbolized in the Apron, where we have the Four Lower principles, represented by the Square, supporting the Three Higher principles, represented by the Triangle; and the Triangle is folded down into the Square, indicating that the work of the Divine Triad in Man is to inform, vivify and spiritualize the Four Lower principles, which constitute the Four Square Foundation Stone of the New Jerusalem.

ENLIGHTENMENT

Of the Third Period, little can be said to him who has been raised from the Dead Level to the Living Perpendicular, or from the grave of materiality to the Living Plumb, which expresses the integrity of Unity or At-One-ment with the Father of Lights or the Sun of God.

But the Legend runs that the Plumb must be tested and proved by the Angle of a Square.

Now the Angle of a Square is the *essential element* of a Cross, because the right angle indicates the greatest possible divergence between two straight lines; and is therefore a symbol of the fundamental conflict between Human Desire and Divine Will within the Mind of Man—or the Passion of the Cross.

Hence we may say that the Neophyte is *proved* by the Cross and is *raised* on the Cross, for when the Level is raised to the Plumb the Cross is *demonstrated*.

The Human Mind is the theater wherein this Mystery of Initiation—this Passion of the Cross is accomplished.

In this Third Period, the Middle Chamber now consecrated by long and pure worship, has become the Sanctum Sanctorum or Holy of Holies, or the Most Retired Apartment of the Mind.

In that place, where the Soul communes with the Over Soul—in *perfect silence*—and thus receives that Wisdom

and Strength requisite to meet the text, the obligation is recognized and assumed; Gethsemane is experienced; the Cross is taken up; Calvary is ascended and Golgotha is endured.

We may not carry this further.

Those who can appreciate the real significance of the land mark, *sons of the widow*, a significance that we have only hinted at, will know where to look

for Initiation, and how Man is raised from the Cross of Matter. They will know who speaks in making the promise: "He that liveth and believeth in me shall never die."

They will know how to answer the question,—“What shall we do with the body?”—the body of Truth that lies concealed under the accumulations of the Temple.

THE ETHICS OF EVOLUTION

BY ERNEST CRUTCHER, M.D., 32°

NOTHING is given in life except the life-principle. Thereafter, body begins to form as the soul's workshop, built, and adapted to, the inhabitant. Each creature may be known and read by its housement; character and form proclaim the type of occupant. Spirit builds shell, and the indweller may be known by the exterior of encasement.

Life principle acts upon primordial matter, continually evolving new and higher forms. In the course of the ages, mineral becomes plant, plant verges into animal, animal rises into man's estate, man on into something yet higher. The innumerable gradations in mineral, vegetable, animal kingdoms often show no perceptible lines between them, even as some creatures live equally well in water or air. The inescapable corollary is the unity of All.

All preceding species and modifications of mineral, vegetable and animal life were but fundamental steps for the making of that animal who could build character and mold it into soul. The spiritual body is but the integrating centre about which the physical being concentrates; it is the tie between the physical and psychical.

The universe is variety in unity and unity in variety. Motion is the means and number the result.

When God said: "Let us make man in our image and likeness" the "mak-

ing" merely began. The "making" is yet in progress. The Hebrew idea that all work was completed in the Garden of Eden finds denial in every department of science, and every new discovery in any department of learning proclaims it an evolutionary "making," and the work progressing, however slowly, even as it promises to go on, forever. Evolutionary processes open infinite vistas, with no apparent completion of the "making." "Though, after my skin, worms destroy my body,"—perhaps successive bodies—"yet in my flesh shall I see God;" God manifest.

Every step in evolution that is uncovered, to reflecting minds, is but to amaze and provoke wonderment—worshipping wonder!

Life is a succession of evolutionary steps; death merely the riser or precursor of another long step. Each life is for growth, experience, unfoldment. Experience brings character. Knowledge added to other experience evokes wisdom; educes other character.

To individualize is to diversify, which invites complexity, with ever-augmenting function, ever widening utility. The complexity and complications of ordinary civilized existence faintly declare the diverse changes and adjustments constantly going on in the several systems, organs, cells of mankind.

Evolution is not complete in anything within our ken. The process is as slow

as the ages are long. In every department of biological study are found changes under the mutative hand of Nature. In one creature she provokes new cells, and aggregations of cells into organs; in another are found decadent cells or organs. In man, the proud acme of her mundane creatures, are vestigial organs of many sorts, now outgrown or redundant, not yet shucked off, but clinging, like shells to the sea-god Glaucus. Some of these decadent or outgrown organs are retained only because they have been made adaptive to other work in the general economy of the physical being.

Fifty thousand years ago there were physical features in active play that are not now palpable, but are kinematically presented in the foetal unfoldment. Some decadent or resolving features of the body are actively before us, indicating the mode followed by Nature in her progression. Within the life of a man of fifty years there are palpable changes. Man was once a hairy animal. The hirsute manifestations upon his body are remnant and vocal adherents of his past. How rapidly cranial baldness proceeds; fifty years ago how few men were bald. Few wore spectacles till lately. Soon that region denominated scalp will be bereft, even as the continued use of tobacco will eventuate in augmented use of spectacles by the scions of men who use tobacco.

Nature will do nothing for a man that she can thrust upon him to do. He adopted a headdress and she consigns to him the future care of his head protection. As he advances in intelligence, other vegetative work may be put upon him, and he, in turn, will relegate to his subjective mind the automatic activities now demanding attention of the wakeful intelligence for performance. In "salad days" of mere consciousness, or when poorly fitted to take forethought, primitive man and higher animals had a third or posterior eye. With the evolvment of conscious-

ness into self-consciousness, and the ability for independent thought and reason, this eye went into desuetude.

There seems a vast number of brain cells that are not yet concerned in the economy of physical or intellectual life; they are nascent, waiting as so many sleeping beauties for the magic wand of Evolution to awaken into an astonishing and ineffable type of activity, transcending any past, and approaching that plane of the psychic where the ethereal essence of thought obtains. Modification or refinement of cell doubtless there ever is, but hardly an increase in number. Modification and substitution will ever continue; possibly by elimination of the unfit or outgrown and outworn, both of cell and organic structures.

There are Thirty-three degrees in Scottish Masonry, Thirty-three faculties of mind, Thirty-three vertebrae in man, and other coincidences in this number thirty-three. The thirty-third vertebrae is the topmost of the spine, yclept skull. Under modification and variation through the millienniums of his being this crowning vertebrae has been adapted to enclosing the intellectual and governing centre and instrument. This skull has undergone many changes. Some are clearly evinced in the reduction in size of maxillae; the malar prominences growing less conspicuous; the lower segment of brow will recede chiefly because the upper part will have adapted itself by growth to fit the bulging cerebrum that will more and more characterize future man. The face of man has grown smaller to make room for the developing front-brain; and readjustments are to follow. Old people gradually lose the angularity of lower jaw not merely because of absorptive processes, but as foreshadowing future types of the human jaw. Many changes are to be governed by modifications in ductless glands, till recently thought without function, but now known to be indispensable. The ears will refine and gradually vanish, and their places be

distinguished by hirsute growth, already marked in virile men of advanced years.

The physical being of man is not completed in its emergence from maternal housement any more than is that of the marsupial, or blind puppy, or other immature creature of the lower orders. The foetal processes extend out throughout man's life, with cellular progression and retrogression, ever conflicting and cooperating activities, until the animating life-principle withdraws in death, when there springs into being myriad other entities of divers sorts, loudly proclaiming there is no death, merely change!

Nature tends to drift into habit. Through habituation of creative force the infant in utero passes through a kinematic development depicting the racial history of its long past—reproducing many forms of quondam use, long since or now being superseded by another type, tissue or organ—only to erase or modify in economical way for other duty—all promotive of the unfoldment and welfare of the individual she has cuddled, coddled, and scoured through the eons of time. Some of these ancient organs are so persistent they hold onto the corporate whole until late in life, oftentimes becoming diseased and destroying the whole body in seeming resentment at being starved of nutrient blood supply and innervation; or, in the process of elimination disorganization is necessary, and such disintegration invites infective and destructive processes; *e. g.*, appendicitis. Each advance along physical lines is fraught with increased peril; a heavy price is paid for every forward step.

Not many thousand years hence other organs and features of the body, now prominent, will be displaced or outgrown. The teeth are changing in type and consistency. The mammary glands of our women are already decadent from disuse through artificial feeding

of their young; and soon will woman have lost one of her chief marks of beauty and of motherhood, becoming, even as her congener and erstwhile assistant wet-nurse, man. For, ages ago, when on much lower plane, woman bore more than one or two offspring at parturition, and there was need for aid from her consort in suckling their young. The woman did her full part in possessing multiple breasts; but the male was pressed into service, and yielded milk also. Supernumerary breasts are still common, in vestigial nipples or mammae. Recent examination of the soldiery of one great nation showed one in every ninety-two had more than two nipples or rudimentary supernumerary breasts. Man's atrophic paps are remnant organs, quite as other vestigial tissues and organs yet remain or struggle in atavistic endeavor for replacement in the physical being.

It is not uncommon to find women with supernumerary breasts or nipples, sometimes in erratic places on the body, or, as sometimes occurs, a row of tiny nipples similar to those on a female of lower order of the vertebrates. Such freaks of nature we regard as atavistic slumping, even as twins and triplets are significant of a going backward to primitive methods of reproduction.

In the evolutionary advancement, number gives place to quality, and type increases in complexity. Births will diminish in frequency; the more animal phases of organization will be displaced; physical life will adapt itself to the mental, and the mental assume a more psychical.

Instinct in man has been displaced by intuition; intuition in turn must give way to spiritual cognizance. In due course, men will become as gods, and the daughters of men "fair to look upon" as in post-Edenic days. Women will become complement and coordinative with that featherless and vain biped yclept man. And man will become less asinine; he will perceive how silly and petty in the abstract has been his former self and sort; his time will not be pal-

tered in drawing smoke into his lungs and blowing it out through his nostrils; or sweltering in fatuous endeavor to pile up worthless heaps of useless metals far beyond daily or personal needs; worrying over strenuous games, planning buffoon jokes, hazing his fellows as the immature savage of today; nor will he seek to possess all or more of the earth's surface than he can properly care for, to the hurt or deprivation of his brother man. The psychical development of man will not be so rapid as that of woman, and will suffer reprisals of Nature because of meanness and selfishness towards his mate.

As the race of humankind and congeners progress, new tissues and organs will come into being, essential and perfected for functions not now imaginable, yet particularly adapted to the progress and welfare of the genus; even as the whale abandoned land for water when its food supply became reduced. The anatomical structure and vestiges of ancient organs and limbs of this marine creature justifies many statements made. It still suckles its progeny also.

Man has not fallen from a high estate to a lower; he is traveling upward ever; developing, diversifying, unifying, growing more and more complex in form and activities, even as his inventions of machinery in every day life grow and must grow more intricate and useful. The rapidity of inventions for intensifying life typify his recent

advancement, and plainly proclaim his astounding but unperceivable future. Men who died fifty years ago would flee in terror at the approach or sight of our late mechanical apparatus; doubtless, could we return fifty years after demise, we too, might shrink in affright or stand aghast at what may then be in common use.

These verily be the days when "men run to and fro in the earth and knowledge is increased." Man is a veritable "Wandering Jew" through cycles of endless Time. He must on, ever on. The attainment of one height exacts, demands, and impels to another. On and on and forever on; eternally approaching perfection. With every mounting there comes augmented consciousness of Individuation yet inseparableness from the gigantic ALL.

Thus "in my flesh shall I see God;" nature working, fashioning, creating, remodeling, evolving.

Man is the mosaic of his own past. He contains within him all the germs of future. He is architect of his own fortune. Nature helps or hinders as he cooperates with her laws.

Death is not the end of life but an event in life. Death is not the result of broken law so much as an incident of growth *needful* for the onward march of the ever progressing soul.

"And I doubt not through the ages one increasing purpose runs,
And the thought of men is widened with the process of the suns."

INTROSPECTIVE

There's a fount of hope in the human breast,
That bubbles to near o'erflowing,
When the fairy castle-builder rules—
And the lights are softly glowing.

Not today would I feel it's burning breath
For "tomorrow's" always brighter—
And we know the grip of the present—yes—
A tomorrow's cares are lighter!

—Denman S. Wagstaff, 32°, K.C.C.H.

SECRET BROTHERHOODS OF TEXAS INDIANS

By J. O. DYER, M.D.

(*In Two Parts*)

PART II

THE KARANKAWAI were the only tribe of American Indians north of Mexico that trephined the skull. In 1824 the Karankawai cut off some white immigrants who guarded a camp near the mouth of the Colorado River whilst the main force was on its way upstream, and the men who were killed were not eaten (as whites were taboo as to flesh for certain reasons), but their bodies were mutilated. The organs of reproduction were ablated and the skulls were trephined, not in the clumsy manner of removing a square piece, but by a skillful technique a circular disk was lifted by the laborious process of etching the bone with a sharp flint. Bone disks were worn as fetishes, probably as the ancient cavemen used them as keepsakes, but the Karankawai wore them only during the rituals of the sun dance. Probably they thought they fixed the white men's bodies in this manner to render them incapable of rearing up a vendetta progeny in the next meeting place of the life to come. Bone disks used by the Karankawai have not survived, but some of those made from the clay silt mud of the bay of Galveston have been preserved.

The odd numbers have been the favorites with many ancient races, as well as with primitive tribes, and became sacred in rituals and sacerdotal enumerations. The training of the Karankawai boy commenced with that mystic number three, which has been handed down to us as the lucky number, and "of all good things there are three"; and at that age the boy infant was taught self-reliance and swimming, for he was thrown in the water; two years later, when 5, he was a disciple

of patience, and laboriously twirled the fire sticks, and made fire; at 7 years the test of endurance was exemplified by the handling of the ti (skin canoe) with the paddle, and at 9 (the number of the power of three) the lad received the primary instructions of manhood in the art of offense and defense, and was presented with diminutive bows and arrows.

Mystery and mathematics have been the propelling agents which have forced primitive men upward in the scale of civilization and of knowledge. Geometrical figures associated with mystical beliefs entered deeply into the social life as well as the arts of ancient Egypt, China, India and Chaldea, and, strangely, although the most civilized peoples of the past made use of them, so likewise the most primitive of clans had their crude conceptions of associating mathematical symbols with their ideas of the supernatural, or of cosmic forces; and because of such use by some of our American Indian tribes the belief has been strengthened that they formed a part of the mystic rituals incidental to secret sacerdotal brotherhoods.

The cross, the triangle and even the square may be produced by children tracing in the soft mud with a stick, and resulting as the chance of criss-crossing lines casually made, and a circular wrist movement will form a circle irrespective of mental direction; therefore the geometrical ornamentations on crude pottery made by people of primitive conditions indicate no design or motive of mysticism, being simply the rudimentary drawings inspired by simple minds. However, when certain geometrical figures are found in

conjunction with one another, or are so placed as to eliminate the element of chance, then we may bespeak for the drawing a specific design, premeditated for a particular purpose.

Without entering into the vast realm of mathematical sacerdotal lore or of number philosophy, which gave some of the ancient civilizations, and later ones, their ideas of creative force; and possibly assisted in the nomenclature of actual theosophies—let us describe a few out of the way geometrical symbols used by our coastal tribes.

The triangle within the circle was one of the cosmic emblems of ancient Egypt, if figured in the religio-philosophical diagrams of ancient China, and it ornamented the mosaic floors of ancient Hindu temples, and Hebrews, Greeks and Romans adopted the symbol, and esteemed it either as a token of solar or astral energy in the form of varied Pentalphas, or used it as a tribute-emblem to Jehovah, Zeus and Jupiter. The celebrated "Magen Dawidi," the heraldic seal of King David, later known as the seal of King Solomon (and still used by secret societies), was prompted by sacred geometrical philosophy, illustrating the cosmic movements of the universe by symbol, which also stood for the idea of a creative control.

After the Babylonian exile the Hebrews made much use of the emblem graven on parchment, which was then represented, however, by two interlocked triangles (one with the apex pointed up, and the other with apex down). This figure graven on parchment was made the more efficacious by inscribing therein the numerical letters representing Jehovah (the tetragrammaton or JHVH, having the number value of 26, and amulets thus engraved were worn as prophylactics against disease and the evil eye).

Blanco witnessed one of the sun dances whilst in captivity and noted that the circular sun disks worn by the shaman and his assistants were

scratched with the figure of a circle containing a triangle. Unfortunately, the symbolic significance of the emblem had been lost, and the most the Karankawai priest vouchsafed was that he believed the symbol represented a tipi or tent of the faithful which was pitched in the sun—the place where every good tribesman spent his second existence. The disk, however, was recognized by both the Koasoti and Keechie tribes as a brotherhood badge, although these only made use of the triangle as an emblem in their rituals, or mark on their pottery. The dual emblem of the Karankawai, however, found a place in the daily life of the tribe, who attached certain virtues to it, as is still evidenced by the few fragments of sun-dried pottery found under the surface on the site of one of their summer camps on Galveston Island.

Men of all ages have been active in their endeavors to protect themselves against unseen or future evils, or to improve present physical conditions. Thus Jews and Greeks swallowed prayers or the holy names inscribed with soluble ink on the inside of the drinking cup; other ancients swallowed the ashes of their ancestors so that they might receive supernatural protection besides inheriting some valuable character attributes from them; the Chinaman swallowed his hieroglyphic safeguards daubed on thin tissue paper; the hearts of beasts and men were eaten in order to become brave as they were in life and religious sects sought security in the use of eucharistic meals.

The use of amulets and charms still persists, and the superstitious by wearing these hope to coax the fingers of fate to point away from their bodies. The Karankawai and their congener clans (of whom about nine or ten were still in existence a century ago), were held together not so much by kinship as by a secret brotherhood, based altogether on demonological observances—for nothing is as binding as peculiar religious rites or tribal mysteries, and

these people believed, as the Australian bushmen still believe, in the prevalence of evil spirits in all of their surroundings, including them also in the bodies of beasts and men.

Life to some primitives became extra burdensome on account of superstitions, and the ancients had their share of it. Egyptians of old who had to curb their appetites whilst they awaited the astrologer's dictum, who consulted the stars before they dared to order roast goose for dinner; the great Darius, who ordered the drinking water of his canal diggers boiled to overcome the devils of dysentery that had caused thousands of them to die, and the Jews with their food taboos, were not in it with the Karankawai, who dared not to place water on a wound unless the same was purified in a sacred vessel of the sun-dried clay mud, which was disinfected through the agency and the potency of the emblem of the circle containing the triangle rudely scratched on the outside surface.

In some dim way the triangle must have been considered as associated with the idea of immortality among the secret brotherhoods of at least three of the Texas coastal tribes.

The Karankawai associated it with the sun which never dies; they wore it graven on the discs worn in honor of the sun, on its feast days, and the initiated during the sun dance wore a triangular shark skin apron (apex downward) as their only garment, and when they began their final long journey toward the sun the skin triangle clothed the body, which was placed on an elevated framework to undergo decomposition. When a tribesman was asked the meaning for some particular ritual he looked puzzled, but replied, "We are following the custom of our ancestors." According to Colonel Warren C. D. Hall, a pioneer in Texas, who settled at Nacogdoches prior to 1812, who was probably the first white buccaneer to set foot on Galveston Island (which later became his place of resi-

dence), and who was a member of the first Masonic lodge organized in Texas and Brazoria County (and later moved to Houston), the Keechie tribe, whom he visited frequently, not only belonged to the coastal brotherhood, but certain of the subclans were composed of special secret societies, especially one with a religious mystic creed, such as the Pawnees in the Indian Territory fostered, while another clan (the serpent clan of the tribe) were sorcerers and healers, who attained to that rank after prolonged secret initiations and the attainment of three degrees.

The Keechies on account of their mystic cults were never molested by either the Tonkawai or the Karankawai, although numerically a small tribe of the southern Caddo confederacy, and the Karankawai called them the Katawai or friend people, in contradistinction to the Wacos, Wichitas and others of the Caddo clans, with whom they were decidedly unfriendly.

Hoffman stated that the Chippewa had a secret society of medicine men, the Midewiwin, who effected cures by magic and by plant medication, and who were only admitted as healers after a course of initiations embracing four degrees. The Medens of the Delawares were likewise "a healers" secret association, who probably only imparted their knowledge to their disciples. The Indian mystic societies were composed of such esoteric brotherhoods as were found typically in the Pueblo tribes, and their chief activities were devoted to mediation between ordinary men and their animal-shaped totems, for the idea of the resurrection, while prevalent among all Indian tribes, was not exalted into such an exuberant mythology which permitted of the ancient passion plays of the Egyptians, which were later copied by the Greeks and culminated in the sacred theatricals of medieval Europe, and finally those at Bayreuth. The so-called medicine men or shamans of the Indian tribes were rather ritual conductors

than healers, and it is claimed that the word "shaman" is derived from a Persian word meaning a "pagan." As a matter of fact, the shaman was the Persian sun priest, and the word "shamma" in various forms in ancient Semite tongues stood for the sun.

Whilst the shamans of our tribes formed secret crafts and perpetuated them by adopting suitable disciples, it is known that these were selected from promising subjects, such as recovered from insensibility after being struck by lightning, or those who in a comatose condition induced by sweat baths, or the ingestion of narcotic infusions, were favored by extraordinary dreams (visions). Healers endowed with the anagogic attributes of medicine (those who claimed to use certain remedies under spiritual direction) were highly esteemed. That some of these men possessed the power of throwing themselves into a mild state of induced catalepsy or self-hypnotism has been asserted. The writer has been assured by several of the survivors of the Lafitte commune (the second buccaneer camp on Galveston Island, 1817-1820) that the shaman of the Coke subclan, located at Anahuac, had the ability to put himself into a trance.

The Karankawai had a secret society which they guarded with great jealousy, and its name has not survived, but it was a craft of those few daring men known to the whites as the Hai-wai (fish people or shark killers), who, wrapping a mat of woven grasses around their left arm and hand, and holding a flint harpoon knife between their teeth, dived below a large shark, and stabbed him to death, and this feat was accomplished by the aid of several of the brothers of the society, one of whom was deputed to slip the grass

mat into the open mouth of the approaching monster. The teeth of the shark that was slain were carefully collected and a ceremony was enacted over them. The shark teeth were filed and placed in the sacred rattles, and these were usually traded to the Keechie brotherhoods for a supply of flints.

The Tonkawai, whilst tentatively a member of the coastal peace confederation, had no secret societies, no food taboos, and few if any rituals. This tribe called the "vagabond," whilst peacefully inclined toward the whites, were always robbing their neighbors to the north. The last act of cannibalism in Texas was enacted by members of this tribe, who in 1841 captured a Waco, at Brushy Creek, near Austin. The secret societies of South Texas had each their peculiar pass words, signs, whistles and rattles, as well as some distinguishing article of apparel that could be identified at a distance, usually a triangular small piece of skin attached to the person, the lance, or the fire arm; and as all of the coastal tribes were adepts in the sign language they used private sign codes unintelligible to others outside of the brotherhood. Outside of the Keechies and Koasoti there were few totem societies in the vicinity of Galveston Bay. The clan known as the Maiawai or "turtle men" ate their totem; they were small groups of fishermen scattered along the islands near Corpus Christi; and were the conjoined offshoots by intermarriage between half breed Tonkawai and half breed Karankawai; probably the survivors in part of the former Tonkawai subclans located far to the northeast, who were forced to the coast by the Caddo confederates.

"Our brains are seventy-year clocks. The Angel of Life winds them up once for all, then closes the case and gives the key into the hand of the Angel of the Resurrection."—*O. W. Holmes.*

IN PERE-LACHAISE

(The most famous Cemetery in Paris, France.)

In Pere-Lachaise with Love to guard
Sleep Heloise and Abelard.
How many eager feet like mine
Have come to stand before the shrine
Where after all the pain and tears
They sleep so tranquilly the years.
How kindly Death united here
These Lovers in one splendid bier.

In Pere-Lachaise name after name
Brings thoughts of glory and of fame.
Here Moliere, Alphonse Daudet
And Talma swell the great array.
Here Marshal Ney and La Fontaine,
And Kardec with his seething brain.
Great Rachel sleeps here—does her ear
Yet the applause of thousands hear?
And Balzac—do you know the dead
That sleep so close beside your bed?
A little way beyond I see,
Recumbent neath a mighty tree,
A President of France at rest—
What secret was it burned his breast?

And yonder is the tomb of Wilde.
Unhappy creature, poet, child.
I wonder why such complex things,
Such joys and sorrows, pains and stings,
Mix in a soul in such wild way;
To lift, exalt, debase and—slay.

Be it not mine to judge. I lay
A red rose on his tomb today;
And hear the music of that song
That holds not hint or word of wrong.

So many dead. The whole place blooms
With many thousand marble tombs.
In Pere-Lachaise the shadows fall
Of tombs and trees—the two—that's all.
In this vast place the great and just,
The vile and good meet in one dust.
The Marshal may have grander tomb—
A lowlier grave a richer bloom.
However it be, here side by side
Forgotten pomp and wealth and pride;
The dead rest well and all is peace,
And toil and tumult herein cease.

Outside the gate great Paris sways—
Just at the gate of Pere-Lachaise.

—A. B. Leigh, 32°.

A Message to my Friends

I HAVE been brought face to face with the supreme issue of life—my preparedness for the great summons.

My physician has advised me to put my house in order, and just as it would be with you, I have been spending much of the time in retrospection.

My moral code has always called for a square deal in every sort of relationship. Just the common call of humanity demanding relief to the distressed and a helping hand to the weak and overburdened. Meeting in a small way these obligations has contributed most of the pleasure I have had in living. I have been trying to work at what I liked to call practical Christianity.

Along with most folks, I believed in the existence of a Supreme Being and had recognized, in an impersonal sort of way, the importance of getting in closer touch some time with Jesus Christ. I have had friends say: "O. K., you have tried to do all the good you could; what else is expected of a man?"

In searching for an answer to this, the greatest problem of my life, I have been driven to the conviction that no man has ever been saved by works alone. I had never been able to make the surrender and forego some of the liberties which seemed so necessary to my happiness, and with this notion was coupled a belief that if I tried to make a stand I would probably stumble and be made ridiculous?

But it is all right now. All of my doubtings are over. I have no fear of the future. I have turned the whole record over to Jesus, and while I have missed the joy of working in His name, while I have missed the happiness and thrill of an extensive Christian experience, yet I love to go back along the road with Him and watch Him transform my humble acts into deeds of Christian citizenship and Christian charity.

It is never easy to separate from friends, but the sorrow is greatly lessened when you are certain you will see them again.

May 29, 1920.

Published by authority of Tennessee Consistory No. 1, A. A. S. R., to be preserved as a tribute to the memory of Brother Oliver Kershner Houck, 32°, K. C. C. H., who died May 30, 1920. The above was written by him shortly after he had been told by his physician that he could not live.

THE NEW AGE MAGAZINE

A Monthly Publication Devoted to Freemasonry and its
Relation to Present Day Problems

THE NEW AGE MAGAZINE is the official organ of the Supreme Council of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America, and is owned and published by it.

The offices of the Supreme Council are located in its "House of the Temple," Sixteenth and S Streets, Northwest, Washington, D. C.

George F. Moore, 33°, Grand Commander. John H. Cowles, 33°, Secretary General.

THE NEW AGE MAGAZINE is published at Washington, D. C., and is under the control of a committee composed of the following members of the Council:

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Seattle, Washington

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Duluth, Minnesota

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Boise, Idaho

ANNUAL SUBSCRIPTION: In the United States and Mexico, one dollar and fifty cents; in all other countries in the Postal Union, two dollars.

THE NEW AGE MAGAZINE is sent free of charge to all Scottish Rite Masons in the Southern Jurisdiction who are members of Consistories.

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Address all correspondence and communications, and make all checks, drafts, etc., payable to John H. Cowles, Secretary General, 16th and S Sts., N. W., Washington D. C.

Entered at the Washington, D. C., Postoffice as second-class matter.

Acceptance for mailing at special rate of postage provided for in Section 1108, Act of October 8, 1917, authorized June 27, 1918.

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NOTES AND COMMENTS

MORE HALF-TRUTH CAMOUFLAGE

From *The Catholic Herald* of July 3, a paper published in Sacramento, Cal., we clip the following:

The Right Rev. Monsignor George J. Waring, Vicar General and Chancellor of the Army and Navy, preached the baccalaureate sermon to the Catholic graduates at West Point, Sunday, June 13.

The entire 120 Catholic cadets at West Point attended the Mass, and the graduating class received Holy Communion in a body.

Note, if you please, the above specious statements: "The Right Rev. Mon-

signor George J. Waring, Vicar General and Chancellor of the Army and Navy—";
 "—the graduating class received Holy Communion in a body."

In the first place, there is no such person known to military or civil law in the United States as the "Vicar General and Chancellor of the Army and Navy"; this title is one assumed by the Roman hierarchy in order to give a sort of appearance of truth to their propaganda. In the second place, the graduating class most assuredly did not receive Holy Communion in a body. A statement to the effect that the Roman Catholic members of the graduating class received Holy Communion would probably have been much nearer the truth, but such members do not constitute the graduating class by a long, long way. All such camouflage is put on merely to spur up their own followers and give notice to all others that they, the Romanists, are in the saddle and if they desire to receive any consideration at the hands of the hierarchy they would better get into line. Brethren, there is a general election due in a few weeks; let every true American citizen be on hand on election day with the right kind of a ballot, and after the said election there will be somewhat less confidence in the Roman Catholic ranks.

THEY ADMIT IT!

There has come to us a type-written circular headed, "From the Knights of Columbus, 105 West 40th Street, New York City. EXCLUSIVE."

It contains some windy propaganda in which we have no interest, but the meat of the whole thing we quote:

The K. of C. educational organization is directed from New Haven. It was endowed by the American public after the Knights—repeating their plan of operation in war relief work—provided the initial funds. They are employing the \$7,000,000 balance of their war fund to finance the work. More than 1,000 teachers work in the schools, and all are paid more than public school teachers. But the entire executive management is handled by five men in New Haven, William J. McGinley, John Cummings, the executive secretary, and three assistants.

Please bear in mind the fact that the Y. M. C. A. turned over all that remained of their "war fund" to the American Legion.

"NO CATHOLIC NEED APPLY"

The above is the title of an editorial appearing in the *Catholic Herald* of July 10, from which we cull the following:

At the Democratic Convention in San Francisco last week Governor Smith of New York was nominated for President. It was conceded on all sides that he has made a good governor, that his administration has been very satisfactory, that he has advocated many good measures and that in fact he would make a first rate President, as good as any of the various other candidates who were suggested for the place; but equally unanimous was the belief that his nomination in the first place and his election in the second would be impossible. Why? Frankly, because he is a Catholic.

Brethren, we rejoice with joy unspeakable that such is admitted to be the case. We have often frankly said as much—indeed we have said in so many words that no avowed Roman Catholic should be elected or appointed to any office of public trust under the United States or under any state, notwithstanding the admitted fact that they were honest and upright men and likeable good fellows. For the gist of the whole matter is that he owes his first allegiance to the Pope.

The Roman press makes a loud outcry to the effect that this course is unconstitutional—that under the Constitution, there can be no religious test applied to an applicant for office. Well, to a certain extent that is true; but in this case it is not a *religious* test that is applied; it is a *political* test. We propose to make it impossible for the hierarchy to undermine and overthrow the Constitution of the United States and substitute therefor the distinctly un-American doctrine of Church and State—with the state a very bad and wholly unimportant second. This state of affairs is very distinctly manifest in the history of all the countries of the world who are or have been wholly Roman Catholic.

MORE CONCERNING THE PUBLIC SCHOOLS

In the July issue of *THE NEW AGE* was printed the action of the Supreme Council in regard to education in the public schools and the plank upon which it proposes to stand in the great movement toward the preparation of our youth for future citizenship. Information has come to us that the Imperial Council of Shriners, at the session in Portland, Ore., adopted about the same platform. The Grand Lodge of Iowa has approved the Smith-Towner Bill and the Grand Lodge of Mississippi has passed resolutions along the same line, all of which shows the increased interest and activity of Freemasonry in the matter of the public schools, and this interest will continue to grow. The institution of Freemasonry has always been, and will continue to be, the strong supporter of education, and especially of the public schools. The idea of compulsory education is growing apace. According to a dispatch from Santiago, Chile, to the *Washington Post*, dated Friday, June 11, the Senate of that country approved a bill providing for obligatory primary instruction to all children under fourteen years of age. Under the measure, the penalty of sixty days in prison or a fine of one hundred pesos will be inflicted on the fathers of children not attending school.

Many states in our Union have laws providing for compulsory education, but some of them are going further and advocating compulsory education in the public schools, believing—we believe rightly—that the public school is the place of all others where children who are to be future citizens can mingle together, acquiring true democracy and banishing the prejudices of race, creed, religion, and whatever else tends to bring about antagonism among humankind.

A strong effort is being made in Michigan for a Constitutional amendment as follows:

All residents of the State of Michigan between the ages of five years and sixteen years shall attend a public school in their respective districts until they have graduated from the eighth grade.

Under the state law 43,683 names were necessary to be signed to the petition for such a law. It contained 124,000 names, and they have continued to pour in at such a rate that now the estimated number is nearly 200,000 out of the 600,000 voters in Michigan. It is stated that many Roman Catholics have signed the petition although we know that Roman Catholics, as a rule, are opposed to public schools. One thing is certain, the Vatican is opposed to them, for several Roman Catholic organizations have passed resolutions condemning the Smith-Towner Bill and objecting to a Governmental Department of Education with a Cabinet officer at its head.

According to the *Masonic Observer* of May 22, Canada is also alive on the subject of the school question. We quote:

Thousands of Canadian Mennonites are reported ready to leave Canada to make their home in Mississippi. Canada said to these Mennonites, "Send your children to the public schools and become Canadian in fact as well as name or we don't want you!"

These same Mennonites expect to have their own schools in Mississippi, conducted under the direction of their church with German as the only language.

Russians in North Dakota and elsewhere, Bohemians, Italians, French, and other nationalities, still seek to maintain in many of our cities all the characteristics of their home land in their schools, home life and business relations."

Our prophecy is that if these Mennonites go to Mississippi they will not conduct their own schools in the German or any other language except that of the good old U. S. A.

A CAMPAIGN FOR EDUCATION

A nation-wide campaign for school betterment will shortly be launched by thirty-four national organizations representing all phases of American life, paternal, commercial, industrial, and educational. Representatives of these bodies, who

attended the National Conference on Educational Campaigns, called by the U. S. Commissioner of Education, on June 25, at Washington, pledged themselves to promote such a campaign and to start the machinery of their respective organizations to work so as to get into action during the sessions of the forty-two state legislatures, which will convene within a year. The conference, which was an aftermath of the National Citizens' Conference, held at the national capital on May 19-21 inclusive, voted to go on record as favoring the promotion of the entire system of education as a unit, including elementary, secondary, and higher education; the furthering of a comprehensive plan of extension education to meet the needs of the millions who arrive at the voting age each year, and those who have passed beyond the period of formal schooling.

The conference was characterized by intense enthusiasm and a desire to help the cause of American education in every way possible. The sessions were presided over by the U. S. Commissioner of Education.

The commissioner dwelt on the crisis in education in the United States due to the shortage of teachers, the inadequate salaries paid to school officials in general, and the necessity of arousing the American people to the danger of the situation. He said: "The greatest tragedy of our educational system is the inadequate preparation of teachers. We must urge the states to provide ample facilities for teacher training. We need the development of the entire educational system of the United States. There is a danger of democracy breaking down if the citizens of the future are not trained in the fundamentals of practical civics and ethics. Teachers should be paid salaries comparable to those paid in the business and professional world." He emphasized the importance of an immediate campaign for education and urged the various organizations present to do all in their power to formulate plans to conduct a campaign along the lines suggested in his address. Dr. Claxton also dwelt on the money value of education, aside from any ethical, cultural and spiritual implications. The productivity of a nation depends on the education of the people.

The representatives of the different organizations present were then called upon to outline briefly the objects of their respective societies, and what agencies they possessed that might prove efficacious in pushing the cause of education among their constituents and the public generally. Some very interesting data were revealed.

Mr. H. E. Miles, of the National Association of Manufacturers, exhibited a number of statistical charts showing the status of education in the United States. He deplored the fact that only in the past two years of the high school were any social studies included in the curriculum. "The vast mass of the pupils," he said, "break through the educational wall before acquiring any real acquaintance with such studies and get nothing. They go to work without any adequate preparation for the duties of citizenship." He also criticized the baneful influence of politics in education. Mr. Miles said that the manufacturers of the United States were deeply interested in the subject of education and were willing to spend large sums to function the better vocational and civic training of youth. He briefly rehearsed what some industrial plants are doing in the way of educating their employes. He was followed by Mr. George E. Allen, of the American Bankers Association, who recommended a definite and brief program for the educational campaign, omitting details as far as possible.

Dr. Robert L. Kelly, of the Council of Church Boards of Education, which represents twenty of the great Protestant organizations of the United States; gave an interesting account of the educational work of the churches. As a representative also of the Association of American Colleges, an outgrowth of the council, he detailed what was being done to stimulate the general interest in education and citizenship in colleges, with special emphasis on spiritual values. The association, he said, has just completed a comprehensive survey of higher education, and pro-

poses to submit its findings to various pedagogical and scientific bodies for interpretation.

Mr. J. J. Manning, of the American Federation of Labor, discussed education from the standpoint of labor, emphasizing the importance of vocational training and education in general. He said that the federation was deeply interested in the education of the masses and would do all in its power to further a campaign for better schools and better pay for teachers.

Miss Margaret A. Howard, of the American Women's Legion of the Great War, reported that the Legion was particularly interested in Americanization and had placed patriotic books in many public high schools and offered money prizes for essays in patriotism.

Mrs. A. Lamond, grand treasurer of the Order of the Eastern Star, representing one million constituents, spoke enthusiastically on the subject of the public schools, and pledged the aid of the lodges in the forthcoming campaign.

M. O. Eldridge, of the American Automobile Association, which is interested in "good roads and better schools," emphasized the value of moving pictures of an educational type in a campaign for better public schools. Colvin B. Brown, of the Chamber of Commerce of the United States, reported that the organization which he represented was planning a new department to be called the Department of Civic Organization, in which education would play a considerable part.

The following resolutions were adopted by the conference:

The representatives of the 34 organizations meeting on June 25, 1920, in Washington, at the call of the United States Commissioner of Education, hereby subscribe the following statement:

1. There is no question of greater interest and concern to the people of a democracy than the question of education. The achievements of our people throughout their history have been due in large measure to the ideals and principles of the American educational system.

2. Never have these ideals and principles been fully realized, and we find ourselves now in the midst of a national crisis.

3. We are convinced that there is urgent need for action along the following lines:

(a) The assurance of an adequate supply of properly prepared teachers, including greatly extended facilities for this preparation.

(b) Increased financial support for schools and educational agencies of all kinds.

(c) Readjustment of educational programs to meet the demands of a new era.

4. We recommend that the organizations which we represent cooperate in all possible ways in the educational campaign authorized by the National Citizens' Conference, which is now being conducted by the Bureau of Education, and we pledge ourselves to endeavor at the earliest possible moment to secure official action to that end by these organizations.

THE PAPAL ENCYCLICAL

By reason of the great interest felt in the politics of our country, the high cost of living, strikes, unrest, dissatisfaction or what not, the last papal encyclical seems to have attracted but little attention. It is well known that the encyclicals of the popes are considered by the Romanists to be of the greatest and utmost importance. This last one concerns America very greatly. The leaders of the Roman Church in this country have protested frequently against the charge of that church being in politics. Time and time again the members of the hierarchy have emphatically denied that the church was or is interested in the politics of this country. We print from the *Christian Science Monitor* of June 14 extracts from an editorial on the subject which one cannot read without becoming convinced that the Roman Church is indeed in politics:

The most recent of papal encyclicals, that published quite recently in Rome, is, to the outside world, the most important of public utterances which have for many years been issued by the Vatican. As a rule when the Pope speaks, he speaks to the Church of Rome, on subjects which are the immediate affair of that church, with which it is not the business of other churches to concern themselves, and of which criticism beyond the limits of the Roman Catholic press would be out of place. On the present occasion, however, the Pope speaks less as the religious head of the Church of Rome, and more as a representative political force. He rescinds, in his letter, the papal prohibition against a Roman Catholic sovereign visiting the King of Italy in Rome; but this, it might at first sight be inferred, though a political act, affects only those coun-

tries whose chief magistrates are Roman Catholics. Inasmuch, however, as a Roman Catholic monarch may rule a large non-Romanist population, as did the Emperors of Austria, the prohibition and the rescinding thereof have a distinctly political tincture. At the same time it is not here that the real political purpose in the encyclical becomes apparent, but in the renewal of the papal claim to temporal power.

Now whether the Church of Rome considers it wise that the Pontiff should make this claim, is a question for the Church of Rome to decide. But there is one immediate resultant from it which cannot be overlooked, and that is that it brings the Pope directly into the political arena, and subjects the papal utterances to precisely the same criticism as those of any other statesman or politician in the world. It is altogether impossible for the religious head of millions of people to claim the right of political interference in the politics of the world, and to object to the criticisms which this must involve. At a time when perhaps the best friends of the Anglican Church are hoping for the day which will separate it from the state and enable it to pursue its pastoral duties undisturbed by any political storms, the supreme Pontiff of the Roman Catholic Church steps once more into the political arena, renews his claim to the temporalities which were lost in the days of Cavour and Garibaldi, and quite deliberately brings the church he governs within the orbit of political disturbances.

Now nearly all of the trouble which the Vatican has had with the powers of the world has originated in its political claims. It is not necessary to go back to the times of Hildebrand, of Julius II, or of Leo X, in order to make this clear. It is not even necessary to go outside the reign of the present Pope. No one can possibly know better than Benedict XV that the intervention of the princes of the church in the policies of the nations, in which their sees were situated during the great war, brought the papacy itself into violent conflict with public opinion in many of those countries. Whether this was wise or not it is essentially the business of the Vatican to decide, but the truth of it cannot be disputed. Nor does this represent the whole of the disability of the policy. It was not found that the flocks of the ecclesiastics so engaged were willing to accept criticism in the same spirit as the political supporters of the statesmen whose countries were engaged in the war. On the contrary, they resented warmly the criticism of their ecclesiastical leaders, and even went so far as foolishly to represent it as an attack upon their religion.

It is just here, then, that the danger of the new papal departure becomes most apparent to the critic of that departure. If the Church of Rome is convinced that it is a wise and statesmanlike policy for its spiritual heads to engage in political conflicts, which are bound to involve them in the most violent disputes, and to raise the most serious questions, there is nothing more to be said. But it is to be hoped that it will recognize the difference between a criticism of dogma and a criticism of a political act, and will accept the latter criticism not only as inevitable but as essentially proper. When the bishops of the Church of England enter the House of Lords, and, from their seats there, argue a political question, they place themselves on precisely the same level as the lords temporal and, receiving the same criticism, never dream of pleading their ecclesiastical office as any protection against this criticism. If the Church of Rome is going to reassert a claim to its temporalities, it should remember that it is an impossibility to disassociate a claim to these temporalities from the results of such a claim. In other words, if the Vatican is going to insist upon being more political than in the past, it should impress upon the church it governs the necessity for accepting the inevitable criticism, with less animus than it has shown whenever its purely political acts have been under review in the past.

FREEDOM

"Freedom's battle once begun,
Bequeathed by bleeding sire to son,
Though baffled oft, is ever won."

—Byron.

"What is freedom but the unfettered use
Of all the powers which God for use had given?"

—Coleridge.

"Freedom has a thousand charms to show
That slaves, howe'er contented, never know."

—Cowper.

"Freedom ain't a gift
That tarries long in han's o' cowards."

—Lowell.

PRESIDENTIAL MASONS

BY WM. L. BOYDEN, 33°, HON., Librarian

THE much mooted question as to what Presidents of the United States were Masons, and the frequent inquiries regarding the subject have led me to compile the following statistics, giving first alphabetically, those of whom we have record and, second, those regarding whom there has been considerable controversy.

BUCHANAN, JAMES. Presented his petition to Lodge No. 43, Lancaster, Pennsylvania, November 13, 1816; initiated December 11, 1816; passed and raised January 24, 1817. Elected Junior Warden, December 13, 1820; served as Junior Warden from December 27, 1820, to December 27, 1821; elected Master, December 27, 1822; installed March 27, 1823. Appointed First District Deputy Grand Master, December 27, 1823, for District, comprising Lancaster, Lebanon and York Counties. Elected an Honorary Member of Lodge No. 43, March 10, 1858. Was Exalted a Royal Arch Mason in Royal Arch Chapter, No. 43, Lancaster, Pennsylvania, May 20, 1826.

GARFIELD, JAMES ABRAM. Initiated November 19, 1861; passed December 3, 1861, in Magnolia Lodge, No. 20, Columbus, Ohio, and raised in Columbus Lodge, No. 30, November 22, 1864, by request of Magnolia Lodge. August 1, 1865, dimitted from Magnolia Lodge. Affiliated with Garrattsville Lodge, No. 246, October 10, 1865. Chaplain of this Lodge, 1868 and 1869. May 4, 1879, united with Pentalpha Lodge, No. 23, Washington, D. C. Was borne on the rolls of both these latter lodges at time of his death. Received the degrees of Royal Arch Masonry in Columbia Chapter, No. 1, of Washington, D. C., in April, 1866. Received the Templar Degrees in Columbia Commandery, No. 2, Washington, D. C., May, 1866. Received Degrees of Royal and Select Master, February 2, 1871. Received the 4th to the 13th degrees in

1871 and the 14th degree, January 2, 1872, in Mithras Lodge of Perfection, Ancient and Accepted Scottish Rite, Washington, D. C.

JACKSON, ANDREW. In early life was connected with Philanthropic Lodge, held at Clover Bottom, Davidson County, Tennessee. October 7, 1822, he attended the "Annual Communication" of the Grand Lodge of Tennessee, and was admitted to a seat and to membership in the body as a Past Master of a subordinate lodge. On the same date he was elected Grand Master, and reelected in 1823. He was a Royal Arch Mason and at the installation of the officers of Cumberland Royal Arch Chapter, assisted in the prescribed ceremonies. He was an Honorary Member of Federal Lodge, No. 1, Washington, D. C. A called meeting of the Grand Lodge of Tennessee was held in Nashville, April 25, 1825, to welcome Brother, the General Lafayette, and "Brothers Andrew Jackson and G. W. Campbell," introduced General Lafayette to the Grand Lodge.

JOHNSON, ANDREW. Was made a Mason in Greenville Lodge, No. 119, Greenville, Tennessee, some time between 1848 and 1853. Received the degrees of the Ancient and Accepted Scottish Rite, from the 4th to the 32nd, inclusive, by communication, June 20, 1867, at the White House, while President, the degrees being conferred by A. T. C. Pierson and Benjamin B. French, both 33rd degree Masons of the Supreme Council, Southern Jurisdiction. His only burial service was Masonic and was conducted by Deputy Grand Master G. C. Connor, at the request of Greenville Lodge.

McKINLEY, WILLIAM. Initiated May 1, 1865; passed May 2, 1865; raised May 3, 1865, in Hiram Lodge, No. 21, Winchester, Virginia. August 21, 1867, affiliated with Canton Lodge, No. 60, Canton, Ohio, from which he di-

mitted to become one of the founders of Eagle Lodge, No. 431, located at Canton. December 27, 1883, received the degrees of Mark, Past and Most Excellent Master, and December 28, 1883, the Royal Arch Degree, in Canton Chapter, No. 84. December 23, 1884, received the Templar Degrees in Canton Commandery, No. 38, Knights Templar. Was an Honorary Member of the Masonic Veteran Association of Illinois, and an Honorary Member of Washington Commandery, No. 1, Washington, D. C.

POLK, JAMES KNOX. Initiated June 5, 1820; passed August 7, 1820; raised September 4, 1820, in Columbia Lodge, No. 31, Columbia, Tennessee. October, 1820, elected Junior Deacon; December 3, 1821, elected Junior Warden. Made a Mark Master, . . . ; Past Master, April 5, 1825; Most Excellent and Royal Arch Mason, April 14, 1825, in Lafayette Chapter, No. 4, Columbia, Tennessee.

ROOSEVELT, THEODORE. Initiated January 2, 1901; passed March 27, and raised April 24, 1901, in Matinecock Lodge, No. 806, Oyster Bay, New York.

TAFT, WILLIAM HOWARD. Made a Mason "at sight," by order of the Grand Master of Ohio, in the Scottish Rite Cathedral, Cincinnati, Ohio, February 18, 1909, at 5 o'clock p. m. Brother Taft was present the same evening, in the Scottish Rite Cathedral and witnessed the conferring of the Master Mason's degree by Kilwinning Lodge, No. 356.

WASHINGTON, GEORGE. Initiated November 6, 1752; passed March 3, 1753; raised August 4, 1753, in Fredericksburg Lodge, No. 4, Fredericksburg, Virginia. 1788-1789 was Master of Alexandria Lodge, No. 22, afterwards called Alexandria-Washington Lodge, No. 22, in his honor, Alexandria, Virginia.

CLAIMED AS MASONS

ADAMS, JOHN. This name is borne on the rolls of one of the old lodges in Massachusetts, but there is nothing to identify him as being President John Adams.

GRANT, ULYSSES S. While President and at home on a visit, in 1871, he received and spent an hour with Galena Commandery, No. 40, Knights Templar. At this reception the subject of Masonry was brought up and it was agreed that he should make application to Miner's Lodge, No. 273, and later arrangements were made to make him a Mason "at sight." He was suddenly called to Washington by affairs of state and never received the degrees. His father, Jesse R. Grant, was a Mason, and his two brothers, Simpson S. Grant and Orville S. Grant, were members respectively of Galena Lodge, No. 17, and Miner's Lodge, No. 273. Grant was an Odd Fellow, but did not continue his membership.

JEFFERSON, THOMAS. While it is said that he was a member of the fraternity, having visited the Lodge of the Nine Muses in Paris, there is no record of where or when he received the degrees.

LINCOLN, ABRAHAM. It has been claimed that he was a Mason, but there is no record anywhere of his being made one. After his assassination many foreign masonic bodies and grand bodies sent telegrams and letters of condolence, mourning the loss of "Brother" Lincoln.

MONROE, JAMES. It is said that he was made a Mason in 1777, while suffering from a wound received in battle. He was then a Captain in the Continental Army. There is no record of his masonic affiliation.

PIERCE, FRANKLIN. Claimed as a Mason, but there is no record.

TYLER, JOHN. Claimed as a Mason, but there is no record.

"Defer not till tomorrow to be wise,
Tomorrow's sun to thee may never rise."

—William Congress.

SET THE PACE!

By G. V. H., 18°

A MAN who has walked across waste and barren places, as I have done, and who has strolled through verdure and plenty, sometimes on the level and sometimes ascending or descending the perpendicular, learns, as does not the traveler who journeys on the express train or the high-powered car, that the flow of streams, the color and contour of the earth, the vegetation and the insects thereon in the land he has just traversed foretell the nature of the land he is about to enter.

So it is with our everyday life. The mistakes and misfortunes of yesterday are the gold mines of tomorrow. Not only do we learn from the errors of our own ways, but we learn from those of our neighbor's ways.

Since our neighbors are ever mindful of what we do and note with pleasure or with envy the success of our efforts, it is a duty we owe to our country and our neighbor to strive at all times to display the best there is in us, in deeds, actions and thoughts. The majority of men are imitators—few among us are originators; which brings us down to the old saying, "There is no new thing under the sun." But all of us can be original in this respect, that we endeavor to bring forth the truths of this life in colors which will catch the eye and fancy of him who observes little and cares less.

One of the proudest moments of my life was that of the morning of November 1, 1918, when we were lying in our holes ready to go "over the top"—we being machine gunners assigned to go over with infantry—and a sergeant of infantry stepped up to my hole and asked if anyone in it cared to smoke a cigar. Our guns were still putting down a heavy barrage on the Germans

and it was about time for us to go over. "I'll take one, Sarge," I answered. "All right," said he as he handed me the cigar, "light up at five-fifteen and we will go get those that the big guns have failed to get." "That is only five minutes from now," said I, and I laughed. "Hell!" he replied; "Heinie knows we are coming after him anyway, so let's light up and show him where we are." So we lit up.

When the D. S. Cs. were being given out after the armistice had been signed, the corporal and three men belonging to the gun I was with received their medals. Not one of these ever had the thought that the courage given them to walk into grenade and machine-gun fire, five minutes after I had had my conversation with the sergeant, was to a great extent instilled into them by this sergeant.

In war it is very easy for us to be patriotic and applaud the Flag, cheer the uniform and scorn anything un-American; but in peace time it is the duty of every Mason to show, by example of word, deed and action, that he is still ready to salute the flag and honor the uniform—no matter by whom worn—and condemn all who vilify our government. By an outward expression of our patriotism—something we are prone to do, especially those of us who have done so much and yet feel that we have not done enough—we will soon convince those who are patriotic to do likewise; and those who are not, to do so as a matter of policy and for their own safety; and they, in time, will come to believe that they are as patriotic as we. Thus will Masonry do her share in stamping out all I. W. W. and Red propaganda and other such pernicious doctrines.

"The first requisite of a good citizen in this republic of ours is that he shall be able and willing to pull his weight; that he shall not be a mere passenger, but shall do his share in the work that each generation of us finds ready to hand."

—Theodore Roosevelt.

LET SOME GOD ANSWER

O'er my fireplace Buddha crouches
With some secret locked away
Back of heavy Orient eyelids
Heedless what I think or say,
Must to find the life triumphant
One become a god like him—
Dreamless in a vast Nirvana;
Eyes to human craving dim?

Do you know in your Nirvana
Of the wars and strife and pain—
Of the poor and sick and hungry—
And the millions greed hath slain?

Do you dream into existence
With a word or wish or sigh;
Other worlds where souls must labor;
Know a birth and life and die;
Worlds where kings arise with power
Wrecking people, thrones and state—
Will you make more worlds like this one—
A god's plaything, crushed by fate?

How I wish that some god kinder
Than a god has ever been;
Would unlock his lips and tell us
Why the world was drowned in sin—
Why so many wrongs appall us—
Why the awful pangs and woe;
Pains and sorrows many, bitter—
Oh the secrets you must know.

Must to find the life triumphant
One become a god like him—
Dreamless in a vast Nirvana;
Eyes to human craving dim?

Days are these a god should conquer—
Men are men and merely men—
Gods alone can vision—answer
What shall bring to earth again
Days of Justice and of Reason—
Waken, quicken men afire—
Still a world's unrest and clamor—
And fulfill a world's desire.

—A. B. Leigh. 32°.

A CORNER OF THE LIBRARY

By MYSTICUS

THE SAGE OF SLABSIDES AND HIS PHILOSOPHY

Up in New York State, in the woods, lives John Burroughs, essayist, naturalist, and philosopher, known to the world as the author of many charming works on nature-study such as *Winter Sunshine*, *Birds and Poets*, *Locusts and Wild Honey*, *Pepacton*, *Signs and Seasons*, etc. The sage recently celebrated his eighty-third birthday and received many congratulations from his numerous friends. Burroughs for many years has lived close to Nature; he has felt the great throb of the world-spirit. In books of poetic beauty and scientific insight he has interpreted for us the lives of the dwellers in the forest; birds, bees, and animals—the little creatures of the wild. His contributions to nature-study have endeared him to many. He has succeeded in bringing home to us the glory of Nature. Burroughs might be called the poet of science. Of late years his essays have disclosed more and more his philosophical and religious views. In these products of his "philosophic mind," as Wordsworth says, he has shown his limitations. He guides you to the Bronze Gate of Death and there leaves you without hope. In fact, John Burroughs does not believe in personal survival after death. He regards all such speculations as useless. Let us quote from his essay, "Is Nature without Design?" (*North American Review*, May, 1919), which is the product of his ripest judgment. In it he expresses his opinions of religion, as follows:

The term "religion" is an equivocal and much abused word, but I am convinced that no man's life is complete without some sort of an emotional experience that may be called religious. Not necessarily so much a definite creed or belief as an attraction and aspiration toward the Infinite, or a feeling of awe and reverence inspired by the contemplation of this wonderful and mysterious universe, something to lift a man above purely selfish and material ends, and open his soul to influences from the highest heavens of thought. Religion in some form is as natural to man as eating and sleeping. The mysteries of life and the wonder and terror of the world in which he finds himself, arouse emotions of awe and fear and worship in him as soon as his powers of reflection are born. In man's early history religion, philosophy, and literature are one. He worships before he investigates, he builds temples before he builds school houses or civic halls.

Science tends more and more to reveal to us the unity that underlies the diversity of Nature. We must have diversity in our practical lives, we must see Nature by many handles. But our intellectual lives demand unity, demand simplicity amid all this complexity. Our religious lives demand the same. Amid all the diversity of creeds and sects we are coming more and more to see that religion is one, that verbal differences and ceremonies are unimportant, and that the fundamental agreements are alone significant. Religion as a key or passport to some other world has had its day, as a mere set of statements or dogmas about the Infinite mystery it has had its day. Science makes us more and more at home in this world and is coming more and more, to the intuitional mind, to have a religious value. Science kills credulity and superstition but to the well-balanced mind it enhances the feeling of wonder, of veneration, and of kinship which we feel in the presence of the marvellous universe. It quiets our fears and apprehensions, it pours oil upon the troubled waters of our lives, and reconciles us to the world as it is. The old fickle and jealous gods begotten by our fears and morbid consciences fall away, and the new gods of law and order, who deal justly, if mercilessly, take their places.

"The mind of the universe which we share," is a phrase of Thoreau's—a large and sane idea which shines like a star amid his many fire-fly conceits and paradoxes. The physical life of each of us is a part or rill of the universal life about us, as surely as every ounce of our strength is a part of gravity. With equal certainty, and under the same law, our mental lives flow from the fountain of universal mind, the cosmic intelligence which guides the rootlets of the smallest plant as it searches the soil for the elements it needs, and the most minute insect in availing itself of the things it needs. It is this primal current of life, the two different phases of which we see in our bodies and in our minds that continues after our own special embodiments of it have ceased; in it is the real immortality. The universal mind does not die, the universal life does not go out. The jewel that trembles in the dewdrop, the rain that lends itself to the painting of the prismatic colors of the bow in the clouds, pass away, but their fountain-head in the sea does not pass away. The waters may make the wonderful circuit through the clouds, the air, the earth, and the cells and veins of living things. any number of times,—now a globule of vapor in the sky, now a star-like

crystal in the snow, now the painted mist of a waterfall, then the limpid current of a mountain brook—and still the sea remains unchanged. And though the life and mentality of the globe pass daily and are daily renewed, the primal source of those things is as abounding as ever. It is not you and I that are immortal, it is Creative Energy of which we are a part. Our personal immortality is swallowed up in this.

The poets, the prophets, the martyrs, the heroes, the saints—where are they? Each was but a jewel in the dew, the rain, the snow-flake—throbbing, burning, flashing with color for a brief time, and then vanishing; adorning the world for a moment and then caught away into the great abyss. "O, spend-thrift Nature!" our hearts cry out, but Nature's spending is only the ceaseless merging of one form into another without diminution of her material or blurring of her types. Flowers bloom and flowers fade, the seasons come and the seasons go, men are born and men die, the world mourns for its saints and heroes, its poets and saviors, but Nature remains and is as young and spontaneous and inexhaustible as ever. "Where is the comfort in all this to you and to me?" There is none, save the comfort or satisfaction of knowing things as they are. We shall feel more at ease in Zion when we learn to distinguish substance from shadow, and to grasp the true significance of the world of which we form a part. In the end each of us will have had his day, and can say as Whitman does,

I have positively appeared. That is enough.

In us or through us the Primal Mind will have contemplated and enjoyed its own works and will continue to do so as long as human life endures on this planet. It will have achieved the miracle of the Incarnation, and have tasted the sweet and the bitter, the victories and the defeats of Evolution. The legend of the birth and life of Jesus is but this ever-present naturalism written large with parable and miracle on the pages of our religious history. In the lives of each of us the supreme reality comes down to earth and takes on the human form and suffers all the struggles and pains and humiliations of mortal, finite life. Even the Christian theory of the vacarious atonement is not without its basis of naturalism. Men through disease and ignorance and half-knowledge store up an experience that saves future generations from suffering and failure. We win victories for our descendants, and bring the kingdom nearer for them by the devils and evil spirits we overcome.

Here we have in brief the philosophy of the Sage of Slabsides. It may satisfy some minds, but it does not satisfy ours, for it stops just short of the goal. It lacks the supreme insight—the goodness and perfection of God. The quotation from Walt Whitman—"I have positively appeared: That is enough"—might lead one unacquainted with the prophetic poems of the "Good Grey Poet" to think that he was an agnostic, and did not believe in immortality. But just the opposite is the truth; Whitman again and again expresses his supreme faith in the doctrine of individual immortality, and in one of his great poems says that if it be not true, we are *undone*. Whitman was not a scientific man but a philosopher turned poet. His insight into human nature was profound. He had experienced on more than one occasion the "cosmic consciousness" and became perfectly cognizant of the reality of the spiritual universe.

John Burroughs in admitting that the Primal Mind realizes itself in us or through us, might have gone a step further and admitted that the great Over Soul could recall those memories (so to speak) of its incarnations in matter, its masqueradings as Christ, Buddha, Zoroaster, Moses, or the humblest life that ever excited. The Eternal Mind once having expressed itself in us must hold us in *eternal remembrance*. Assuredly, even on this pantheistic basis, we are immortal. We are rays from the Divine Logos that can never die out. Burroughs, in his studies of the universe and man, as scientist and philosopher, has either purposely or ignorantly neglected the vast amount of experimental evidence for immortality contained in the reports of the Society for Psychical Research during the past forty years, and the numerous books by eminent scientific men on the subject that have been pouring from the press in recent years. Before deciding so conclusively that everything in its last analysis is *nothing*, it behooves one to consider *all* the evidence pro and con. John Burroughs, after all, only gives us his own particular opinion on religion. It is only a segment of a circle. He has never passed the Gate of Death and cannot dogmatize conclusively on such a profound subject as immortality. As a celebrated clergyman has said: "After all the grave has the last say."

In an article on "Men and Trees" (*North American Review*, May, 1920), Mr. Burroughs again gives vent to his dismal philosophy of the soul. The trouble with our naturalist is that he lacks the real spiritual sense. He possesses *intellect* but not *intuition*. He belongs to the secondary plane of being.

There are three planes of being—the *animal*, the *intellectual*, and the *spiritual*. There are many men of low culture and bad heredity who function on the *animal* plane only; they eat, sleep, reproduce their kind, and that is about all. They vegetate without any comprehension of the two higher planes that interpenetrate their own, as it were. They are literally dead to the intellectual and spiritual planes of existence. Now there is another large group of men (like Burroughs for example) who live on the intellectual plane solely; they are men of moral lives, useful men, deeply versed in the natural sciences, but without the slightest apprehension of the spiritual plane. They are the Sadducees of the modern world; as dead to the realm of spirit as if they were laid away in their graves and blotted out forever. And yet these intellectuals, because they do not correspond with the invisible, spiritual environment that presses about them on every side, deliberately deny that environment. They call themselves *scientific*, and yet do not permit the admission of any facts that do not fit into their preconceptions of the universe as a mechanism, a "fortuitous collocation of atoms" driven together by a blind unconscious force. None are so blind as those who refuse to see. Next we have those who function not only in the intellectual plane, but on the spiritual as well. The latter are the great poets, prophets, and idealistic philosophers—the apostles of affirmation, the "Masters of those that know." We honor (and we do well to do so) our great scientists, but we *love* our great mystics. In the past men were content to accept spiritual truths through traditional sources, through the power of intuition, etc.; but, in this matter-of-fact age, we demand something more than metaphysics. We ask for *proofs*, and as God has never failed to answer prayers for spiritual illumination such facts have been adduced by those instruments of God, the students of psychical research during the last forty years—facts that throw light on the powers and destiny of the human soul. To say, in this stage of the world's progress, that there is no reliable proof of the soul's survival after death is to speak with ignorance. Read the forty volumes of the Society for Psychical Research of England, study them carefully, before you pronounce judgment on the subject. Scientists, in advance of their more orthodox and materialistic brethren, have done notable work in psychical research, such as Flammarion and Lombroso, Charles Richet and Russel Wallace, W. Reichel, Meyers, Sir Oliver Lodge, James, Crookes, and Hyslop. They have had to endure the scorn of the Sadducees—professionals and laymen—but their efforts have been epoch-making.

Sir William F. Barrett says:

To the pure materialist the universe is self-sustained and has no deeper meaning than the appearance it presents to our senses; these appearances are to him the ultimate reality. If he forms a mechanical theory of nature by endowing atoms with some occult power, or consciousness, he confers on them the very properties which have to be explained. Hence we are driven to believe in a Supreme Intelligence and to regard the universe as the expression of the Divine Thought perpetually sustained by the Divine Will. This is surely the simplest and truest interpretation of nature.

Man's personality is a mysterious and complex thing; he has an *ultra*-liminal as well as a *sub*-liminal self. Says Sir Edward Barrett:

Our ego is more than our self-consciousness reveals. As the roots of a tree are hidden in the earth, so we may regard the root of our ego as sunk in a world beyond our consciousness, and the Neo-platonic idea—that the soul is only partially known in its normal, or physically-conditioned, consciousness—becomes intelligible. There is certainly a world beyond our normal consciousness from which neither space nor time divides us, but only the barrier of our sense-perceptions. This barrier constitutes what has been well termed the "threshold of sensibility," and limits the area of our consciousness. In the progress of evolution from lower to higher forms of life this threshold has been successively shifted, with a corresponding exaltation of consciousness. The organism of an oyster, for instance, constitutes a threshold which shuts it out from the

greater part of our sensible world; in like manner the physical organism of man forms a threshold which separates him from the larger and transcendental world of which he forms a part. But this threshold is not immovable. Occasionally in rapture, in dreams, and in hypnotic trance it is shifted and the human spirit temporarily moves in "worlds not realized by sense." In the clairvoyance of deep hypnotic sleep, and in somnambulism, the threshold is still further shifted and a higher intelligence emerges, with a clearness and power proportional to the more complete cessation of the functions and consciousness of our ordinary waking life.

This intelligence . . . has powers and perceptions wider and deeper than those of the normal waking consciousness. Accordingly, since the exercise of these faculties in our daily life is apparently hindered by our bodily organism, we may infer that when we are freed from this "muddy vesture of decay," and the soul enters on its larger life, these faculties will no longer be trammelled as they now are. As, one by one, the avenues of sense close forever, the threshold of sensibility is not suddenly removed; and so, as our loved ones pass from us, it is probable that in most cases the "dawn behind all dawns" creeps gently upward, slowly awakening them to the wider and profounder consciousness that, for good or ill, awaits us all.

Peace, peace! he is not dead, he doth not sleep—
He hath awaken'd from the dream of life.

OTHER BOOKS RECEIVED

ESTER, JAMES B. *The Seer and Master; a Study of What Man is and What He can Be.* New York, Azoth Publishing Co., 1920. Pamphlet. 43 pp. Price 35 cents.

An interesting little brochure along occult and Masonic lines. "The complex structure of nature," says the author, "is saturated with life and permeated with states of consciousness. Modern science deals almost exclusively with the external shells of these states of consciousness." Shows how the Eastern adepts have penetrated nature through the avenue of mind.

MARDEN, ORISON S. *You Can, But Will You?* New York, Thomas Y. Crowell Co., 1920. 348 pp. 12 mo.

An inspirational book written in the author's characteristic style. Dr. Marden declares that one's powers are God-given and practically limitless if used intelligently. He emphasizes the triumphant attitude toward life. A chapter that will appeal to many is "Winning out in middle life."

MASON, WILLIAM E. *John The Unafraid.* Chicago, Bronson Canode Ptg. Co., 1919. 128 pp. A story of spiritual insight.

YARDBROUGH, DR. C. A. *The Roman Catholic Church challenged in the discussion of thirty-two questions with the Catholic Laymen's Association of Georgia.* Macon, Ga., The Patriotic Societies of Macon, 1920. 411 pp. 8vo. Cloth, \$1.50. Paper, \$1.

Discusses all phases of the Roman Catholic Church's attitude toward civil government, public schools and Freemasonry. The writer declares that Catholicism is the deadly foe of human liberty and secular education.

WRIGHT, DUNDY. *The Eleusinian Mysteries and Rites.* Denver, Colo., The Square and Compass, 1920. 112 pp.

Brother Wright, a Masonic scholar of Oxford, England, conferred a boon on the Fraternity and occult students in general when he wrote this valuable study of the Grecian mysteries. He says that the Eleusinian mysteries, dating back to the seventh century before the Christian era, bear "a very striking resemblance in many points to the rituals of both Operative and Speculative Freemasonry." This brochure contains the ripest scholarship on the subject of Eleusis, its rites, symbols and legends, that we know of. Rev. J. Fort Newton, Past Grand Chaplain of the Grand Lodge of Iowa, contributes the introduction.

"With sweet kind natures, as in honeyed cells,
Religion lives, and feels herself at home;
But only on a formal visit dwells
Where wasps instead of bees have formed the comb."

VERY MANY THANKS

Again we desire to thank most heartily the Brethren who were good enough to send us back numbers of the *MAGAZINE* as requested.

CORRESPONDENCE

IN THE INTEREST OF TRUTH AND JUSTICE

SUPREMO CONSEJO DE COLON

HABANA, CUBA, June 25, 1920.

DEAR SIR AND BROTHER:

The June number of the *NEW AGE* has just reached me; Mr. B. Yorkstone Hogg's statements concerning my humble person surprising me greatly. I do not think that slavery affronts anybody, but I was told in Masonry to love "the truth, the whole truth and nothing but the truth"; undoubtedly Mr. Hogg has been misinformed in what he relates in your wide-circulating review.

My parents, although not rich, were sufficiently well off to send me to one of the best schools in this city of Havana, and afterwards, when a young boy, to the States, where I remained many years. A short time after my return slavery was abolished in Cuba, so that I only saw it from a distance.

I only ran away once in my days and that was in 1896, when General Weyler, then governor general of Cuba, sent a brother of mine, a practicing doctor, to the Chafarine Islands (a Spanish penal colony in the north of Africa) and accordingly I had to flee for my life to neighboring Mexico. Our crime was conspiring for the freedom of Cuba.

I went to Philadelphia only in 1876, when my father, then on a visiting tour to the U. S., took me for a few days to see the Centennial Exhibition then being held in the Quaker City.

All of my degrees, up to the 33°, were conferred upon me in this city of Havana, none of them being received in the American Union; and whatever knowledge I possess I owe to the Supreme Being who gave me a spark of His divine wisdom, to my parents who could afford the means to allow me to develop it, and very little to myself who have merely availed myself of the blessings given to me.

I nevertheless thank Mr. Hogg for his kind appreciation of me and assure him that the only thing wonderful in my personality is that with such resources at my command I have not raised myself above the average.

Thanking you for the time given me now, and sorry for that lost by the members of the Craft in reading what Mr. Hogg has written for them, I am most sincerely and fraternally yours.

F. DE P. RODRIGUEZ.

A CALL FOR TRUE AMERICANISM

(Read at the All-American Festival in New York)

I cannot be with you, and so all I can do is to wish you Godspeed.

There must be no sagging back in the fight for Americanism, merely because the war is over. There are plenty of persons who have already made the assertion that they believe the American people have a short memory and that they intend to revive all the foreign associations which most directly interfere with the complete Americanization of our people. Our principle in this matter should be absolutely simple. In the first place, we should insist that if the immigrant who comes here does in good faith become an American and assimilates himself to us, he shall be treated on an exact equality with everyone else, for it is an outrage to discriminate against any such man because of creed or birthplace or origin.

But this is predicated upon the man's becoming in very fact an American and nothing but an American. If he tries to keep segregated with men of his own origin and separated from the rest of America, then he isn't doing his part as an American. There can be no divided allegiance here. Any man who says he is an American but is also something else, isn't an American at all.

We have room for but one flag, the American flag, and this excludes the red flag which symbolizes all wars against liberty and civilization just as much as it excludes any foreign flag of a nation to which we are hostile. We have room for but one language here, and that is the English language, for we intend to see that the crucible turns our people out as Americans, of American nationality, and not as dwellers in a polyglot boarding house; and we have room for but one soul loyalty, and that is loyalty to the American people. Faithfully yours,

(Signed) T. ROOSEVELT.

INTERESTING ITEMS GATHERED FROM VARIOUS SOURCES

EIGHTY-EIGHT CONGRESSMEN PRESENT AN APPEAL IN BEHALF OF IRELAND

We have had many inquiries from different parts of the country in regard to the eighty-eight members of Congress who signed the cablegram to Lloyd George and the British Parliament on the Irish question. We print below the cablegram and the list of signers that appeared in the *New York Times* of May 5, 1920. While most of the signers were Irish, we regret to note that the names of some Masons appear among them. We are quite sure that these brethren would protest emphatically if the conditions were reversed and a number of the members of the British Parliament were to protest individually to the U. S. Congress concerning the retention of the Philippines, the Virgin Islands, Hawaii, or Porto Rico.

With the profound conviction that further wars and acts of war should be avoided, and, believing that wholesale arrests without arraignment or trial disturb the peace and tranquillity of a people, are destructive of human rights and are at variance with that principle of liberty which is embodied in the United States Constitution, in the provision that no person shall be "deprived of life, liberty or property without due process of law," the undersigned members of the Congress of the United States of America protest against further imprisonment, without arraignment or trial, of persons resident in Ireland arrested for acts of a political nature, and we ask in the spirit of American freedom and love of justice, out of our friendliness to the peoples of England and Ireland, and in the name of international peace, that hereafter if arrests based upon acts of a political nature are made in Ireland, by color or any form of authority, the right of trial shall without unreasonable delay be accorded the accused.

Daniel T. O'Connell, Director of the National Bureau of the Friends of Irish Freedom, who made public the text of the telegram, gave out the list of signers as follows:

Champ Clark, Mo. (D)	W. J. Igoe, Me. (D)
P. F. Tague, Mass. (D)	A. B. Rouse, Ky. (D)
D. J. RJordan, N. Y. (D)	J. P. Johnston, N. Y. (D)
R. Olney, Mass. (D)	R. Y. Thomas, Jr., Ky. (D)
W. A. Rodenburg, Ill. (R)	F. N. Zielhman, Md. (R)
A. Kennedy, R. I. (R)	H. M. Goldfogle, N. Y. (D)
W. E. Mason, Ill. (R)	J. J. Babka, O. (D)
I. R. Sherwood, O. (D)	C. R. Evans, Nev. (D)
J. Kahn, Calif. (R)	Carl Hayden, Ariz. (D)
O. Kellar, Mich. (R)	J. M. Mead, N. Y. (D)
L. Lazaro, La. (D)	H. C. Pell, N. Y. (D)
J. A. Raker, Calif. (D)	I. Bacharach, N. J. (R)
E. R. Brooks, Ill. (R)	J. W. Rainey, Ill. (D)
E. Voight, Wis. (R)	G. H. Tinkham, Mass. (R)
H. L. Godwin, N. C. (D)	Isaac Siegel, N. Y. (R)
Ben Johnson, Ky. (D)	Scott Ferris, Okla. (D)
C. B. Hudspeth, Tex. (D)	E. H. Wasen, N. H. (R)
J. F. Donovan, N. Y. (D)	Carlos Bee, Tex. (D)
C. M. Stedman, N. C. (D)	J. P. Glynn, Conn. (R)
W. E. Cleary, N. Y. (D)	M. M. Garland, Pa. (R)
E. D. Ricketts, O. (R)	J. A. Gallivan, Mass. (D)
I. Y. Sanders, La. (D)	M. G. Dupree, La. (D)
D. J. O'Connell, N. Y. (D)	A. J. Griffin, N. Y. (D)
C. Burdick, R. I. (R)	Joseph Rowan, N. Y. (D)
J. H. McAndrews, Ill. (D)	J. C. Kleczka, Wis. (R)
J. O'Conner, La. (D)	J. J. Eagan, N. J. (D)
J. J. Casey, Pa. (D)	C. P. Caldwell, N. Y. (D)
T. J. Scully, N. J. (D)	J. H. Wilson, Pa. (D)
F. Gallagher, Ill. (D)	S. R. Sells, Tenn. (R)
M. F. Phelan, Mass. (D)	J. H. Sinclair, N. D. (R)
F. A. Britten, Ill. (R)	C. A. McGlennon, N. J. (D)
B. F. Welty, O. (D)	P. McLan., Pa. (D)
J. A. Moon, Tenn. (D)	R. D. McKimney, N. Y. (D)
C. A. Mooney, O. (D)	C. P. Coady, Md. (D)

T. F. Cullen, N. Y. (D)	J. I. Nolan, Calif. (R)
A. J. Sabath, Ill. (D)	J. V. Ganley, N. Y. (D)
A. Lenergan, Conn. (D)	J. J. Hamill, N. J. (D)
Warren Gard, O. (D)	T. F. Smith, N. Y. (D)
D. F. Minahan, N. J. (D)	J. M. Morin, Pa. (R)
M. L. Davey, O. (D)	J. P. Maher, N. Y. (D)
F. Crewther, N. Y. (R)	C. D. Sullivan, N. Y. (D)
J. H. Bacr, N. D. (D)	J. F. Carew, N. Y. (D)
W. R. Stiness, R. I. (R)	W. J. Burke, Pa. (R)
P. J. Dooling, N. Y. (D)	C. R. Davis, Minn. (R)

"Of the eighty-eight Representatives who signed the message, sixty-two are Democrats and twenty-six Republicans. Among the Republican signers are Julius Kahn of California, William E. Mason of Illinois and Isaac Siegel of New York City. Prominent among the Democrats signing are Champ Clark of Missouri and Scott Ferris of Oklahoma.

"Practically all the Tammany delegates in the House and most of the Democratic Congressmen from Brooklyn and the Bronx, including Thomas F. Smith, Christopher D. Sullivan, Herbert C. Pell, Henry M. Goldfogle, Anthony J. Griffin, James V. Ganley, John F. Carew, Jerome F. Donovan, W. M. Cleary and John P. Johnston signed the telegram."

MICHIGAN AND THE SCHOOLS

The *Louisville Times* of July 15 prints the following Associated Press despatch from Detroit:

A writ of mandamus ordering the Secretary of State to place on the ballot for the coming election the proposed constitutional amendment calling for abolition of private and parochial schools in Michigan will be asked of the State Supreme Court, James Hamilton, head of the Wayne County Civic League, announced today.

The Secretary of State had announced the amendment would not be placed on the ballot, following an opinion by Attorney General Alex Groesbeck that it conflicts with the Federal Constitution.

The petition asking a writ will recite that neither the Secretary of State nor the Supreme Court can bar submission of an amendment under the initiative act, it was said. It also will be maintained no action can be taken by the courts against the amendment until it has become law.

SINN FEIN INTOLERANCE

Protestant churches all over Ireland are being attacked, desecrated, and destroyed. St. Mary's Protestant Church, Navan, Meath, was desecrated by a gang, who drank the communion wine, stole the church linen, destroyed the records and broke open the safe. The windows of the Clifton Street Presbyterian Church, Belfast, were all smashed by stones thrown at long range. Similar outrages are committed against Protestant churches all over the southern and western portions of Ireland.—*The Sentinel, Toronto, May 13.*

HEAR ALSO THE OTHER SIDE

In reading the daily papers only one side is given, that of the Sinn Fein and anti-English, because the press association is largely controlled by inside influences. The triumph of Sinn Feinism means the turning back of freedom for three hundred years. Listen—

Hon. Daniel F. Cohalan, a Justice of the Supreme Court of New York, whose brother in Ireland is a Bishop, and who is a foremost agitator for Irish Freedom, has sent to many newspaper offices a pamphlet, containing the following:

For three hundred years England has been following the policy laid down by Elizabeth by breaking down the nations which, through chance or choice, have become her commercial rivals. In that time she has broken down the power of Spain, of Holland, of France, and of Germany. There must come an inevitable contest between the United States and the British Empire for these markets and in that contest one or the other of these countries must triumph and one or the other must be vanquished. Thus it has been since the days of Henry VIII and his virgin daughter, Queen Bess.

It should be noticed that all this Irish Freedom agitation means to create enmity between the British and the United States. It is impudence for foreigners

to mix in our politics as well as for Irish-hyphens to mix in British politics. The Irish Freedom agitation has the backing of the German-hyphens and its success means the return of German Imperialism.

If the government in Ireland does not suit the Sinn Feiners let them come to the United States like our ancestors and become Americanized and civilized and cut loose from the superstitions of their ancestors who believed in sun and fire worship and human sacrifice.

Read history and learn that Henry VIII and Queen Bess as well as the troops of William and Mary at the battle of the Boyne won political and religious freedom which all enjoy in America.

Every American, excepting a few slackers, answered the President's call and joined the British army in France to whip the Germans. The Sinn Feiners resisted conscription and did not fight the Germans. Therefore, every Sinn Fein agitator is an enemy to American freedom and the cause of the Allies in arms.

If you interpret Justice Cohalan's pamphlet aright you will see that he would turn back the English Reformation three hundred years. In the words of George Washington in his farewell address to "beware of the insidious wiles of a foreign foe" he did not mean George III.

The statues of George Washington and Abraham Lincoln now stand in England symbols of American liberties and unity. The statues of George III and V do not stand in the United States. Ireland is a part of the British Empire as much as the South of the United States. Anglo-Saxon civilization is one and united. Nothing should be allowed to divide it. Sinn Feiners are enemies to religious liberties and toleration as the news item shows.—*Penns Grove (N. J.) Record.*

THE IRISH VOTE

We have heard much about the Irish vote. What is it. We thought only Americans voted in America. Is there an inner Irish State in America. If there is it is time it was suppressed.

The Irish agitator is a national nuisance. He would be a joke if he were not so dangerous. He takes himself too seriously. We once thought him to be the comedian in political burlesque, but he is fast becoming the tragedian.

The last impertinence of the Irish agitator was an effort to put an Irish plank in the platform of the political parties of America. That was bad enough, if only the so-called Irish-Americans made the effort, but the improvised president of the "Irish Republic" took a hand in the business also, which was cheek in the superlative.

Suppose King George, the President of France, the King of Italy or the Emperor of Japan should visit our national conventions, what an uproar the nation would make. They have more right to visit a convention than De Valera in comparison, but in fact they have no right whatever. Let us send Mr. Wilson over to England for the next general election and as an American seek to put state planks in a British platform.

This last piece of Irish bombast is an insolent indecency. There may be some excuse for De Valera as an indiscretion of inexperience or the insipid tool of cunning plotters, but there is no excuse for men who pose as Americans and who have been or are Governors of states, Justices of the Supreme Court, Senators or Mayors. They have forfeited the respect of decent people.

We must now treat these Irish agitators as they treat themselves, and that is to take them seriously. They mean business. They are out for what they can get. They have passed beyond the stage of a burlesque. They have carried the stage money and the phoney gun into the streets. They have begun to run riot. It is time law was enforced.—*American Citizen, July 15, 1920.*

AN EXTREMELY INTERESTING LETTER

The following letter, which we reprint from the *Oklahoma Mason* of July, 1920, was written to Brother Elmer C. Million, who was in Y. M. C. A. work in France, just before his leaving France for home. The writer was at the head of the French *Les Foyers Du Soldat*, an organization comparable to our Y. M. C. A. Literally, the name means *The Soldier's Hearth*, but rendered into English with its real meaning, it is *The Soldier's Home*. The writer of the letter, Mr. Alfred Kressman, belongs to an old Protestant family and is a deacon in the Protestant Cathedral at Bordeaux:

BORDEAUX, October 5, 1919.

DEAR MR. MILLION:

Let me tell you before you leave our country how much we appreciated the spirit which you brought into the Y. M. C. A. work at Bordeaux, and your clear understanding of our French customs, ideals and drawbacks and of the difficulties with which the French Y. M. C. A. has to fight; let me also express our heartiest thanks for the personal friendship which you showed us and which we reciprocate so completely.

If you have the opportunity to speak to your compatriots of the Foyers du Soldat Work, tell them that although the launching was done by French initiative (early in 1915), we would never have been able to develop it in such a splendid way, if the American Y. M. C. A. had not backed us up. We gained not only the help of the money, but the power of the practical and ideal forces of the Y. M. C. A. collaboration.

Our start was made by a Huguenot Committee—but without any secretary or confessional aims and only in order to help our "brave poilus." The French ministers of war highly appreciated our Christ an activities, though most of them are anti-religious; but they did not allow any religious talks to take place in our huts.

When the Y. M. C. A. got into the Foyers du Soldat, we developed the work so much, that, recently, the one-thousandth hut has opened (at Saint Mihiel), and we still open an average of three huts a day.

After beginning the work at the front, we now, under the encouragement of Mr. Clemenceau, take it in hand at the interior, in the villages and towns.

A woman of the laborer class said a few days ago: "If the war should have for consequence, the closer cooperation in the social life between the bourgeois and the worker, the better understanding of each other as the Foyer du Soldat seems to show it, the war should not be regretted."

But our entering into the civil communities brought up a sort of secret antagonism; the Roman Church sees in the red triangle a danger; they bow for the present, because we are actually powerful, but they feel no confidence in us.

Have not the K. of C. printed in the Bordeaux papers that the Y. M. C. A. is a Protestant work as the K. of C. is Catholic and the Foyers du Soldat Jewish?

By this, all the members of the Catholic church are forewarned.

And yet, it is such a marvelous occasion to fraternize between the religions. In my southwestern region, the majority of the French secretaries are Catholic and practicing Christians, and we work in the very best way, no shadow between us.

At the beginning, I had the sympathy of some leading priests of my city——

I wish we could continue like this after the war is over, not only for "poilus," but for the workmen and women, the peasants, in interesting both the rich people.

But the tremendous difficulty will be that, when the American Y. M. C. A. leaves France, the work will only be supported by the Protestants who represent a small minority, and, as you know, many have lost their sons and their fortunes in the war.

I imagine that the Roman Church will then take openly and unsympathetic positions concerning the Foyers.

I dare not say my hope that the American Y. M. C. A. will try to maintain during a certain number of years after the war, the splendid help which has been given us, until we are able to continue alone the work and to settle it definitely as an indispensable attribute of the French social organizations.

If some men like you, with your experience, could come over to France, after the war, to keep in touch with us—we do not need too many *pastors* because of the connections with the Romans—it would be the crowning of the Y. M. C. A. efforts in our old country where the respect of the traditions turn too often in a detestable "routine."

Undoubtedly, the Y. M. C. A. represents in France the most sympathetic forms of the American democracy.

Thanking you again for all your personal kindness and wishing you a good return to your home, I remain,

Very sincerely yours,

ALFRED KRESSMAN.

THE BETTER AMERICA FEDERATION OF CALIFORNIA

This is a statewide, non-partisan organization which is bending all its efforts toward the accomplishment of the following objects:

1. To encourage and support true Americanism.
2. To uphold and enforce all laws and to further all measures beneficial to our industrial, agricultural, educational, commercial and domestic life.
3. To prevail upon men of experience and integrity to seek, as a civic duty, public offices; and to loyally support such men when they have been elected or appointed to public office.
4. To strive in every fair and generous way for a better understanding and co-operation between employer and employee, and to emphasize the certainty of finding permanent solutions for industrial disturbances.
5. To fight radicalism in all its manifestations.
6. To bring forcibly to the minds of the people the dangers facing our nation and industries from false doctrines and insidious propaganda.
7. To counteract by educational methods, conferences and proper publicity, the deadly virus of radicalism, bolshevism, syndicalism, I. W. W.ism, socialism and other incendiary teachings.
8. To raise the standard and safeguard the future of the public schools, colleges and universities of America, by exercising greater care in the selection of teachers, to the end that the mental, moral and physical training of those who will hereafter form our citizenship, may be entrusted only to patriotic and capable educators; and to the further end that those educators may receive adequate compensation for their services.
9. To lift the judiciary above the reach of politics and politicians to the end that equity may be dispensed without fear and without favor to every suitor before a court of justice, be he man, or woman, rich or poor.
10. To oppose uncompromisingly all attempts at class legislation.

It is the firm belief of the members of the Better America Federation that there is within the American mind, the American heart, and the American genius, the ability and desire to solve the social and industrial problems that present themselves to us, as we have in the past, without anarchistic propaganda; that the banding together of social minded citizens in all walks of life, in an association that can clearly and quickly express upon the platform, through the press, and in action, the patriotic ideals and the industrial necessities of the people, is the surest guarantee of the prosperity and preservation of our nation.

BETTER AMERICA FEDERATION OF CALIFORNIA,

724 South Spring St., Los Angeles, Cal.

EDUCATION

THE IMPORTANT QUESTIONS FOR PRESENT CONSIDERATION CONCERNING EDUCATION DRAFTED BY A SPECIAL COMMITTEE OF THE NATIONAL ECONOMIC LEAGUE

	<i>Vote of the Special Committee—</i>	
	Yes	No
1. Should there be a Federal Department of Education, the head of which should be a Cabinet officer, with ample funds to provide for effective country-wide influence on educational aims and procedure?	76	8
2. Is it desirable to give to a Federal Education Department authorization to visit, advise, and report upon the educational systems of the United States, independent and tax-supported, so as to promote unity in effort and ideals, and efficiency in operation?	80	7
3. Should the Government promote, financially and otherwise, the rural systems of education throughout the country?	75	8

- | | | |
|---|----|----|
| 4. Should vocational education be provided in all school systems for pupils fourteen years of age and older? | 68 | 12 |
| 5. Should a system of vocational guidance be adopted in secondary schools and collegiate institutions? | 74 | 9 |
| 6. Should all schools, whether avowedly vocational or not, aim to prepare students for the proper use and enjoyment of their leisure in addition to training them for their responsibilities as workers and as citizens? | 87 | 2 |
| 7. Should the national government provide financial aid, administered in such a way as to stimulate increased local expenditure, for the education of the colored people in the Southern states, particularly in rural communities? | 74 | 6 |
| 8. Should educational facilities be provided for adults to the end that foreigners may become familiar with our language, our government and our country, and that adults may continue their education beyond the period of ordinary school and college training? | 90 | 1 |
| 9. Should there be established a minimum wage, not less than the wages of skilled artisans, for teachers in public graded schools throughout the United States? | 72 | 10 |
| 10. Should the Federal Government appoint a commission to study and recommend a system of ethical and moral training for schools? | 58 | 25 |
| 11. Should the educational resources of public high schools and colleges be made available to the workers of America, in the form of systematic courses of instruction—employers being invited to operate in facilitating arrangements for such instruction? | 80 | 2 |

MASONIC LEGENDS AND TRADITIONS

Under the above heading Brother Dudley Wright is giving to Masons, through the London *Freemason*, a most interesting series of articles. We extract the following:

THE THRONE OF SOLOMON

The following description of the throne of Solomon is taken from an old Persian manuscript: "The sides of it were of pure gold, the feet of emerald and rubies, intermixed with pearls, each of which was as large as an ostrich's egg. The throne had seven steps, on each side were delineated orchards full of trees, the branches of which were of precious stones, representing fruit, ripe and unripe; on the tops of the trees were to be seen figures of plumage birds, particularly the peacock, the etaub, and the kurgas. All these birds were hollowed within artificially, so as occasionally to utter a thousand melodious sounds such as the ears of mortals never before heard. On the first step were delineated wine branches, having bunches of grapes, composed of various colors of purple, violet, green and red, so as to render the appearance of real fruit. On the second step, on each side of the throne, were two lions of terrible aspect, large as life, and formed of cast gold.

"The nature of this remarkable throne was such that, when Solomon placed his foot on the first step, the birds spread forth their wings and made a fluttering noise in the air. On his touching the second step, the lions expanded their claws. On his reaching the third step, the whole assemblage of demons and fairies and men repeated the praise of the Deity. When he arrived at the fourth step, voices were heard addressing him in the following manner: 'Son of David, be thankful for the blessings which the Almighty has bestowed upon you.' This was repeated on his reaching the fifth step. On his touching the sixth step all the Children of Israel joined them; and on his arrival at the seventh, and the throne, the birds and animals became in motion, and ceased not until he had placed himself on the royal seat, when the birds, lions, and other animals, by secret springs, discharged a shower of the most precious perfumes on Solomon, after which two of the kurges descended and placed the golden crown upon his head.

"Before the throne was a column of burnished gold, on the top of which was a golden dove, which held in its beak a volume bound in silver. In this book was written the Psalms of David, and the dove, having presented the book to the king, he read aloud a portion of it to the Children of Israel. It is further related that on the approach of wicked persons to the throne the lions were wont to set up a terrible roaring, and to lash their tails with violence; the birds also began to bristle up their feathers and the assembly of demons and genii to utter horrid cries; so, for fear of them, no one dared to be guilty of falsehood, but all confessed their crimes. Such was the throne of Solomon, the son of David."

Solomon figures in the story of the thirty pieces of silver. This money is said to have been coined by the father of Abraham, and with it Abraham bought a field as a burial-place for himself and his family. Later the coins passed into the possession of the sons of Jacob, to whom they were paid over by the slave-merchants who used them in the purchase of Joseph. With the identical coins was bought corn from Joseph in Egypt. At the death of Jacob they were given in payment for spices for his tomb. They then passed into the land of Sheba, where they remained until they were sent with other gifts by the Queen of Sheba to Solomon's Temple. From Jerusalem the

coins were transferred to Arabia, to return with the Magi. The Blessed Virgin took the money with her to Egypt, and there lost it. It was found by a shepherd, who hoarded it until struck with leprosy; he went to Jerusalem to implore Jesus to cure him. As a thank-offering he presented the thirty pieces of silver to the Temple, and they thus became in the hands of the chief priests the price of Judas' betrayal. But Judas repented, and restored the price of his sin to the priests, who gave half of it to the soldiers on guard at the sepulchre and the other half to the potter for the field to be a burying-place for strangers.

It is related that, in order to perpetuate the infamy of the tribe of Dan, which perpetrated the first apostasy, King Solomon commanded that the stone which appertained to that tribe should be defaced and a certain cubical stone, which had formed the base of Enoch's subterranean temple, should be substituted for it, as it occupied a situation immediately beneath the center of the Most Holy Place.

The chronicle of Abou-djafar Mohammed Tabari says that Solomon died at fifty-five years of age, but according to Josephus he passed away at the age of ninety-four, after a reign of eighty years. He is said to have died leaning on his staff, offering up prayers in the great court of the Temple. During an entire year his body remained in this position, without exhibiting the least symptom of decay. The genii, supposing him to be still alive, pushed on with their work, and the Temple was completed. Then a worm gnawed through the staff on which his body was resting, and the corpse fell to the earth, this being the first intimation of his death.

HIRAM ABIFF

In the first place, Hiram is described as being the son of a widow woman of the tribe of Napthali, and in the second as being the son of a woman of the daughters of Dan, an obvious impossibility, as a woman could not belong to two tribes.

Light has been thrown upon this apparent discrepancy by Brother, the Rev. Morris Rosenbaum, P. P. G. C., Northumberland, and Hollier Hebrew Scholar of the University of London, in a lecture he delivered some years ago to the Industry Lodge, No. 48, Gateshead-on-Tyne. In the course of this lecture Bro. Rosenbaum said: "We must conclude that two different men bearing the same name, Hiram, are spoken of—one whose mother was the daughter of Dan, another whose mother was of the tribe of Napthali. This conclusion is strengthened by the fact that, according to the two versions, the Hiram mentioned are engaged in different work. In Chronicles, Hiram is stated to have been a worker 'in gold and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also able to grave any manner of graving, and to find out every device.' In Kings, Hiram is called 'a worker in brass; and he was filled with wisdom and understanding and cunning to work all works in brass.' One is a brass-smith only. The other is an all-round workman, skilful in every kind of metal work, also in stone and timber—consequently, a builder, an engraver, and a master of device—an architect. This would also lead us to believe that there were two men bearing the same name."

Josephus speaks only of one Hiram. He says (*Antiquities*, VIII, iii, 4): "Now Solomon sent for an artificer out of Tyre, whose name was Hiram; he was by birth of the tribe of Napthali on the mother's side (for she was of that tribe); but his father was Ur, of the stock of the Israelites."

One Masonic tradition runs that about four years before the buiding of the Temple, Hiram Abiff, as the agent of Hiram, King of Tyre, purchased some curious stones from an Arabian merchant; and upon enquiry where he met with them, he was told that they had been found by accident upon an island in the Red Sea. King Hiram deputed his agent to investigate the truth of this statement, and he had the good fortune to discover many precious stones, and, amongst the rest, an abundance of that valuable stone called the topaz, with which Hiram, King of Tyre, adorned his palaces and temples, as we read in Ezekiel xxviii, 13. Subsequently, according to Pliny, the island was called Topaz, from the abundance of this stone found there.

The story familiar to Freemasons is that Hiram Abiff was slain before the Temple was completed; but, if only one Hiram was referred to in the Old Testament, this story lacks corroboration in that narrative or in Josephus. We read in I Kings vii, 40: "So Hiram made an end of doing all the work that he made King Solomon for the house of the Lord." And in II Chronicles iv, 11, we read: "And Hiram finished the work that he was to make for King Solomon for the house of God."

Masonic tradition, however, asserts that he was slaughtered within the precincts of the Temple before the work of construction was completed. It states that it was the duty of Hiram Abiff to superintend the workmen, and that the reports of his officers were always examined by him with the most scrupulous exactness. At the opening of the day, when the sun was rising in the east, it was his constant custom, before the commencement of labor, to go into the Temple and offer up his prayers to the Eternal for a blessing on the works. And, in like manner, when the sun was setting in the west, after the labors of the day were closed, and the workmen had left the Temple, he returned his thanks to the Eternal for the safe protection of the day. Not content with these devout expressions of his feelings, he

were necessary, and to perform other scientific labors—never forgetting to consecrate his duties by solemn prayer. These religious customs were faithfully performed for the first six years in the secret recesses of the lodge, and, for the last year, in the precincts of the Most Holy Place. At length on the very day appointed for celebrating the cope-stone of the building, he retired as usual at the meridian hour, and did not return alive.

THE "CONGRESSIONAL RECORD"

The object of much criticism, made sport of by many and the butt of numerous jokes, the *Congressional Record*, notwithstanding, is full of interesting reading. It is a pity that every citizen of the United States does not read it. This is a publication wherein the news is not colored to suit the occasion or the clientele. The Members of Congress must, perforce, stand behind what appears in its columns where their sayings and doings are unalterably recorded. From the *Record* of March 16, 1920, we take the following extracts from a speech of Senator Shields, of Tennessee:

We have here in the United States 20,000,000 people of Irish descent, with a love for the land of their fathers which is imperishable and a deep interest in those they have left behind them Ireland is suffering under the government of a foreign people. It has within the last less than half a century lost one-half of its population. Its commerce, manufactures, and agriculture have been destroyed by discriminating laws passed by the Parliament of Great Britain, and its inhabitants have been reduced to pauperism and forced to seek refuge and homes in other countries. . . .

All the members of the league are recognized as independent nations, on an equality with all other nations. Why not Ireland?

Mr. President, if the reservation of the Senator from Oklahoma is to be adopted, let us go further and do something for the country of the forefathers of 20,000,000 of the best people in our land who are descendants of emigrants from Ireland. They are law-abiding people, they are patriotic, they have come to the front every time the United States Government was in danger. They are always quick to respond to the call of arms, and no better soldiers ever lived. The Irish have given greater glory to the English arms than the English themselves.

They have furnished the greatest generals and the bravest troops in the wars of England for a century. They have fought bravely and patriotically in every war in which America has been engaged.

Commenting on the above, Ireland, in the first place, is not suffering under a government of foreign people but, on the contrary, is prospering under said government. Its commerce, agriculture and manufacture have not been destroyed. The looms of Belfast supplied linen for the war planes of all the allies, and the manufacturing interests of the North of Ireland, which is opposed to Home Rule, have grown greatly and prospered exceedingly even under the present suffering (?) conditions.

The statements that the Irish have given greater glory to English arms than the English themselves and that they have furnished the greatest generals and the bravest troops in the wars of England for a century are entirely too broad to be accepted without proof and they cannot be proven. Besides, those Irish who have brought great fame to England's army and navy are, almost without exception the Protestant Irish who don't want a Sinn Fein Republic or even Home Rule.

We quote from Senator Reed's speech anent this subject:

Ireland had factories once, and British penal laws closed them and impoverished the people. Ireland was forbidden to send her goods anywhere except to England, to be there manufactured. The world was deprived of Irish production. England gathered a rich harvest by closing Irish factories and denying to the Irish the opportunity of making a living. This is an old policy which England has inaugurated in Egypt. It is a policy which has been pursued in other parts of her subject domains.

The result of her treatment of the Irish cannot be painted by any artist who has ever put brush to canvas, or described by any poet who has been a master of the magic words, or by any orator who ever spoke from the tribune of humanity to a listening world. In 50 years of time half of her population died of starvation or were compelled to emigrate. Yet England kept her factories closed. The Irish people lay in windrows of dead along the highways, yet England kept her factories closed and her markets embargoed.

If the case is as so feeling described by the Senator, why is it that the output

of all kinds, from factories, agriculture, etc., is greater than ever in Ireland's history? Senator Townsend seems to have hit the nail squarely on the head and to answer conclusively, in a very few words, the aforesaid remarks, indicating that the speeches referred to were made for political consumption:

For more than a hundred years it was a favorite pastime of orators, at least on the Fourth of July, to twist the British lion's tail. They were inclined always to boast of our great courage and ability to whip the world. Some even now indulge the pleasing thought that we conquered Germany; that we were above all others the cause of winning the war, and now that the war is over we can boast and swagger as we please and abuse the other nations which were engaged as our associates in the war. . . .

I can see only one object in introducing this reservation, and that is politics. Possibly Senators think they will get some votes by voting for these propositions, and especially for the last one. They ought not to get them, but they should lose votes by this reckless trifling with our already strained foreign relations. No one sympathizes with Ireland more than I do. I hope some day, and soon, she may be free, but I insist it is not our business under this treaty to inject this irrelevant matter into it. The treaty is already complicated enough. Possibly the amendments are offered to make the treaty more obnoxious—and God knows it is obnoxious enough all ready. Perhaps it is done for political reasons; but whatever the object I shall have no hesitancy in voting against this and all other similar amendments or reservations.

Senator Kenyon had the following to say upon the subject:

Mr. President, I am as fond of the Irish, I think, as other men in public life. I am fond of them, not just as we are entering the campaign or for election purposes, but for their many splendid qualities. But, Mr. President, I think it is about time to quit our demagoguing against Great Britain.

I am sorry this reservation is here. I do not hesitate one moment to vote against it or to denounce it. It is an insult to a friendly nation. It stated:

The United States further understands that in fulfillment and execution of the great principle of self-determination and equality of all nations pervading and underlying the covenant of the League of Nations that Great Britain will forthwith recognize the existence and political independence of the republic of Ireland and agrees that it become a member of the League of Nations, with equal representation accorded to all other sovereign and independent governments.

We do not understand any such thing. We do not understand that Britain understands any such thing, and it is an insult to the British nation for the United States to pass any such reservation. It is not the truth.

Let us quit fussing with Britain. These two nations will have to stand together for the civilization of the world. It is true that the history of the British Government in Ireland is a history of wrong. But that has gone by, and the British Government, I believe, is today desirous of doing the right and square thing by Ireland. I hope Ireland may soon become an independent republic.

I wonder what we would think if some one were traveling through the British Empire raising funds for a free and independent Philippines, or a free and independent Porto Rico, or a free and independent Virgin Islands. We would better cast the beam out of our own eye before we try to pluck the mote out of the eye of Britain.

Mr. President, I had an opportunity to see the great British fleet in the war. It was the first line of defense; and as I saw that magnificent fleet of some fifteen hundred fighting vessels I knew that there was the first defense of the American Republic; and when I think of that I grow tired of the constant haranguing of Britain on the floors of Congress.

We had an exhibition of Britain when that old Scotchman, Haig, stood, at a time when the world was trembling, and said, "Our backs are to the walls; at Britons, and die," and Britain was ready to stand and die for the civilization of the world.

Let us quit fussing about such a nation; let us quit insulting Britain on the floor of the Senate day by day.

You can go back in history a little way to Manila Bay, and at the time Dewey sailed into that bay the German plans were nearly perfected to go out and destroy the world. When he there commenced to destroy the Spanish fleet the Germans commenced to get in his way, and it was Britain that said to Germany then, "Stand away. We stand with the American Republic." That stopped German desires to start something. Let us permit Britain to manage her own affairs.

Senator Thomas here interjected:

The Senator might go a step further and assert with perfect truth that the British fleet has nearly always been the mainstay of the Monroe doctrine.

and Senator Kenyon concluded:

In making these remarks I have not intended saying anything unkind of the Irish people. I do not care about any Irish votes that are secured at the expense of maligning a great nation like Britain, and I raise my voice in protest against the continual insulting of the British nation on the floor of the Senate.

Senator Smith, of Georgia, added:

I had in view to make some remarks along the line of those made by the Senator from Iowa (Mr. Kenyon), but I would not have presented the subject nearly so well as he has.

These latter Senators seem to be patriotic gentlemen and entirely unafraid of the effect of their utterances upon the so-called Irish vote.

Amendments were offered including Korea and Shantung in the resolution of sympathy as it was argued that they were in the same position regarding self determination as Ireland. It is suspected that there are not many Korean and Chinese votes in this country. At any rate the amendments including any other nation were voted down and the resolution of sympathy regarding Ireland carried by a vote of 38 to 36. A few days after the treaty was returned to President Wilson without having been approved.

One of the stock arguments used by those favoring the resolution was the old one of fifty per cent of the soldiers who won the independence of the U. S. being Irish. Now, in the first place, this cannot be proven. In the second place, the nearest correct estimate of the number of soldiers who were Irish, or of Irish descent, is thirty-eight per cent and of this thirty-eight per cent nearly one hundred per cent were Irish Protestants from Ulster, that part of Ireland which has always been loyal to Britain, which has prospered under her rule, which has filled her army and navy, which has never rebelled and now does not want an independent Ireland, nor even a Home Rule Bill and if the people of the United States owe a debt of gratitude it is to the people of Ulster and not to the Sinn Feiners.

Apropos of the action of the Senate in giving encouragement to the Roman Catholic Irish for an independent Ireland it might be well to call attention to the fact that the playing of politics with a serious matter of this kind results in unfortunate conditions and circumstances. DeValera, according to the papers, professes great satisfaction over the Senate's action in recognition (such as it was) of the Irish Republic, stating that he felt his mission to this country had been accomplished. Do not forget that this is the same DeValera who was quoted in the *New York Evening Post* as saying: "So far as England was concerned, the Irish people wished and hoped that Germany would win the war." The *Southern Masonic Journal*, in its March, 1920, issue, offers the following comment upon this expression of Irish Catholic sentiment:

Thus, "President" de Valera, addressing an audience in—Germany? No. Austria? No. Bulgaria, then? Not at all. In The Bronx. Why assail England from an enemy country when you can assail her from the equally safe soil of an ally?

Another by-product of the Senate's action has been the picketing in the city of Washington, the nation's capital, of the British Embassy by Irish women, who carried inscribed banners and marched up and down the streets to the insult of the Embassy of our greatest ally. These banners bore inscriptions as follows: "America cannot continue relations with an England ruled by assassins." "England: Hands off the women of the Irish Republic." "England has perpetrated 80 military murders in the Irish Republic." "England: American women condemn your reign of terror in the Irish Republic." It is true that some of the picketers have been arrested and confined but this does not mitigate the disgraceful offense. The more trouble that can be stirred up between England and the United States the greater the joy of these self-appointed trouble makers.

We cannot but wonder with Senator Kenyon how the American people would take it if misguided Englishwomen should picket the American Embassy in London,

carrying banners of evil statement regarding our government in the Philippine Islands and demanding that they be made free and independent? Or if a delegation should conduct a lecture tour through that country misstating facts concerning our government of Porto Rico or Hawaii and telling the British public that we should make them independent? How long would we be patient under such circumstances.

HELP IF YOU CAN!



The photo we reproduce herewith is that of Bro. J. T. Bishop, 32°, of Dallas, Texas, Consistory, and Hella Temple (Shrine). He disappeared a few weeks ago. His wife and children and all his friends are very anxious to locate him. Any one seeing him or who can give any information concerning him is earnestly requested to notify at once Bro. Harry Katz, Box 757, Wichita Falls, Texas.

SONG OF THE DEFEATED

(Fruit Gathering XXIX—Tagore.)

I play the game as they may play
 Who hope to win; with dauntless might
 Advance to each adventure of the way
 Nor own defeat when failing light
 Proclaims that day
 Is almost done.

Not mine to leave the field,
 Not mine to win, but still to spend my best
 Of life in empty, endless quest;
 When all, at last, I yield,
 I shall find rest,
 The game be won.

—Nellie Burget Miller (Mrs. L. A.).

GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California Bodies of the Rite in San Francisco, Cal., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Cal., hold their meetings every Monday evening.

The Bodies of the Rite in Sacramento, Cal., hold their meetings every Saturday evening.

The Bodies of the Rite in Fresno, Cal., hold their meetings every Monday evening.

The Bodies of the Rite in Los Angeles, Cal., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Cal., hold their meetings every Wednesday evening.

The Bodies of the Rite in Pasadena, Cal., hold their meetings every Saturday evening.

The Bodies of the Rite in Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the first and third Thursday of each month.

The Scottish Rite Bodies in Portland, Oreg., hold their meetings every Tuesday evening.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

The Bodies of the Rite in Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

The Bodies of the Rite in the Valley of Alexandria, Va., have arranged the following schedule of working dates: September 10, 4th and 6th degrees; September 24, 9th and 10th degrees; September 29, 14th degree; September 30, 15th degree; October 8, 18th and 20th degrees; October 22, 21st degree; October 29, 27th degree; November 12, 30th degree; November 25, 31st degree; December 10, 32d degree.

The Bodies of the Rite in Wilmington, N. C., will hold a special Fall Reunion, September 14 to 16 inclusive.

The Scottish Rite Bodies of Guthrie, Okla., will hold their Fall Reunion September 20 to 23 inclusive.

The Bodies of the Rite in Kansas City, Kas., will hold two reunions; the first September 27 to 30 inclusive, and the second November 29 to December 2 inclusive.

The Scottish Rite Bodies of Little Rock, Ark., will hold their Fall Reunion, October 18 to 20 inclusive.

The Bodies of the Rite in the Valley of Fort Scott, Kas., will hold their Fall Reunion October 11 to 13 inclusive.

The Executive Committee of the Bodies of Wheeling, W. Va., have arranged their Fall program providing for a trip of the Council and Consistory to Charleston and for their regular October Reunion at Wheeling. The Charleston Reunion is set for October 5 to 8 inclusive, and the Wheeling Reunion for October 18 to 21 inclusive.

The Bodies of the Rite in San Diego, Cal., beginning with September 8, 1920, will confer the degrees of the Rite every Wednesday evening up to and including December 8, 1920.

The Bodies of the Rite in the Valley of Nashville, Tenn., will hold their Fall Reunion October 19 to 22 inclusive.

The Scottish Rite Bodies in Pensacola, Fla., will hold their Fall Reunion November 9 to 12 inclusive.

The Scottish Rite Bodies of Dallas, Texas, will hold their Fall Reunion November 8 to 12 inclusive.

The Bodies of the Rite in Topeka, Kas., will hold a reunion November 9 to 12 inclusive.

The Bodies of the Rite in Savannah, Ga., will hold a reunion November 16 to 19 inclusive.

THIRTY-SECOND REUNION AT LINCOLN, NEB.

This Reunion, coming a little more than two months after the last one in this valley, brought another large class of fine men who adopted the very appropriate name of "The Thirty-Second Class." Two hundred and three took the degrees of the Lodge of Perfection; 174, those of the Chapter; 155, those of the Council of Kadosh, and 150 finished in the Consistory. The Class elected as President Burnell Colson of Fremont, and Percy P. Weston of Lincoln as Secretary.

NEW MASONIC TEMPLE AT TOPEKA, KANS.

On the outside of the front cover of this issue we show the New Masonic Temple that is now being constructed by the Scottish Rite Bodies of Topeka, Kans. This building, facing the Capitol square, will be 142 feet by 208 feet on the ground and 105 feet high; and will cost approximately \$750,000.

The dining hall in the basement will seat 2,500 and the auditorium on the third floor will seat 1,800. There will be five lodge rooms, the largest to seat 1,000. There will be an armory, recreation rooms, offices, committee rooms, parlors, library, and all equipment and accommodations necessary for a completely appointed Masonic temple.

RESOLUTION ADOPTED BY THE GRAND LODGE OF OREGON

"Be it *resolved* by the M. W. Grand Lodge of Oregon, A. F. and A. M., that we recognize and proclaim our belief in the free and compulsory education of the children of our nation in public primary schools supported by national taxation, upon which all children shall attend and be instructed in the English language only, without regard to race or creed, as the only sure foundation for the perpetuation and preservation of our free institutions, guaranteed by the Constitution of the United States; and we pledge the efforts of the membership of this body to promote by all lawful means the organization, extension and development to the highest degree of such schools, and to oppose any and all efforts of any and all who seek to limit, curtail, hinder or destroy the public school system of our land."

A MOST INTERESTING STATEMENT

Here is something that we have printed again and again in different parts of the Magazine, hoping thereby to get your attention, but it seems to be of little use. Now we are going to print this among the General News Items and see how that will work out. When you change your place of residence, or your address whereat you usually receive your mail, and want the address of your Magazine changed, don't tell the Secretary of your Bodies or the Postmaster or anybody but the Secretary General of the Supreme Council. Write to him and to him only, giving your old address as well as the new. If you neglect this and do not receive your Magazine, don't come growling at us—go push yourself with both hands.

THE SCHOOL QUESTION IN MISSISSIPPI

The Grand Lodge of Free and Accepted Masons of the State of Mississippi, in annual communication, declares:

"It regards the free public school the chief bulwark of the state and nation, to be kept under the sole direction of the state, and so far as the efforts of Freemasonry in Mississippi is concerned, its voice, vote and influence will at all times be exerted in keeping it so.

"It regards any individual or other influence, be it political or ecclesiastical, that seeks to destroy the free public school system as now operated in this country, as an enemy of our American institutions, the state and nation, and the object of attack by the institution of Freemasonry.

"It demands that all teachers in our free public schools, to whom are entrusted the foundation of our national endurance, should be those who cherish the value of the great opportunities of true Americanism above all other power on earth, be it political or ecclesiastical; those who recognize the authority only of a just and merciful God who rules over heaven and earth, and also, that of this great American government.

"It demands that the highest type of man-

hood and womanhood may be secured as teachers in our free public schools, that they be paid generously, and be required to realize that loyal, efficient service will be expected at their hands.

"It demands that all teachers employed in our free public schools be required to take an oath of allegiance to the state and nation, particularly in all matters affecting the public school system, as against any other influence whatever."

WORK OF THE GRAND ENCAMPMENT OF KNIGHTS TEMPLAR

The Grand Encampment of Knights Templar, carrying on the work that it proposed to do during the war, has adopted four hundred more of the fatherless children of France. These children will be cared for at least two years and, if everything turns out satisfactorily, until they are of such age and have received such education as will enable them to take care of themselves. This makes a total of five hundred French orphans who are being cared for and educated by the Knights Templar of the United States. Each of these children has a sponsor in the United States among the Knights Templar, selected for that purpose, and each sponsor does his duty in writing individual letters and using such other means as he may see fit, to encourage, cheer, and make brighter the lives of these unfortunate children.

FROM PORTO RICO

At the last session of the Supreme Council Jose Guillermo Torres, of Porto Rico, was elected to receive the Thirty-Third Degree Honorary in the Supreme Council but was unable to be present at the session to have the honor conferred upon him.

Dr. W. F. Lippitt Thirty-Third Honorary, Deputy in Porto Rico, called together at Humacao the Honorary Members of the Supreme Council resident in Porto Rico and on May 30, 1920, conferred the Thirty-Third Degree in full form, the first time such a ceremony was ever held in Porto Rico. The date was the thirtieth anniversary of Brother Torres' admission into the order as an entered apprentice.

SHRINERS ALSO RAN

The news has come to us that, a short time ago, Medina Temple at Chicago had a class of 2,110 which it conducted over the sands of the desert. Beyond doubt this is the record class. Syria Temple at Pittsburgh, some time previously, had a class of 1,671 which was the largest up to that time.

FOR FRIENDLESS ORPHANS AND CRIPPLED CHILDREN

At the session of the Imperial Council at Portland, Oregon, action was taken looking to the establishment of a home for friendless orphans and crippled children, to be conducted and supported by the Shriners of North America. The Imperial Council appropriated \$100,000 as a starter for the purpose of sup-

porting such an institution, and made an assessment of \$2 per capita for the first year, and no doubt will make the assessment sufficient in the coming years to support it in the manner that it should be supported. This is a good work, and the Imperial Council is to be congratulated.

MASONIC CELEBRATION AT INDEPENDENCE ROCK

Sunday, July 4, 1920, was a red letter day in the history of Wyoming Masonry. It not only commemorated the birthday of American Independence, but the 58th anniversary of the first Masonic convention ever held in what is now the grand jurisdiction of Wyoming. Memorial services of an elaborate character were held at Independence Rock, about forty-nine miles southwest of Casper, a spot made famous as a resting place for emigrants on the long western trail and the scenes, on July 4, 1862, of the first regularly conducted Masonic Lodge meeting in Wyoming. An account of this meeting of pioneers is given in the *New AGE* for July. In the memorial services the idea was to celebrate in nearly as possible, in form, the proceedings of that first lodge convention on Independence Rock fifty-eight years ago. Past Grand Master Charles H. Townsend was the master of ceremonies throughout the day and presided at the anniversary lodge meeting. They were held on the same spot whereon Independence Lodge No. 1 convened with a reproduction of the "lodge hall" and a reenactment of the same ceremonies all taken from a record of the event made by a brother Mason at the time.

During the lodge meeting all avenues of approach to the lodge hall were guarded by marshals of the order.

These ceremonies began promptly at 1 o'clock and it was 2:30 when the public assembled at the north end of the rock to hear the oration of William A. Riner, Junior Grand Warden of the Grand Lodge of Wyoming, and witness the unveiling of the bronze tablet set in the solid rock, by Grand Master Arthur K. Lee.

The tablet reads as follows:

The first lodge of Masons in what is now the State of Wyoming was convened on Independence Rock on July 4, 1862, by a body of Master Masons who were traveling west on the Old Oregon Trail.

To commemorate this event Casper Lodge No. 15, A. F. & A. M., of Casper, Wyoming, held this memorial service here on July 4, 1920.

Judge Riner, 33, Inspector General in Wyoming, delivered a most eloquent oration on the occasion, his subject being "The Old Trail to an Empire." In graphic language he related the history of the Old Oregon Trail; its romance, and its significance in the building of the great Republic.

He said:

We have met here to celebrate the natal day of Wyoming Masonry, an event which was consummated upon this great granite pile over half a century ago. Masonry stands for freedom and for justice to all men—the

very things with which our Declaration of Independence was permeated. In what more appropriate way could these hardy pioneers have celebrated the Fourth of July, 1862, than in meeting as citizens and as brothers upon a common level. They, too, were pioneers, turning from their eastern homes, staking their all, yea, even their lives to found new homes and contribute to the welfare of our common country. What a feeling of delight it must have given them when they realized there were a sufficient number present to meet together not only as men of a common country but also as brothers good men and true and bound by the same principles and obligations. Little did they dream, probably, that within less than the lifetime of a man, these desert plains, peopled only by buffalo and hostile Indians, would be the home of thousands of cultured, contented and happy people. Little did they dream that within this short time from this humble beginning of twenty Masons there would be a body of over four thousand who could have called them brothers even as today these four thousand are banded with over two million others throughout our great commonwealth.

Perhaps all of these twenty pioneers are now at rest. Our span on earth is short and perhaps we take death too seriously. The problem of existence is not dying. Under the plan of the Omnipotent Father, death is an inevitable necessity. Masons believe in the mortality of the body and the immortality of the soul. We trust in that nearby land to which they have doubtless journeyed, they are dwelling and will dwell forever in realms of life and light eternal.

THE GROWTH OF THE SCOTTISH RITE

From Chicago comes the news that there is some talk of endeavoring to start another set of Scottish Rite Bodies in that great Masonic city. The set of Bodies now existing there has approximately 12,000 members—the largest set of coordinate Masonic bodies in the world. The growth of the Scottish Rite throughout the country has been phenomenal, and it will very shortly be necessary to determine what steps are to be taken in cities where the bodies are so large as to be practically unwieldy and impossible to accommodate in the buildings provided or likely to be provided. There must be a limit everywhere to the number of members which a Scottish Rite Body should have. In the Southern Jurisdiction three cities have two sets of bodies: San Francisco, Denver and Manila. Will the solution of the problem be found in having more than one set of bodies in large cities?

GROWTH IN BLOOMINGTON, ILL.

The Scottish Rite Bodies in Bloomington, Ill., have just begun the erection of a building for their own purposes, and this will add another monument to Scottish Rite Masonry. In a few years more, if the present prosperity continues, the whole of the United States will be dotted with Scottish Rite buildings.

DONATIONS AND BEQUESTS TO MASONIC BODIES

The *Illinois Freemason* of June, 1920, calls attention to a very important feature of Freemasonry that should be borne in mind by all. We quote:

The Grand Lodge of Pennsylvania is very fortunate in having among its assets a large number of trust funds, the result of liberal donations which have been made through bequests of wealthy members of the institution. The thought which is uppermost in the mind of the writer at this time is why more of our wealthy men do not remember their Masonic lodges. A man said to me the other day that when he drew his will—which un-

otunately, too many men put off until too late—he proposed to set apart a sum of money, the income from which was to be used in paying the way into the Fraternity of worthy young men who, by reason of their financial disability, were unable to obtain the honors of Masonry.

It is pleasing to be able to state that the tendency toward making bequests to Masonic Bodies is growing. It is doubtful if any good brother could leave money in any direction where it would accomplish more than if left for the use of Masonic Bodies.

BROTHER JOHN WANAMAKER, 33°

Brother John Wanamaker is chairman of the Library Committee of the Grand Lodge of Pennsylvania, and his work in that direction has been of inestimable benefit, not only to the Grand Lodge of Pennsylvania, but to Masonry in general. He is also chairman of the Advisory Board of the George Washington Masonic National Memorial Association, as well as a Thirty-third Degree Honorary member of the Northern Supreme Council, and has been active in Masonic works for many years. He not only practices what he preaches but, as indicated by an inscription carved on his Philadelphia place of business, he lives it. The inscription reads: "Let those who follow me continue with the Plumb of Honor, the Level of Truth, and the Square of Integrity, education, courtesy and mutuality. John Wanamaker."

AN INTERESTING EVENT

A most interesting and unusual occasion is reported in the Masonic Chronicler: Thomas E. Wilson, president of the big packing concern in Chicago, with 200 of the employes, all of whom were Masons, visited John B. Sherman Lodge, at Auburn Park Masonic Temple, Chicago, for the purpose of witnessing and assisting in the conferring of the Master Mason's Degree upon George D. Rhoads, the assistant superintendent of the Company. Every station was occupied by a brother connected with the Wilson & Company firm; among them was Jewel P. Lightfoot, Past Grand Master of Texas and an Honorary Thirty-Third Degree member of the Southern Jurisdiction, who is now the attorney for Wilson & Company.

MASONIC CLUBS

Considering the very large number of Masonic Clubs existing throughout the United States it must be regarded as strange to be obliged to state that there is not one Masonic Club, in the generally accepted meaning of that term, in all of England, Wales, Scotland or Ireland. A serious attempt is now being made to found the Square Club to promote and advance Masonic intercourse and diffuse familiarity with the genuine fundamentals of Freemasonry, having the prosperity of the Fraternity at heart and holding to that loyalty which at all times recognizes and acknowledges the supreme superintending authority of the United Grand Lodge; to extend good fellowship and the family spirit

of a common brotherhood, more especially among the English-speaking brethren throughout the world. A permanent social center in London will be maintained and an effort made to assist in promoting branches in all parts of the world.—*Christian Science Monitor*, June 28, 1920.

MASONIC GROWTH IN ENGLAND

England, as well as the United States, is having a most wonderful growth in Masonry. According to an exchange, fifty years ago there were 1,250 Lodges and 380 Chapters in England; fifteen years ago there were 2,600 Lodges and 900 Chapters. Today there are 3,442 Lodges and 1,196 Chapters, and the brethren continue their tremendous contributions for the support of Masonic good works. Recently the subscriptions for the maintenance of the Boys' School reached the sum of approximately \$430,000, the second largest annual subscription that has ever been made to this school. Subscriptions to the Girls' School and the Royal Benevolent Society will run this amount up to at least a million and a half dollars for the year 1920.

AN OLD MASTER OF A NEW LODGE

The Right Honorable T. F. Halsey, who is now past eighty years of age and who was in constant attendance during the Masonic Jubilee week, June 23-30, 1919, when the Grand Masters and Grand Secretaries of all English-speaking Grand Lodges in the world were invited to London as guests, has recently been installed as Master of Hertfordshire Masters' Lodge No. 4090. The Lodge starts with 270 members, all of whom are either Masters or Past Masters of Lodges within the Province of Hertfordshire. Brother Halsey was installed as Master of this new Lodge by Lord Amptill, Pro Grand Master of the United Grand Lodge, of which Brother Halsey is also Deputy Grand Master. Brother Halsey has also been Grand Master of the Province of Hertfordshire for nearly fifty years and now, at his age, accepts the Mastership of a new Lodge.

MASONIC PERSECUTION IN IRELAND

The *Toronto Freemason* of June, 1920, says:

Cablegrams, June 14, report that Sinn Feiners wrecked the Masonic Halls at Keady, Armagh and Inch Island, Donegal. Lodge rooms were raided, insignia mutilated, and the Bible torn to pieces. Letters received from the brethren in the south and west of Ireland reveal the attitude of Sinn Feinism toward the Craft. In some places lodges cannot find a place to meet, and Freemasons are hated with a bitterness fiercer than any shown the Orangemen. Brethren of Cork, Kerry, Sligo and Roscommon are arranging to emigrate to Australia, Canada and the United States.

CONCERNING THE PRESIDENTIAL CANDIDATES

We think that we now have accurate information regarding the nominees of the two great parties for the office of President and Vice-President of the United States and some of their co-workers.

Governor Cox is a Master Mason, a member of a Blue Lodge in Middletown, Ohio. Franklin D. Roosevelt is a member of Holland Lodge No. 8, New York.

Senator Harding is an Entered Apprentice of Marion Lodge No. 70, Marion, Ohio. Governor Coolidge is not a Mason. Harry M. Daugherty, the preconvention manager of Senator Harding's campaign, is a Mason.

Senator Harding is a Baptist. Roosevelt is an Episcopalian. Governor Cox belongs to the United Brethren Church.

We believe the above information to be correct.

THE LEAGUE OF MASONIC CLUBS

The League of Masonic Clubs held a meeting July 6, 7 and 8, in the city of New York. Nearly two hundred clubs form this league and, judging from the Convention Souvenir Journal, which has just come to hand, the meeting was well worth while and has doubtless accomplished great good. We hope to have something further regarding this meeting later on.

TO CORRECT AN ERROR

In the July issue of the *NEW AGE*, in the item regarding the George Washington Masonic National Memorial Association, the statement was made that the Grand Lodge of Mississippi had donated \$5,000 to the Association. This was an error. The donation referred to was made by the Grand Lodge of Massachusetts. The Grand Lodge of Mississippi, however, is a life member of the Association and has heartily endorsed it.

A GREAT MASONIC MEETING AT MELBOURNE

According to the *Freemason's Chronicle*, of London, England, recently, when the Prince of Wales was making a visit to Australia, 15,000 Freemasons attended a meeting at Melbourne, called in honor of the Prince of Wales, and unanimously passed a resolution expressing unswerving loyalty to the king and to the empire, extending congratulations to His Majesty on the occasion of his birthday, and noting with pleasure that the Prince of Wales was a member of the Order, and wishing him a speedy recovery to health.

THEY ARE AT IT ALSO IN CENTRAL AMERICA

We recently received a letter from a good brother in Honduras who writes that *El Cronista*, a paper published there, has given out the following:

It is reported from Rome that His Holiness intends to send to Central America a Nuncio on a special mission in order to urge on the Roman Catholic propaganda and combat the influence which Protestant churches tend to exercise there.

The brother adds:

Whether this will have any success or not is doubtful. Freemasonry boasts twenty-odd lodges under the Supreme Council of Central America at Guatemala and most of the foremost men are members. Protes-

tantism is small in numbers but could not find a more unoccupied field if its energies were more liberally bestowed.

A GREAT MASONIC GATHERING IN ITALY

Some time ago Ill. Bro. Ernesto Nathan, then Grand Master of Masons in Italy, invited the Great Masonic Bodies of the world to meet in Rome on September 20, 1920, for the purpose of discussing several questions of great interest to Universal Freemasonry. One of the peculiar reasons for the calling of this congress was and is the celebration of the fiftieth anniversary of the fall of the Temporal Power of the Pope.

A goodly number of Masonic Grand Bodies had accepted the invitation, and during a preliminary meeting held in Paris at the rooms of the Grand Lodge of France, the Italian Grand Master was requested by the Brethren of France, Belgium, Portugal and Serbia, to renew the invitation in their name.

Official information has therefore arrived to the effect that all Masonic Grand Bodies addressed and reached are earnestly invited to send representatives to meet with others in Rome, at The Palazzo Giustiniani, Via Degana Vecchia, n. 29, on the morning of September 20, 1920, at 9 o'clock. The Congress will be opened on that day, and on following days the following topics will be discussed:

1. The unity of the work of Universal Freemasonry. Topic presented by the Grand Orient of France.
2. The admission of women into Universal Freemasonry. Topic presented by the Grand Orient of Italy.
3. The economic equality of individuals, and the relation between capital and labor. Topic presented by the Grand Orient of Belgium.
4. The duty and mission of Freemasonry in the Society of Nations. Topic presented by the Grand Lodge of France.

It is confidently believed that the high and serene word that the world is expecting from Masonry will be proclaimed in this solemn meeting held in the Eternal City.

READ THIS:

In the *NEW AGE* for July appears an item of news which says: "The Scottish Rite Bodies at Guthrie and McAlester, Oklahoma, are planning the erection of dormitories at the State University of Oklahoma." . . . "there will be one building for girls, and another for boys and the cost will be something like \$100,000.00 each." This paragraph is all right—except, that this work is being done *entirely by the Bodies at McAlester*. The McAlester brethren are not merely planning, but the Boys' Dormitory is well on toward completion. The cost will be something over \$200,000.00 for the Boys' Dormitory alone. A site for the Girls' Dormitory has been purchased, but the brethren do not contemplate building on it immediately.

ERRATUM

In the June issue of the *NEW AGE*, page 284, under the heading "Patriotic Convention Week in Chicago" appeared the statement that the Supreme Grand Lodge of the Loyal Orange Institution of the United States and the National Federation of Protestant Patriotic Societies would be held in Chicago during the week of August 23-29, 1920.

This was copied from a notice sent out by the Chicago Convention Club. Since then, however, the Grand Secretary of the Loyal Orange Institution of the United States writes us that this announcement is an error and that that Institution will not meet in Chicago either in connection with the above or alone on this occasion.

THE SINGER

In the year 18—, a small bronze statuette was unearthed among the ruins of Thebes. It represented a youthful singer, harp in hand, and was exquisitely executed.

The Questioner

O tell me, singer, sweet and true,
 Who from without the past doth sing,
 What songs are trembling on thy lips?—
 Come, make thy mellow harp strings ring.
 Dost sing the song of Memnon old—
 The glory of the glad sunrise?
 Dost sing of obelisks of gold,
 Or parchments writ by Hermes wise?

The Singer

I sing of lotus flowers that grow
 And nestle by the river's bank.
 I sing of seraph winds that blow
 So softly through the grasses dank.
 I sing of mighty monuments,
 Wherein repose the sacred dead.
 I sing of shadows of events;
 I sing of lovers newly wed.
 I sing of birth, of life, of death;
 I sing of Cleopatra's smile.
 I sing the desert's parched breath;
 I sing the glory of the Nile.

—Henry R. Evans, 33° Hon.

IN MEMORIAM

EDWIN G. HALL, 33° HON.:

(Louisville, Ky., Bodies)

Born November 14, 1829, at West Point, Ky.

Died June 26, 1920, at San Jose, Calif.

LITERATURE, SCIENCE, EDUCATION, FREEMASONRY

THE NEW AGE

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MAGAZINE



Masonic Temple, Burlington, Iowa.

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CHARLES E. ROSENBAUM.....	<i>Lieut. Grand Commander</i>	Little Rock, Arkansas	
	<i>Grand Prior</i>		
HENRY C. ALVERSON.....	<i>Grand Chancellor</i>	Des Moines, Iowa	
TREVANION W. HUGO.....	<i>Grand Minister of State</i>	Duluth, Minnesota	
JOHN H. COWLES.....	<i>Secretary General</i>	Louisville, Kentucky	
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EMERITI MEMBERS

JOHN LONSDALE ROPER, 33°.....Norfolk, Virginia.....Oct. 18, 1886

EMERITI MEMBERS OF HONOR (Non-Resident)

THE EARL OF KINTORE, 33°.....Edinburgh, Scotland.....Oct. 18, 1888
GOBLET D'ALVIELLA, 33°.....Brussels, Belgium.....Oct. 18, 1905

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Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 27, 1918.

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MASONIC MEMORIAL SERVICE AT INDEPENDENCE ROCK, WYO., JULY 4, 1920.
Inset—Commemorative Tablet affixed to the Rock.

The New Age

MAGAZINE

VOLUME XXVIII

SEPTEMBER

NUMBER 9

MY LETTERS TO THE CARDINAL

BY JAMES M. WITHEROW, 32°

DURING the progress of the World War I became convinced in the year of 1917 that the real issue at stake was a conflict between the Anglo-Saxon principles of representative government and the German system of control through centralized groups of committees, resting eventually in a Kaiser and a central oligarchy. Realizing this fact and noting that the percentage of enlistments in Ireland were falling below those of the other allied countries to a degree which seemed to me to reflect upon the patriotic intelligence of the Irish people—for the purpose of ascertaining the underlying motives—I wrote to some of my friends and kinfolk in Ireland, calling their attention to the dangers and necessity of the struggle, and asked them to do everything in their power to stimulate the efforts of the Irish people in behalf of the allied cause. To my surprise I received practically uniform answers from a number of different individuals and from different sources to the general effect that the Protestants were enlisting and making every possible effort to assist in a successful conduct of the war, "which the Roman Catholics would permit them to do." The letters carried the additional information that many Protestant Irishmen were anxious to enlist, but were deterred from doing so through

through fear of the inevitable diminution of man power and resources of the Protestant inhabitants through the inevitable casualties which must follow from engaging in the conflict, while their Catholic opponents were standing back boastful that, after the war was over, their unimpaired man power would give them additional strength in the conflict which both sides felt to be ultimately inevitable.

Having this information before me I hesitated to act upon it and to believe in the possibilities of the situation without further inquiries from the opposite sources. I finally determined to write to Cardinal Logue directly, as he was not only one of the oldest but considered to be one of the most moderate and broad-gauged bishops of the Roman Catholic Church, and by his official position, Primate of all Ireland and direct representative of the Vatican, the man of all the men in Ireland who was possessed of official knowledge as to the real attitude of the church toward the struggle and the general policies of the Roman Catholic priesthood so far as Ireland was concerned. A direct occasion presented itself by an article in the press to the effect that the Roman Catholic bishops had held a conclave at Maynooth College and had issued an encyclical letter to their flocks, advising them not to enlist, and if they were

Government to extend the conscription act to Ireland, which had not yet been done, to claim exemption on the ground of conscience. Believing that there might be some mistake with reference to such a letter being issued and that possibly the hierarchy did not realize the undesirable light in which such an action placed them in the opinion of the civilized world, on May 22, 1918, I wrote a letter to Cardinal Logue, of which the following is an exact copy from the duplicate carbon of the original letter:

May 22, 1918.

HIS EMINENCE CARDINAL LOGUE,
Armagh, Ireland.

MY DEAR CARDINAL LOGUE:

I notice from the newspaper reports that you, in company with other Bishops of your church, at a recent meeting in Maynooth, passed a resolution calling upon all of the members of your flock to resist conscription in Ireland.

As this action seems to me very unwise, both from the standpoint of Irishmen and churchmen, I am going to present my views upon the subject to you frankly and candidly, believing that it is proper and right from the standpoint of one who is himself an Irishman, and also as the newspapers bear the additional information that an appeal was to be made to the people of the United States for support on this issue, and as I am also an American I feel that it is fitting for me to present my views from that standpoint also, and I shall be glad to learn from you in return any information in which I am lacking at the present time and if there be anything in my suggestions which does not do your associates and the cause which you espouse full justice.

First, from the standpoint of Irishmen, I cannot understand why Irishmen should be exempt from taking and bearing their full part in the present world's struggle for liberty. It has always been the reputation of Irishmen to be lovers of liberty and justice, and to be willing to take their part in a struggle on behalf of oppressed humanity.

I am also advised that Irish agriculture, manufactures, and industries are flourishing as a result of the war prices received from the products of these industries, with a labor expense which is very much lower than any portion of the island of Great Britain and the United States, and still it seems strange to me that those persons enjoying this income and revenue from the horrors and necessities of other people should be unwilling to bear their just proportion of the corresponding obligations of defense.

Since I have read the published account of your resolution I have talked with a great many people and have seen a good many news-

paper comments with reference to the Irish situation, and I assure you that I find a very few, even among the Roman Catholic Irishmen, who are in sympathy with your movement; in fact, I think I may say truthfully, so far as my investigation has extended, that at least 75 per cent of the Irishmen that I have met are ashamed of the action of their countrymen.

Now, as to your action as a church. We in the United States have an entire separation of the relationship between the civil authority and any religious denomination, and I think that historical experience will demonstrate that that is the only safe policy for both state and church.

Now, I cannot see what religious or ecclesiastical question is involved to cause your opposition to, or interference with, the raising of soldiers by conscription in the present war-fares. Are we to understand by your action that the religion of Jesus Christ is going to be endangered by the military policy of the allied nations? Are we to infer that the Roman Catholics of Ireland expect to attain a higher degree of Christianity by withholding their support from civilization in its time of need? Just what is meant by the instruction of the Bishops to their flocks to claim exemption from participating in this war on the grounds of conscience? Just what is the basic foundation of the clerical conscience on this subject? Are we to understand that the Roman Catholic Church in Ireland conscientiously objects to the defense of its convents, of its nuns, of its monasteries, of its priests, the shrines and altars of its churches in France and in Belgium; that the virtue and honor of women, the protection of little children, the preservation of the lives of the helpless and aged, are contrary to the doctrines of Him who said, "Let the little ones come unto me and forbid them not, for of such is the Kingdom of Heaven?" And that by reason of that conscientious objection the nations who say that treaty obligations are "mere scraps of paper"; that the plundering of conquered people is proper, the mutilation and torture of helpless individuals within their power is justifiable, that the evacuation of inhabitant people to make way for the race of the conqueror; that the wholesale massacre of defenseless people like the Armenians, the Poles, the Servians, and the Greeks, the promotion of a policy of incendiarism, the utilization of the elements of discontent; the wholesale taking of property which does not belong to them; the devastation of homes; the promulgation of falsehood by means of propaganda, and all the other unmentionable crimes which have been committed by the Central Powers since this war began, have the conscientious support and approval of the Roman Catholic Church hierarchy in Ireland?

Please remember that I do not personally say that that is the position of your church and of your associates, but I am simply presenting the question to you as the reasonable inference

to be drawn from your own statement of your position.

Not only does your statement bring under consideration the Roman Catholic Church in Ireland by the churches throughout all of the world. It brings to the attention of thinking men the reported fact that Cardinal Mercier was unable to receive any aid and assistance from the Holy See in his protests against the merciless slaughter of the priests in his church and monasteries, of the repeated violation of the chastity of the nuns in his convents, of the burning and demolition of his churches, their libraries and schools, and the merciless slaughter and mutilation of thousands under his charge, the fact that all of these practices have had the official approval of all of the bishops and officers of the church in Austria and Germany; the rumors, which are more or less authenticated, of the relationship of the Holy See with the Catholic International Society of Peace founded by Matthias Ertzberger of the German Government, the more or less authenticated rumors of the connection between the Holy See and the flight of the second Italian army in the latter part of 1917; the fact that a greater part of the bishops and the officers of the Church oppose conscription in Canada, in New Zealand, in none of which countries was there any question of home rule involved, and now again in Ireland, where the plea of desire for home rule shows itself to be purely a subterfuge to conceal the real motives.

It is unnecessary for me to advise you of my personal affiliation, as my name recalls the connection of my family with the religious life and thought in the north of Ireland, although I might say that I personally do not belong to the Presbyterian Church as have my ancestors, but belong to the church of Ireland; neither do I wish you to feel that my expression on this subject is based upon any personal feeling of prejudice to your denomination. As I grow older I have learned more and more to divest myself of prejudice and to appreciate the piety, sincerity, and devotion of a great many persons of all Christian denominations. I have even found virtues among the Mohammedans and the heathens. I have many warm friends among the Roman Catholic denomination, more particularly those of Irish descent; I am proud of men like Archbishop Ireland of my own state. I know the strenuous devotion to duty and sincere Christianity of many priests, but by a remarkable coincidence all of the sincere Catholics whom I respect are at the same time patriots and willing to sacrifice both their lives and substance for the cause of civilization and humanity, and I can notice that the failure of many of the bishops of your church to stand squarely on the side of civilization and humanity has caused sorrow and heartburnings to many of those sincere Christian gentlemen, it has made them to some degree objects of apology and criticism, and it has necessarily loosened their spiritual bonds to a church which does not seem to have the

courage to adapt its standards to the principles of the decalogue and the doctrine of Jesus Christ.

When this war is over there is going to be a close and strict examination of the record and policies of races, churches, and institutions, and those which are weighed in the scales of humanity and civilization and found wanting cannot escape ultimate condemnation, and it would be a matter of sincere regret to me that any large portion of the race from which I am sprung should fall within that unpleasant category, and still more so would it be a matter of regret to feel that certain of their spiritual leaders have turned aside from the path which leads to civilization and light and have followed the one which leads to darkness, desolation and destruction.

Believe me,

Very sincerely, yours,
JAMES M. WITHEROW.

No answer was received by me to this letter, which was mailed to the Cardinal in regular course with full postage paid, which as a matter of law presumes proper receipt and delivery; and feeling that it might be possible that there might be a misunderstanding of some of the aspects of the case from the standpoint of the Irish Church, and also learning in the meantime of the assaults which were being repeatedly committed upon United States bluejackets and marines in Ireland, and desiring to save my countrymen from the obliquity and disgrace which necessarily would result from maltreatment of the citizens of my adopted country; and desiring further, although I was of Protestant ancestry, to save the leading church of my native country the obliquity and disgrace which seemed to me must inevitably result if those actions were continued, and believing that Cardinal Logue as an individual would be responsive to argument once the matter was brought clearly to his attention, on July 26, 1918, I again wrote the Cardinal as follows, as is shown by the following from the carbon letter, which was also mailed to the Cardinal on the date set forth:

July 26, 1918.

HIS EMINENCE CARDINAL LOGUE,
Armagh, Ireland.

MY DEAR CARDINAL LOGUE:

I have not as yet received a reply to my letter of May 22, because I assume that you did not find it convenient to defend your position

or explain it, and that I might logically for that reason feel fully justified that you had no argument to advance in favor of your position and that of your denomination, and that the arguments advanced might therefore be considered as fully conceded by default.

But logic is a poor weapon or shelter in a time like this, when the blood of civilization cries out for redress against unmentionable atrocities, and the principles of Christianity are unmercifully assailed by the disciples of Thor and Odin using all of the weapons of modern science for the extinction of the doctrine of the lowly Nazarene. Such a time does not seem to be one for temporizing or bargaining, more particularly by the spiritual leaders of the people. Humanity can well say that "Who is not for me is against me." There is no middle road of safety at this time; the command has gone forth, "Choose ye this day whom ye will serve," and public opinion of the nations will not deal lightly with the coward or the slacker. What then is the verdict which we must expect to be written in the case of the spiritual leaders who have assumed the direction of the civil duties of a portion of a nation whose dearest possession has been its courage and its chivalry, and which by reason of that leadership has been deprived from following its natural instinct in rescuing the helpless and dependent from wrong and oppression.

Do you think it possible that the conscience of an unbiased and enlightened public will grant indulgence under these circumstances upon the plea of "we would not permit our people to fight and do their duty, until such time as we had wrung from the civil authorities a political advantage and the right of dominion over a helpless minority of our fellow countrymen?" It is easily understood how a conscience so hardened as to make a plea of that nature should have no interest in a war for the benefit of helpless minorities and for the promotion of the principles of democracy upon earth. And is it not fair to assume that when the cardinal and bishops of the Roman Catholic Church in Ireland send forth their spiritual mandate to their flocks to resist the civil authorities in endeavoring to secure performance of the duty and fealty owed not only to the civil government but to humanity and civilization itself, that those spiritual leaders are without sympathy with the aims which the performance of that duty seeks to accomplish? We might properly have some sympathy for the timidity and prejudice of sporadic individuals and feel that in their ignorance they might have been mistaken, but when the church body as a whole through its duly constituted leaders and something like 97 per cent of its membership not only fails in its duty toward society but organizes in opposition thereto, the conclusion seems to be inevitable that the church as a body is not in sympathy with the winning of this war by the Allies, and it must therefore follow that the

principles for which the war is being fought are not the principles to which the church adheres.

But you say "We are deprived of our legislative rights by the British people." How can that be maintained, when the Roman Catholics of Ireland have the largest proportionate representation of any portion of the United Kingdom, almost twice that of the people of England and six times that of the congressional representation of the United States.

You say that the criminal administration of justice in Great Britain is unduly severe. I know of no crime on the Irish statute book which is not punished by law in the United States, while there are additional laws of very general enactment and oftentimes severe penalties, like violations of the laws in prohibiting traffic in intoxicating liquors, which are entirely unknown in Ireland. Did you ever consider that anyone counselling or advising another to evade or resist the draft or attempting to hold the government up to ridicule is punishable in the United States with a term of from five to twenty years in the penitentiary, while you and your bishops, living under the government of the United Kingdom, openly counselling resistance to the draft are living in your episcopal palaces and wearing your ecclesiastical robes, while here in the United States for doing the same act you would be living in the Federal Penitentiary at Leavenworth and wearing the stripes of a convict? Do you know any government on earth which would give you the same amount of tolerance in your opposition to the civil government which you now enjoy? Does tolerance constitute oppression or justify opposition to the civil government in the performance of its duty to its other citizens?

But I find the adherents of your policy not only in opposition to the British Government but also to the government of the United States. A few days ago I conversed with a United States naval officer and to my surprise he informed me that something like eighty United States bluejackets were injured in an Irish port which they visited on shore leave, simply because the Irish did not agree with their mission on behalf of humanity. The only place on the globe where United States naval troops have orders not to land on account of the hostile attitude of the inhabitants is in the south of Ireland, in the districts acting under the direction of your eminence and your bishops in your opposition to the winning of this war. Not only are the naval forces opposed, but I read that the delegation from American labor was mobbed in Ireland, a land to which America always stretched out a helping hand in her hour of need; a land which gave asylum to her sons in their time of distress; a land which has contributed millions of dollars to relieve the want of the Irish people, and yet when the official representatives of the American people visit that land in the performance of duty they are insulted and assaulted be-

cause the bishops of a portion of its churches do not believe in the purpose of their mission, and no official disavowal of these treacherous and hostile acts has ever been published by those bishops or offered to the American people; consequently it must be presumed that these breeches of hospitality and pro-Germanism were ratified by the hierarchy on the theory that whosoever assumes to direct the civil government of a country must be responsible for the domestic tranquillity of that country.

If the enemies of your church desired to do you an injury and lessen the esteem in which the church is regarded by the civilized world, I know of no successful plan which would be more suited to the purpose than the one you have adopted. It is indisputable that the independence of the church is wholly dependent upon its absolute separation and divorcement from the affairs of the state, and that just so soon as the church leaves its proper sphere and begins to regulate the affairs of the state, the state as a matter of self-defense immediately begins to regulate the affairs of the church, just as has happened to your church in France, Italy and Mexico, and is very likely to happen in Spain in the immediate future. Have you ever considered the fact that practically the entire civilized world has decided that the autocratic form of government of the Central Powers of Europe is a menace to civilization and must be wiped out for that reason? How then do you think these same powers and people are going to regard a church which opposes the efforts of the civil powers in their war against that form of government? Upon what ground do you think such a church can maintain its right to existence when the form of government to whom it has given its allegiance has ceased to exist? Or look at it in a more local viewpoint: How can you justify your request to the people of England and Scotland to place the civil government of Ireland into the hands of your denomination, when by concerted action you have opposed the interests of that portion of the empire in its time of need? Do you know of any better argument for the Ulster Unionists to use against you than to say that inasmuch as your church and the majority of its members have proven themselves disloyal and have used to the utmost such power as they had against the government and the empire, they are therefore not proper persons and that it is inimical to the general interests of the empire to entrust them with more of the powers and machinery of government until such time as they have shown themselves capable of using such powers loyally for the general interests of the empire? As I view the situation you are wiping out by your action all of the claims for consideration earned by such men as Tom Kettle and Major Redmond. Contrast yourselves fairly and honestly with the Protestant population on this score. Which will any fairminded person say has the greater claims for support upon the people of Great

Britain and the allied powers, the Protestant people of Ulster and other portions of Ireland who have sacrificed their men and their money to assist in the mighty struggle, or the Catholic people of Ireland, the vast majority of whom have not only not enlisted with the allied forces, but through their ecclesiastical leaders have not only opposed enlistment, but have raised, as I am informed, approximately one million pounds to assist their opposition?

As I recall your personal reputation in my youth, you were a man revered by all classes for your piety and personal integrity, qualities which I have no doubt you still possess in increased measure. May I not ask that you use your power in creating a clearer vision of the present crisis, rather than in perverted vision of a country so highly charged with religious prejudice as Ireland is at the present time? Consider it further in the light of the teachings of the Master in Whose footsteps we all desire to follow; consider it in the light of the ultimate and future interests of the land of our common birth; consider it from the standpoint of the reputation of Irishmen as viewed from the outside world; consider it from the standpoint of the future interests of the church whose honored representative you are and whose future destinies are to a large degree in your personal charge, and then see if it be not your duty to yourself, your country and your Church to take your stand alongside such men as Cardinal Mercier, Cardinal Gibbons and Archbishop Ireland, together with the greatest and most democratic statesmen of the earth, and say that the greatest present duty of mankind is the winning of this war in the interests of civilization and that until that duty is fully performed any man who allows any discussion of economic and political questions to turn him aside from the paramount duty of mankind is a traitor not only to his country but to the cause of civilization and the freedom of mankind.

Believe me,

Sincerely yours,
JAMES M. WITHEROW.

Two years have now elapsed since these letters were written. During that time neither the Cardinal nor any of his associates have ever attempted to extenuate their attitude and position. Their efforts to defeat the winning of the war have failed and the German cause, to which they pinned their faith, is hopelessly lost. But the worst fears of some of my Irish friends seem as though they are about to be realized. Helpless Protestant families are being ruthlessly attacked, maltreated, and in many cases murdered by armed bands

of Sinn Fein marauders. The hierarchy of the Roman Catholic Church still assumes to exercise its power of interdiction over the policies of the civil authorities, entirely indifferent to the proposition of civil government which I laid before the Cardinal; namely, the theory that "whoever assumes to direct the civil government of a country must be responsible for the domestic tranquillity of that country," is still recognized as a fundamental principle of political science. But nowhere have I yet seen where the hierarchy of the Roman Catholic Church has issued its mandate directing the membership of its church to cease their plundering and murdering operations; on the contrary, they have condemned the British Government for maintaining military garrisons necessary for the preservation of peace and tranquillity and the protection of helpless individuals. Personally, I have not lost my admiration and respect for Cardinal Logue as an individual, and I believe

that if he were a free agent in the matter none of those dastardly outrages would take place with his personal approval, but the fact remains that the church of which he is the official head still continues to play an unenviable part in the affairs of my native country. They have come to the United States asking for alms and assistance to carry out their program of discord and destruction. Under these circumstances I deem it proper to give these letters to the public in order that the American people may form their own conclusions with reference to the failure of the Irish Roman Catholics to respond to the appeals which are contained in the letters. It is with a great deal of regret that I view this attitude on the part of my native country, but I also feel that it is my duty as an American citizen to give the people of my adopted country a portion of the facts, from which they can draw their own conclusions on this very serious problem.

THOUGHT

By CHAS. D. BORNWASSER, 32°

"Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning."—*James 1, 17.*

AND the Gift of Gifts which the Father of Lights gave to man was *thought*—a spark of his own divinity. Thought, the liberator of the masses, the Light of Masonry, the gauge of human progress; Thought, precious to some, wasted by others, and ignored completely by all too many.

With the dawn of Masonry came probably the first real use of Thought and slowly, but surely, the mind of man has come to use the one faculty of his being which alone distinguishes him from the lower animals to which he is so closely allied. Fanciful it may seem,

but it is easy to picture the cave man of prehistoric days wandering about, perplexed no doubt at what must have seemed truly supernatural happenings, but which to us of today are thoroughly accounted for because of the trend of Thought which urged men on to think and reason out the whys and wherefores of day and night, of calm and storm, of cold and heat, and then, when Thought had mastered these mysteries, how comparatively easy it was to harness the phenomena to the wants of man.

From such time as history has record,

let us recall briefly as we jump through the centuries, how Thought has accomplished all. With the discovery and knowledge of fire, regarded as the first link in the series of initial science, Thought quickly hurried and spurred man onward to the completion of such powerful and wonderful empires as those of the Egyptians, Assyrians, Babylonians, Romans and Greeks, each empire standing out prominently and waging the masterly thoughts of its sons toward the destruction of those whose thinking faculties were apt to drag but a little and the story that History tells us excites not a little admiration for the intellect (thought) which had so moulded such nations. It isn't long before we come to that period in the close of Ancient History where the one great influence of the last twenty centuries makes its appearance in the Divine Son of the Father of Lights whose mission on earth was to set man in the paths where seasoned and developed thought would enable him to make the most of that spark of Divinity. How it was kindled and trampled under foot but only to break forth into blazing flames which reflected itself into every known activity of man, is an old story. Thus we arrive at the stage or point where all the future is to be affected, and in the twentieth century we find ourselves within those concentric circles which have been ever-widening and ever-increasing from that center of influence until we know that there is no limit.

With thought such a potent factor, then, is it any wonder that cunning and contriving despots and priests, both modern and ancient, have vainly sought to stem the tide of thinking men, and the social unrest of the ages has been these very ruptures? If we laugh at how the ancient priests fooled their luckless followers with auspicious and terrorizing services, with superstitious absurdities that robbed them of their senses and left them with so little moral courage that they dared not think, we can more soberly look upon just such practices in our own century where the practices are virtually the same with the possible ex-

ception that they are toned up a bit to meet modern conditions. It would seem, however, that at least our children and man, free to think as God would have him do, *will* think. We ourselves have seen the overthrow of despotism, and the shadow of the fall of the decadent religion of Rome deepens with the awakening of her adherents to the fact that they have been as blind as those who, having eyes, see not, and having ears, hear not.

And you, yourself, you have tasted the results of thoughts of others—the conclusions of the philosopher, the creations of the artists, the discoveries of chemist, engineer and scientist, the fruits of a well-planned government, but have you ever tried to make use of the spark of Divinity in you? Are you a cog in the wheel—an automaton without inspiration? Possibly you go to lodge meeting and listen to what others have to say, make some inane resolution to practice the truths of Masonic teaching, but once out of the lodge room and down in the street, back among worldly things, all is forgotten and you settle down once more, one of the millions using no more thought than necessary for very existence. "Let a man examine himself and so let him judge" is a Biblical injunction timely and full of merit, a command to study yourself, to know thyself and then to go forth and lay the keystone of your own foundation—self-reliance. And to be self-reliant means nothing more than to build your own thought and *use* it. Thus armed you have accomplished a major portion of what Masonry would do for you and your fellow men. Truly has it been said "Slow is man's soul in the finding that he is a part of the all" and symbolic Masonry is just what you need to *find yourself*, for the symbols of your Craft are so polysided that to interpret one is surely to bring to mind another, all so amazingly simple that the marvel is you didn't *think* of it before.

Surely then with all sincerity, convic-

tion, hope and a desire to help, we may say, as has been said:

We have showed thee, Oh, man, what is good. What doth the Lord require of us, or conscious self desire of us but to do justly

and to love mercy and to walk humbly with our God as every Mason should?

and if we listen closely we will hear the echo say:

To do this, ye must *think*.

THE SIGN OF A MASON¹

BY WALTER F. MEIER, 32^{o2}

THE use of certain formalities in determining whether a person belongs to a particular group or society of individuals is an ancient custom. To illustrate what I have in mind: In olden days the watchword of an army was inscribed upon a piece of metal or wood, square in shape, called a *tessera*. A pledge of friendship between two persons was frequently symbolized by a piece of wood cut into two parts, each person keeping a part. This was called a *tessera hospitalis*. The early Christians made use of a tessera, or mark, generally in the shape of a fish, made of bone, upon which was inscribed the Greek word for "fish," the letters which constituted the initials of the words of a Greek phrase, the translation of which was, "Jesus Christ, the Son of God, the Savior." But did the possession of the watchword by a group of individuals necessarily constitute them an army? Did the retention of the several parts of the *tessera hospitalis* by two individuals insure that they were friends? Did the possession of the fish-shaped bone with its sacred inscription make the possessor a Christian? Apply the same test to Masonry and ask: Does the taking of an obligation or the possession of the secrets of Masonry make one a Mason?

To properly answer the question I have raised it is necessary, first, to determine what Masonry is. One of the greatest, if not the greatest, writer on Masonic subjects has defined Masonry as "a system of morality, veiled in al-

legory and illustrated by symbols." How, then, can the mere possession of any formal characteristics constitute one a Mason? The question answers itself. A "system" denotes a complete exhibition of essential principles arranged in a rational connection. You cannot have an exhibition of principles except through the actual performance of something in a positive or affirmative manner. There must be something in addition to the taking of an obligation or the formality of an initiation.

What is that "something" that is required in addition to the formalities? The answer, like all the other vital essentials of Masonry, is concealed in the allegorical presentation of that which is revealed and symbolized. My conception of Masonry is that one cannot be in fact a Mason unless he orders his life and actions in accordance with the system of morality or the tenets constituting the foundation of the order. If this conception is right, then the true Mason will exert an influence that will unmistakably mark him as a Mason. The Great Teacher impressively illustrated this when He said: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore, by their fruits ye shall know them." The sign of a Mason can be nothing save the fruits that are borne. If we "bring forth good fruit," that is, if we live according to the system of morality embodied in the tenets of Masonry, we shall thereby be known as Masons. But if we "bring forth evil fruit" we shall

¹From an Address before Adoniram Council, No. 17, R. and S. M., Seattle, Wash., July 17, 1920.

²Grand Orator of the Grand Lodge of Washington.

thereby be known to be but impostors who shall be called upon to answer for our misdeeds.

If I may be permitted once more to call to my aid the words of the Master I would paraphrase a portion of the Sermon on the Mount and say:

Therefore, whoever heareth these sayings of Masonry, and doeth them, I will liken him to a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of Masonry, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

There will come a time when we must answer to humanity for the kind of a life we have lived. That judgment will come to us at some time—we know not when. If we fail to live according to the covenants of our obligation—the tenets of our profession—the generations to come will condemn us for our misdeeds, and we shall thereby be consigned to oblivion. But if we “bring forth good fruit,” if we endeavor to square our lives with those covenants and tenets, future generations will bless our names, and we shall never be forgotten.

THE PUZZLE PHARAOH

BY FRED P. CREE, 32°

ONE morning the sun lighted the face of the Sphinx, as it had many centuries before, and has many centuries since; but never then, and never again, has the guardian of the Nile gazed upon such a scene of excitement and consternation as it beheld in Egypt on that day, for the gods were tumbling from their thrones, their altars abandoned, their temples sealed—not by an enemy, but by order of Amen-hotep IV, Pharaoh of the land.

The common people stood in dumb amazement, not knowing what had happened. With fear and foreboding they saw the workmen nail shut the temple doors. The wise foretold dire woe to Egypt. The priests, who had been the invisible government since the Pharaohs began, flamed with indignation and held conferences. But Amen-hotep had spoken, and he sat upon the throne of Egypt and wore the double crown.

Suppose, if one can, that the people of this land were some day to unfold their morning newspapers and read that Congress had enacted a law closing all the churches! What a wave of indignation would sweep from ocean to

ocean! Then reflect that the names of Osiris, of Isis, of Ptah, and a hundred others were as dear and revered in Egypt in that day as our beliefs are to us today. Can our imagination picture a population, the mass far more ignorant than any among us, suddenly being ordered to “worship their gods no more?”

But Amen-hotep was determined. He discarded the name of Amen, great deity of Thebes, and called himself Khnematem. He erased the names of the gods from their temples and pylons and, in the place of their granite likenesses, set up a disk in a temple of his own building. From this disk extended rays with hands at the ends of these rays. He built a city near Thebes and offered only flowers before the disk.

Was he a sun worshipper, and did the disk represent the sun giving life to all nature? Was he a Mason who knew the word that Enoch buried deep in earth and sought to bring erring man back to the worship of One God? History does not answer, for those who came after Amen-hotep hated him and destroyed his monuments. They pictured him as a “monkey” and made

light of his actions or condemned them as "a sin."

The most that we know of him is through these monuments of those who hated him, and it would be hard to form a just opinion of the men of today if we had no information of them, save that furnished by the cartoons.

But there is another line of thought which makes this "puzzle Pharaoh" of interest to students of Masonry and of religion. The question has been raised, and considerable proof produced to show that it was in his palace that the infant Moses grew to manhood. A. L. Lewis, in *Scribner's*, January, 1894, writing on the Exodus, dwells at length on Amen-hotep. He believes that his daughter Tia-ai was the Themuthis who, Josephus says, saved the life of the infant Moses. He believes that Amen-hotep drew about him men from far eastern lands, learned in the knowledge of India and that belief which Abraham held. That his "disk" was but a symbol of the Eternal God and that he sought to make the people realize that there was a power above. That Moses learned this secret knowledge in the palace of this ruler and then added it to the belief of his people.

Following the reign of Amen-hotep come three short reigns by his relatives; then the return of "the gods of Egypt"

under a new dynasty. Mr. Lewis believes that it was under this new dynasty that Moses sought to free his people and that, when the armies of Rameses were sweeping through Asia, the Children of Israel were in the wilderness.

There is a Masonic legend that Moses held a Masonic lodge in the wilderness and from it ascended to receive "the law." The Bible informs us that he built an ark, and it was—according to the writings—the only object of veneration. The divine presence was supposed to be near this ark as, perhaps, it was near the disk in the temple of Amen-hotep.

But history leaves to speculation much, and thus Amen-hotep remains the "puzzle Pharaoh." We may ask and answer for ourselves the questions: Was he a reformer, or a day dreamer? Was he the foremost Mason of far-distant ages seeking to bring truth to all of his people; or a sun worshipper who desired to banish the gods of Egypt and set up in their place the adoration of the orb of day? From either viewpoint, whether admired as one who "knew" four thousand years ago and sought to bring "light" to the dwellers in the Nile Valley, or simply looked upon as a dreamer who worshipped the sun, Amen-hotep furnishes a character of unusual interest.

WHERE DO WE STAND WITH THE UMPIRE?

BY WILLIAM H. THALER, M.D.

BEING a native of the good city of St. Louis causes one to admit rather reluctantly that the year 1904 was a gala occasion for at least two reasons: one being the advent of the World's Fair, and the other the fact that a legitimate play was run for more than two consecutive weeks. Be it understood, however, that we in no manner seek to disparage our home city, for aside from the fact that St. Louis possesses a climate with feminine propensities and a few other undecided

penchants, it is a mighty good place in which to raise a family; and that is saying a good deal these days. The play to which we refer above was of Japanese theme and setting throughout. There was nothing remarkable about this play, since it simply sought to depict the usual traits and characteristics of the nobility, the second and third estates, with illustrations here and there of native home life and scenes at the Imperial Court of Japan.

We recall viewing the shifting scenes

with more or less interest until one in particular was enacted that was so indelibly impressed on the memory that the writer will surely never forget the occasion. Although sixteen years have elapsed since the advent of the play, there stands very vividly before our mind's eye the audience chamber of a crafty and unscrupulous Prime Minister before whom there is kneeling humbly a sweet-faced young woman pleading for the life of her father, who, although innocent, was purposely enmeshed in the clutches of the minister, and who is at this particular moment heard shrieking with pain from a torture chamber conveniently located so as to be plainly audible to the girl. With wily mien, the old reprobate informs the damsel that she may easily obtain her father's freedom, but of course there is to be a price, at which the young woman, being of honorable caste, upbraids the nobleman in a scornful manner.

It is then that the serpent within becomes manifest as the old roué informs her in an austere and chilling manner: "Young woman—nothing for nothing is given here." Were we mistaken, or was there indeed a visible shudder creeping through that vast arena of beings in the "fourth wall" of the theater. Did they seem to realize, albeit aversely, that the minister in this instance was perhaps a symbolism of our present-day psychology in action? As for the pretty supplicant, although cornered as it were between a Scylla and Charybdis, she did something rather unusual—for heroines; she simply elevated her eyes in silent appeal to the hidden Umpire, informing Him presumably that the game was not being played square; and, most delectable to relate, the decision was rendered in her favor. The cruel minister of state is checkmated, the father freed, and print paper being so scarce, ye editor will surely frown on a further description, so we turn rather to an historical instance for illustration wherewith to continue our premise.

On June 24, 1314, to be exact, Robert the Bruce of Scotland, with a com-

paratively small number of mountaineers arranged in squares, met Edward the Second of England heading a large picked army of trained knights and retainers. Instead of the usual flourishing of trumpets and galloping hither and thither, the hardy Scotsmen knelt and offered up a prayer that the Bruce might win his crown. The English monarch, viewing this scene through his field glass, is said to have remarked, "Ha! the craven fools kneel for mercy, ere the battle's well begun." "Yes," replied a belted knight, "they kneel, sire, but not to mortal king!" If history speak truly in this instance, then the Umpire counted 30,000 of the English pawns "out" on that day, the Scottish loss being negative.

In our own historical career we have the episode of our immortal Washington at Valley Forge. In the moment when all seems doomed to failure, when naught but darkness looms up in the perspective, he kneels and asks for a "winning game." Did he get a decision? Well, who'll say he didn't? And so history is replete with memorable instances where the greatest of the great have not disdained to seek assistance in playing the game square. Well, let us see. Where do we stand today? The twentieth century finds us drifting continually from any tendency to consult anyone but ourselves anent the rules of the "game." In this "game" which we mention we hasten to state that the bigot and fanatic are entirely ineligible as players; and when we say "pray" we allude to the silent communion of the material man to the infinite something within. The tendency of the present to grapple with naught but the materialistic and shirk all else as useless is bearing its fruit to a great extent in the present-day unrest. In the art of medicine, when folks begin to "see things" the neurologist begins to classify the particular form of delusion or hallucination to which the patient is being subjected. As a result of our national egotism, we are seeing "Reds, revolutions, radicalism and other malignant growths," too numerous of course to mention. Verily, good reader, do

we as a nation perhaps require the services of an alienist? Are we really drifting toward national insanity? Saw one ever a time in our history when the sacred precincts of government were infested by as many mercenary pirates; when the greed for gold and the lust for extravagance were so rampant; when there was, in fact, as little heed being paid to the rules of the "game" as at present?

Our literary market is today teeming with books by authors who pronounce themselves wizards in "rules for success"; the "popular magazines" are continually printing "interviews with famous captains of industry." What is the result? Everybody is running after success according to the rules laid down by those who have "cornered" the market on the "essentials of success." Men and women are attempting to outvie each other as never before; all going for a "home run." What are some of the tangible results? Well, the world catastrophe for one thing and modern inventions for speed and comfort, for another; but at what a cost! If the sages of the past, with life in all its simplicity, were loth to answer the question, "Is life worth living," then

we venture to ask again: Where do we stand, then, today? What is the remedy? In the first place, we must get back on the track; manifestly we are running away at a tangent. When too many folks begin running after success and leadership, there is sure to result an undue loss of energy. The Umpire never intended that all should be leaders.

An emperor of medieval times, after losing a very sanguinary battle, was asked the reason for his defeat. He replied, "Every one of my generals desired to have the leading part in the engagement; evidently I did not enter into their calculations." And so today our point of view—our psychology, if you will—needs changing. We're off—way off from where the Umpire wants us to play. Not lower standards, but saner and safer ones, such as do not require the terrific output of energy which is being exacted today—that's what we need! We're exceeding the speed limit; therefore we have the most "high strung psychology in the world." Come on, brethren! Let's get back on "base" and "play ball." Let's play it the American way; the hidden Umpire's way.

LOVE

BY N. E. A. McDONALD, 32°

"On Earth as it is in Heaven"—*The Metaphysical*

L-O-V-E: (L) Light. (O) Obedience. (V) Virtue. (E) Eternity.

(L) 1. Light is a liquefied wave of intelligence—The color of White. 2. Darkness—The color of Black.

(O) Obedience to principle is the true status of Being.

(V) Virtue endureth and is self-sustaining.

Thus: (E) Eternity has a basis for the infinitude of Life as coming from White Ocean of Heaven: (1) "Divine Mind" which the Sun forever reflects through Etheric Waves that solidify on Earth into visible colors and forms; (2) each after its kind, as it comes in contact with the Cyclic Strata of this

Planet; hence the appearance of Man "The Word made flesh"; also the Mineral, the Vegetable, and the Animal Kingdom, "On earth as it is in Heaven" after the allegory of Chalk (White) Charcoal (Black) and Clay (Material). After thus removing "the veil" we are privileged to look beyond into the consciousness of the place from and of which we may realize ourselves as truly Spiritual and not Material, for indeed Love is that Spiritual Building not made by hands "the evidence" of what is meant by "Eternal in the Heavens" from which we came and to which we *must* return here or here-after.

THERE IS NO DEATH

BY ERNEST CRUTCHER, M.D., 32°

"Either we live in the heart of the Eternal, or we are the product and sport of that which is lower than we."—*George Macdonald.*

EARTH is the smallest of the heavenly bodies of magnitude, not perceivable to any of the great globes that revolve majestically before our wondering gaze. Our earth is not of age compared to the longevity of many; we are but the cast-off part of another world, just as the moon is our child and its satellites parts of itself. It is absurd to assume that only this small clod is peopled, or that the heavenly bodies are for earth's delectation—"the sun to rule by day and the moon and the stars to rule by night."

Man is not the acme of creation. He is merely an *individuated* animal on the way up and out of chaos, even as all else. The same natural laws govern him as control all others—plant, insect, animal. A trite statement.

We find no "rest" in nature anywhere. It is idle vanity to imagine life after what we call death, as inane idleness and harp-playing, or "glorifying God." How can the finite add to or take from the Infinite?

The spirit of all humankind, in common with all evolving entities in creation, is unfolding and mounting

upward toward the high mark of individual "calling" of and *in* God. In time, and without regard to time, the spirit will evolve unto its ultimate, which is not now conceivable nor comprehensible. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive" the final destiny of any created thing.

Let us teach the beneficent necessity of death; that the Creator is too wise to err, too good to do wrong to His creatures; that death is the last, best gift to man and all nature—an essential to rejuvenation and rebirth and progressive unfoldment; that death admits into larger career on broader planes of intelligent activity; not where supine "rest" is portrayed in fatuous idleness, but where other duties, labors, zestful engagements and strenuous servings invite and compel to endeavors for others and ourselves, mutually striving, on the way up. Our fear of the "transition" is largely superstition, due to self-pity, ignorance, servile fear or childish resentment similar to that a child has when it does not wish to go to its cot for refreshing slumber.

KINGS ALL

Within the heart of him whose form I see,
Pursuing work or play as time decides,
There dwells a mighty secret and abides
The hour when he shall know his destiny.
A King there was who purposed secretly,
To send from Him His son while youth yet hides
The nature of his birth. Celestial are the guides
Who teach and train the child, while zealously
They guard the secret of the plan divine.
Behold the hour approaches when a token sovereign,
Shall bring long years of service to bright end;
A crown and scepter of the King's design.
And who is he whose royal origin
Is now revealed? It is my humble friend.

—*Lena L. Price.*

To the Pinnacle

Grand old peak with hoary crest, rising from the valley's shade,
Viewing from thy lofty height, bounds by man established.
What are surveyed lines to thee? Uplifted thou by Destiny,
Keeping watch the seasons round, whether snow or Summer's day.

When old Earth, convulsed with pain,
Shuddered, groaned and rent the plain,
Thou didst lift thy new made head
From the level ocean bed.
There lies a dark mysterious vault
Deep within thy rock ribbed side;
Secrets hid from light of day
Untold ages there abide.
Snows upon thy ancient top
Melting, sinking, creeping down,
Found within this cavern deep
Rest and refuge from the storm.
Gathered in a crystal pool,
Purified by Nature's hand,
Bursting from thy side they come,
One of God's best gifts to man.

Tell me, hoary headed peak,
What the lesson thou dost teach?
"Be still, thou man, and God will speak,
Within thy heart a 'still small Voice,'
If thou wilt listen, 'twill be heard'
And guide thee through the path of life;
But when this Voice to thee doth speak
Think not it speaks to thee alone—
For ages past this Voice has been
God's guiding thought to mortal man;
And e'en today, it still repeats
The story told to men of old.
Therefore O! Man. Think not to judge
And if to thee alone that Voice
Had told the way of Truth and Life.
Whene'er thou seest in neighbor's deeds
Love of fellow man expressed,
Know thou, that 'Still Small Voice' did speak
To him, and teach Life, Truth and Love.
Think on these things, thou Heaven born,
And listen for thy Father's Voice.
Tis heard when tempests sweep my brow
And lightnings flash and thunders blare;
Tis heard when Balmy sunshine comes,
And sweet Arbutus scents the air.
Tis love of God and fellow man."

—J. L. Moore, 32°.

THE NEW AGE MAGAZINE

A Monthly Publication Devoted to Freemasonry and its
Relation to Present Day Problems

THE NEW AGE MAGAZINE is the official organ of the Supreme Council of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America, and is owned and published by it.

The offices of the Supreme Council are located in its "House of the Temple," Sixteenth and S Streets, Northwest, Washington, D. C.

George F. Moore, 33°, Grand Commander. John H. Cowles, 33°, Secretary General.

THE NEW AGE MAGAZINE is published at Washington, D. C., and is under the control of a committee composed of the following members of the Council:

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Seattle, Washington

John H. Cowles
Louisville, Kentucky

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Duluth, Minnesota

William P. Filmer
San Francisco, California

Marshall W. Wood
Boise, Idaho

ANNUAL SUBSCRIPTION: In the United States and Mexico, one dollar and fifty cents; in all other countries in the Postal Union, two dollars.

THE NEW AGE MAGAZINE is sent free of charge to all Scottish Rite Masons in the Southern Jurisdiction who are members of Consistories.

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Address all correspondence and communications, and make all checks, drafts, etc., payable to John H. Cowles, Secretary General, 16th and S Sts., N. W., Washington D. C.

Entered at the Washington, D. C., Postoffice as second-class matter.

Acceptance for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized June 27, 1918.

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NOTES AND COMMENTS

VOX DEI

The above is the title of a work by Alice Ottilia Thorson, of which there has been published "Part I, Some Vital Questions": which publication is now for sale by the Secretary-General of the Supreme Council. (See advertisement on the outside of the back cover of THE NEW AGE MAGAZINE.)

The "Vital Questions" propounded are as follows:

1. Is the Roman Pontiff a juridical person under the laws of the United States?
2. Are the laws which invest bishops with the power of a corporation sole—thereby depriving congregations of jurisdiction over church properties which they create and maintain—the opening wedge for a general recognition of hierarchic authority?

3. Are the public functions and special privileges and immunities which both state and federal governments accord to ministers of religion, as such, and the subsidies and exemptions which are commonly granted to so-called religious institutions, an indication that the American people have abandoned the principles of equality and religious liberty?

4. Is the network of Roman Catholic institutions which extends over the whole area of federal jurisdiction, performing various functions that appertain to the state and being accorded that immunity from taxation which is characteristic of government property, the manifestation of a coordinate sovereignty?

5. Is the equanimity with which the American people view the constant recruiting of monastic institutions from among the rising generation—a recruiting which entails submission soul and body, to a foreign autocracy whose unfriendliness to popular government is too obvious for denial—a proof that the basic purpose of our national government, "to secure the blessings of liberty to ourselves and our posterity," is no longer cherished by this nation?

Quoting further from the publication :

The Papacy's claim to juridical capacity under the Government of the United States—that is to say, its right to recognition as the chief executive of a lawful corporation—is based on three propositions :

1. That the Roman Church and its system of government was instituted by the Supreme Ruler of the Universe, and hence cannot be set aside or ignored by any human institution ;

2. That the corporate existence of the Roman Catholic Church has been accorded recognition in international law, and consequently cannot be disregarded by any national government without transgression of international comity ;

3. That, inasmuch as our state and national constitutions contain guarantees of religious liberty, the adoption of any principle in policy inimical to the free operation of papal laws would be an infringement of the religious liberty of papal subjects in the United States, and hence unconstitutional.

The purpose of the book is :

1. To show that God's law, as it is manifested in the phenomena of nature, imprinted on the conscience of man, and accumulated from generation to generation in sacred Scriptures, sustains democracy, and not autocracy ;

2. That so-called *international law* requires the assent of the United States to make it binding on the United States, and that, until international pacts are equipped with international police power, there is, in fact, no international law.

3. That our constitutions, by their guaranties of religious liberty, do not support the Papacy, but oppose it ; that they not only preclude recognition of hierarchic authority, but make it incumbent on presidents and governors (being charged with the maintenance of the constitutions) to proceed against this or any other non-republican form of government set up within the jurisdiction of the United States, whether of native or foreign origin, and whether controlling a large or a small contingent of our citizens.

There you have the design and purpose of this book adequately set forth ; and we, who have read it, can assure you that the author of this work has, in a masterly manner, accomplished her purpose. By all means, get the work, read and study it carefully and pass it along to others.

The Secretary-General has this Part I for sale at 50 cents per copy.

ANONYMOUS LETTERS

We have never been able entirely to comprehend what people who indulge in anonymous letter writing hope to accomplish thereby. We cannot conceive how such writers can possibly hope to exercise any sort of influence for good over the person or persons to whom they address themselves. Yet, to paraphrase what the schoolboy said in his composition on frogs, there are a good many kinds of people and some people ain't alike.

We are frequently in receipt of anonymous communications from people who say that they are Roman Catholics and from others who say *they are not*. Most of them are abusive and vituperative—many so impolite (?) as to be unprintable ; others are casuistically argumentative ; still others are mildly remonstrative—some of them tearfully so. If such writers would sign their names to their lucubrations we should at least be in a position to give them credit for sincerity and good faith.

We, as a rule, pay no attention to such writers; but semi-occasionally we receive a letter that gives us opportunity and occasion to say something that otherwise we should leave unsaid. We have received one such letter recently and we reprint it verbatim in order that all may be able to understand our reply thereto.

EDITOR NEW AGE:

As the Catholic wife of a Mason I want to protest against your un-American and un-Christianlike articles that constantly appear in your magazine. You are worse than the *Menace*, for the editors of that slimy sheet do not pretend to have the great love of country and its institutions that you profess to have, while all the time you are sowing the seeds of hatred against your fellow citizens.

Catholics are not allowed to belong to your Order and very few of them disobey that rule; but during my fifty years' membership of that church I have yet to hear one word from the pulpit against a Mason or their order. Likewise you do not find the columns of the Catholic papers filled with venomous articles such as each issue of your magazine contains. It must be you fear the hold it has on its people and its forward march in spite of all obstacles, or you would not find it so necessary to show your hatred so unmistakably in each issue.

"Let him who is without sin cast the first stone" and try by your articles to reform some of your members who are far from saintly.

Well, there is the letter—just as we received it. Now, then, let us examine it *seriatim*:

In the first place the writer makes herself known as "the Catholic wife of a Mason." A little lower down it is said, "Catholics are not allowed to belong to your order, and very few of them disobey that rule." Attention might here be called to the fact that Catholics are not allowed to marry Masons or other non-Catholics; yet it would appear that at least a few of them disobey *that* rule. We may also say that we personally know quite a number of men who, we very well know, are Masons, and who also say they are Catholics; yet, when we come to consider that the hierarchy distinctly announces that a Roman Catholic, joining the Masonic fraternity, is thereby excommunicated—by the very act, we are led to conclude with our illustrious brother Goblet D'Alviella, that they are "extremely illogical."

Next, the writer protests against what she calls the "un-American and un-Christianlike articles that constantly appear in your magazine." Now, we submit to all openminded and unbiased people that, whatever else our articles may be called, they are certainly not un-American. Our whole course in this matter is one of uncompromising opposition to the un-American doctrine and teachings of the Roman Catholic hierarchy with regard to freedom of opinion and conscience and the doctrine of the union of church and state.

We do not intend to take up cudgels for the *Menace*; the editors of that publication are amply able to look out for themselves; but, are we "sowing the seeds of hatred against our fellow citizens?" Nay, nay, the boot is on the other leg—we are but defending ourselves and our country's institutions against the attacks of implacable enemies. Let people familiarize themselves with the record on both sides of this matter; we are perfectly willing to stand on *our* record; will the other side do the same?

We have no quarrel with Roman Catholicism as a *religion*; but we most strenuously object to it as a political organization having for its aim the overthrow of democracy and the setting up of political and spiritual autocracy. We have nothing but pity for the average Roman Catholic. We are personally acquainted with a number of them and entertain a very high opinion of them in all respects save one—they will not do their own thinking, but allow the priests to do it for them. It is for this very reason *and no other* that we feel that we cannot trust them with any position of public trust under the United States or any state.

Not all Roman Catholic priests are autocratic and jesuitical; some of them are as truly men of God as any that have ever lived in the world, but these and

such as these have no influence in the councils of the Roman hierarchy—you will rather find them in communities where Roman Catholics are numerically weak. There, their utterances are their heartfelt opinions and beliefs; and you will find the papal authorities holding up such priests as examples of what the Roman Catholic Church really is. Well, it is certainly what the Roman Catholic Church—or any church—ought to be, but it is also certainly what the Roman Catholic Church *is not*.

Our anonymous correspondent says that during fifty years' membership in the Roman Catholic church she never heard from the pulpit one word against a Mason or the Masonic order. She probably lives in such a community as we have mentioned above; if so, that would adequately account for the truth of her statement. She says, also that we do not find the columns of the Catholic papers filled with such articles as each issue of THE NEW AGE contains. Well, all we have to say to that is, that she evidently does not read the Roman Catholic papers.

But here we will quote from higher Roman Catholic authority than any of its pulpits or periodicals: nothing less than the Bull *In Eminenti* of Clement XII, dated April 27, 1738, confirmed and renewed by Benedict XIV, May, 1751; by the Edict of Pius VII, in 1821; by the Apostolic Edict *Quo Graviora* of Leo XII, in 1825; by Gregory XVI, in 1832; by Pius IX, in 1846, 1865, and by Leo XIII, in the Letter *Humanum Genus* in 1884.

The title of the Bull *In Eminenti* is, "*Condemnatio Societatis seu Conventiculorum de Liberi Muratori, seu the Freemasons*, under the penalty *ipso facto* incurred, of excommunication; absolution from it, except *in articulo mortis*, being reserved to the Supreme Pontiff."

Here follows the exact language, translated, of the closing sentences of the Bull *In Eminenti*:

We will, moreover, and command, that as well Bishops and Superior Prelates and other Ordinaries of particular places, as the *Inquisitors of Heretical Pravity Universally Deputed*, of what state, degree, condition, order, dignity or preeminence soever, proceed and inquire and restrain and coerce the same as vehemently suspected of heresy with condign punishment; for to them and each of them we hereby give and impart free power of proceeding, inquiring against, and of coercing and restraining with condign punishments, the same transgressors; and of calling in, if it shall be necessary, the help of the secular arm. . . . Let no one, therefore, infringe, or by rash attempt contradict, this page of our Declaration, Condemnation, Command, Prohibition and Interdict; but if any one shall presume to attempt this, let him know that he will incur the indignation of Almighty God, and of the blessed Apostles Peter and Paul.

The trouble with this good lady is precisely the same as that we have found in all of our anonymous correspondents: they do not know as much about the Roman Catholic hierarchy as we do. We know more about it than she has been allowed to know—more than she ever will know—unless she subscribes for and carefully and regularly reads THE NEW AGE MAGAZINE.

GREAT CRY AND LITTLE WOOL

We quote the following from the *Washington Post* of July 6:

London, July 5.—Speaking at the Fourth of July dinner of the American Society today, John W. Davis, the American Ambassador, insisted upon the necessity of Anglo-American comity and concluded by saying: "A land may be great only in unity with its brother nations."

James M. Beck brought a storm of applause when he said that two countries could not expect to live harmoniously if either attempted to interfere in the internal affairs of the other. The declaration "we are two great self-respecting nations and each intends to be master in his own house," brought the diners to their feet, cheering.

It might have been well if this had occurred before the Democratic and Republican conventions. The Irish made quite a demonstration at each of them and

did succeed in getting a sympathy plank for Ireland incorporated in the Democratic platform.

De Valera, the so-called president of the so-called Irish Republic, with some supporters, was at both conventions. Let this sink in! Here is a man, with a Spanish name, claiming to be a citizen of Ireland, attending the conventions of the two great parties in this country, telling them what is the proper thing for them to do. Nothing "nervier" has been exhibited in a long time. He got nowhere at the Republican Convention, and a little "sop" that really means nothing at the Democratic Convention, although he and his supporters made a big stir; in fact, according to the *Courier-Journal*, there was a stormy Irish session held, at which Judge Sullivan, of Salem, Mass., "told the meeting amid noisy disapproval that those who disagreed with the Irish, if they could see the disorder connected with the gathering, would not believe the Irish nation capable of self-government." Hardly anyone will deny this statement.

England has offered Ireland almost any kind of government that the Irish themselves will agree upon, but they never have been able to agree, and it is doubtful if they ever will.

Devoy, in the *Gaelic American*, states that De Valera spent \$50,000.00 of the money raised from the sale of Irish bonds in attendance on the Republican Convention. Question: Who paid the expenses at the Democratic Convention?

The people of the United States are surely tolerant when they contribute money to enable a foreigner to attend the conventions of political parties in this country to tell them what to do.

It would be well if the members of Congress—both of the Senate and of the House—had their official attention called to this "butting in" on the affairs of other nations, especially of the Allies.

POLAND

The example of Poland is not one which inspires the optimist with enthusiasm or the idealist with encouragement. Rather it emphasizes the need not only of teaching but of accepting the brotherhood of man, the love-your-neighbor recognition of the rights of others and the principles of the Golden Rule—principles which are the foundation of Masonry—by whole peoples before it is wise to trust too much to idealism or theorism.

It is useless to set a man on his feet when he cannot stand and is bound to fall; useless to set a man free until he is fit for freedom and equally futile to do either with a nation.

As one of the outcomes of the Great War, Poland was set up as a free and independent nation by the Allies, a thing that she had longed for and dreamed of for years but with little hope of realization. When it came, surprisingly, suddenly and unexpectedly, it came, as results show, to a nation utterly unprepared.

Notwithstanding the fact that the Allies assigned to Poland all, if not more, territory than she was entitled to, gave her every encouragement and the United States loaned her millions in money and gave her other millions in supplies to enable her to get on her feet and begin functioning, instead of following peaceful paths she almost immediately organized an army, using for the purpose, no doubt, the money and supplies before mentioned, and attacked poor, unhappy Russia at a time when it seemed that that unfortunate country could not defend itself. And all for what? To grab more land—land not needed and to which she was not entitled. But, lo and behold, Russia resists and successfully; in fact gives Poland a deserved and wholesome trouncing, just what she needed, let us hope, to impress upon her some of the idealism which so many claim was one of the reasons for our own entry into the Great War.

The conduct of the Allies in this matter likewise fails to reveal any idealism, for they doubtless knew all along just what Poland was doing. As long as she

was victorious, after attacking Russia unawares, not one of the Allies protested or objected to Poland's action until she began yelping for help and a saviour. The Pope also was "neutral" as usual, until his Polish children began to get what was coming to them, and then he puts in a plea for them that he did not see fit to offer for the Russian people whose plight the Poles were taking advantage of.

But, at last, it seems that under the guidance of some French officers the Poles are giving a good account of themselves and are driving back the Reds. Let us hope that they have learned a lesson and will hereafter keep within their own boundaries.

THE PUBLIC SCHOOL QUESTION ONCE MORE

It is to the honor and glory of the Protestant churches that they stand for the separation of church and state. The men who framed the Constitution of the Republic were religious men; the great majority of them were consistent members of churches of different denominations, but they saw clearly the necessity of separating church and state. As a corollary of this sound political doctrine they also decree that no state funds should be appropriated for sectarian purposes. The individual states have similar clauses in their constitutions. This being a democracy, the states soon saw the necessity of educating their future citizens, and so the public school systems were built up on the soundest foundations. At first, considerable religious teaching was indulged in, though largely of a perfunctory character, such as readings from the Bible, singing hymns, etc., but later on it was deemed advisable to substitute patriotic for religious exercises, and that is the attitude of the schools today. One may deplore the lack of religious training in our public schools, but in view of the fact that people differ so widely in their conceptions of religion, it is difficult to formulate any religious instruction that will satisfy all classes. Far-seeing publicists are of the opinion that the home and the church are the proper places for teaching religion, and not the state schools. The public schools should confine themselves to secular studies, supplemented by patriotic and moral education. They cannot go beyond this, for freedom of conscience is guaranteed by the constitution of each state.

In the public schools children drawn from all walks of life meet on the level and part on the square; they learn to know and appreciate each other, irrespective of racial and religious prejudices, and soon become indoctrinated with democracy. It is a truism that every one can agree on the multiplication table, but few can agree on the Apostles' creed. This being the case, it is better for the state schools to confine themselves strictly to secular studies. This is no disparagement of religion, however. Religion is that quality of the soul that binds us to the Creator, and is best taught in the sanctity of the home and the church. It is a pity that the Catholic citizens of the United States cannot see the truth of this proposition. The parochial school idea is undemocratic and makes for separation, "wheels within wheels." The principal attacks on the American public school system emanate from the Roman Catholic Church. The reason for this is patent when we come to investigate the autocratic doctrine of the hierarchy. Says a writer in the *Public School Defender*:

The very basic doctrine of the Roman Catholic Church—and we realize this with a very deep regret—is opposed to the theory of democracy, the principle on which the American nation is founded. The basic doctrine of the Roman Catholic Church is opposed to the public school. The whole body of Roman Catholic doctrine is not the democratic doctrine, but the essence of autocratic doctrine.

For confirmation of this statement, we go not to prejudiced and opposing sources, but to the highest Roman Catholic authority, one that has never been repudiated or denied—his Holiness the Pope himself.

In the Syllabus of Pope Pius IX—the fundamental Catholic Law—we find the basis of this irreconcilable conflict with democracy and the public schools in these words:

"The people are not the source of civil power.

"The Church has the right to exercise its authority without having any limit set to it by the civil power.

"The Church has the right to interfere in the discipline of the public schools and in the arrangement of the studies of the public school.

"Public schools open to all children for the education of the young should be under the control of the Church and should not be subject to the civil power nor made to conform to the opinions of the age.

"In case of conflict between the ecclesiastical and civil powers the ecclesiastical powers ought to prevail."

The above doctrine, of course, is medieval and cannot be tolerated in a democracy. The public school has come to stay; it is the bed-rock of the Republic. The State will never forego its right to educate its citizens. The sooner the advocates of the sectarian school abandon their untenable position the better. Our public schools have been called "Godless," and yet their products have been worthy of all praise. That parochial schools are necessary to teach morals is to be questioned, for, indeed, criminal statistics in the country will demonstrate the fact that the product of the public school is greatly superior to that of the parochial school in this particular.

A NATIONAL UNIVERSITY

The United States is, perhaps, the only country in the world that does not have a national university. We have state universities, but no federal institution of higher education. George Washington was the original proponent and advocate of a national university at the Capital. His idea was evidently a teaching university like Harvard, Yale, the University of Virginia, etc., with thousands of undergraduates coming from all parts of the United States to the National Capital. At this stage of our national progress it is somewhat doubtful whether this idea of the Father of the Republic could be advantageously carried out; or, if carried out, whether it would be the best possible plan for such an institution of learning. We have now a large number of universities, many of them magnificently endowed and performing a great work. It would be injudicious to supersede these institutions by a federal university. The views expressed by Franklin K. Lane, former Secretary of the Interior, that we should have at Washington not a *teaching* university, but one that should link together, as by the beating of one heart, all the universities and colleges of the United States, although not a new one, is thought by some to be the most feasible, and the most desirable, plan of all. What we need today is a correlating and initiating institution at the National Capital, closely related to the public service and to the departments and bureaus which have a scientific and educational function. To quote Mr. Lane: "It should be a university for scholars and teachers and all men and women interested in the special themes with which it would from time to time deal. It should have no faculty and no set year. But throughout the year those most distinguished in certain branches of knowledge should be brought here to give of their learning to a body of students interested especially in those certain subjects; the purpose being that all parts of the country might quickly know of the latest revelations in science, or the newest methods in the arts, and this at first hand from the master, whoever he might be."

A national university of the above character would be a university of universities; a post-graduate institution for research work in the sciences and arts. It would need no laboratories, for the Government is well supplied with such already. It would need no dormitories. No large appropriations would be necessary. "Its lecturers," says the Boston *Evening Transcript*, "should include the men of science who are connected with the government departments, and who

in many cases are engaged in the most vital original researches. Their studies and discoveries would be, through these lectureships, made instantly available to scholars. The institution would also vitalize and render available the enormous treasures, many of them as yet actually uncatalogued, of the Congressional Library."

One of the special objects of a national university would be "to connect the student with the public service, and train him in public affairs by actual and practical contact with that service." A university established along such lines would excite no jealousy on the part of the endowed institutions. It would not appeal to undergraduates but to post-graduates. The *New York Times* says:

Another thing on which the progressive educational world has set its heart is a great national university at the seat of government. And why not? It would be the center, not the controlling center, but the great advisory, coordinating hub of the nation's educational system. It would be a model of methods, a clearing-house of ideas, a fountainhead from which educators of every state would draw instruction and inspiration, to go forth and spread scientifically directed educational enthusiasm broadcast among the people. It would present and preserve the American educational standard, and the practical, patriotic results would prove an insurmountable bulwark against Bolshevistic doctrines and evils largely the outgrowth of ignorance. Bills providing for such a university have failed of adoption in the past. When the next one is presented, as it will be, it should have the support of every real American.

EDUCATION IN KENTUCKY

The question of education is engaging the attention of the people of Kentucky. The legislature of that state at its last session put through a constructive and comprehensive program of school legislation. Among other measures was a law creating the new county boards of education to be elected next November, which it is claimed, will take the schools out of politics. Governor Morrow eloquently declares that Kentucky is experiencing a wonderful educational revival, and urges the people of the state to generously support the public schools. "Education," he says, "is an investment; Kentucky's greatest tax is ignorance."

A COLLEGE EDUCATION POLICY

Thanks to the efforts of Mrs. Virgil Browne, State Chairman of Americanization for the Louisiana Federation of Women's Clubs, one of the largest life insurance companies of the south has agreed to write a College Education Policy. The policy may be purchased when a child is one year of age or begun any year thereafter, payments being made on the same plan as Christmas savings. The policy can be paid for like tuition during the time the state gives the boy and girl free education, and upon graduation from high school it will be possible to have a paid-in-advance college education. In a recent report of the Louisiana Federation of Women's Clubs Mrs. Browne says: "The success of school savings assures us that this plan is absolutely feasible, with 80 per cent of the 50,000 children in public schools saving."

THE LOYAL COALITION maintains no lobby at Washington. It is safe in the confidence that it can arouse American sentiment to such an extent that the Hun, Sinn Fein and other alien enemy forces can be defeated in their every object simply by arousing American spirit to safeguard the Government's best interests. It is spending thousands to do this work—it will take thousands and thousands more to accomplish it. Send your contribution to Clifford L. Donald, Ass't Treasurer, Mt. Vernon St., Boston.

THE ORDER OF DE MOLAY FOR BOYS

BY FRANK S. LAND, 32°, K.C.C.H.

THE Order of De Molay for Boys is hardly more than a year old, yet already it has attracted the attention of Masonic bodies throughout the country. Perhaps a brief history of the inception and development of this remarkable movement will suggest some of the possibilities inherent in it.

On March 19, 1919, approximately on the anniversary of the martyrdom of Jacques de Molay, though not with the remotest idea of signaling the anniversary in any way, nine boys, the sons of Masons, held a meeting at the Scottish Rite Cathedral in Kansas City, Mo., on invitation of the Social Service Department. Out of this meeting the Order of De Molay was formally established and Kansas City Chapter was organized. Little was thought at that time that other cities would be interested in its work. Teachings along the lines of patriotism, good citizenship, clean living, courtesy, good sonship and similar virtues which adorn the youthful character were inculcated in a general way, but the need of a ritual which would appeal to the dramatic instinct inherent in youth was early felt.

Such a ritual was provided by Brother Frank A. Marshall, editorial writer on the *Kansas City Journal*, and from that time the Order has grown with amazing rapidity.

At the present time the membership in Kansas City Chapter is approximately 1,000, and a convocation to be held on July 31 will increase the number to approximately 1,200. Chapters have been instituted at Omaha, Nebr., under the sponsorship of the Scottish Rite Bodies of that city; at Trenton, Mo., under the sponsorship of the York Rite Bodies; and at Kirksville, Mo., under the sponsorship of the York Rite Bodies of that city. Additional chapters are to be instituted in the next thirty days in Denver, Colo.,

under the sponsorship of the Scottish Rite Bodies; Kansas City, Kans., under the sponsorship of the Scottish Rite Bodies; at the University of Missouri, under the direction of the York Rite Bodies at Columbia; and at the University of Kansas, under the sponsorship of the Scottish Rite Bodies at Lawrence. More than seventy-five cities have made inquiry relative to the movement, and already a Grand Council has been organized and exercises national supervision over the Order.

The ritual is composed of two degrees known as the Initiatory Degree and the De Molay Degree. The ritual lays stress on the cardinal virtues which encourage boys to live clean, healthful and patriotic lives in all their relations as sons, brothers, friends and future citizens, and the obligations assumed are such that, if faithfully observed, cannot fail to raise the boy up into useful and honorable citizenship in the years to come.

Membership is restricted to boys between the ages of sixteen and twenty, inclusive, of good moral character. Each boy must be the son of a Freemason or the chum of a son. The members are held to a strict accountability for their conduct, much stricter, it might be said, than that obtaining within the larger fraternities. Any tendency on the part of a member to neglect his school work—for a great number of its members are in school—is checked summarily. Anything in the nature of snobbery or exclusiveness is rebuked quite effectually.

Among its accomplishments the Mother Chapter has developed an extensive work along philanthropic lines. It maintains several athletic teams, fostering interest in baseball, basketball, etc.

On Saturday, June 26, the members of the chapter celebrated their first annual Hospital Flower Day by visiting every hospital in the city, passing through the wards and distributing

flowers, cheering words and hearty handclasps to the sick and suffering. Young and old alike were included in this beautiful ministry, and many of the scenes witnessed were pathetic in the extreme. Over 650 bouquets were handed out. It has distributed baskets of food and clothing at Thanksgiving and Christmas. It is assisting several of its members who are physically incapacitated. It maintains one of the most proficient orchestras of amateur members in the city, as well as a drill corps of 60 members. It extends the helping hand wherever possible, and it goes without saying that in carrying out these broad applications of its teachings it has always received the hearty support of the Scottish Rite Bodies.

On May 29 a class of 350 boys took the degrees. Over twenty-five cities sent Masonic delegations to witness their work. A class of 200 boys is

now being formed for July 31, and plans for a class of 500 are being made for the latter part of September. No chapter has been permitted to organize unless sponsored by a Masonic Body and having the approval of the nearest Lodge of Perfection of the Scottish Rite.

The boys at Kansas City meet every Tuesday evening in the Scottish Rite Cathedral. The Bodies purchased paraphernalia and robes for them, and to date the cost of maintaining the chapter has been less than \$1,500. The boys elected Worshipful Brother Alexander G. Cochran, 33°, Sovereign Grand Inspector General in Missouri, as their presiding grand officer, and he is known as Grand Master Councilor. An advisory board consisting of ten Scottish Rite Masons appointed by the Venerable Master of the Bodies at Kansas City, together with Brother Cochran, form the Grand Council at present.

IN REPLY TO EX-GOVERNOR FERRIS'

By JAMES HAMILTON

THE statement of ex-Governor Ferris demands an answer owing to his high position as an educator, statesman and lecturer.

We want to be very clearly understood on this subject that our sole aim in this movement is complete separation of church and state. We charge the opposition with stirring up religious hatred by constantly and consistently crying "religion," "religion" and nothing but "religion" when it is not religion at all that is at stake. We have never attacked the Roman Catholic or any other religion as a religion. Our explanations of them have been called forth by their interference in American politics.

Our interest in the public schools lies in the fact that they are the very cradle of democracy, and upon the proper upbringing of our youth rests the salvation of our institutions.

Professor Ferris says that the proposed amendment has for its object the closing of various denominational schools. This we admit is true, in so far as it refers to five hours a day, for 160 to 180 days in the year, during which the children will be required to attend public school.

Surely, Prof. Ferris, neither you nor your allies will deny the state the right of compelling attendance in a school which was organized for the sole purpose of making Americans, and to teach its future citizens to learn to live together. The professor says: "Why should quarrels among churches be kept up any more than quarrels amongst nations?" What church is it that claims temporal power as well as spiritual and when checked in its pursuit of temporal and financial gain begs to be relieved from religious persecution? Had Mr. Droullaird and Mr. Gilday of Erie been

¹Concerning the proposed amendment to the Constitution of Michigan.

raised in a public school they could never have been induced to join a party, to go to another community, 8 miles away, for the purpose of breaking up a religious meeting. They would not have lost their lives, nor would they have been a never dying blot on their families, to say nothing of the heart-aches caused the community as a whole.

Professor Ferris also speaks of the supreme loyalty of the parochial school adherents. Until this time we have refrained from entering into this phase of the controversy, but when such a learned gentleman as the ex-Governor advances that as an argument we must present to him a few of the facts.

Religious organizations conducting parochial schools and having for their cardinal principles loyalty to the flag which gives them bread and protection should function the same the world over, under any and all flags.

We regret exceedingly being forced to say these unkind and unpleasant things. During the World War there were many priests in Italy shot for their conspiracy on the Piave (which all but cost the Allies the war) and for sinking of two Italian battleships, *Benedetto Brin* and *Leonardo Da Vinci*, in which about 2,000 men lost their lives. The Pope's chamberlain, Monsignor Gerlach, is now a fugitive from justice from Italy. The parochial school in parts of Ireland, Quebec and Australia are the only parts of the British Empire that produced traitors to that flag during the World War; and if they were as they have often boasted, fighting a war for democracy, the same principle was at stake in Great Britain and Italy as in the United States.

The German Lutherans have furnished more ministers that have been convicted for disloyal acts than all other denominations in the land, and they are the only religious denomination conducting foreign parochial schools that have taken the question into court to fight a legislative act when the legislature of Nebraska passed a law compelling elementary instruction to be in English.

Professor Ferris says the parochial

schools teach all their subjects in English. We have Polish Roman Catholic schools here in Detroit where not a word of English is spoken.

Our Civil War is not entirely forgotten, and the figures of the pension officers of the United States is just about complete, and it shows that practically 90 per cent of the desertions from the Union Army were Irish Roman Catholics, after the Pope recognized the Confederate States and gave his beloved child, Jefferson Davis, his papal blessing.

Out of 144,000 Irish enlisted or drafted in the Union Army during the Civil War, 104,000 deserted.

The names of tens of thousands of people who signed the petition for the school amendment were printed in lists, tacked up on the walls of churches, read out from the pulpits and instructions were given to the congregations to boycott those people. Is this the kind of Christian education Prof. Ferris is going forth to defend?

Ex-Governor Ferris infers that other denominations are a party to the objections to this Americanization amendment. Let us hear who they are. Name them and let them advance their reasons for so believing.

The distinguished gentleman is the only one who has come out against the amendment, who has offered to "go forth and show his friends that this amendment is cowardly and un-American."

To Prof. Ferris, Father Command, Rev. Cochran, Bishop Gallagher, Dr. Vance, Charles McKenny, Frederick C. Martindale, Dr. Hall and all other parochial school proponents, we make the following proposal, which we recommend they accept. Inasmuch as Prof. Ferris says this amendment is cowardly and un-American, we will let the reader supply the proper term to be applied to Mr. Ferris if he does not accept the following offer to give all the people both sides of the question and let the people decide for themselves. Our offer is at follows:

1st—Each side write 1,500 words of declaration of principles.

2d—Exchange briefs.

3d—Each write 1,500 words in rebuttal.

4th—Publish them together, each paying half of the expenses and receiving one-half of the copies.

We believe the whole problem could be settled by people reading both sides of this question.

If Mr. Ferris and the others were

sincere when they made their respective statements they will unquestionably accept our offer.

The gentlemen mentioned above are rather distinguished, while the writer, not even an eighth-grader, will undertake to present our side of the question, in the firm belief that the superior justice of our cause will more than offset the fine rhetoric and sophistry of the above-mentioned distinguished gentlemen and scholars.

THE OPPORTUNITY ASSIGNED TO SCOTTISH RITE

BY DENMAN S. WAGSTAFF, 32°, K. C. C. H.

A § IF in direct refutation of the some-time heard assertion that Masonry was in some manner and in some particular losing its former charm for the average man owing, as men say, to excessive work and no play, we are met with the remarkable fact that, in the Scottish Rite, there is not only no complaint, but on the contrary a wave of enthusiasm seems rolling in everywhere to greet the vast classes now enrolling in this wonderful work. The many bodies of the Jurisdiction report unusual interest and progress.

It would appear from the present ratio that the total "Blue Lodge" membership would sooner or later become Scottish Rite Masons. So, then, if the Blue Lodges are doing nothing else, they are preparing a large number of splendid men to rise to a broader understanding of the subject of Masonry and the gift of a clearer light, through the extended research provided by "the guided and guarded" study of the ancient mysteries. These statements should not be construed as reflecting in the least upon the unnecessary haste exercised most everywhere in the reception and raising of Blue Lodge material; because necessity does appear, and does exist, as far as man can see who has a large waiting list confront-

ing him, with but a few months in which to clear the slate. Yet if men could only have a little more patience with a "life work," both officers of Lodges and the elected material, it would be well! It seems a pity that the subject has not been given more intensive study, because in the foundation degrees as well as in the Rite, there is concealed enough of the drama, if brought out; enough of the precept by example, if brought to the fore; enough of the inspiring sociability of fraternity, if taken by the hand; enough of the glory that will shed of its luster, if given opportunity, to place the "Three Degrees" in their rightful place as a perfect foundation for a most complete structure.

There is surely a leaven of pure soul in it all, if not glossed over with hasty and careless camouflage; if not discolored with the indifferent personality of mediocre effort; if not thus buried in a grave of misunderstanding and not permitted to give of its intelligence to enlighten the world.

I have been often reminded of the wealth of initiative always waiting to be grasped. This is perhaps more noticeable in the Scottish Rite portrayals. Personally, I have been given many wonderful and startling views of circumstances linking humanity to Ma-

sonry by the power of intelligent character-acting and the charm of word-picturing. Let one listen: Do not many of these characters engage in close personal criticism of one's self? What matters the gilded crown—the scarlet robe, the spear, the miter, the whole skeleton? Do the features of “highly colored” presentations carry one entirely out of earshot of the spoken parts that filter through the dross, like golden nuggets in the wealth of sand? They do not. They lend importance to the entire circumstance. They are as echoes only in some new discovered cavern that has been silent for weeks or years, until our intruding feet dislodge the moss-grown stones that go clattering down the darkness, thus arousing our otherwise latent sensibilities and awakening us to realize that we are upon sacred ground. Yes, so we are—ground sacred by example here left us—the trail of a nation gone before.

So the costumes of character link men

to facts. Did this priest or that—this king or that warrior—(and here we have him before us) say that very thing in so remote a past as he must have lived in? If so, he was indeed a prophet. Then one is forced to say: “What he said would fit my individual case today.” How true it all is.

So the grandeur of the presentation impresses people with a double and significant result. So speaks this voice from the grave of humanity's hopes and fears. Scottish Rite takes hold of a man here where previous degrees have “let go” of the thread. She has a glorious incentive to finish the building thus commenced. She has a mission the importance of which can not be overestimated.

Let us then continue to endeavor to enrich our lessons with the truth of consistent imagery and we will have done our duty by God, our country and the Blue Lodge Mason.

A SONG OF EXILE

As some sad exile from the land of birth
 Turns longing eyes and pictures o'er and o'er
 Each well-worn path that he may tread no more.
 So turns my soul from fairest scenes of earth;
 Forever hearing in its haunts of mirth
 Faint echoes from the homeland's distant shore,
 Waiting the opening of the fast-closed door,
 Holding all else, beside, of little worth.

What do they now, those friends released from care
 For food and raiment that we mortals wear
 With so much anxious thought? Has Lethe brought
 Forgetfulness of folly? Is there naught
 Of that still radiance they with us may share?
 Still to the homeland turns my longing prayer.

—*Nellie Burget Miller (Mrs. L. A.).*

High walls and huge the body may confine,
 And iron gates obstruct the prisoner's gaze,
 And massive bolts may baffle his design,
 And vigilant keepers watch his devious ways;
 But scorns the immortal mind such base control:
 No chains can bind it and no call enclose.
 Swifter than light it flies from pole to pole,
 And in a flash from earth to heaven it goes.

—*W. L. Garrison.*

A CORNER OF THE LIBRARY

By MYSTICUS

DANTE GABRIEL ROSETTI—POET, PAINTER, AND MYSTIC

DANTE Gabriel Rosetti—poet, painter, and mystic, whose life was “so strongly shadowed, so knit with tragedy, so vital and yet so doomed.” He was unquestionably one of the most romantic characters of his time, and exercised a potent influence on English letters and art. He was haunted by a sense of ethereal beauty, and seemed to dwell, not in this matter-of-fact, workaday world, but in a crepuscular realm midway between this mortal life of ours and the abode of spirit. Like Edgar Allan Poe, he was a mystic, but without Poe’s extreme morbidity. Rosetti was highly gifted by the Muses, being able to express himself not only with the pen, but with the painter’s brush. A word or two concerning his antecedents:

In the year 1824 there settled in England an Italian refugee named Gabriele Rosetti, a literary man, mystic, and Freemason. In early life he wrote librettos for the operatic theater of San Carlo at Naples. He was subsequently a curator in the Museum of Naples. Murat, king of Naples, eventually gave him a secretaryship in the department of public works. In 1815, when the Bourbon King, Ferdinand I, was restored to his throne, Rosetti became a revolutionary and was proscribed in 1821, when Ferdinand, with the aid of Austrian bayonets, suppressed constitutional government. Rosetti escaped to Malta in 1821 and finally went to England—the home of the political outcast in those troublous days—where he married Miss Polidori, daughter of Gaetano Polidori and Anna Maria (Pierce). Gabriel Rosetti was appointed professor of Italian in King’s College, London, in 1831, and died in 1854, leaving four children, among whom was the subject of our sketch, Dante Gabriel Rosetti. Dante Gabriel Rosetti’s mother was an English woman of deeply religious nature and fond of literature. On the death of her husband she took pupils and worked hard to support her household.

Says A. C. Benson (*Rosetti*, N. Y., 1904):

The elder Rosetti was a fervent patriot and had a high standard of virtue. In religion he was a free-thinker, but with a strongly spiritual nature. He wrote voluminously, patriotic and religious poems, political treatises, mystical commentaries. His memory was greatly revered in Italy: The centenary of his birth was celebrated at Vasto in 1883, and the central piazza of the town renamed after him. . . . Every Italian staying in or passing through London of a liberal mode of political opinion sought him out, to make or renew acquaintance with him. There was also a perpetual flow of foreigners requiring assistance, and if a Masonic signal was given, as was often the case, they were immediately relieved.

The elder Rosetti was a devoted student of Dante, and “fond of abstruse mystical speculations on the subject of the poems. He would sit surrounded with huge folios in ancient type about alchemy, Freemasonry, Brahmanism, Swedenborg, the Cabbala, etc., and filling page after page of prose, in impeccable handwriting, full of underscorings, interlineations, and cancellings.” With such a heredity it is no wonder that Dante Gabriel Rosetti developed into a mystic.

The subject of my sketch was educated for the most part at King’s College School, where he stayed until 1842. After the close of his school days he entered the drawing academy of F. S. Cary, in Bloomsbury Street, London, and afterwards the Antique School of the Royal Academy. A fellow student thus describes the poet-painter:

Thick, beautiful, and closely curled masses of rich brown, much-neglected hair fell about an ample brow, and almost to the wearer’s shoulders; strong eyebrows marked with their dark shadows a pair of rather sunken eyes, in which a sort of fire, instinct with what may be called

proud cynicism, burned with furtive energy. His rather high cheekbones were the more observable because his cheeks were baseless and hollow enough to indicate the waste of life and midnight oil to which the youth was addicted. Rather below the middle height and with a slightly rolling gait, Rossetti came forward among his fellows with a jerky step, tossed the falling hair back from his face and, having both hands in his pockets, faced the student world with an *insouciant* air which savored of thorough self-reliance.

In the year 1848 Rossetti and a little group of rising young painters formed what is known as the Pre-Raphaelite Brotherhood, the central idea of which was a revolt against conventionality. The English school of painting at that period had fallen, thought the Pre-Raphaelites, into "a thoroughly insincere manner, trading with cheap emotions, false pathos, and sentimental ideas." They did not take the earlier artists, those who lived before Raphael, as a model, but they wished "to revert to the principles of an artistic age when a strong and dominating tradition was not at work, but when painters developed art on their own lines with sturdy fidelity, masculine individuality, and serious intention. . . . In one sense, these ancient painters were conventional, but it was only a conventionality of technic, not of conception, and did not override the original impulse of the artist."

The principles of the brotherhood also embraced literature, "a fact which is sometimes lost sight of." In the interest of the movement the Pre-Raphaelites published a monthly magazine, called the *Germ*, in which Dante Gabriel Rossetti printed some of his loveliest verses.

In the year 1860 Rossetti married Elizabeth Eleanor Siddal, daughter of a retired Sheffield tradesman; it was a love match pure and simple. Miss Siddal was a very beautiful young woman, but with a tendency to consumption. Rossetti used her as a model for some of his finest pictures. She died in 1862 under distressing circumstances, having taken an overdose of laudanum by mistake. It seems she suffered acutely from neuralgia, and was in the habit, under medical orders, of taking the narcotic to alleviate pain. According to Mr. Benson, the impulsive, sensuous Rossetti had given his wife much cause for unhappiness; and it is enough to say that his "conscience-stricken condition" at her death was "based on the knowledge that he had not failed to wound a faithful heart."

On the day of the funeral, just before his wife's coffin was closed, Rossetti left the apartment where some friends were gathered, taking with him

a manuscript book of poems, and placed it between the cheek and the hair of his dead wife. He then came back and said what he had done, adding that they had often been written when she was suffering and when he might have been attending to her, and that the solitary text of them should go with her to the grave.

One of his friends remonstrated with him, but without avail.

Rossetti evidently meant it to be a punishment to himself for sacrificing the gentle tendence of love to ambitious dreams, and for even deeper failures of duty, and the volume was buried with his wife in Highgate Cemetery that day. . . . The act has a tragic beauty when one considers what hopes Rossetti thus resigned, and it may be doubted whether in the annals of literature there is any scene which strikes so vehement a note of sorrow and self-reproach—the abashed penitence of a strong, contrite, and passionate soul.

After the tragic death of his wife, Rossetti devoted himself exclusively to his art. His professional income in 1865 amounted to over £2,000 (\$10,000); in 1876 his income was nearly twice that sum. But the painter was lavish of money. "He had a taste for wealth, but none for economy," so that he accumulated very little. He dabbled in these years in spiritualism, and traveled extensively in Belgium and France. Then came a great shadow. In 1867 he became afflicted with insomnia, and his eyesight showed signs of failing. In 1870 he began using chloral as a medicine for sleeplessness. He wrote about this time his mystical lyric, *The Stream's Secret*, and

recollected and recovered by memory many of his early poems, the only copy of which was in his wife's grave. His friends had several times urged him to recover the manuscript; Rossetti

resisted, but at last, fretted by his inability to remember the poems, he yielded. The matter was arranged with the Home Secretary. One night, seven and a half years after the funeral, a fire was lit by the side of the grave, and the coffin was raised and opened. The body is described as having been almost unchanged. Rossetti, alone and oppressed with self-reproachful thoughts, sat in a friend's house while the terrible task was done. The stained and moldered manuscript was carefully dried and treated, and at last returned to his possession. He copied the poems out himself, and destroyed the volume. But it is impossible to resist a certain feeling of horror at the episode. Rossetti was not a man to have yielded tamely to the suggestions of friends in this or any other matter; such grace as belonged to the original act was forfeited by the recovery of the book; and there is a certain taint about the literary ambition which could thus violate the secrecy of the grave, however morbid the original sacrifice may have been.

The above episode is worthy of the gloomy, fantastic genius of Edgar Allan Poe.

The poems were published in 1870 and were received with acclaim by the literary world. In 1881 Rossetti's health became very much impaired through his chloral habit; he grew moody and despondent. "He became," says Mr. Benson, "very anxious, though a pronounced agnostic, for confession and absolution. It was suggested to him that this was contrary to his pronounced views, to which he replied, 'I don't care about that. I can make nothing of Christianity, but I only want a confessor to give me absolution for my sins!' adding, 'I believe in a future life. Have I not had evidence of that often enough? Have I not heard and seen those that died long years ago? What I want now is absolution for my sins, that's all!' But he did not carry out his intention." In December, 1881, he had a species of paralytic stroke. On Easter Sunday, in the following year, he died and was buried quietly on April 14, 1882, at Birchington, where a cross marks his grave. He was within a few weeks of completing his 54th year when he died. "His tastes," says Mr. Benson, "were eclectic, as may be imagined, and he had a keen eye for everything that bore the impress of strong individuality, for everything that was original, bizarre, unusual, grotesque, and peculiar." He was one of the most mystical of English poets, selecting his themes largely from mediæval sources; his paintings are perfect specimens of mysticism in art.

To my mind Rossetti's *The Blessed Damozel* is his greatest poem. Who can forget the blessed damozel who—

———leaned out
 From the gold bar of Heaven
 Her eyes were deeper than the depth
 Of waters stilled at even;
 She had three lilies in her hand,
 And the stars in her hair were seven.

We see the mystical touch in the three lilies and the seven stars. Some of Rossetti's sonnets from his *House of Life* are particularly fine, as "Lost Days:"

The lost days of my life until today,
 What were they, could I see them on the street
 Lie as they fell? Would they be ears of wheat
 Sown once for food but trodden into clay?
 Or golden coins squandered and still to pay?
 Or drops of blood dabbling the guilty feet?
 Or such spilt water as in dreams must cheat
 The undying throats of Hell, athirst always?
 I do not see them here; but after death
 God knows I know the faces I shall see,
 Each one a murdered self, with low last breath.
 "I am thyself—what hast thou done to me?"
 "And I—and I—thyself" (lol each one saith),
 "And thou thyself to all eternity!"

In his poem *Soothsay* is the following touch :

Let love of all Theology
 Be to thy soul what it *can* be :
 But know—the Power that fashions man
 Measured not out thy little span
 For thee to take the meting-rod
 In turn, and so approve on God
 Thy science of Theometry.

Rosetti's poems dealing with the supernatural, such as "Sister Helen" and "Rose Mary," are couched in archaic language and wonderfully effective.

Rosetti's famous painting, *Beata Beatrix*, hangs in the National Gallery, London. The lady beloved of Dante is depicted seated in an ancient Florentine garden; her hands with upturned palms rest idly in her lap. Close by her is a sun dial; a crimson dove lights near her. The lady's eyes are closed; her face is uplifted to Heaven with the most rapt, ecstatic expression imaginable. In the background may be seen the figure of the poet Dante, dimly outlined, shadowy, and wandering in a wood. Speaking of *Beata Beatrix* Rosetti said that none of his pictures ever cost him so much pain in painting. The face is his wife's, "and," remarks Mr. Benson, "it was the first time after her death that he allowed himself to recall it. It is the symbol of the death of the body, 'not,' as he said, 'intended at all to represent death, but to render it under the semblance of a trance in which . . . she is suddenly rapt from earth to heaven.'" A soft golden light plays upon the waxen upturned face of the lady Beatrix. Through holiest love she has sought union with God, and attained the beatific vision in one supreme moment of ecstasy.

Rosetti was not of this age of dry formalism and passionless utility, which ever seeks to crush out the strivings of the soul after divine life, to deny God and immortality, and all the exquisite and ineffable yearnings of virginal hearts for that peace which "passeth all understanding," for the "white silence" of the spirit: We cannot live by bread alone. After a materialistic science and philosophy have had their say; after the sacred College of Agnostics has placed its petrifying dictum upon human knowledge—"thus far thou shalt go and no farther"—the thoughtful soul to some solitude retires—

. . . where the white hand of Moses from the bough puts forth,
 And Jesus from the ground suspires—

there to brood upon the mysteries of creation, to draw new inspiration from founts of Faith and Hope.

The materialistic mind is too apt to see in its surroundings nothing more than the stone, the leaf and tree, the dull earth, the matter-of-fact sky, objects animate and inanimate; but the mystical soul beholds in the world of Nature symbols of exquisite beauty, life, an elusive spirit, half hidden, half revealed behind the mask of matter. Unhappy the man to whom that gracious soul of beauty is never manifested. The gorgeous sunset has no meaning for him, the dawn no inspiration, the procession of the seasons no significance. The painter, at once both painter and poet, puts upon canvas these subtle impressions of the beauty and hidden meaning of things, which awaken similar emotion in others. The lowliest types of humankind, as in Millet's "Angelus" or "Sheepfold," when thus related to the boundless world of ideals which touch them unseen from every side, produce upon the beholder an effect of marvelous power. We seem to see the spirit struggling under its burden of the flesh to be free; the plowed field expands into the Infinite; or we behold the resignation of the soul crushed beneath the iron law of caste, stunted and dwarfed. A great pity for humanity stirs our hearts and overwhelms us with its intensity.

When we turn our faces from the luminous splendors of the spiritual life

our souls become dead, frozen, and dark like a planet upon which no sun ray ever beats. The heart dries up like a stagnant pool into which no cooling waters flow. To cultivate the intellect alone, at the expense of the emotional, the religious nature, is to petrify the sense of the mystical, in music, poetry, and painting, leaving naught but the sensuous, which is death in life.

OTHER BOOKS RECEIVED

MORRILL, G. L. ("Golightly"). *The Curse of the Caribbean, and the Three Guianas (Gehannas)*. Minneapolis, Minn., published by the author, 1920. 169 pp. 8°. Illustrated.

Bro. Morrill, pastor of the People's Church, Minneapolis, Minn., is a globe trotter, who travels in the interest of truth as well as adventure. In the "Curse of the Caribbean," etc., he gives a lurid description of what he saw during a recent visit to the Caribbean Islands, British and Dutch Guiana, etc. "Martinique," he says, "is the Circe of the Caribbean. . . . Here pleasure is a rite, idleness a duty, and depravity an accomplishment." In his description of British Guiana, he declares that it ought to be called British "Gehenna." His account of voodooism is very interesting. "It is generally found," he says, "among the negroes, though often among the coolies and Portuguese, and much resembles the Kahunanism of the Hawaiian Islands." Voodooism—obeah, obia or obi worship—is practiced with revolting rites throughout the three Guianas and West Indies. It is a relic of equatorial African fetishism, and inculcates a belief in devils, demons, witches, and spirits. "The terror of the Obeah system," writes Bro. Morrill, "is in the skillful and secret use of poison." Bro. Morrill has considerable to say about French Guiana, Dreyfus and his imprisonment on Devil's Island. It was largely on account of Dreyfus that clericalism in France was overthrown, for clericalism was the bitter persecutor of the Jewish officer and martyr. Says Bro. Morrill: "Through him (Dreyfus), the church was overthrown and the course of French history changed. Significantly he was acquitted on Bastille Day, July 12, when this church Bastille of thought was destroyed and disestablished."

TAPP, SIDNEY C. *Why We Die*. Kansas City, Mo.; Schooley Stationery & Printing Co., 1920. 299 pp. 16°.

This book is dedicated to purity and clean living. The writer says that sex is the key to the Bible.

WOLFE, ARCHIBALD, *translator*. *Leo Tolstoy the Pathway to Life*. Part 2. New York, International Book Pub. Co., 1919. 300 pp. 8°.

Quotations from many authors.

THE HISTORY OF THE IMPERIAL COUNCIL, ANCIENT ARABIC ORDER, NOBLES OF THE MYSTIC SHRINE FOR NORTH AMERICA—1872-1919. Compiled and Edited by the Committee on History, Past Imperial Potentate William B. Mellish, Chairman; Preston Belvin, James McGee, Geo. S. Meredith, and Fred C. Schramm; by the direction and under the authority of The Imperial Council, Nobles of the Mystic Shrine.

As far as possible the committee have verified all the data bearing upon the origin of the Order and its subsequent history, and now produce a most interesting volume of 240 pages which should be, and no doubt will be, included in the library of every Shriner—to the limit of the edition.

ITEMS OF INTEREST GATHERED FROM VARIOUS SOURCES

DE VALERA

"Lest we forget," we quote the following from the *Los Angeles Times*:

De Valera was arrested about the same time as Bolo Pasha. The charges against the two were the same: collusion with German agents and conspiring with Germany against the Allies. Bolo Pasha has paid the penalty of his crimes. But if he had escaped from prison, as did De Valera, while his trial was pending and fled to this country, what would have been his reception outside the Hearst newspaper offices and other pro-German circles? What had De Valera done that he should be lionized for that which caused Bolo Pasha to be executed? His offense was not only against Great Britain, but against every Allied country; for he and his party were plotting for the triumph of Germany.

THE TRIAL OF THE SOCIALISTS BY THE NEW YORK ASSEMBLY

Speaker Sweet, of the New York Assembly, delivered himself of the following apropos of the trial of the Socialists who had been elected to the Assembly:

When we admit within our gates the cosmopolitan hordes of alien peoples, we expect them to live up to the traditions for which our forefathers fought; and unless they do, they must go. The advocate of the torch, the apostle of mass action against the fundamentals of our government, the poisonous reptile who seeks by word or deed to undermine our institutions, must expect the treatment red-blooded Americans mete out to all things unclean and unsound. That is the answer of all true Americans to the Socialist and Communist parties of the country.

The above expresses in a few words and in a concise manner the sentiments of the editors of THE NEW AGE MAGAZINE.

DO THEY REALLY MEAN THIS ?

The Masonic Fraternity has always looked with favor upon organized labor based and conducted upon a broad, square plane. It believes that labor is entitled to just, proper and fair treatment in every respect and in all cases whatsoever. But it is with a feeling of natural surprise, therefore, that we read in the *Washington Post* of July 20 that W. W. Keeler, President of the Central Labor Union, in an address,

called attention to the fact that the membership of the Central Labor Union constitutes practically one-fourth of the total population of the District of Columbia. In one case which recently came up for action he stated that practically every labor organization in the District had ordered its members to withdraw their deposits from a certain banking institution because a *relative of the president of the bank was the chief stockholder in one of the firms that has recently "locked out" those of its employees who refused to sign the individual wage contracts presented to them.*

It appears to us that if a man is to be boycotted and held up to public scorn because one of his relatives has in any way displeased the labor unions the limit has about been reached. Our idea is that every man is to be held responsible for his own actions and is entitled to his own opinions, so long as he does not try to force his opinions on any one else. If this sort of spirit is to actuate the labor unions we fear we cannot go along with them.

INTERNATIONAL LAW AND DISCOVERIES

Pope Alexander VI, May 4, 1493, divided all the earth between Spain and Portugal. The subsequent discoveries by Cabots for the English was held null and void.

All title deeds in New Jersey are held from the grant of Charles II. Not having come from Spain, therefore, are held null and void. But English inter-

national law does not recognize discovery, but possession gives ownership. Twenty years does it in New Jersey, so all may feel secure.

Lord Baltimore got his grant of Maryland from Charles I of England. It may interest some to know that "The Fourth Lord Baltimore turned Protestant."—Evans American History, Sawborn & Co., N. Y. Most Americans of the third and fourth generations from the immigrants do likewise.

After getting an education in the public schools the wise Americans buy their own "key to heaven and hell."—the Bible—and do not need an attorney. In it are the moral laws sufficient for all our faith and conduct both to God and our fellow man. St. Paul said "There is one God and one mediator" between God and men, the man Christ Jesus."—*Penns Grove Record*.

ALLEGED AMERICANS FROM MASSACHUSETTS

From various items in the Daily Press we learn that one Daniel H. Coakley, speaking for fourteen Massachusetts delegates to the National Democratic Convention at San Francisco, said:

We are going unpledged. We are not interested in any candidates; we are not interested in platform; we are not interested in anything except the freedom of Ireland.

See, now; it does not matter to these Americans (!) how utterly unfit and unworthy the man nominated for the Presidency may be—it does not matter how thoroughly vicious a platform may be adopted; if a declaration in favor of the freedom of Ireland is distinctly made they will heartily support that ticket. If these persons are interested so greatly in the freedom of Ireland, the thing—the sensible thing—for them to do is to go over to Ireland and fight for it. But nay, nay—this kind of Americans fight better with their jaws. With these Americans it is not a question of "America first," it is distinctly a question of "Ireland first." America may go to—the Pope! What?

HAVE YOU HEARD THIS BEFORE

On page 41 of "Parish Heart Talks," written by the Rev. O. H. Von Lintel, of the diocese of Columbus, Ohio, and published by Rev. R. J. Sorin of De Lisle, Miss., appears the following:

"YOUR PRIESTS"

There is no man in the world like your priest. The king upon his throne, the president at his desk, the general at the head of his army, has not the power of the humblest Catholic priest. They indeed have power over men's bodies; the priest has power over their souls. They can promote the world's welfare; the priest is the king of the spiritual kingdom; he is the general of God's army. Nay! He has power beyond the angels. He closes Hell and opens Heaven when in the name of God he says to you: "I absolve thee from thy sins." He has power over God himself when he changes the bread into the sacred body of Jesus Christ and wine into His sacred blood. His powers, his missions, his motives, are spiritual; he takes the place of Jesus Christ with you; he is another Christ.

As this book, "Parish Heart Talks," is in general use in those parts of our country where it is supposed "it will do the most good," the *Bulletin* reproduces this extract as informative as to what is being taught to a portion of those who assume, and are to assume, the functions of American Citizenship.—*Scottish Rite Bulletin, Santa Fe, N. M.*

FOREIGN LANGUAGES IN THE PUBLIC SCHOOLS

The operation of the selective draft law disclosed a condition in the body politic which heretofore had been appreciated to some extent, but the evil consequences of which had not been fully comprehended. It was disclosed that thousands of men born in this country of foreign-language-speaking parents and taught in a foreign language were unable to read, write, or speak the language of their country, or understand words of command given in English. It was also

demonstrated that there were local foci of alien enemy sentiments, and that, where such instances occurred, the education given by private or parochial schools in that community was usually found to be that which had been given mainly in a foreign language.

Now legislation to remedy this very apparent need and to make it compulsory that every child in the state should receive its fundamental and primary education in the English language was demanded. Steps were promptly taken. In 1919 the Legislatures of Nebraska, Iowa, Kansas, Maine, Arkansas, Indiana, Washington, Wisconsin and New Hampshire passed measures more or less drastic with regard to compulsory education in English, and the prohibition of the use of foreign languages in the elementary schools.

Now we have a decision which, for the first time it is believed, puts such legislation to the test of constitutional guarantees. The Supreme Court of Nebraska in the case of Nebraska District of Evangelical Lutheran Synod v. McKelvie, 175 N. W. 531, was called upon to review a decision in which the District Court at Omaha had dismissed a petition for an injunction against the Governor and others to restrain the enforcement of the law.

The court, one judge dissenting, sustains the law, holding, however, that if the statute should be construed (as it was not) to mean that parents or private tutors might teach a foreign language, but that others could not employ teachers to give such instruction in a class or school, it would be an invasion of personal liberty, discriminative and void, there being no reasonable basis of classification. It was also ruled that the act does not prohibit the teaching of a foreign language if taught in addition to the regular course of study in the elementary schools so as not to interfere with the elementary education required by law, and outside of regular school hours during the required period of instruction.—*The Summons, San Francisco, July, 1920.*

LOOTING OF AN IRISH TEMPLE

A few days since the Masonic Hall at Inch, Donegal, was broken into and nearly all the furniture in the building wrecked. Presses containing valuable presentation instruments were forced open and the contents destroyed. Masonic aprons and emblems were mutilated, and the V. S. L. torn in pieces.

Inch Island, although situated in Lough Swilly, is connected with the mainland by two embankments. The Lodge is one of the most ancient in the North of Ireland, having been founded about two centuries ago. It contains many priceless historical relics, as well as unique furniture, which has been in the Lodge since it was opened. The V. S. L. destroyed was a very large book and beautifully bound. The hall was rebuilt just before the war, and there is a very beautiful stained glass window of rare design. Fortunately, the Lodge Charter was not in the building, it being kept at the home of one of the brethren on the island for safety. There are about two hundred members of the Lodge, and the building can accommodate about one hundred. Many of the brethren belong to Derry and only eight actually reside on the island. Dr. McClintock, who is a P. M. of the Lodge and the senior member, lives at Castlequarter, on the island. He served during the war and acted as sanitary officer to the Third Army Corps. No reason can be assigned for the outrage, and, as the Lodge is held in great veneration by the inhabitants of the island, it is generally thought that the raiders were from the mainland.—*The Freemason, London, July 10, 1920.*

PURPOSES OF THE LOYAL COALITION SET FORTH

BY MOORFIELD STOREY

The Loyal Coalition, which was recently organized in Boston, has attracted attention through its advertisements on the Irish question. In order that the New

England public might know something about the organization, the Editor of the *Boston American* sent a series of questions to its officers, these questions being designed to bring out an accurate description of its purposes and activities. The subjoined letter from Mr. Moorfield Storey is the answer given by the organization to the *Boston American*.

EDITOR BOSTON AMERICAN:

Your reporter has left with me certain questions in regard to the Loyal Coalition to which in your behalf he requests a reply.

When it was announced that the representatives of Ulster were coming to Boston a committee was formed to insure them a proper attention and a respectful hearing. I and others consented to serve on this committee.

Certain active members of the committee decided to form the Loyal Coalition, but owing to a multiplicity of other engagements which make it impossible for me to take any part in the conduct of the work, I declined to become an officer of the league or to join its councils. If I understand its object, it is formed to oppose the efforts of some Irish-Americans who are seeking to establish an Irish republic, and for that purpose are using this country as a base at the risk of embroiling us with England. With that object I sympathize.

SOURCES OF REVENUE

You ask, "What is the membership," and "What are its sources of revenue?"

Answering from information, I say that its membership is made up of citizens who sympathize with this object, and its revenue, which is not large, comes from their contributions.

You ask, "How will money subscribed to the Loyal Coalition be spent?" As I understand, in setting before the public the objections to American interference between England and Ireland.

Since I have answered this question perhaps you will answer similar questions, in which the public is quite as much interested, viz.: How much money has been raised for Sinn Fein in this country, how it has been spent, where it has been deposited, and the names of the men who are responsible for it and control its expenditures, and what use it is proposed to make of what is still unspent?

You ask, "Why the Loyal Coalition has selected the Irish problem out of all the other problems that face the British empire?"

The answer is that it has not. This problem is selected by certain Irish-Americans who insist that this country shall undertake to settle it instead of settling our own numerous and difficult problems. The Loyal Coalition would leave this problem to be dealt with by the peoples concerned, but it objects to having a campaign against a friendly country conducted here.

You ask what is the league's "constructive program for Ireland, India, Egypt and other subject nations of Great Britain?"

The answer is that it has none, since these are not American problems and we prefer to mind our own business, as we expect the British empire to mind its own business and not interfere with our treatment of our subject nations, the Philippines, Haiti, Santo Domingo and others.

You ask, "What British statesmen are there in conference or correspondence with it in regard to the activities of the Loyal Coalition" and "What Irish statesmen have they consulted in regard to the Irish problem?"

CONSULTED NONE

I cannot doubt that the answer to both questions is "None." Neither has the Coalition consulted Italian statesmen as to Tripoli, or French statesmen about Morocco, and for the same reason, viz.: that the United States should attend to its own affairs.

You ask, "To whom the Coalition is loyal and what it wishes to destroy?"

The answer is it is loyal to the United States of America, and wishes to preserve it from idle and dangerous agitation. It wishes to destroy nothing.

You ask what its relation is to an association of British loyalists in Canada. The answer is "None," so far as I can learn.

You ask, "Why should anyone join the Loyal Coalition or subscribe to its fund?"

The answer is because it is of the first importance to the civilization of the world that any attempt to create ill-feeling between the United States and the British empire, or to interfere with Britain in its handling of a domestic problem at the risk of embroiling the two countries in war, should be resisted and defeated.—*From the Boston American, April 5, 1920.*

ANNUAL CONVENTION OF THE NATIONAL LEAGUE OF MASONIC CLUBS

July 6, 7 and 8, the National League of Masonic Clubs met in New York for the fifteenth Annual Convention. Some 87 clubs, including Boston and San Francisco, were represented by from one to a dozen delegates at the sessions, there being 240 clubs on the roster of the league.

Among those in attendance were Arthur D. Prince and Frederick W. Hamilton, the Grand Master and the Grand Secretary of Massachusetts; Charles C. Perkins, Grand Master of Connecticut; Louis A. Watres, Past Grand Master of Pennsylvania; Col. Robert J. Travis, Past Grand Master of Georgia; Joseph H. Milans, Past Grand Master of the District of Columbia; Ernest A. Reed, Deputy Grand Master of New Jersey; and Robert H. Robinson, Grand Master of New York; Robert Judson Kenworthy, the Grand Secretary, Charles A. Johnson, Junior Grand Warden, Supreme Court Justice Townsend Scudder, Past Grand Master, Grand Chaplains Joseph Silverman and F. R. Treder, as well as many other past and present Grand Lodge officers of this great Empire State took an active part in the several sessions.

Of course, the local arrangements included various trips to points of note and were in the skilful and devoted care of the Masonic Club of New York, and they were delightfully handled by several committees under the supervision of the Club President, William H. Miller, and General Chairman Wm. G. Phlippeau.

Among other active participants were Edward S. Schmid, Past Grand Monarch of the Grotto, and Monarch Charles A. Stevens of Kallipolis, both successfully active in having the league meet at Washington in 1921.

At the evening mass meeting in Carnegie Hall there were present in a body the following officers of the Army and Navy Club of America: Rear Admirals Bradley A. Fiske and James H. Glennon, Gen. W. J. Nicholson, Brig. Gen. Wm. Weigele, Cols. Samuel W. Miller, Wm. Bessell, Chas. S. Bryan and Commander W. L. Walker.

The banquet on the closing day of the convention was not only notable for the gathering of prominent brethren but for the evident desire to turn the attention of Freemasons toward more constructive and united civic and national action. In addition to the distinguished brethren already mentioned, there were the following: William G. McAdoo, the former Secretary of the United States Treasury Department; Chas. S. Whitman, former Governor of New York; Judge Abram I. Elkus, former Ambassador to Turkey; Attorney General Charles D. Newton, and others.

But space will not permit of a full account of all those who were present and their several contributions to the interest and helpfulness of the proceedings. Nor can we summarize the many letters from various Grand Masters and other Grand Lodge officers who took a sympathetic attitude to the efforts of the League officials and while absent wished to be on record as to their cordial friendliness to this truly Masonic Congress.

Let us briefly jot down the peaks of consequence as they emerged from the point of view of a participant who is now collecting his thoughts after a week crowded with events and thronged with a multitude of refreshing ideas.

First of all is the splendid copartnership of Freemasons. Differing conclusions there were many, but animosities there were none. Everyone wishes to work, none to slack. But there needs to be a better understanding of what things really confront us. For instance: The ice was broken now and again by brethren stepping outside the commonly accepted sur-

face of safety, and then they found that in that kind of a meeting it was easy for one to be set straight, the variety of minds in attendance being country-wide of experience and freely representative of all grades of official Freemasonry. There was the example of one good brother chiding the official tendency to ignore the Masonic Clubs and this was forthwith met and answered by another authorized and active delegate at his elbow who gave good reason for expressing a demurrer about this being a correct statement, as he himself was a Grand Master!

Another brother declared at one stage of the proceedings that Masonry must be militant, a fighting body. He claimed that being fought by the most militantly organized of all centrally controlled fanaticisms, Freemasonry was to be aroused and trained to meet the enemy in a way that would show that Freemasons were not unworthy opponents. But to this there came the equally vigorous expression of a belief that Freemasonry had no enmity against any organization, nor were we to fight anybody. On the contrary, we were to join hands with those whose purpose parallels that of our own.

So there you are!

Out of the expressed opinions were readily recalled the fervent hope of Colonel Travis that there may be breathed into the dead bones of any Masonic organization the breath of life; and the assertion of P. G. M. Watres that we must enlarge the influence and power of the Craft for all time to come and if first planted on Holy Writ and then on Ancient Charges our great growth in membership is all right. He, by the way, made it clear that uniformity everywhere in Freemasonry counted not to him; his ideal aim was unity. Brother Hamilton pointed out that obviously better men made a better world, yet he felt some concern over the situation as expressed by his candid admission that a member is not a real Mason because he took the three degrees in an overworked lodge; only a real Mason is he when his Masonic teaching has leavened his thoughts, words and actions.

There was at the banquet exhibited the very noteworthy instance of brethren as far apart in party partisanship as a former Democratic Cabinet officer and a Republican ex-Governor of a great State present and participating at a gathering of Masons which took up such public questions as the primary election laws, the expenses of political candidates, etc. How far may meetings of Freemasons go in this direction? Certainly at the annual meeting of the league there was an example set which many clubs may not adopt nor approve. Such is their right. But the very evident desire of the speakers was toward greater usefulness and coming from so many of prominence among the Craft we cannot unfairly construe the addresses as showing the established trend of things.

During one of the sessions there was voiced by the editor of a New York city newspaper that Masonry had much of general interest that could be made better known but those who knew it did not so use it. Here was an argument beyond all denial. After it had sunk in and been clinched by common consent, the President, Brother J. I. Penney, appointed a Committee on Publicity, consisting of James E. Hardenburg, general manager of the New York City News Association, with the three executive officers of the league and the present writer. Let's hope they prepare and execute a worth-while plan, whereby news of the Craft may be properly put in print.

A resolution adopted by the league warmly endorsing the project to found a memorial service clubhouse in honor of Americans who fell in the World War was acknowledged by Rear Admiral Fiske, who wrote "We all know how gallantly men of the Masonic Fraternity served as officers and in the ranks in the great war for world freedom. I think I am correct in

saying that there is not an officer among the 2,500 members of our club who does not personally know some member of the Masonic Order who did his full duty, and your own records will undoubtedly further attest the glorious sacrificial spirit which characterized the performance of that duty."

Another resolution vigorously protested against the barring by the present government of Hungary of Masonic gatherings or conventions of Masonic lodges within her borders.

The League will meet at Washington, D. C., next year, May 10, 11 and 12. New officers are Joseph T. Slingsby, president, Rutherford, N. J.; Lynn H. Troutman, Vice-President, Washington, D. C., and Edward A. MacKinnon, Secretary-Treasurer, Rutherford, N. J.—ROBERT I. CLEGG, *Past President*.

HOW HAS KABALISM AFFECTED MASONRY?¹

BY REV. W. W. COVEY-CRUMP, M.A.²

In rites outside the English Craft there are degrees professedly Kabalistic, but they have been fully discussed by Bro. Waite, (*Sec. Trad. in Freem.*, ii 191; and *Doct. Hist. of Kab.*, 470), and we may pass them by. In America the late Bro. Albert Pike strove for years to amplify and further develop Kabalism in the A. and A. Rite, in which effort he was supported by numerous like-minded Brethren. It is with indications of a similar policy in England 300 years ago that we are here concerned. For reasons not far to seek, those indications are mostly in the First Degree; a few occur in the Second, but none in the Third. It is in the First Degree that the symbolism of temple-building is especially prominent. The Kabalists, like ourselves, were builders of a mansion not made with hands, which was represented materially by the Temple of King Solomon. That outward Temple was transfigured in more than one sense—as a body of men enlightened by the indwelling Spirit of God, or again, as a type of that lost world (which in another form of the allegory becomes a lost Word)—the object of our Masonic quest.

If we take in succession the symbolical stages through which our candidates advance we find the chief explanation of them is derivable from Kabalism. The Sephiroth are conventionally represented as three pillars—that on the right being called the Column of Mercy, that on the left the Column of Justice, and the central one the Column of Benignity. The sanctuary is in the center (*i. e.*, Tiphereth), and the ascent through that center leads to the Crown of Kabalism—which is the light of Deity.

To typify that spiritual edifice the First T.B. represents its physical counterpart, the Temple of the Universe. The heavens form its canopy, crowned with stars as with a diadem. Corresponding to the Sephirotic Columns are its three Pillars—Wisdom, Strength, and Beauty—with all their mystical significance. Of *both* these metaphorical Temples every E.A. Lodge is a humble representative, just as (in the Third Degree) every M.M. becomes a representative of his master H.A.B. Again, the neophyte's attention is directed to a ladder of many staves or rounds, signifying as many moral virtues, by means of which we hope to ascend to the spiritual Temple of God. In this manner the ceremony of initiation denotes the Kabalistic mystery—firstly, of man's origin, and, secondly, of his return whence he came.

Elsewhere the Ladder has its analogy with the Hexagram, a constant symbol

¹From *The Craft and the Kabalah*. Reprinted from Vol. 3 of the Transactions of the Authors' Lodge. Luton (England): 1919.

²P. M., "Scientific Lodge" (88), Cambridge; P.P.G. Chaplain, Cambs., etc. Hon. Member "Lodge of Research" (2429), Leicester; P. Z., 30°, R.O.S., etc.

in Kabalism, as likewise is the Pentagram and Blazing Star of five points. The pentagram has five acute angles to which great mysteries were ascribed by Cornelius Agrippa. The hexagram signifies the circulation of Consciousness from heaven to earth and from earth to heaven, and the Hermetic correspondence of things below to things above.

The mystic "Mount of Adamant," on which our Craft is said to be erecting its spiritual edifice, is emblematically depicted in our Lodges by seven stars. Why by seven stars? Among the minor tenets of Kabalism (although by no means originating there) was the idea of a sub-division of Paradise into seven *hekaloth*, (translated *temples* in Hos. viii. 14) or abodes of the beatified souls in Yetzirah. (*Zohar*, ii. cod. 358, etc.)

The *hekaloth* are often, though erroneously, referred to as "seven heavens," which may have suggested the use of seven stars as a suitable emblem; although (as you will observe) the idea involved none of the crudities found in the Ascension of Isaiah, the Testaments of the Patriarchs, and other Rabbinic fantasies. In the Book of Job two distinct groups of seven stars are mentioned; viz., the Pleiades (*kimah*, Job. xxxviii. 31) and the *septentriones* of Ursa Major (Job xxxviii. 32); but in Kabalism "the seven stars" always mean the seven planets of the ancient geocentric astronomy.

The mystery of the seven stars naturally leads us to consider the many other curious ideas associated with various numbers in the Kabalah. These are obtained by certain methods for unveiling the hidden mysteries of Scripture, and are founded on the fact that both in Hebrew and Greek each letter of the alphabet has a fixed numerical value. Of these exegetical methods the most frequent is that called *Gematria*, a synonym for *geometria* which our old records assert to be not only the foundation of Masonry, but actually *Masonry* itself. What a profound significance is thus indicated in our "speculative science" when regarded as a combination of *geometry* with a higher order of ideas! The importance of such numbers as 3, 5, 7, and 15 (*i. e.*, their sum) in Masonry cannot be over-estimated; and it furnishes us with a code which, when applied to the V. of S.L., elucidates in a wonderful manner the design upon the spiritual Tracing Board of the Great Architect. The mysteries usually underlie the proper names, as in the well-known instance of the 666 in Rev. xiii. 18—"the number of the beast is the number of a man."

No doubt *Gematria* has been carried by many Kabalists to extravagant lengths, but to the unprejudiced mind that does not *per se* invalidate it, and but little investigation reveals a host of strange coincidences far too numerous to be fortuitous. Ages ago Pythagoras based his philosophic system on the conception of number as regulating the relations of all things, and the same is true both of Masonry and Kabalism. Thus the Sanctum Sanctorum was in the form of a perfect cube; and, like its original antitype, "the length and the breadth and the height of it are equal."

FREEMASONRY AND THE COMMON SCHOOLS

Unless this generation of men and women are fully alive to present conditions, possessed of that spirit of Americanism and patriotism that actuated our forefathers, they who wrote that immortal document, The Declaration of Independence and the Constitution of the United States, the foes of our Republic may have gained through their fanaticism and propoganda a prestige of power difficult to overcome.

Our common schools, with the appalling illiteracy in this country, are in danger. It may seem hackneyed to state that our common schools are the *bulwark of our free institutions*, but it is more emphatically true today than ever before. In

*R. O. S. Lecture, sect. xii. It is the *Monsalvat of the Graal Legend*.

the last decade the rural schools have been woefully neglected, and their importance minimized. Politicians and even statesmen, and educators, whose duty it seemingly should have been to give unstinted encouragement to our common schools, have hampered and discouraged the allotting of sufficient appropriations to make them efficient. It is a most unfortunate commentary, but true, that in some instances universities and colleges in the country have worked openly against our common school system. Governors in some states, too, in their zeal have found it convenient in their advisory and official capacity to suggest to their respective legislatures the necessity for the raising of more taxes to maintain its universities and colleges, but in rare instances have they suggested this should be done to maintain and improve the efficiency of the common schools. Due to this unpatriotic and niggardly policy by states, many thousands of capable teachers have been compelled to relinquish teaching for a livelihood and seek more remunerative employment elsewhere. Will anyone who is impartial deny that our common schools have always been the backbone and foundation of American citizenship and a potential force in our democracy?

Every ten years it is estimated that the best blood, the most virile characters come to the cities from the country, to supply its great needs with which to maintain the best standard of our commercial and industrial life. Does such manhood come altogether from our universities and colleges? On the contrary, the majority of the best manhood comes from the farm, boys that are the product of the lower and intermediate schools. The public welfare and the problems of education do not lie in legislative enactments that give the lion's share of the taxes collected from the masses to the higher forms of education, but rather in providing adequate and substantial appropriations for the schools attended by the masses of the people. Our present policy of neglecting the "little red school house" is a disgrace. Our citizens should realize that such neglect invites disaster, if it doesn't endanger the preservation of our liberties. We cannot afford, wherein citizenship carries with it so many privileges for safeguarding our institutions, not to provide more liberally, even to the very limit, for our common schools. Let us not forget that the real American citizen thus far in our history has obtained his education and fundamental training, not from the universities, but from the common schools.

The common school is the *great forum* for the teaching and imparting American fundamental ideals and principles, and has prodigious influence and wonderful power in preserving the spirit of freedom and the fostering of our democratic institutions. It will so continue if given the support it justly deserves.

For over a century Freemasonry in this country has been an uplifting influence, a school in which free worship, free speech, free thought and true Americanism has been its dominant creed. It has been in the past, is today, the exponent of our rural school system, always demanding that it be freed from sectarian control.

The children of tomorrow will bear the responsibilities of America's future destiny; upon their shoulders will rest the burden for the perpetuity of our democratic free institutions. The education, discipline and training they receive in our common schools will best fit them for the mantle of power that will be theirs to assume. Shall not, then, the state provide liberally and adequately for the world's future citizen, the child of our common schools?—*Masonic Tidings, June, 1920.*

MASONIC LEGENDS AND TRADITIONS

Under the above heading Brother Dudley Wright, Phil.B., F.S.P., is giving to Masons, through the *London Freemason*, June 19, 1920, a most interesting series of articles. We extract the following:

THE QUEEN OF SHEBA

The Targum Sheni to the Book of Esther gives the following account of the manner in which the Queen of Sheba came on a visit to Solomon. It reads:

"When King Solomon's heart was merry with wine, he was wont to assemble in his banqueting hall kings and princes, and cause all living animals and birds to dance before them. On one occasion the King observed that the hoopoe was absent. Having been found and asked the reason of its absence, the bird replied that for three months it had been flying hither and thither in order to discover some country not yet subjected to the King of Israel. Such a land he had at length discovered in the East, the capital of which was Kitor. The dust of that land was as precious as gold; silver lay scattered in the streets like dirt; the trees dated from the six days of Creation; its waters flowed from the Garden of Eden. The inhabitants were unaccustomed to war, knowing neither guile nor falsehood. They were ruled by a woman who was called the Queen of Sheba. The hoopoe suggested that it should fly to the Queen and bring her and her ministers to King Solomon. The King, therefore, had a letter tied to the bird's wing, in which he commanded the Queen of Sheba to come to him. One morning, as she was making her adoration to the sun, she beheld a flock of birds which shut out the light of heaven. As she looked in amazement at the unwonted sight a hoopoe flew towards her, and she beheld the letter beneath its wing. Having opened it she read Solomon's command and the threat that unless she obeyed the summons he would send against her hosts of beasts, birds, spirits, and devils, and the demons of the night. In her terror she consulted her advisers and princes, who declared that they had never heard of King Solomon, and advised her to ignore the monarch's command. She, however, collected her ships, loading them with costly timber and precious stones, and sent to King Solomon six thousand boys and girls, all born in the same hour, of equal stature, all clothed in purple, and with them a letter stating that she would appear before him within a period of three years, although Kitor was seven years' journey from Jerusalem."

Another version of the story runs that five hundred fair youths were sent dressed as girls and five hundred girls as youths, and that the journey was made by caravans and not by ships. The head of the first caravan carried a great pearl in a case, and the head of the second a moonstone the size of a nut, pierced by a crooked hole.

The Queen of Sheba was undoubtedly of sable hue. The passage in II Chronicles ix., 1, points to the southern extremity of Arabia. Classic writers of the Greek and Roman periods of that time give glowing accounts of a country they call Sabea, the people of which are known as the Sabaci, in South Arabia, that sent out ships which carried westward spices, gems and gold. Bruce, the traveller, tells us he found in Abyssinia near the Red Sea, a Saba. In some old Masonic tracing-boards, where King Solomon is depicted as showing the magnificence of the Temple to the Queen of Sheba, the latter is drawn as wearing a pair of Turkish trousers, or what are commonly known as "bloomers."

According to the "Testament of Solomon," the Queen of Sheba was a witch. The Arabs knew her under the name of Belkis, or Balkis, and the Abyssinians as Macqueda, while in the New Testament she is referred to as the Queen of the South.

An Arabian account of this visit states that Solomon erected a glass courtyard for her reception under which was running water, in which fish were swimming. This was done in order that he might test the truth of a rumor that her legs and feet were covered with hair like those of an ass, and her reflection in the water when she stepped upon the glass would enable this to be done. The rumor proved to be an accurate one, but the hair was removed by means of a depilatory made and applied by one of Solomon's genii.

PEACE

... Peace wun't keep house with Fear:
Ef you want peace, the thing you've got to du
Is jes' to show you're up to fightin', tu.

—Lowell.

... "He who sits
Holding the helm in the high poop of state,
Watchful, with sleepless eyes, must, when he speaks,
Speak words that suit the time."

—Æschylus, 525-456, B. C.

GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California Bodies of the Rite in San Francisco, Calif., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Sacramento, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Fresno, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Los Angeles, Calif., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Calif., hold their meetings every Wednesday evening.

The Bodies of the Rite in Pasadena, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the first and third Thursday of each month.

The Scottish Rite Bodies in Portland, Oreg., hold their meetings every Tuesday evening.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

The Bodies of the Rite in Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

The Bodies of the Rite in the Valley of Alexandria, Va., have arranged the following schedule of working dates: September 10, 4th and 6th degrees; September 24, 9th and 10th degrees; September 29, 14th degree; September 30, 15th degree; October 8, 18th and 20th degrees; October 22, 21st degree; October 29, 27th degree; November 12, 30th degree; November 25, 31st degree; December 10, 32d degree.

The Bodies of the Rite in Wilmington, N. C., will hold a special Fall Reunion, September 14 to 16 inclusive.

The Scottish Rite Bodies of Guthrie, Okla., will hold their Fall Reunion September 20 to 23 inclusive.

The Bodies of the Rite in Kansas City, Kans., will hold two reunions; the first September 27 to 30 inclusive, and the second November 29 to December 2 inclusive.

The Scottish Rite Bodies of Kansas City, Kans., will hold their Harvest Moon Reunion September 27 to 30 inclusive.

The Scottish Rite Bodies of Hastings, Nebr., will hold a reunion September 21 to 24 inclusive.

The Bodies of the Rite in Greensboro, N. C., will hold a reunion October 4 and 5.

The Scottish Rite Bodies in South McAlester, Okla., will hold their Fall Reunion October 4 to 7 inclusive.

The Scottish Rite Bodies in Galveston, Texas, will hold a Fall Reunion October 4 to 8 inclusive.

The Bodies of the Rite in the Valley of Fort Scott, Kans., will hold their Fall Reunion October 11 to 13 inclusive.

The Bodies of the Rite in Little Rock, Ark., will hold their Fall Reunion October 18 to 20 inclusive.

The Scottish Rite Bodies of Joplin, Mo., will hold their Thirty-ninth Reunion October 18 to 21 inclusive.

The Coordinate Bodies of the Rite in El Paso, Texas, will hold a Fall Reunion October 18 to 22 inclusive.

The Executive Committee of the Bodies of Wheeling, W. Va., have arranged their Fall program providing for a trip of the Council and Consistory to Charleston and for their regular October Reunion at Wheeling. The Charleston Reunion is set for October 5 to 8 inclusive, and the Wheeling Reunion for October 18 to 21 inclusive.

The Bodies of the Rite in San Diego, Calif., beginning with September 8, 1920, will confer the degrees of the Rite every Wednesday evening up to and including December 8, 1920.

The Bodies of the Rite in the Valley of Nashville, Tenn., will hold their Fall Reunion October 19 to 22 inclusive.

The Scottish Rite Bodies of Pittsburgh, Pa., (N. J.) will hold their Annual Reunion during the week of November 8.

The Scottish Rite Bodies in Pensacola, Fla., will hold their Fall Reunion November 9 to 12 inclusive.

The Scottish Rite Bodies of Dallas, Texas, will hold their Fall Reunion November 8 to 12 inclusive.

The Bodies of the Rite in Topeka, Kans., will hold a reunion November 9 to 12 inclusive.

The Bodies of the Rite in Savannah, Ga., will hold a reunion November 16 to 19 inclusive.

The Scottish Rite Bodies in the Valley of Pueblo, Colo., have tentatively fixed the dates of their Fall Reunion at November 8 to 11 inclusive.

The Executive Committee of the Bodies of the Rite in Shreveport, La., announce their Fall Reunion for November 15 to 18 inclusive.

The Bodies of the Rite in Austin, Texas, will hold their Fall Reunion November 15 to 19 inclusive.

The Scottish Rite Bodies of Clinton, Iowa, will hold a reunion November 16 to 19 inclusive.

FOUR SONS RAISE FATHER

At a Special Communication of Meridian Lodge No. 308, F. & A. M., of Meridian, Miss., held May 27, 1920, A. M. Carmichael was raised to the Sublime Degree of Master Mason by his four sons, acting respectively as Worshipful Master, Senior Warden, Junior Warden and Junior Deacon.

During the evening refreshments were served and Illustrious Brother M. R. Grant, 33°, S. G. I. G. in Mississippi, presented Brother Carmichael with a beautiful Blue Lodge emblem button on behalf of his four sons.

NEW ORLEANS MASONS OBTAIN CATHEDRAL SITE

From the *New Orleans Item* we learn that the Scottish Rite Masons have purchased ground at St. Charles Avenue and Calliope Street whereon to erect a new cathedral. The site obtained is in the same block as the Shrine Temple. The purchase represents the investment of about \$70,000.

The site consists of 102 feet on St. Charles Avenue and 224 on Calliope Street. The Calliope Street property runs back 160 feet. The buildings already on the ground will not be torn down immediately, but will be rented until plans for the construction of the new cathedral have been completed. Actual construction will not begin until the cost of building materials settles and a survey is made of Masonic structures elsewhere.

In the meantime preliminary plans show that the completed building will cost upward of \$750,000 and will include a great dining hall and kitchen in the basement, a great auditorium on the third floor, and five great lodge rooms, besides committee rooms, parlors and library.

Since the present cathedral on Carondelet Street is too small for the membership and the site is not sufficient for the new one, it is understood that the property will be sold to defray the cost of the new project.

FROM LITTLE ROCK, ARK.

The growth in the membership of Scottish Rite Masonry in the state of Arkansas makes necessary either the enlargement of the present cathedral or the construction of a new and much larger one. The local symbolic bodies, the Royal Arch Chapters and the Commandery of Knights Templar have been without a satisfactory and permanent place of meeting since the destruction by fire of the Masonic Temple, the property of the Grand Lodge, on Capitol Avenue and Main Street nearly a year ago.

In view of all these things, it is now proposed to erect on the half block between Seventh and Eighth Streets, and facing on

Scott Street, a great temple that will be sufficient to house all the Masonic Bodies. The structure as contemplated will have a colonnade 300 feet in length, the columns being about 36 feet in height and of Ionic design. The tentative plan includes a grand lodge room with all needful anterooms, committee rooms and property rooms, offices and reception rooms, library and reception rooms, and large and small banquet rooms and kitchens, this on the ground floor. The upper floor has lodge, chapter and commandery rooms, two large auditoriums, all provided with the necessary anterooms, committee rooms and robing rooms; a billiard room, a lounging room and a smoking room. If completed, this proposed building will give to Little Rock one of the largest, most classic and beautiful Masonic temples used exclusively for Masonry in the world. The entire proposition is in a formative state and is being largely fostered by the Scottish Rite Bodies.

NEW SCOTTISH RITE CATHEDRAL FOR DENVER, COLO.

The No. 2 Bodies of the Rite in Denver, Colo., have purchased, at a cost of \$40,000.00, a site on the corner of Sixteenth and Grant Avenues—125 feet on each—whereon they propose to erect a cathedral for the use of the No. 2 Bodies. A committee has been appointed with instructions to build the cathedral and with full power to act. The plans contemplate a building 115 by 170 feet. The first floor will contain a gymnasium, swimming pool, bowling alleys and a boys' headquarters. The main floor will contain the ballroom, kitchen, small banquet room and offices. This floor will also include a mezzanine which will contain reading rooms, library, pool and billiard halls and a caretaker's room. The top floor will be the cathedral room, which will have a full stage with open space in front for work; the seats will be arranged in amphitheater form. The amphitheater will seat about 2,400, and the floor space in front of the stage will seat an additional 350. Under the amphitheater part of this room will be the dressing room, paraphernalia rooms, and at the end a large class room, 40 by 75 feet, with reception rooms in connection therewith. The plans are to be soon completed, and it is planned to begin the excavation at the time of the September reunion—September 27 to 29 inclusive—and to put in the foundation and lay the corner-stone at the November or December reunion, the date of which has not yet been fixed. The cathedral will be classical in design, will be built of stone or marble, and will contain the best ventilation, heating and lighting systems obtainable. The cost will not be less than \$500,000.

REUNION AT RENO, NEV.

The Brethren of the Rite in Nevada held their first reunion on June 2, 3 and 4, and conferred the degrees of the Scottish Rite on a

class of sixty-eight. Heretofore the Reno Bodies have conferred the degrees singly, but this year gave the reunion plan a trial, with such excellent results that an annual reunion will be held hereafter.

The class included Masons from every section of Nevada, and the degrees were put on in a manner to win the highest praise from those in attendance. The Reunion closed with a banquet, enjoyed by about three hundred of the brethren.

THIRTY-THIRD REUNION AT SANTA FE, N. M.

We are informed that the thirty-third reunion which closed at Santa Fe, N. M., on July 17, was in every way satisfactory. The class, named the "Loyal Citizens", numbered eighty-three candidates. Concerning this class the *Scottish Rite Bulletin* of Santa Fe, N. M., says: "The eighty-three brethren who constituted the 'Loyal Citizens' class are fully up to standard of those who have come hitherto, and it is the firm belief of those who participated in the work of unfolding the teachings of the degrees that the name for the class was well chosen, and that each member returned to his home a better and more loyal citizen by reason of the lessons in citizenship that were pointed out to him." The Santa Fe brethren think a class of eighty-three is about the right size to handle easily, but they expect to have a still larger class at the Fall reunion.

SEATTLE MASONS BURN MORTGAGE

From the *Masonic Tribune* we learn that on the evening of July 17 the Masons of Seattle assembled at the Temple and, with all Masonic ceremony, burned a \$100,000 mortgage. There were toasts and speeches and a banquet; in fact, a thoroughly enjoyable time. It is true the brethren have still to shoulder a \$25,000 obligation, but that is nothing. Indeed, it is not a bad idea to be a little bit in debt—it keeps people from becoming too confident and relapsing into ease and indifference.

GOOD NEWS FROM KENTUCKY

Because of the widespread activities of certain un-American propagandists, we feel it is high time that all good citizens unite into one common band to maintain the liberties for which our ancestors fought, and which liberties we are pledged to preserve and perpetuate.

Our free public school system is the just basis upon which our liberties rest; it is the foundation upon which our future progress and happiness must depend; being such, it should be not only the privilege but the duty of every child who lives within our borders to attend such public schools. It should be the duty of the state to see to it that compulsory attendance of all children between the ages of 6 and 16 years in the public schools be required, and that no parent or guardian shall be allowed to deny a child this right for any cause whatsoever, *except* physical or mental disability; therefore be it

Resolved, by St. Andrew's Lodge, No. 10, F. and A. M., solely with the view to protect American institutions, That the Grand Master be requested to present to the Grand Lodge of the State of Kentucky, at its next regular meeting, a resolution asking that the said Grand Lodge put itself upon record as favoring the passage of a law by the Legislature of the State of Kentucky requiring all children between the ages of 6 and 16 years to attend the public schools of said State of Kentucky.

MASONIC EMBLEMS AT THE NORTH POLE

According to one of our exchanges, when Admiral Peary reached the North Pole he left there as evidence that he had reached his goal a Square and Compasses and another Masonic emblem, and also cut the same emblem in the ice. This is a most interesting and happy incident, and we hope that it is true.

THE MASONIC RELIEF ASSOCIATION OF THE UNITED STATES AND CANADA

We have just received Official Warning Circular, No. 411, for June-July, 1920, issued by this association. One can hardly receive and examine one of these warning circulars without being impressed with the excellent work that the association is doing, and how the noxious imposters who make a business of bleeding the brethren is being tabulated, described, and the information concerning them sent abroad so that no lodge or individual brother need be mulcted by them. It is also most useful—and with the cooperation of all the Fraternity can be made much more so—in locating brethren who, during mental aberrations, may have strayed away and disappeared. A list of all the Masonic Boards of Relief throughout the United States and Canada is being prepared and in order to make this list complete the cooperation of all the brethren is earnestly sought. Any correction of name or address of officers of Associations or Boards of Relief organized for purposes of Masonic relief should be sent to the Secretary of the Association, Brother Andrew J. O'Reilly, 2207 S. Grand Avenue, St. Louis, Mo.

It is a noteworthy fact that the victim of a fraud seldom cares to advertise the fraud, even when he knows that by so doing he will protect others. Officers of lodges owe it as a duty to the Fraternity to see that frauds are promptly reported. Let all bear in mind that to conceal a fraud is to become a party to it; moreover it is wholly inconsistent with Masonic teachings.

Again, members of small lodges, especially those in rural districts, do not see the necessity of relief work generally because they themselves have never felt the need of it. They should bear in mind that men and lodges do not live for themselves alone; besides, a time may come when, for themselves or one of their own brethren, they may need the assistance of the association very sorely. Let the whole

Fraternity and every individual brother help the association in every possible way, so that when you may be needing help it may be the better able to help you.

THE SAME OLD STORY

Concerning our ancient enemy the *Freemason* (London) of July 17, 1920, has the following:

Freemasonry is again exciting the interest of the Roman Catholic Church in this country, and particularly of the Jesuits. In the debate last week at the headquarters of the Society at Farm Street, W., Father Day, the expounder, said that though its descent, through doubtful and undesirable connections, may be traced back to a very much earlier origin, Freemasonry, as they know today, dated from 1717. It had been consistently denounced by the Church down to the present day. Experience

showed that its trend was strongly opposed to dogmatic religion. Father Galton, who took the part of "devil's advocate," endeavored to defend the system as grossly misrepresented, and to maintain that the "Brethren" were kindly folk whom Catholics had condemned on insufficient evidence. His arguments are said to have been quickly disposed of by Father Day's evidence of the part played by Freemasons in Kulturkampf and the French Revolution. To come to later history, the "Grand Orient" had within recent years ceased to require belief in a Personal God as a test of membership. If English Masons as yet had hesitated to go so far, it should be remembered that they had never dissociated themselves from the Continental circles. If both worthy priests were regular and consistent readers of *The Freemason* they could not honestly be guilty of such glaring misstatements of fact.

NEWS FROM OHIO

We are just in receipt of a letter from the Secretary of Marion Lodge No. 70, F. & A. M., of Marion, Ohio, conveying the information that Senator Warren G. Harding, Republican candidate for the Presidency of the United States, is a Master Mason, holding his membership in that lodge. In the August issue of *THE NEW AGE* we stated that Senator Harding was an Entered Apprentice. We are glad to make the correction. The Secretary of Marion Lodge writes that Senator Harding is also a Knight of Pythias, an Elk, holds membership in the Sons of the American Revolution, and is a Trustee of Trinity Baptist Church; all of which information he offers in testimony of the Senator's thorough American patriotism.

IN MEMORIAM

KENT CORWIN FERMAN, 33° HON.:

(Cedar Rapids, Iowa, Bodies)

Born December 27, 1872, at Blainstown, Iowa.

Died July 20, 1920, at Cedar Rapids, Iowa.

ALBERT DWIGHT CHAMBERLIN, 33° HON.:

(Cheyenne, Wyo., Bodies)

Born June 25, 1841, at Dalton, Mass.

Died July 26, 1920, at Douglas, Wyo.

LITERATURE, SCIENCE, EDUCATION, FREEMASONRY

THE NEW AGE

MAGAZINE



Masonic Temple, Callaway, Nebraska.

The Official Organ of

The Supreme Council 33° A. & A. Scottish Rite of Freemasonry S. J. U. S. A.

526.15
1153

NEW YORK 1920
N.Y. C. MICH.

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WILLIAM L. BOYDEN (33° Hon'.)	<i>Librarian</i>	Washington, D. C.	

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W. TURNER MORRIS (33° Hon'.).....	Wheeling, West Virginia.

EMERITI MEMBERS

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EMERITI MEMBERS OF HONOR (Non-Resident)

THE EARL OF KINTORE, 33°.....Edinburgh, Scotland.....Oct. 18, 1888

GOBLET D'ALVIELLA, 33°.....Brussels, Belgium.....Oct. 18, 1905

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Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 27, 1918.

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The Light.

© "The stars shine again: the Light which lighteth every man that cometh into the world hath dispelled the darkness and the new law begins its reign on earth."

Music by Harry S. Sharpe, 32.

Words by Alfred R. Henry, 32, N.C.C.R.

The light, the light, the light the light hath dawned upon the seas. All eyes are opened up-

written down for us. In nature's wonders

pear, the light doth show men more. The mists of doubt and fear are broken through! God's

look. All death is but a stage. The night of sleep of life you soon on em-

so-by word of life is led to us no more. The King: the

checked accoster thy to God's plan from age to age. And we shall

rose up on the magnetic seas, in wonderous beauty, blossoms forth, stambon of

his and, freed at last from fear and doubt and lack do-must shall la-tem, as man

day; as when the gold of earth, when freed from dross, shines forth undimmed and

free, to build the mystic temple that shall hold the sacred treasures

clear in each re- flect- ed ray. The God's work is done as

of the ages, up, at last, to thee

SUGGESTED FOR USE IN CONFERRING THE EIGHTEENTH DEGREE

The New Age

MAGAZINE

VOLUME XXVIII

OCTOBER

NUMBER 10

THE MISSION OF MASONRY

BY REYNOLD E. BLIGHT, 32°, K. C. C. H.

PART I

ILLITERACY AND EDUCATION

WE are living in the most significant age of the world's history. We are shaping the future. Never since the fall of the Roman empire has so gigantic a task been laid upon the shoulders of a generation. We are laying the very foundations of the civilization that is to be. Glorious opportunity! Stupendous responsibility!

Freemasonry cannot afford to stand aside as a mere observer during this period of world reconstruction. As a fraternity we represent certain fundamental moral and social principles which we firmly believe must prevail if the largest interests of humanity are to be conserved. They are a heritage that we have received from our fathers; a heritage bought by them at infinite suffering and sacrifice. These principles have been entrusted to our care not only to enjoy but to safeguard; not only to preserve but to carry on to greater fulfillment. Is it not our duty to see to it that in the civilization that is now in process of development these principles of freedom, justice and humanity are builded into the very foundations? Shall we not prove unworthy of the fathers, of our blessed heritage, of the privileges we enjoy, if by neglect or sloth, we fail to pass on to our chil-

dren, undiminished and unsullied this precious boon bequeathed to us from the splendid past?

How can Freemasonry worthily fulfill her mission in these pregnant times in which we live?

We must walk carefully. We may never forget that our lodge rooms must be kept forever free from sectarian contention and partisan strife. But it is quite possible to avoid on one side the temptation to indulge in glittering generalities and vague sentimentalities, which, while utterly safe; provoke no practical response nor indicate specific answers to direct questions or offer adequate solutions to pressing problems; and on the other hand avoid the expression of partisan sentiments and personal prejudices. It is quite possible to particularize as to issues and policies which, while being specific, will be so fundamental as to win the approval of every true, thinking Mason.

Let us take as an illustration the grave problem of illiteracy, than which none more serious challenges our attention.

Democracy in its final analysis rests upon the intelligence of its citizenship. This is a truism. An ignorant electorate is a dangerous electorate, subject to whim and prejudice and ready at

the hand of any demagogue or fanatic that may happen to catch the popular fancy. Radicalism thrives on ignorance. During recent years wide surveys of the educational conditions of our nation have been made and the results are appalling. Of the young men called to the colors by the draft nearly twenty-five per cent failed to pass a very simple literary test. Careful estimates show that approximately 17,000,000 adults in this country are illiterate.

The gravity of this situation cannot be fully appreciated until we remember that under our system of manhood and womanhood suffrage, and the well-established principle of one man one vote, this mighty block of illiterate voters count for just as much in our elections as a similar number of educated, thinking, responsible citizens. The prostitute from the tenderloin casts as valid a vote as the graduate of Vassar. The gunman from the east side of New York casts as good a vote as a university president. The superstitious negro goes from the hut of the voodoo man to the polls just as the business man carrying the responsibility for mighty enterprises fraught with the lives and comfort of thousands of people goes from his office, and his vote is just as effective.

The one institution that holds the solution to this terrible problem is the American public school. Democratized education is the only answer. Freemasonry has ever constituted itself the defender and supporter of the public school. In the frightful darkness of illiteracy Masonry holds aloft the torch of enlightenment. Masonry may well assume a most active rôle in fostering those movements, and there are many, that seek to extend the influence of the public school. We should not rest until every adult, and especially every child, between the two oceans and in our overseas possessions, has received the full benefit of our educational system.

And by the same token, Freemasonry

may well frankly challenge every non-educational and selfish interest that desires to handicap or injure the public school system of America. The enemies of the American public school are the foes of the commonwealth.

The problems of public education are immense and many. For instance, our magazines have been telling us the dreadful story of the dearth of teachers, and multitudes of the teachers we have fall far below the required educational standards. A prominent educator made the statement recently that in this United States 100,000 school houses were closed because there were no teachers to open them. One hundred and fifty thousand teachers are under 21 years of age; children teaching children. Over 30,000 teachers have had no education beyond the eighth grade, and nearly 300,000 have had no professional preparation. The teachers are doing the best they can, but are the 20,000,000 boys and girls in our schools receiving a square deal under such conditions as these?

In passing, it is but proper to allude to the inadequacy of teachers' salaries. During the past two years thousands of most excellent teachers have been compelled to leave school work and go into business or other professional association for economic reasons. We can afford, if necessary, to do without many civic improvements, but we cannot afford to follow a penurious policy in dealing with our schools and those who teach therein. The very future of our democracy hangs upon the efficiency of our educational system. The ideals of the school room will be the ideals of the coming social organism. At any cost the educational standards must be maintained.

It is the mission of Masonry to take a lively interest in the subject of public education and to see to it that every child receives his right to an education. By this means alone may the integrity of the commonwealth be safeguarded.

OUR NEW ARMY—FOR PEACE AND FOR WAR

BY LIEUT. RAYMOND V. PHELAN, PH.D., 32^o1

THE new American Army prepares its soldiers for peace as well as for war. This is its distinguishing feature. Instead of unfitting a man for civilian life and for peace-time pursuits, the new army intends to make him more fit. It will bring the soldier, his parents, and his future employers to realize that the soldier's time of service is a valuable investment from everyone's viewpoint. Instead of subtracting from the industrial man power of the country, the new army will add to that man power by making good men better men. More robust health, more cleanliness, more courtesy, a keener sense of duty and responsibility, more industry, more steadiness, better citizenship, better and best men are to be its chief product.

During a great war, people and army must cooperate very closely. The extent to which this is imperative is illustrated, but it is only one of possibly thousands of illustrations, by these words of the President in his Message of December 2, 1918: "Besides the immense practical services they rendered, the women of the country have been the moving spirits in systematizing the economies by which our people voluntarily assisted, supplying the suffering peoples of the world and *the armies on every front with food and everything else that we might have to serve the common cause.*"²

It is one of the important purposes of the new army to maintain unbroken throughout times of peace, the sympathy, mutual understanding, and hearty cooperation of people and army that are imperative in a war. Thus will be avoided the friction of unfamiliar cooperation and the losses, wastes, and delays due to lack of habitual and long-

continued understanding between the people and their army. Wars, when necessary, can then be waged with less expense in men and capital.

In the present state of human development, any effective army is undoubtedly a productive institution, for it produces security even when inactive. Under our new military spirit and policy even the most old-fashioned, obsolete, economic thinker cannot impute to our army any other character than that of being productive, and highly productive. The expense of our army promises to become justified, to the exclusion of its services of security and protection, by its solid, valuable contributions to business, industry, wholesome family life, and citizenship.

The World War was fought not by armies but by nations. To be wholly satisfactory, reasonably economical of men and capital, and to be most highly effective in hours of national peril, an army must make continuous and valuable contributions to the peace-time life of its nation, for to be successful in war it must have the effective, active cooperation of the people. An army that simply prepares for war and merely affords security is doing only part of its duty and cannot reasonably expect hearty popular backing. But the new type of army must of necessity command the high respect, attachment, sympathy, and support of the people. Furthermore, the army with a definite, valuable, and popularly appreciated peace-time mission is less likely to be restless and unduly militaristic. The peace mission of our new army is a balance wheel for its war mission and is well calculated to keep us out of wars not clearly necessitated by well-established considerations of protection, duty, or honor.

¹ Formerly of the University of Minnesota.

² The italics are the writer's.

But the reader reasonably demands concrete facts. They are abundant. The new army is, in the first place, the freest and most liberal school in the world. Besides free education, it gives the soldier board, lodging, clothing, medical care, and more than sufficient spending money. Both general and special training is offered. As all the students are eighteen or over, the young man who has fallen behind in civilian schools and feels discouraged and ashamed to study with children need have no such feelings in the army. The new American learns the English indispensable to personal progress and good citizenship. He here finds the basis for a happy and successful life in America. The basis for judging between intelligent and unintelligent relations between labor and capital is established in the soldier's mind. Tractor, motorcycle, automobile, horseshoeing, saddlery, farrier, teamster, electricity, stenography, typewriting, motion picture operating, band and orchestral music, gardening, farming, scene painting, acting, cooking, catering, and other courses are given. Ordnance, tank, and aviation corps offer special mechanical training. Practical work with horses and mules is found in the remount service. The quartermaster corps offers an extended and practical training in business. The usual day is two hours of purely military work, three hours of general and three hours of vocational education.

In his purely military work the fighting soldier is daily learning to make his mind and body work better together. All soldiers have abundant daily opportunity to develop habits of promptness, neatness, alertness, precision, and dexterity that help toward personal success.

The army is likewise a continuous training school of health. A man may be saved from future misery and lack of efficiency through prompt and efficient attention to his teeth. Any other necessary or desirable physical correction is his without cost or expense. Flabby muscles, faulty carriage, inability to get the body to work quickly and accurately with the will are corrected

by physical exercises and drills. A valuable gain to the soldier and to the nation lies in his acquiring the habit of having prompt medical advice and assistance upon the appearance of the slightest symptoms. To the well-set-up man, to the college or the non-college Adonis or Samson the army offers a remarkable opportunity to become a model and pattern for hundreds less fortunate, and to greatly increase his own power of influencing and leading men.

The soldier who needs such instruction may learn to handle himself with ease and pleasure in ball-room or drawing-room. How to get out of a room is often a painful problem for an unsophisticated man. The awkward recruit has opportunity to acquire ease and polish. Here again the fortunate, including the college graduate, have an excellent opportunity of leading and of gaining immensely in personal power through such exercise of leadership. The soldier may travel far, thus widening his knowledge of men and countries and acquiring a greater ease in meeting people and situations. In the army a man has a superior opportunity to acquire or further develop social ease and that ready courtesy that is one of the marks of the gentleman and often a key to success.

Army training is also a sort of life preserver. America's new prominence in world commerce and finance is likely to mean threatening peril unless we are well and widely trained to maintain our national dignity and our rights. "America well prepared" is America reasonably safe from war. That is the national aspect of our army as a life preserver. There is also an individual aspect. Well-trained men, familiar with rifle, pistol, field guns, tricks of personal combat (hand grenades, etc.), construction of trenches, military methods, maneuvers, tactics, even with army paper work and the organization of supplies are more self-assured and therefore more efficient and safer in the face of danger. His method is second nature to a well-trained soldier. All his thought, effort, and energy go into

outwitting the enemy or to breaking down his morale. In war, as in many other struggles, superior moral earnestness and endurance often turn the tide. Napoleon counted morale as three-quarters, material sources as one-quarter. Of course material conditions have an effect on morale, as Napoleon suggested when he said that an army fights on its belly. Great leaders, from Leonidas down, have had the same view of morale. Worry and uncertainty are great destroyers of morale. The well-trained soldier has less to worry about and feels less uncertainty. He knows his job. All his being can go into that ardent battlefield determination known as good morale. The practiced soldier has all the assurance that comes of being well prepared for an ordeal. He knows how to take care of himself, to conserve his strength, how to spend his energy, how best to combine with his fellows, how to march, eat, sleep, find cover, and fight intelligently. *The soldier who dies needlessly does only part of his duty.* Military training is an indispensable life preserver—for the nation and for the individual man.

The new relationship between people and army is necessary for another reason. Military leaders must not be narrow specialists, nor should they live, work, and think in an exclusively military atmosphere. Whether they are welding mutually hostile Arabs into a single and successful army, as Col. Thomas Lawrence did in the World War, or leading their own nationality, they must know human nature, and most of our human nature is molded in civilian environment.³ In a war most of even the men who have had military training reflect in their make-up more of civilian than they do of military life. It is clear that military leaders should have a broad knowledge of and contact with people, resources, conditions, and affairs. On the other hand, the soldier finds in military history, tactics, and strategy much that is valuable in civilian life and pursuits. For example, General

Grant is said never to have made the same mistake twice, for if things went wrong he investigated and thereafter profited by his new knowledge. The tactics of a war have in them specific and valuable lessons for running a colony, a government, a school, a factory, or a sales agency. The following statement of Lieut. Col. Paul Azan, of the French Army, is apropos and at the same time has in it a lesson for those who overstress special, vocational, and so-called practical education to the exclusion of liberal training. He says:

The first condition of being able to command is to be trained; and training does not consist, as some people imagine, in knowing a certain number of special rules of the military art; it is the result of general culture, which includes literature, science, and art. Nothing but this culture can give to the mind that suppleness and fineness of perception which enables one to observe, to reason, and to make decisions.⁴

In the same vein, in his technical history of the World War, Herman Stegeman declares that the professional education of the military leader must be deeper and broader, that he should be so familiar with political, economic, and social questions as to be able to form his own judgments, and that he should be expert in judging people. "Knowledge of human character is the basic condition for command." For high command the officer's training, he states, should be broadened to include spiritual education.⁵

One of the ways advocated by the Secretary of War for developing this new army idea is through free college and university scholarships to be given to our soldiers, thus in a new way identifying university and army and affording a splendid, wholesome stimulus to our soldier students. Provision should be made in each case for at least four years. At the University of Minnesota, for example, \$800 for a year would suffice. No more patriotic opportunity lies before fraternal organizations and women's clubs than to found these scholarships. In a city, at least one

³ Vide *Asia* for April, 1920, pp. 259-56.

⁴ Paul Jean Louis Azan: "Warfare of Today" (Boston, 1918), p. 308.

⁵ Vide *International Military Digest* for September, 1918.

scholarship can easily and without burden be financed by the several women's clubs combined. The writer suggests that when one of these scholarships is provided for by women it be called the Jeanne d'Arc Scholarship, after that beautiful, noble, saintly champion of patriotism and nationalism—"The Doughboys' Girl in France, Our White Comrade."

Colonel Azan's further analysis is highly valuable.

Confidence in a commander depends upon: (1) The respect of his soldiers for his ability; (2) upon their personal affection for him.

His ability depends upon his: (1) knowledge, (2) energy, (3) courage, (4) thoughtfulness, (5) coolness.

Personal affection for him depends upon: (1) The uprightness of his life, (2) his care of his soldiers, (3) his justice in dealing with them. (Azan: *ibid.*, p. 312.)⁶

Some army service, if for only a year, should make a special appeal to the

college graduate. He has much to give and ripened capacity for finding new strength and growth in the role of the soldier. In giving he will receive many-fold. That it is more blessed to give than to receive has in it a cold, hard, practical truth when applied to service. The college man belongs to the educated *noblesse*. But it is not only his duty, it is also to his personal advantage to give some of himself to the new army. Enlisting upon graduation may become a college tradition, and it may likewise become a fixed policy with employers, from considerations of selfish as well as national advantage, to give preference to men with army service.

The value of the military school as a developer of men has long been recognized. Our new army is the Great National Military School, in which greater skill, intelligence, and health, stronger bodies, better disciplined wills, nobler characters are to be developed—to the greater enrichment of the individual and of the nation.

BEAR WITH ME!

Bear with me my friend and brother,
I am lending all my might,
In the intervals allowed me—
To be constant to the right!

I'm not always girt with reason—
I have passions strong—I know,
I'm not always truly trying—
I can't reap unless I sow!

Now these intervals I mention,
Seem to interfere with "play"—
Time and conscience count but little
When the tempter wants his way!

Yet, I ask—with all these foibles,
Save the good I'd have you see,
Take it from the chaff of failure—
Weigh it well—in charity!

While we beg for mercy—ever,
There is just another side—
So we'll aid—assist a brother,
For he's also being tried!

—Denman S. Wagstaff, 32° K. C. C. H.

⁶ Vide "The Doughboys' Girl in French" (an inspiring article on "Our Soldiers and Jeanne") in the *Ladies Home Journal* for January, 1920

PROPHECY AND THE NUMBER PHILOSOPHY

A RESPONSE TO MYSTICUS

BY FRANK C. HIGGINS, 32°

IN these days of solemn iconoclasm, when we find Masons gathering in convention to be told by Past Grand Masters that "its so-called Secrets have no existence," it is refreshing to meet with a discussion like that of Mysticus in the July *NEW AGE*, if only as a reminder from a candid mind that there are a few things in that forgotten lumber room of the Craft, the light of which even the competent effulgence of twentieth century honors cannot dim.

Discussion of such things as Mysticus has set before us finds the most of us but children in our powers of assimilation, because they appertain to a world which it has been the frenzied aim of the forces which have labored with our own particular brand of civilization to destroy, for the selfsame purpose which brought about the destruction of the Alexandrian Library and, on another occasion, annihilated the ancient literature of China, that history might be said to commence with the fatuous bigots who commanded that these crimes be wrought.

The study of Divinity, as a positive science, is one of the oldest, as it is one of the newest in the world. That—

We are the parts of one stupendous whole,

Whose body Nature is and God the soul

was the belief of the ancient seers who bequeathed to us the classic philosophies of the Orient, as it is beginning to be the belief of most of the men and women who think real thoughts with real brains today.

What has passed as "Theology" during the dark and decadent ages of repression has been the twaddle of the canonized official mouthpieces of the

sword-supported ecclesiastical tyrannies, whose choicest thoughts on every physical proposition would be the laughing derision of school-children today, but whose theological dictums are yet steel-riveted to the consciences of the faithful, wherever found.

An outrageous negation of the very foundation of Masonry is going on at the present time, as the outcome of anxiety on the part of those responsible for the introduction of no less than 200,000 more or less machine-made Masons into the Craft every year, for justification.

If Masonry is an intellectual pursuit; if Masonry for the elucidation of its "mysteries" requires the student to ponder on the philosophies of Plato, Pythagoras and Philo; to know the Gymnosophists from the Gnostics and the Mithraics from the Manicheans; or to recognize, in "Paul and John," phrases pointing rather to mystic schools of enlightenment than to the spiritual conceptions of Cotton Mather and the Rev. William Sunday, then there is little excuse for 200,000 converts to the sublime principles of Freemasonry, 90 per cent of whom certainly possess all the qualifications of the p. b. c. on entrance, but who will never advance beyond that stage in other than name only.

It seems to be fully agreed upon by those who have thought deeply upon the subject, with little or no qualification for thinking at all, that Masonic pretension to scientific interpretation is becoming an annoyance. To name the chief exponents of Masonic iconoclasm in the public eye, would be to make unfraternal allusion to three or four of

the most prominent American Masonic dignitaries. These brethren propose that as "Masonry is a progressive science," we progress beyond all recognition of any ancient system of mysticism ever having been embodied. They propose labor along civic lines, Americanization service, broadened charities and what not, considering *vox populi, vox Dei*, that if the Fraternity generally accept the hypothesis that there is nothing but "social service" involved in Freemasonry, it will be duly constituted a *fact* by popular vote, just as we put in Prohibition or a President.

But the truth will be that Freemasonry will have voted its own extinction. There are enough details embodied in our modern rituals which are there simply because no one now living knows how they got there and so, traveling far enough along the line we have started, we shall be a vast social organization calling itself a "Society of Free and Accepted Masons," and repudiating every principle which the Craft originally stood for.

Have we a community of mystic contemplation with the perished thousands of our Egyptian, Chaldean and Phoenician Brothers of three millenniums ago, who employed the Square and the Keystone of Architecture as symbols of a hidden teaching, or are we twentieth century asses in the skin of the "Lion of the tribe of Judah," betrayed by our bray of "Masonry is a purely modern institution, it has no secrets, its highest degree is taken on a springboard in the 'Shrine' and its watchword is 'a jolly good time?'"

To arrive at a concrete proposition—the numbers to which Mysticus has drawn our attention are eminently Masonic because they are indissolubly connected with our most intimate symbolism. Our Masonic armorial bearings taken from the mysticism of ancient Israel, the "Secret Doctrine" of the Logos, JHVH, active in Cosmos, relate to the Precession of the Equinoxes, as do our twin pillars and our motto "Holiness to the Lord." The ancients

held the precessional period or "Grand Year" to consist of 25,920 solar years of 365 days of six hours each. That was their calculation and we must stand by it in order to comprehend them; 2,520, the prophetic number of which the Rev. Mr. Burkalow has treated, is thirty-five times seventy-two, or the number of the years the sun takes to recede through thirty-five degrees of the Zodiacal circle. From the year B.C. 602 to A.D. 325, a period of 927 years, the Spring Equinoctial sign was in Aries, day house of Mars, a "Fiery sign," the metallic symbol of which is Iron. In and after the year A.D. 325 the sun, at the Vernal Equinox, entered the sign of Pisces, which is a "watery" sign and the day house of Jupiter. There is very little doubt that the Man, of Daniel's vision, was the so-called Macrocosmos or "Divine Man," composed of zodiacal and planetary members, corresponding to men and things terrestrial, the same we sometimes see depicted in almanacs. Aries, representing the "Head," would be of fine gold because it was the supreme solar sign at this period; the "Breast" being represented by the Moon in Cancer, the metal of which is silver. The "Belly," or "Bowels," usually represented by Virgo, the night house of Mercury, is here confounded with Taurus or Libra, houses of Venus, the metal of which is Copper. In any case the sequence of metals, "Gold, Silver, Brass and Iron" stand for the planets Sun, Moon, Venus, Jupiter and Mars (Jupiter's metal, Tin, being embodied in Brass). The sign of Pisces represents the feet of the Macrocosmos, and Clay is attributed to the planet Jupiter: therefore, "legs of iron and feet of miry clay" directly relate to the signs of Aries and Pisces, which cover the period in question.

I am inclined to think that the aphorism "History repeats itself" very largely explains the manner in which people are enabled to apply the old prophecies to every age from a few

years after their utterance, down to our own time.

Furthermore the historical rise of Greece (the he-goat of Javan) and Rome (the Eagles) as successors to the Medes and Persians is touched upon so that we are not so sure that the prophecy is not of much later date than some of the things prophesied.

If we are to expect Daniel's image to represent any thing at all, we must take the planetary symbols of the metals and group them as they represented the Macrocosmos according to the Hindoo mystics, to correspond with the twelve signs of the Zodiac.

5— 4 Sun, Gold; Moon, Silver; Together, Atma the Divine essence.

6— 3 Mercury, Buddhi, the Spiritual Soul.

7— 2 Venus, Copper; Manas, the Human Soul.

8— 1 Mars, Iron; Kama, the Animal Soul.

9—12 Jupiter, Tin; Linga Sharira, the Astral Body.

10—11 Saturn, Lead; Sthula, the Physical Body.

Enter, the "stone," which breaks all the rest in pieces.

I hold that the Daniel prophecy, besides its allusions to the general disorders attendant upon the breaking up of the "Iron Age" (Aries-Mars) and the transference to Pisces-Jupiter, also contained a theological germ, philosophising upon that same cubical stone, upon which Jesus founded his own peculiar establishment. It must be remembered that the star Cepheus, located in the region of the sky called Ethiopia (the chosen refuge of certain evil doers) is the next Pole Star to be involved by the Precession of the Equinoxes. Cepheus is the Greek form of the Semitic Kefa, a rock or stone; so that the religion built on the circumpolar revolution of the prolonged earth's axis would be metaphorically "built upon a Rock" and, literally, founded on the Precessional phenomena. Now, *all Christian symbolism—as well*

as Jewish, and that of Freemasonry—is founded upon various aspects of the Precessional movement, regarded by the Ancients from standpoints, Geometrical, Mathematical, Cyclic and Physiological. *Kefa, Petrus* or Peter, is the Pole Star, the Egyptian symbol of which was *Typhon*, and whose Christian functions are directly derived from *Typhon*.



Typhon, the Egyptian "St. Peter," with the emblem of Eternal Life and Death.

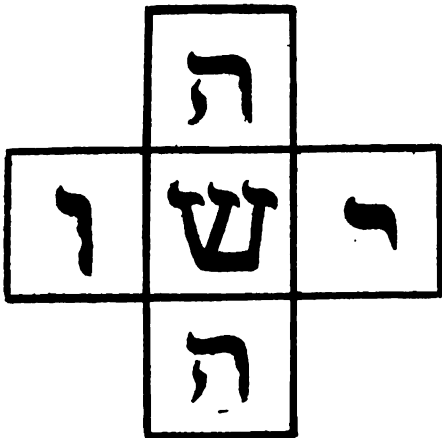
Like Typhon, he carries a sword or knife, and like Typhon in Amenti, he presides over the entrances to Heaven and Hell. *Typhon's* key to Heaven was the Egyptian "Key of Life" or *Ankh* Cross.

The connection of the cube with the precessional movement is simple in the extreme, when examined geometrically. No argument or setting forth of detail will be necessary to convince the scholar of the place held by the cube in all ancient symbolism. This esteem is primarily due to the laws of its divisibility into other and smaller cubes, one of which is a perpetual multiplication

or division by "eight," and the other that it may be irregularly divided into 3/12, 4/12 and 5/12 of the original cube, as for instance, $3^3+4^3+5^3=6^3$.

The Precession was calculated by the Ancients as a retrogression of the Sun through the Zodiac at the rate of 72 years per degree, amounting to 2,160 years per sign, and 25,920 years for complete accomplishment. Precessional mathematics are called cube mathematics. $3 \times 4 \times 5 \times 6 = 360$, the number of degrees in a circle or square. The sum of the cubes of the first three numbers given, $27+64+125=216$. The faces of the cubes in question, 9, 16, and 25, respectively, are the squares of the 47th problem of Euclid.

As each cube possesses six faces, the numbers involved are $6 \times 9 = 54$, $6 \times 16 = 96$, $6 \times 25 = 150$; while $54 + 96 + 150 = 300$. The cube of 6 has 6×36 or 216 faces. These correspondences fixed 216 as the philosophical number of a cube, and the part played by the number "six," attached it to the symbolism of the sixth sign of the Zodiac, Virgo, which is Kube-le, Cybele, Isis, Ishtar, Ceres, etc. $54 \times 96 \times 150$, multiplied together, however, produce 777,600; which equals $30 \times 25,920$, or thirty precessions of the Equinoxes. It will also be noted that 300, expressed in Hebrew gematria, is the letter ש, schin, which was given the esoteric sense of the Solar fire and is found in a well-



known Scottish Rite jewel as the origin of the Hebrew name of "Jesus," Ishu.

Taking the "Cube of Six" as our basis of examination, its external faces precisely equal the number of its contained minor cubes. It can be divided by "eight" into 27 cubes of 2 ($8 \times 27 = 216$) and being 6×6 , has thirty-six square faces on each of its six surfaces. Now, by what is commonly called Theosophic addition, the numbers 1 to 8, in series, add up "36," while those from one to 36 add to the famous "666" of Revelation, which few people stop to consider, is found also in II Chronicles, IX, 15; where it is the weight of gold, *i. e.*, Solar emanation, which came to King Sol-Om-On in one year.

Turning back to our Hindo Planetary table of the Macrocosmos we find that the numbers attached to the principles Atma, Buddhi, Manas, and Kama are $54+63+72+81$, which are 270, the number of days in the months of thirty days each, the human gestative period. The Nine (or three times three) series, added as $18+27+36+45+54+63+72+81$, equals 396, or the Sun, "36," surrounded by the twelve signs of the Zodiac; $12 \times 30 = 360$. $270+396=666$. This, according to the number philosophy, was the mathematical formula of the descent of the Macrocosmos into the Microcosmos, or the incarnation of the Logos ($30+6+3+6+300=345$), or Three — Four — Five, Mercury, Moon, Sun (from the numbers of their Zodiacal houses) in Man. A Hebrew corroboration of this fact, derived most probably from the Babylonians, resides in their name for the Sun, Shamash. שמש. The Schin representing Fire and the Mem (M) Water, Sh—M—Sh was said to represent the Sun rising out of and setting in Water. The gematria, $300+40+300$ or "640," needs but the addition of JHVH or יהוה, $10+5+6+5$, equal to 26; and $640+26=666$. This shows us "Jehovah" in union with the same Aeschmim. "Fire-Water" or "Spirit" and "Matter," which figures, in connection with Alhim

(Elohim), in the first verse of the first chapter of Genesis.

The foregoing, which is but a fragment of a vast mine of evidence to the same effect, being established, it may be recalled that the Church of Rome had its historical use in the College of Pontiffs established for the worship of Augustus Caesar as the Terrestrial representative of the Solar Logos and consequently an incarnation of God on earth; an hypothesis drawn entirely from Oriental Mysticism, especially Persian Mithraism. Desiring to honor and flatter their Imperial patrons by assimilating their names to the great mystical number of the Solar religion, they commenced the practice of which we have had sporadic examples ever since, of discovering the Monach's name to embody it. Thus it transpired that, at the time of deep Hebrew detestation of Roman oppression, the sentiment which undoubtedly produced the Book

of Revelation, the mystical "666" meant Flavius Vespasianus Aug. A (utokrator) or $6+30+1+6+10+6+200, 6+8+60+80+1+60+10+1+50+6+60, 1+6+3, 1$; equaling "666" or Flavius Vespasianus A. or $6+30+1+6+10+6+60, 6+8+60+80+1+50+70+200+1=$ "666." A correct knowledge of Hebrew and Greek gematria is essential to the decipherment of foregoing. There are many more suggestive renderings of "666" from ancient sources.

Returning again to the mathematical considerations affecting the Cube, we note that $216 \times 360 = 77,760$; so that $3 \times 4 \times 5 \times 6$ multiplied by $6 \times 6 \times 6 = 77,760$.

The expansion of "666" into "888" is another story. The careful reader will be compelled to note the frequency with which we have been compelled to revert to numbers reducible to *Nine*, or "Three times Three."

THE LEGEND OF THE HOLY GRAIL WITH A NEWER ESOTERIC MEANING

By C. S. S.

THE Holy Grail is the symbol of spiritual illumination—the combined soul and mind knowledge of Divine Law, which is Divine Love. The quest of the Grail is the striving of the real man to attain to at-one-ment with the Father, spoken of in all Bibles, including the Christian Bible. After reading Dr. J. D. Buck's "Mystic Masonry" the thought comes to me that it may be that this quest is a symbol of true initiation.

The Knights of the Grail are our best aspirations. Love, Compassion—highest aspect of Love—Justice, Mercy, Relief for suffering humanity—symbolized by Amfortas—Light and Brotherly Love, that all may make the

quest successfully and know the truth that Brotherhood is a fact, and that the welding of the sword Escalibur to the hilt, spoken of in the legends, is the power to hold oneself in the consciousness that all is from the one Divine Source.

Albert Pike, in his "Morals and Dogma," says: "The Will is a force, its limits yet unknown." It is in the power of the Will that we chiefly see the Spiritual and Divine in Man.

The spear or lance spoken of in the legends is the symbol of Will, and it always precedes the Grail. Parzival could only see the Grail after he had found the lance, and welded the sword to the hilt. The will to do for humanity

after learning of the brotherhood of all.

Von Eschenbach makes the Grail a stone, Lapis Lazuli, which is deep blue and white; and Repanse de Schoie (Joy in Life) carried it before Amfortas and his guest Parzival and placed it on a table covered with green samite.

A writer in "The Builder" says of the colors blue, white and green: "Blue is an exemplar of the abstract qualities, Truth, Sincerity, Fidelity and Secrecy; White, Purity; and Green, the Germ of Life."

Wagner used Von Eschenbach's epic as a theme for Parsifal, the greatest opera of all time. I am using the same legend for my esoteric meaning. Parzival, symbol of soul, could not see the Grail unless guided by Kondrie, symbol of our human nature, half human and half divine. He takes his wife, Kondwiramur (symbol of Compassion) and his brother, Fierfio who is mottled black and white, with him to the Grail Castle. Fierfio is Parzival's elder brother, son of Gamuret and the Moorish Queen who is a black woman. Fierfio is the symbol of both aspects of mind, higher and lower. The Grail Castle is the human heart. Amfortas the King, with the spear wound in his side, is the symbol of humanity as a whole, or as one, suffering from the effects of misdirected effort. The spear wound—Will used selfishly—can only be healed by the spear in the hands of Parzival—Soul—by helpfulness for all that live; or, Light, Truth and Love in perfect equilibrium. Applied personally, it means our own suffering, brought on by selfishness, is healed by our desire or will to help others, and our own sorrows forgotten in help for humanity.

Sir Gawaine was always Parzival's help, and he is the symbol of Conscience, the result of many incarnations on this earth. Parzival and Gawaine had an encounter in which Gawaine was defeated; and the legend speaks of Parzival's grief on learning with whom he had fought; and he is made to say:

'Tis myself whom I have vanquished,
and Gawaine answered:

And they which have won the victory
Hath the twain of us overthrown.
And for both of us shalt thou sorrow,
For thyself by thyself laid low.
And *they* have which have won the
victory,

meaning the lower desires.

After a time Parzival thought with love and grief of his wife Kondwiramur (Compassion) and, girding on his armor, started out in search of the Grail, so as to free Amfortas. Meeting with a knightly heathen, he fought fiercely and was nigh vanquished. Later he learned it was his brother, Fierfio (both aspects of mind).

To his knee Parzival was beaten.
Now see how they fought—the twain—
If twain ye will still account them;
Yet in sooth shall they be but one!

Here with Purity, Faith joined issue,
And Truth with high Truth would fight.
And Love made an end of strife.

God have Gamuret's sin in his keeping,
Parzival,
And the prayer it shall stand for both;
For the twain shall be one; nor
I think me, to own it were either loth.

The Divine manifests through Soul, and Soul through Mind; both instruments of Spirit for man's evolution to Spiritual illumination, the Holy Grail.

After Parzival has found the Grail his mantle falls upon his son, Lohengrin; and we have a Master, a helper of humanity.

King Arthur is the symbol of the physical body; Queen Guinevere, of the life principle; the Knights of the Round Table, of the passions and desires. Gournemans, who told Parzival not to ask the question, is the symbol of intellect; the opposite of Trevezent, Faith, who told him to go on and ask the question and he would find the Grail.

Albert Pike, in his "Morals and Dogma," says: "In all time truth has been hidden under symbols, and often under a succession of allegories, where

veil after veil had to be penetrated before the true light was reached and the essential truth revealed."

Dr. J. D. Buck, a noted Masonic writer, in his book, "Modern World Movements," says: "If, therefore, in an age of intelligence and free inquiry we turn to the records of Mysticism, we shall find that they have furnished the loftiest themes to Musician, Artist, Poet and Painter; and by these lights shall the monuments of History stand revealed."

In the earlier French, Celtic, or German legends there is no mention of Sir Galahad, and very little of Sir Launcelot. Wolfram speaks of him once and then only as a Knight of great courage. The earlier legends are, "The Drama of the Soul," called so by Wagner. A later French writer, De Borron, makes it an allegory of the Church; King Arthur, the Church; Queen Guinevere, the spiritual life of the Church; Sir Launcelot, the temporal power of the Church; his son, Sir Galahad, the child of his brain, the

ascetic, the pure one. Parzival of Wolfram's poem and Perceval of Chretien, married men, heroes of the earlier poems, are put aside for the unmarried man of De Borron. Mallory translated De Borron's romance, and Tennyson used Mallory as a theme for his "Idyls of the King," with which we are so familiar; and yet, Parzival could not see the Grail unless he took his wife, Kondwiramur (symbol of Compassion) to the Grail Castle with him, and Perceval could not see it until he had married Blanchefleur.

Alfred Nutt, in his "Studies in the Legend of the Grail," says, "What influence Wolfram's poem, with its practical human enthusiasm, its true and noble sexual morality, might have had on English literature, is an interesting study. It would have appealed, one would think, to our race, with its utilitarian, ethical instinct; with its lofty ideal of wedded love. The true man, Parzival, should in the fitness of things, be the English hero of the Quest, rather than the visionary ascetic, Galahad.

THE FORCE OF MASONRY

BY FRANK H. THOMPSON, 32°, K.C.C.H.

IN ALL of the teachings and sciences that have been given to the world since the beginning of time, only those have endured in which truth has been discovered.

Truth is the foundation of every virtue and the culmination of every art, the mystic power that rules and governs the universe, and nowhere do we find truth so predominant and powerful in its influence as in Masonry.

When the candidate for the degrees of the Blue Lodge first gains admission and receives his first impressions, he finds that he has received the Light of Truth in its deepest sense. The marvelous philosophy of the degrees of Scottish Rite Masonry teach the searcher after greater light that truth is more powerful than the luster of gold and mightier than the monarch who sits

on his throne. There is no greater force alive and active in the world today than Freemasonry, and the banners of Scottish Rite Masonry are destined to lead earnest seekers after truth into higher realms of thought and living.

Masonry is a concrete force, alive to the possibilities that are confronting it on every hand, and it behooves every Mason to do his utmost to advance the principles of freedom and Americanism.

We have lately heard and spoken a great deal of being 100 per cent American, but do we know the real meaning of that phrase?

Masonry of the Scottish Rite Degrees answers that question fully.

Let the world feel the force and constructive power of Masonry.

Reminiscence

"And what impressed you most in that grim pageant?"
 Questioned now our host of one, an honored guest,
 Still hoping to entice some tale of chivalry,
 Or splendid sacrifice, unheralded as yet,
 From out that sober reticence.

He had been first
 In other days to toss the nimble jest
 About the friendly beard, but now, some mystery
 He might not share, a barrier set to spoken word;
 In old familiar ways he stood part.

He turned, as one awakened from some still deep dream
 To trivial task, the while his wistful heart
 Slept on.

"We learned of the attack at dawn,"
 He said, "and charged across a barren field
 Where many a smoking seam yawned wide;
 There, inch by inch, we forced them back.
 I cannot say how many fell—
 I only know they fought right well,
 And fighting, died,
 As was their wont.

"At last the stubborn forces yield,
 We dropped within a shell-swept glade,
 Where tattered trunks that once were trees
 Could give no pitying shade.
 And there, with bleeding breast, upon a thorn
 A linnet quivered, still quite warm;
 An empty nest
 Upon the leafless bough hung, fluttering;
 In vain she hovered in a wild alarm
 And faced the fires of hell on outstretched wing
 To save that quickened life from harm!

"That day's mad holocaust
 Some time I may forget,
 But I shall feel the pierced breast
 Of that brave mother-bird
 Within me yet
 Plead piteously
 For some atoning word,
 I still shall see that empty nest,
 Swinging incessantly,
 Though I forget the rest!"

—Nellie Burget Miller (Mrs. L. A.).

THE NEW AGE MAGAZINE

Published monthly by the Supreme Council under the control of a committee composed of Ernest B. Hussey, of Seattle, Washington; John H. Cowles, Louisville, Kentucky; Trevanion W. Hugo, Duluth, Minnesota; William P. Filmer, San Francisco, California, and Marshall W. Wood, Boise, Idaho.

Annual subscription: United States, \$1.50; all other countries in the Postal Union, \$2.

Sent free to all Scottish Rite Masons of the 32°, under the Supreme Council for the Southern Jurisdiction of the United States.

Address all correspondence, communications, and make checks, etc., payable to JOHN H. COWLES, Secretary General, House of the Temple, 16th and S streets, N. W., Washington, D. C.

NOTES AND COMMENTS

OUR NEW ARMY

Under the above caption we publish an article by Brother Raymond V. Phelan who, before the great war, was a frequent contributor to our magazine, but who, owing to his many duties in connection with the great war, has not been able to continue as a contributor. We are more than glad to hear from him again. He writes us that his article is not intended to be controversial—that he does not intend to advocate compulsory military training, concerning which there are various opinions among the brethren; and he does not, we understand, wish to argue the question. He states that his desire is simply to set forth the value of military training in our army, and its great usefulness in connection with voluntary service.

JOAN OF ARC

Concerning the canonization of Joan of Arc, *The Continent*, a very excellent Presbyterian paper, among other very pertinent remarks, has the following:

Of course, the honor paid to Joan of Arc is in nowise repugnant even to Protestants; they may doubt the efficiency of the pope's act in exalting her to any higher station in the world of immortals, but in the way of tribute to what she was and did in her brief life in this world no commemoration by church or state could exaggerate the respect due her. But the papacy centuries ago might have made amends to a pure spirit whom its own bigoted and venal inquisitors murdered, and it neglected to do so until its adversity in France gave reason to crave for itself benefit from the chivalric devotion of all Frenchmen to the greatest national heroine that ever earned the love of any people.

Note, if you please, that the motto of Rome is *Semper Idem*, Always the same. Truly, Rome is the same old weather vane that it always has been.

SIGNS AND PORTENTS

The St. Paul (Minn.) *Pioneer Press*, of September 13, prints the following as coming from its special correspondent at New York:

New York, Sept. 12.—Rev. J. Dawson Byrne, a Roman Catholic priest of Beresford, S. Dak., who had been on a visit to Ireland and who returned here today from Queenstown, said he saw the bleeding statues of Templemore, where hundreds of miraculous cures are being effected.

Father Byrne is the first traveler to reach America and vouch for the truth of the phenomena at Templemore. He informed some of the customs officials that he had seen the statues issuing blood, the statue of the Virgin Mary bleeding from the mouth and the statue of the Savior bleeding from the eyes.

SAYS HE SAW CURES

Also he confirmed the report that thousands of credulous and curious persons had flocked to Templemore from all parts of Ireland to see for themselves the so-called miracle.

Father Byrne, moreover, is credited with having seen the lame and the blind cured of their afflictions by their pilgrimage to the home of Thomas Divan, a shopkeeper; where the statues are being displayed. Father Byrne said he was at Templemore from September 1 to September 4, when thousands of persons were flocking to the town.

The so-called miracle came to public attention about two weeks ago when James Walsh, a 16-year-old student for the priesthood at Curraheen, visited Divan, his uncle, at a time when Templemore was in a state of hysteria following military retaliation for an attack on the local police.

STUDENT "SAW VISION"

Walsh told his uncle of having had a vision after which he marked a heart upon the floor from which oozed a spring of water. Presently, he said, the statuary of the room, bleeding from the mouth and heart, came down from their pedestals and took positions around the heart marked upon the floor. Walsh then fled to Templemore, which is about six miles from Curraheen, carrying with him the sacred images, which continued to bleed and subsequently attracted thousands of pilgrims to the town.

OTHER PRIESTS SILENT

Among the curious visitors were some afflicted with rheumatism and tuberculosis who went away vowing that they had been benefited by sight of the bleeding images.

On the liner Caronia today were several other priests who had been to Templemore, but they were reluctant to talk of what they had seen at the home of John Divan.

We have an idea that it would not have been healthy for any person to attempt to discover the source of the alleged blood that issued from the statues, or to determine whether it was really blood, and if so, what kind of blood, whether of bird or beast or man; the ignorant and superstitious crowd would have made it very unpleasant for any honest doubting Thomas. But The One whom they hold up to the world as an example for all mankind did not do things that way; on the contrary, he was at some trouble to satisfy the doubts of all doubters; realizing that faith and credulity are very different things, he never expected any one to accept anything on pure faith that might be demonstrated by the exercise of his God-given reason. Note in this connection that other Roman Catholic priests who were also present and saw the "bleeding statues" at Templemore seemed to entertain some doubts concerning the matter for it is said "they were reluctant to talk of what they had seen." You see they were more or less intimately acquainted with certain clerical methods which might succeed with ignorant peasants, but would certainly be questioned by intelligent and thinking people. We have in mind a certain so-called miracle which was performed by Garibaldi during the days when the King of Italy asserted himself and occupied the Eternal City with his troops, doing away with the Temporal Sovereignty of the Pope.

It seems that, at a certain place that was occupied by Garibaldi with his troops, there was a church which had in its possession a vial said to contain the veritable blood of the Savior, caught as it flowed from his wounded side

while he was on the cross. This blood was dried up and crystalized during all the year except on a certain day when, if it miraculously liquefied, the harvests in that vicinity would be abundant; but if it did not liquefy, there would be no harvests worth mentioning.

On the occasion to which the story alludes the day for the liquefaction of the "blood" arrived, and the priests announced to the people that God was angry because of the presence of the Royal troops and that the blood would not liquefy on that account; and the ignorant and superstitious peasantry were very much exercised—as the priests intended they should be, hoping in that way to get rid of the presence of the troops.

Hearing of this, Garibaldi sent for the priests and informed them that he expected them to perform the miracle of the "liquefaction of the blood" before a certain hour of the day, otherwise, he would take the matter in hand himself, possibly to the grave inconvenience of the priests. When the priests returned they found that during their absence the blood had liquefied and announced the fact to the people, thereby comfortably arranging the whole business.

Brethren, that sort of thing may "get by" in Italy or in Ireland, but it will not work in the United States of America—that is, not in the way that the priests would have it.

Why, *why*, WHY, will reputable papers in this country publish such unutterable junk as this?

SAUCE FOR THE GOOSE SHOULD BE SAUCE FOR THE GANDER

The New York Times, of August 29, had the following:

Rome, August 28.—Pope Benedict, replying today to an address by the visiting American Knights of Columbus, attacked the spreading of propaganda in Rome by an organization which he did not name. He said it aimed to deprive the youth of their birthright of Catholic faith. The Pontiff urged the Knights to establish a counter propaganda.

Let us see! What birthright is it that the Pope and his emissaries, the Jesuits, have been trying for many years to take away from the youth of the United States of America? Oh, to be sure! It is the birthright of Democracy—the freedom of thought, speech, conscience and opinion. As the fans on the bleachers have been wont to exclaim, "Well, well, well!" You see, brethren, it is perfectly right and proper for the Vatican to send its missionaries and emissaries throughout all the world—and particularly to the United States—to spread abroad their un-American propaganda; but it is a heinous offense and dastardly for any one else to spread abroad any sort of propaganda of their own among those who have been trained by the priests and the Jesuits not to think for themselves but to hold fast to the Holy Roman Faith in which they have been reared. You see, in order to keep them securely in that faith they have to be kept in entire ignorance of any other. What?

A PAN-AMERICAN COLLEGE OF COMMERCE

On January 1, 1921, the City of Panama, the first city to be founded by Europeans in the Western Hemisphere, will celebrate its quadri-centennial year. Little did the hardy Spanish conquistadores imagine, when they established the city some thirty years after the discovery of America, that the isthmus would one day be pierced by a giant waterway and that two oceans would commingle their waters. The government of Panama will fittingly celebrate the above-mentioned event by appropriate ceremonies, and in a way that will be lasting by the establishment of a Pan-American College of Commerce. Handsome, up-to-date buildings will be provided for the institution, and an able corps of professors

will instruct the youth of two continents in practical courses of commerce, shipping, banking, and international trade relations generally. The development of commerce and intercourse between the United States and the Republics of Central and South America will undoubtedly receive a new impetus with the opening of this college. Two Americans have already been appointed to important offices in the institution, namely: John Barrett, the retiring director-general of the Pan-American Union and former U. S. Minister to Argentina, Panama, and Columbia; and Dr. Clarence J. Owens, director-general of the Southern Commercial Congress and former economic commissioner for Panama. The members of the school will come from the chambers of commerce, commercial organizations, foreign trade firms and educational institutions of the commercial centers of both continents. "They will have at their disposal the practical facilities and unequalled sources of knowledge provided by the Panama Canal, its administration, its operation, and its bearing on every phase of international commerce." It is, indeed, a fitting memorial for the City of Panama, to mark the peaceful relations between North and South America; and peculiarly fitting that such an educational institution should be established on the Isthmus of Panama, the connecting link between two continents. Far-seeing publicists are looking to South America for a great expansion of trade. In the past, we have permitted Europeans to outwit us. But today we are realizing the importance of closer commercial relations with Latin-America; of studying first-hand the industrial and agricultural condition of our Southern neighbors; of catering to their wants in a manner agreeable to them. At the present time, Spanish is the favorite foreign language in our high schools and schools of commerce. German and French are relegated to the rear. In fact, but few Americans are studying German—Why should they? English is the *world language*, the language of business; and next to it in importance is Spanish. In conclusion let us bid God-speed to the new Pan-American College of Commerce. Long may it flourish!

ENGINEERING EDUCATION IN THE UNITED STATES

Before the World War we were regarded by foreign nations as an intensely practical people, given over wholly to material progress and material conceptions; chasers after the Almighty Dollar. But today we are regarded as idealists of the first-water. We sent a great army to Europe, not to gain territory or to extend trade, but to fight for the preservation of democracy in the world. We were guided by idealistic instead of materialistic motives, and so the viewpoint of Europe has changed in regard to America. Yes, we are undoubtedly a nation of idealists. In no country in the world do religions flourish so luxuriantly as in the United States; in no other country are such colossal sums donated to charity, education, and the cultivation of pure science. We are as yet not strong on art and music, but we are growing in appreciation. Yes, we are a nation of idealists, but we do not neglect the practical side of life. As inventors and engineers we are pre-eminent. But it takes idealism and imagination to conceive of great inventions and engineering feats. Our colleges of engineering are attracting the attention of foreign students, especially those of Latin-America. Engineering education in the United States is carried on in two types of institutions, universities and independent institutes. The colleges or schools of engineering incorporated in universities are generally administered as separate units. The independent institutes are usually devoted solely to engineering training. With respect to academic excellence, there is nothing to choose between the best of these institutions and the engineering divisions of the stronger American universities.

The typical school or college of engineering (whether independent or part of a university) offers to graduates of American secondary schools, or others having equivalent preparation, a four-year course leading to the degree of B. S. in some branch of engineering; for example, civil, mechanical, mining, metallurgical, chemical or sanitary engineering.

The curricula of the engineering schools are determined by the requirements of the profession. For the most part, therefore, they are somewhat rigidly prescribed. Choice from among the various branches of engineering represents the principal option open to the student. Recently a tendency to lengthen the period of preparation for the profession of engineering has manifested itself. Several leading universities now offer five and six year courses in the various engineering branches. Five year courses, which are the commoner, include either a considerable amount of work in the college of arts and sciences, designed to broaden the students cultural training, or more extended specialization in the branch of engineering which the student has chosen. The degrees of C.E., E.E., M.E., and Arch., are generally awarded at the end of these more specialized degree courses. Such degrees rank higher than the degree of B.S. Postgraduate work leading to the degree of M.S., Ph.D., and Sc.D. in the engineering sciences is now given also at several of the foremost universities.

The expenses of foreign students attending American institutions will vary widely for several reasons. Practically all of the privately endowed institutions charge annual tuition fees. The fee is rarely less than \$150 a year at first-class engineering schools. It ranges from \$150 to \$500. Many State-supported institutions on the other hand, charge only a small tuition fee, from \$20 to \$125 to students who are not residents of the State. State residents generally receive instruction free of charge. In addition to tuition fees most institutions, both privately endowed and State-supported, charge laboratory fees and various incidental fees. These rarely total more than \$25 a year. The total annual living expenses will range from \$500 to \$700 a year as a minimum. This figure would include board, room rent, and incidental personal expenses.

The U. S. Bureau of Education has recently issued a bulletin on "Opportunities for the study of engineering at American higher institutions," in which a list is given of engineering schools and colleges of recognized standing, the locations of the institutions, departments and enrollments. The Bureau will be glad to answer correspondence regarding any particular institution or to assist a foreign student to choose the institution most appropriate to his needs.

GENERAL PROBLEMS OF EDUCATION

The question has arisen as to whether agriculture should be taught in the ordinary high schools or in special schools of agriculture. Prof. H. P. Barrows, of the Oregon State Agriculture College, in a recent bulletin of the Bureau of Education, on the "Development of agricultural instruction in secondary schools," concludes that there is a place for instruction in agriculture in every high school serving a farming community, if the school is prepared to give the proper training to future farmers. There is also a place for a limited number of agricultural schools of secondary grade. "The majority of students," he says, "should receive their agricultural training in the public high school while living at home on the farm. The students who are not served by local high schools and the more matured students who wish more intensive training in agriculture, the agricultural schools will aid the colleges in training."

In the year 1915-16, 2,981 public high schools were reported as giving instruction in agriculture. Only 2,166 of this number, however, were really teach-

ing agriculture in a serious way. The granting of Federal aid undoubtedly means a new epoch for agriculture in the secondary schools.

Professor Barrows traces the development of agriculture in the secondary or high schools as such, because in the earlier days of education in this country distinctions were not drawn between elementary, secondary, and collegiate instruction. Lines, too, have not been closely drawn between agriculture of a secondary grade and collegiate agriculture in the land-grant colleges.

LAFAYETTE'S MASONIC CAREER

The American people will always hold the memory of Lafayette in affection; Lafayette the lover of liberty, the friend of Washington, the Freemason. He was the true type of the modern crusader, and his career was one of the most romantic in history. He was brave, chivalrous, and self-sacrificing. His tomb, in the old cemetery of the Picpus Convent in Paris is the mecca of all good Americans who go to the City of Light. Every Fourth of July the American ambassador to France goes in person or sends one of his staff to Lafayette's grave to place thereon a memorial wreath. General Pershing, when in Paris for the first time, as commander of the American Expeditionary Forces, immortalized himself at the tomb of Lafayette by exclaiming: "Lafayette, we are here!" The living Freemason apostrophized the Freemason who had passed into the land of spirit.

Lafayette when in America imbibed the fundamental principles of American political philosophy and social ideals. He was greatly aided by Masonry. And this leads us to ask the question: "When and where did General Lafayette become a Mason." It is a query that has puzzled Masonic historians. The Grand Secretary of the Grand Lodge of Massachusetts, in a dissertation published in the proceedings of the Grand Lodge of Massachusetts for the year 1918, says:

There are at least two quite definite traditions regarding Lafayette's Masonic career, but neither rests on any very substantial basis of historic fact. Not improbably it was on the eve of his momentous diplomatic mission to France when he was just over 21; almost certainly it was in an Army lodge; very probably it was at the instance and in the presence of Washington. What is more likely than that Washington should have desired to weave the bond of Masonic brotherhood around the young man who was to play so delicate and important a part in the relations between the great Mason who commanded the American Army and that other great Mason, America's greatest diplomat, Benjamin Franklin, who was America's ambassador to the French king?

When Lafayette made his last visit to the United States the Grand Lodge of Pennsylvania received him with distinguished honors, but before doing so appointed a committee to investigate and report upon his Masonic regularity. The committee reported that they had made careful investigation and were fully satisfied, but unfortunately their report gives no information whatever as to the evidence upon which this conclusion was based!

The late Brother Julius F. Sachse, librarian of the Grand Lodge of Pennsylvania, in the year 1916 published a brochure on Lafayette's fraternal connections with the Grand Lodge of Pennsylvania. He says:

No original documentary evidence is known to be in existence which records the initiation of General Lafayette in the Masonic Fraternity, nor in what Lodge or when this took place.

It has always been a tradition in Masonic circles that General Lafayette was made a Mason in one of the Military Lodges at Morristown, New Jersey, where a Festal Lodge was held December 27, 1779, for which occasion the jewels and furniture and clothing of St. John's Lodge, No. 1, of Newark, New Jersey, were borrowed. The meeting proved a great success, sixty-eight brethren being present, one of whom was General Washington.

There is another tradition that General Lafayette was made a Mason in a Military Lodge which met at Valley Forge during the winter of 1777-78, but no official records of such action have thus far been discovered.

It was this uncertainty as to the Masonic standing of General Lafayette which led to the resolution of September 6, 1824, in the Grand Lodge of Pennsylvania and the appointment of a committee to satisfy themselves that General Lafayette was an Ancient York Mason. That the committee was satisfied with their investigation is evinced by their report and the subsequent action of the Grand Lodge of Pennsylvania, which resulted in enrolling Brother General Lafayette an Honorary Member of the R. W. Grand Lodge, F. & A. M., of Pennsylvania.

General Lafayette, on his second visit to America in the year 1784, when on his way to Mount Vernon, stopped over in Philadelphia, where he was presented with an address by Brothers A. St. Clair, William Irving and General Anthony Wayne. Says Brother Sachse:

It is not known whether General Lafayette visited any Masonic Lodges in Philadelphia during this visit, nor whether there was any communication with the Grand Lodge. One of the chief objects of this visit with General Washington was to present him with a beautiful white satin apron bearing the national colors, red, white and blue and embroidered elaborately with Masonic emblems, the whole being the handiwork of Madam the Marquise de Lafayette.

This apron was enclosed in a handsome rosewood box when presented to Washington. This apron was worn by Washington, September 18, 1793, when he laid the corner stone of the capitol at the Federal City (Washington, D. C.), and is now in the Museum of the Grand Lodge, F. & A. M., of Pennsylvania. After the death of Washington this Masonic relic was presented by the legatees to the Washington Benevolent Society, who received it October 26, 1816. They in turn presented it July 3, 1829, to the Right Worshipful Grand Lodge, F. & A. M., of Pennsylvania.

On May 4, 1825, Lafayette visited the Grand Lodge of Tennessee and was made an honorary member thereof. The theory that he was made a member of the Order in France is disposed of by the report of the Grand Lodge of Pennsylvania which declared him to be "an ancient York Mason," which would "hardly be consistent with his having received his degrees in France, where Masonry was not so designated."

EDUCATION IN THE ARMY

In the old days in the Army the education of the soldier meant instruction in military duties. True, there were post schools where soldiers were taught the three R's by the post chaplain or some well-informed non commissioned officer, but these schools did not amount to very much. They were limited in means, teaching force, and curriculum; they were largely perfunctory, and not taken seriously by the enlisted men. But today, what a tremendous change. The Army has become a great school of life, vocational instruction is given in a variety of trades and commercial pursuits. In fact, the enlisted man may study almost anything he desires from the classics to chicken-farming. It is the enlisted man's university. The World War gave this wonderful educational impetus to our Army. So many untrained men came into the military camps that the Government found that it had to assume the position of schoolmaster on a vast scale and teach all branches of trades and sciences in order to equip its men for the work in hand. After the war was ended, the Government kept up the good work of teaching; and at the present time thousands of young men flock into the Army to obtain an education, to learn practical trades and callings to fit them for real life. The up-to-date, ambitious young recruit has no time to waste in idle dissipation; he has his life-work cut out for him. Time is money! The money value of education is instilled into the recruit from the beginning. Says Dr. Ryan, of the U. S. Bureau of Education:

Few persons realize the significance of the educational work of the new Army. It is not merely that enlisted men are going to school and that soldiers throughout the Army are receiving general and special education as part of their Army training; but that men are enlisting in the Army in order that they may take advantage of these educational opportunities and be better prepared to reenter civilian life, and the whole purpose of Army enlistment is being subjected to ideals of civic upbuilding that are of tremendous importance.

"Never before, in the history of the American Army or any other army, have such oppor-

tunities been 'put before the soldier," says a recent War Department statement. "Whether he merely wishes to learn to speak mother English grammatically, or is ambitious to learn a trade, the new Army affords him a way. Hereafter no man need leave the service without returning to civil life equipped with knowledge that will secure him a position at good pay in the trade or occupation he has learned during his enlistment."

Army authorities point out especially that instructors are capable and that the opportunities are definite and specific. Some of the claims made for the educational work in the new Army may be summed up as follows:

The instructors in all the vocational training schools are capable men. The equipment—both shop and laboratory—is modern. The conditions under which the soldier gets his training are more favorable than in many civilian institutions. The student is taught without a cent's cost to him; not only that, he is well paid while learning, is furnished all his clothes, board and lodging, and any man who wishes to can come out of the Army after his discharge with money in the bank, in addition to all he has learned. Three hundred dollars a year can be saved by the private in ranks, and he gets 4 per cent interest on the money he deposits with the paymaster.

In this work the military training is conducted in such a manner that adequate means for national defense will be always available. The officers are trained as leaders of men, and the soldiers are trained as intelligent and capable national defenders who have at all times every incentive and opportunity to become themselves leaders, if they can develop the qualities of leadership. The education now given in the Army effectively guarantees that soldiers whose pre-Army education has been defective can not remain illiterates, and offers to all members of the Army a real opportunity to acquire occupational skill which will enable them to leave the service qualified to be self-supporting citizens.

Education for illiterates and non-English-speaking soldiers is made compulsory and is conducted by officer, soldier, and civilian teachers and according to methods devised by expert civilian educational counsellors. Occupational training is given under instruction methods developed by expert vocational trainers who have been employed by the Army, many of them on leave from the leading educational institutions of the country. Teachers of occupational training are obtained by the employment in the Army of well-qualified civilian teachers and by the use of officers and soldiers as instructors who have, by their prewar experience, or their experience during the war, learned the practical details of the occupations in which they instruct. Army education also provides for the Army the large number of technical specialists that modern war demands.

The Army, thanks to its educational ideals, has become "a vital and natural part of the social organism of the nation." It is no longer a pretorian guard separate and distinct from American life but an integral factor of our social fabric.

FRIENDSHIP

Nor rarest gem, nor priceless pearl,
Nor Cupid's silver darts,
Can equal Friendship's diadem
Enthroned in loyal hearts.

—G. W. Worthen, 32°

"THE NEAR EAST RELIEF"

"The Near East Relief" is an organization chartered by the United States for the purpose of raising and disbursing the funds appropriated by Americans for Armenian relief; and it urges all organizations to do these things:

1. The providing of a place for N. E. R. speakers at appropriate times.
2. The adoption of an orphan Armenian child by local lodges.
3. National organizations and State bodies to urge local lodges to cooperate.
4. The giving of publicity to all N. E. R. work in fraternal literature.

The appointment of committees to cooperate with the N. E. R. in bringing these things about.

For information and other purposes address: DAWN POWELL, No. 1, Madison Avenue, New York, N. Y.

THE ORDER OF DE MOLAY

BY FRED P. CREE, 32°

LIKE a prairie cyclone the Order of De Molay is sweeping over the states of the Middle West. Born in Kansas City, Mo., a little over a year ago, it now has chapters in five great cities, and there are requests from nine others to establish them.

That the readers of the *NEW AGE* may be informed as to the purpose and nature of this new Order—which has a connection with Scottish Rite Masonry, because Consistories house and mother it, and its ideas and destiny are guided by Scottish Rite Masons—these lines are being written.

The first chapter, known as Kansas City Chapter, now the Mother Chapter of the World, was instituted in the Scottish Rite Cathedral at Fifteenth Street and Troost Avenue, Kansas City, Mo., April 1, 1919. The Order owes its being to the following incident:

Frank Land, 32°, K. C. C. H., who has charge of the Employment Bureau of the Scottish Rite Bodies in Kansas City, Mo., became interested in a boy whose father had died. He, to this boy, took the place of a father, aided him to obtain work and gave him advice. One day the boy said to him:

"Mr. Land, I know several other boys who need advice; would you care if we met here with you?"

Mr. Land replied that he would not, and, a few evenings later, nine boys met in the Temple, and from this grew the Order. Of a number of stories told them they selected the incidents in the closing days of the life of Jacques de Molay as the base for their Order. Frank Marshall, 32°, associate editor of the *Kansas City Journal*, wrote the ritual. The first degrees were conferred on April 1, 1919. Mr. Land was made advisor of the Chapter, and now 3,000 De Molay boys call this young man "Dad."

Those who like to go back into ancient history for a precedent might say that this Order stands to Masonry as the page to the knight of the Middle Ages and draw a fancied picture of a page listening breathless to catch the narration of events in the lives of a group of talkative knights; but this would only be an exercise of fancy, for the Order of De Molay is practical from the moment its candidate stands before its door until he receives the word by which all De Molay boys make themselves known.

This Order is for boys between the ages of 16 and 21 years, and its purpose is to make them "better sons, better brothers, better friends, that they may grow up to be better men." It is Masonic, and it is not Masonic. It is a sort of casting before of the shadow of the Masonic idea to those who have not that age when they may give the "alarm at the outer door." Its ritual teaches a beautiful lesson. There is nothing foolish.

The degree is so fabricated that it may be given on a stage with scenic adornment, or in an ordinary lodge hall, without the change of a single word. When Huron Chapter, the last chapter of the Order to be founded, was instituted in Kansas City, Kans., the entire work was given with a scenic adornment that was rendered possible by a stage whereon any shade of night or day may be reproduced. The boys entered a castle hall and witnessed the scenes as closely depicted as possible; several hundred dollars being expended to reproduce the ancient French settings. At Kirksville, Mo., the Chapter was started with less adornment, as the hall did not permit its use. The Mother Chapter uses the stage for much of its work.

The Order is fostered by Scottish Rite Consistories, but is not, as yet, di-

rectly connected with the Scottish Rite. The mode of organizing the boys is to have the Scottish Rite Bodies in a city appoint a committee to act as an advisory council and then select a class of boys. To be a De Molay, a boy is not required to be a son of a Mason but only a boy of good moral standing. To make the requirement more stringent would be to place the boy in a position similar to what would be that of all of us if in Masonry "only the sons of Masons could be Masons." The writer of these lines would not, under these circumstances, be writing them.

But, one may ask, "what is the necessity for this order? For many years there has been no similar order and boys have grown up to be good Masons."

Quite true; but our day is quite different from yesterday. The boy of today is taking the place in business life that yesterday was taken by the man of from 21 to 25 years. The reason for this is the great war.

When the United States began to gather her army she first asked those between the ages of 21 and 30 years to answer and a great army answered. We all cheered those boys and followed them with interest as they drove back the German Army. But, for a moment, let us recall what happened at home in the business world. Thousands of clerkships and the like were left vacant. The employer began to look about for some one to fill them. There was only one person who could—the little brother of the young man who had gone to war.

So, little brother, long before he expected to do so, stepped into the office, the shop, the store, and, in short, in every line of work. He took the place determined to make good, and he did

so. Then the war ended and big brother came back, but somehow there was so much to do that little brother remained at work also. Now we find these boys between the ages of 16 and 21 years doing what we were doing when between the ages of 21 and 30 years. He is a young man with a much more mature mind than the generation that had gone before. He began to desire things that much older men desired a few years previous.

Hence the De Molay boy is not the careless boy that many of us were at 16 or 21, but a young man beginning to think of the real cares of life. He is more mature than his brother was at the same age.

That the ideas and teachings given in the De Molay degrees are appreciated is shown by the desire of these boys to join. Not only are petitions pouring into Huron Chapter from all parts of Kansas, but soon a chapter is to be started at Lawrence, where the State University is located. In that city there has long been a society known as the Acacia Society, whose members are students who are Masons. Buffalo, N. Y., desires a chapter, and so does Denver, Colo. Omaha had the second chapter, and Kansas City, Kans., on August 9, instituted the second largest chapter in the country.

This is the idea and the cause that brought into being a society for the youth of the land that is the outgrowth of the ideas of Scottish Rite Masonry. The De Molay boy is not a Mason. He associates with Masons as any Master Mason, no matter of what rite, may sit in its meetings. He learns a teaching that is along the great line laid down by Scottish Rite Masonry, but he does not begin to travel "toward the East"—he only prepares for that journey.

"I will expect you to be ready. I am your leader, your thinker, and your director. I will tell you what to do and will expect you to do it. I need you men. Never differ with your bishop. He thinks for you."—*Archbishop Munderlin. Address to Knights of Columbus, reported in Chicago Evening American, March 9, 1916.*

MICHIGAN SCHOOL AMENDMENT

BY JAMES HAMILTON

IN keeping with the principle of the proposed amendment to the state constitution of Michigan making it compulsory for all children of school age from five to sixteen, or until they have passed the eighth grade, to attend public school, it is proper at this time to say that the proposition is meeting with a cordial reception and devoted loyalty on the part of thousands of the people of the state. From other states many citizens are writing us that in their opinion this amendment, made a part of every state constitution, would eliminate much of the suspicion and bitterness between peoples of different religious beliefs and do more than any one thing to help our people to grow up together. We regret that religion has been injected (it was not of our choice) into this question of public policy, viz., as to whether it would not be better for a united Americanism to have all children attend a non-sectarian public school, so that they might have the advantages of personal contact with all classes of society while under the supervision of their teachers, and thus receive a degree of advantage from the best of their respective meritorious qualities. Later in life all would be able to discern with clearness his fellowman's viewpoint and to deal with charity and consideration in all the great problems of human life and in the perpetuation of the ideals contained in this republican form of government, to meet and dissolve with propriety those dark clouds that are hovering in the not far-distant future.

As to the opposition we are receiving here, it is almost exclusively from the Roman Catholic Church, though in some instances the plutocrats are supporting them. The German Lutherans for a time seemed to offer some little objection; but we believe that the wiser among them who are true followers of Martin Luther believe that Martin

Luther was the father of the public school idea, and, as they have contended, they have only maintained their parochial schools to combat the pernicious influence of the Catholic parochial schools; they will on further reflection readily recognize that one evil cannot be successfully combated by starting another evil of identically similar character. "Two wrongs never made a right." We do not believe that there is anything in the Lutheran creed that would suffer should Lutheran children be obliged to attend the public school for secular training, but if it should appear that the Lutheran creed would suffer from the fact that the children of that church were associated with American children in public schools, then the sooner that portion of the Lutheran teaching is eliminated the better for the church and a wholesome thing for our American life.

1. It is not possible for a state to allow sectarian religious schools, and exert its power through a truant officer to enforce attendance therein, without in a measure sponsoring the religious teaching given. If, too, the state permits a child to be coerced into a religious school, or permits parents to be threatened with the punishment of a church because these parents prefer, is not the state a party to the breaking of the fundamentals of government in so far as the doctrine of church and state is concerned?

With the above thought in mind, and taking into consideration that we have two parochial schools—Lutheran and Catholic—teaching religious doctrines, one diametrically opposed to the other, will the state undertake to say which is right? And if the state will not give a pronouncement as to the rightness of one or the other, is it honorable or fair for the state to allow the doctrine of separation of church and state to be violated and the prerogative of the state

in matters of education set aside over something which as a state their children educated in public schools, as is the case with many Lutherans, it cannot have an opinion upon?

2. Again, the greatest beneficiaries, if the parochial school is abolished, are those persons who now most strenuously stand for their retention. When this amendment becomes law, Lutherans and Catholics will save approximately \$18 a year per child that it now costs parents to maintain their children in these schools. This amount they will be able to contribute to priest or pastor and in return receive the same consideration as any other denomination gives to its people, and no danger of losing the rites of the church.

3. Another question is involved. If the state allows a church to maintain a parochial school and recognizes attendance on the part of the child at such a school as fulfilling the compulsory school law, has the state any right to demand that the school taxes of the supporters of parochial schools shall go to a school the parent does not recognize, and the state refuse to allow any taxes to go to the school which it recognizes is filling the place of the public school.

Following further this line of reasoning, when the state recognizes the parochial school idea, and other churches and people recognize the right, justice and necessity of any one church maintaining a parochial school, and the added contention that religion should be a part of school training, then the only honest position any such church or individual can take is to establish a parochial school for itself; so that each group of individuals who felt that the secular public schools were not sufficiently emphasizing its particular belief and creed should establish select or parochial schools for itself; so that we would have Socialist schools, ethical schools; labor schools, capital schools, spiritualistic

schools, Christian Science schools, Theosophy, Methodist, Lutheran, Presbyterian, Polish, Italian and German. Roman Catholic, Congregational, Anarchist, Unitarian, Jewish, Buddhist, Shinto Confucius, Universalist, Jim Crowe, Seventh Day Adventist, Mohammedan schools, Papal Catholic and added schools for any group that could scare up a difference in thought from that of any other group, until the land would be filled with a conglomeration of pestiferous schools only limited by the "tendencies" of a cosmopolitan people such as we are. That we would finally kill the public school and have in its stead groups of parochial schools each vieing with the other for place and prestige as we now find in the varied churches of our land would indeed be a calamity, but a calamity for which the state would be entirely chargeable, with the added condemnation that it has brought this condition about by violating one of her fundamental principles. . . .

As to the comparative merits of the public school, whether they are better or worse, it is immaterial as far as the principle is concerned, for we contend that every child in this country is entitled to the very best education this country can afford and there is only one way possible for them to get an equal education and that is through the public school. Let us suppose, for the sake of argument, that the private or parochial school is better than the public school—then that citizen who does not insist that the meritorious qualities of the private or parochial school be incorporated in the public school is not a good citizen. But, on the other hand, if the private school is inferior to the public school, then the persons who are responsible for the perpetuation of that school and the parents who suffer their children to be constrained in that school are equally undesirable citizens. . . .

"The Pope alone has the right to define the limits of his own authority and the limits of the authority of the state; it is the Pope's duty to pronounce, not only on the rights of individuals, but of peoples, nations, and their rulers."—
Cardinal Manning.

THE "LIGHT" SHALL PREVAIL

BY H. A. MILBURN

FROM the dawn of creation until now, one of the ever-present conditions of life has been and is its duality. From the eon to the universe, from the beast of the field to the highest intellect, and from a simple chemical compound to the greatest and most complex formula, nature's duality is and must be ever present or manifestation cannot be.

In life the play of positive and receptive, the action and interaction of each upon the other, is a means by and through which diversity of forms is produced and life cognizes thereby.

That which is "Light" or positive is and ever has been causing Darkness or the negative to recede. Darkness, physical or intellectual, must ever give way to the advancing "Light."

Using the nations of a far distant past as the beginning or basis for our research, we discover, as we mentally come forward through the night of time, that intellectual light is the means by which mankind is slowly but surely rising out of the awful mire of ignorance, superstition, and fear of the unknown, whether that unknown be of the past, the present, or unfolding as we go forward into the future.

Amid all the superstitious religious darkness of the so-called early nations, there is evidence of there having always been some souls of earth who *worshipped not the symbols*, but endeavored to, and did, *comprehend*. The masses bowed down to symbols which they accepted as the things symbolized. And the symbolized, shined through the darkness; yet the masses perceived it not. The darkness or negative seemed to be in control, while the light of truth was seemingly buried in the rubbish.

And yet the light—the Word of life—did, does and shall prevail! No king, prince or potentate can stop (although they may at times seem to retard) the

ever blossoming growth of intellectual light. In the night of Egypt's civilization the darkness of religious domination cast a heavy pall over the land, and yet many of those who refused to bow down to blind belief were led out of that darkness.

The darkness of religious dogma has held the peoples of India and China chained to such degradation of ignorance, superstition and fear that it has taken them many weary centuries to break those mental chains. But the chains are being broken; the light is again prevailing, not only in India and China, but throughout the world and the souls of earth are raising the cry of freedom, physical, mental, moral and physical. Not the extremes of Radicalism, Redism and Bolshevism—these are but the sure swing of nature's pendulum of balance and are but reactions of the results of the few dominating the many, as has been the case in Russia. When this pendulum of balance reaches a direction or condition in the direction opposite and equal to the crushing blight of Czarism and other such like dominations, the pendulum will turn and swing back to a proper balance of true equality of rights, liberties, and the pursuit of happiness for mankind. It is the action of nature's law of balance or compensation clearly and simply expressed in the phrase, "as you sow, so shall you reap."

"As a man thinketh, so is he"; and by extension, as the souls of earth think, so are they. And those souls of earth are now awakening to the power of thought. They are again beginning to be no longer satisfied with mere belief and blindly accepting all that they are told by the dominators religious, political, intellectual and commercial, but are demanding proofs—they desire to *know!*

Although the masses may not realize

it, nevertheless they are seeking and finding, and are raising blind belief into knowledge; and are absorbing the *knowledge of proven belief* and realizing that it is more powerful and enduring than mere belief, even although that belief be proven to be correct. They are passing from darkness to light, are receiving some of the rights and benefits of an enlightened mind, and are slowly but surely beginning to know themselves.

Those dominators in a religious way—well termed priests of black magic—are well aware of this awakening and are making strenuous efforts to stop the onward march. It is these and such as these who have misinterpreted, perverted, subverted and imitated, but never duplicated, the wisdom of the Masters of the Ages. For, oh, so long a time, they have been cunningly twisting the teachings of the Masters of Truth in such fashion as to increase their wealth, strength and power over the masses, as well as considering themselves the elect of earth, with the right to loose and to bind as they may choose, and to damn to their own eternal hell any soul refusing blindly to obey them.

Those who hear the rumbling of unrest, and correctly interpret it, are confidently hoping that in the boiling, bubbling, swirling turmoil, the scum of ignorance, superstition and fear will be skimmed away so that the changing compound of internal growth may be made evident, and the souls of earth may steadily rise to a higher plane of life and better knowledge of its meanings.

In this changing condition or birth of a better world, Mother Earth, like

the mothers of men, passes through a period of travail, of pain, suffering and sorrow; and in that travail she not only brings forth a new life for mankind, but also discards that which is worthless for the new life. In this birth of a new and better condition, the "Light" shall prevail. It is a law of life which is unalterable. Darkness can be in evidence only so long as man permits; and when he demands the light ("ask and you shall receive"), darkness must go.

Men are awakening to the power of the Light within themselves and are gradually being made aware of the fact that each must be master of his own temple, the house in which he lives. If he does not, the servants in the house—his own appetites, passions, emotions and desires—will cause great confusion; and the master, the man himself, becomes a servant to his servants. Unless these servants be put to and kept to constructive uses, they will murder the master and destroy the temple he has been endeavoring to build, the house not made with hands.

This confusion and unrest has now about reached a state where man is demanding the reason of the confusion; and Light, being stronger than darkness—because it is *right*—will quell and is quelling the confusion; will seek out and is seeking the guilty; and the guilty, when discovered, must pay in full. The laws of the G. A. O. T. U. in nature are such that that which is false must be its own accuser.

The lamps are lighted, showing clearly to those who would seek the unfoldment of their hidden powers, the climbing path toward the Light of Day.

"The public man who antagonizes the Catholic Church in these days is a political suicide."—*Western Watchman, St. Louis.*

"All Catholics should exert their power to cause the constitutions of states to be modeled after the principles of the Catholic Church."—*Encyclical of Leo XIII.*



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MOTHER *in the* WORLD

She keeps faith with you — will you keep faith with her ?

Quietly, but effectively, the Greatest Mother in the World is toiling and drudging for you and yours.

She has not forgotten the crippled, blinded remnants of the war in Army and Navy hospitals. To the victims of disaster in war she still brings blessed relief.

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Will you keep faith with her? The good she has done in the past has been possible entirely through the help of your membership. Will you continue to sustain her as she continues to sustain you? Then join the Red Cross or renew your membership.

Send your application or renewal to your nearest Red Cross Chapter.

RED CROSS
FOURTH
ROLL CALL
NOVEMBER 11-25, 1920

D E S I R E

Take the old trail with me, there in your chair ;
 Could you go back again, ah, would you care ?
 Say to the bend of some creek where a mill
 Stood in a spot that heart cherishes still,
 Near a red bridge with a sky spangled roof,
 Flooring in hummocks from many a hoof,
 Spanning the current below an old dam,
 Holding a pond where you frolicked and swam.
 See! a broad curtain all shimmer and sheen.
 Drops into smothers of silver and green,
 Sounding a deep, steady bass with a will.
 List to a locust far up on the hill!
 Perfume of orchard and scent of the rose,
 How they come back when your eyelids you close.

Think you we lived before? Come we again?
 Many a hint has been given to men.
 Here is an old one—confess if you care—
 Innermost wishes, hast pictured them fair?
 Once more to know again something, I ween,
 Happening back when the canvas was clean:
 Some such a setting, some cherished ideal,
 Something we covet for woe or for weal.
 As the heart pilots, our heaven we find;
 Scenes for the future we set in our mind.

Surely we lived, live again, and again!
 Nature gives often desires to men
 Lingering only to smoulder unfed;
 Many a breast holds a story unsaid.
 Unpainted picture and unchartered song
 Yet shall be manifest; shadows of wrong
 All be forgotten and each shall bring forth
 Picture or story, or tribute of worth.

“Save as a child ye shall not enter in,”
 Is never riddle enshrouded herein?
 Trust, an ye will, that the Father in Heaven
 Holds something better than yet He has given:
 Fairy Lands waiting for all who have yearned
 Just to start fresh with the wisdom they've learned.

—Fred B. Leyns, 32

AND NOW THE GRAND LODGE OF RHODE ISLAND

The Grand Lodge of Rhode Island has made an assessment to take care of its allotment for the erection of the million dollar Masonic Memorial to George Washington the Mason. This is the second Grand Lodge to make an assessment for this purpose, New Hampshire being the first. In the District of Columbia each individual Lodge has pledged its \$1.00 per capita, some of which are paying it out of the Lodge treasury, and some are collecting it from the members.

A CORNER OF THE LIBRARY

By MYSTICUS

THE ODENSE COBBLER'S MARVELOUS SON

ODENSE, on the island of Funen, is a quaint old Danish city. According to the sagas it was founded by Odin, the supreme deity of the Scandinavians, more than two thousand years ago, and was called Othensve, or sanctuary of Odin. Later on the name was changed to Odense. With the coming of the White Christ, the Viking Gods fled in dismay; their dark and cruel reign was over. In official parchments the name Odense appears as early as the year 987; and so the city is old, very old. If you do not believe it, ask the storks that build their shabby nests on the roof-trees of the ancient timbered mansions, and whisper secrets to each other about the wondrous land of Egypt that lies to the far southeast; the land of pyramids and sphinx.

In Odense was the shrine of St. Knud, a place of pilgrimage for eight hundred years. In the thirteenth century a gothic church, one of the architectural glories of Denmark, was erected above the grave of St. Knud and his holy well. In the shadow-haunted crypt, under the nave of the church, the bones of the medieval saint and his brother may be seen in glass-covered caskets. No longer do pilgrims flock to the shrine and the sacred well to be cured of their ills. But there is another shrine in Odense that attracts many pilgrims. It is the humble house where Hans Christian Andersen was born—Andersen, the King of Story-tellers, whose name is known in every country on earth. Perhaps he may be called the best loved Dane that ever lived. Some men of scientific attainments seize hold of a specious immortality by attaching their names to a butterfly or beetle, the frailest of the frail. Were it not so, they would soon be swallowed up in oblivion. Andersen immortalized his name by writing stories for children that the world will not let die.

He was ambitious to do greater things, and wrote poems, plays, travels, and novels of excellent quality, but, alas, most of these productions are forgotten by the present generation of readers; they are buried, as it were, under the mass of literature that continuously falls from the printing press as thick as the leaves in Vallambrosa. Andersen's stories for children comprise folk-lore tales, fairy tales, and little pictures torn from the Book of Life. There is a peculiar quality about them that distinguishes them from all other efforts of the kind; they are symbolical and ethical; full of shrewdness; and with a delightful vein of satire running through them that makes them excellent reading for grownups. Many of them are humorous and diverting, others full of pathos and deep religious feeling, while others are highly fantastic and imaginative. All of them are expressive of a deep love of humanity, and a keen appreciation of the glories of Nature. Who can forget the "Ugly Duckling"; "Everything in its Right Place," a good lesson for the newly rich; "The Wind's Tale," the story of an alchemist who impoverished himself and family; "The Emperor's New Clothes," a lesson for sycophants; "The Steadfast Tin Soldier"; "Under the Willow Tree"; "The Goloshes of Fortune," a weird story of life and death; "The Flying Trunk"; "The Snow Queen"; "The Swineherd," in which a young prince, disgusted with his innamorata, went back "into his own little kingdom and shut and locked the door"; and last but not least the beautiful "Psyche," a tale of a young sculptor who abandons his art to enter a Franciscan monastery? He dies and is buried "in earth brought over from Jerusalem, and mingled with the ashes of departed saints." His skeleton years afterward is taken up, and according to the custom

of the monastery, is attired in a brown cowl with a rosary in its hand, and is placed in a niche. Years go by, and his skull is placed on an outer wall of the church to bleach in the sun. "And see! in the sunshine there moved something living within the two eyesockets. What could that be? A motley colored lizard had sprung into the interior of the skull, and was passing out and in through the large empty sockets of the eye. There was life now within that head, where once grand ideas, bright dreams, love of art, and excellence had dwelt—from whence hot tears had rolled, and where had lived the hope of immortality. The lizard sprang forth and vanished; the skull mouldered away and became dust in dust."

I confess to a strong liking for Andersen's wonderful stories. They glorified my childhood; I still read them with delight for their insight into human nature, their simplicity and beauty. It is well that we forget occasionally that we are men and women and descend to the level of our children, and wander with them into that land of imagination and fantasy that lies at the "end of the rainbow" or through the looking glass. There are some up-to-date pundits of the scientific type that look with contempt at the fairy story. They would have nothing but *facts* imparted to the young, on the theory that it is pedagogically wrong (O ye Gods!) to deceive them in any way. So they cry: "Abolish Santa Claus! Away with Mother Goose! Down with the Arabian Nights! *A bas* Andersen and the Brothers Grimm! Give us nothing but hard facts; animal stories if you like, but divorced completely from all mythological settings." (Alas, poor Uncle Remus!) Charles Dickens, in his remarkable novel, *Hard Times*, illustrates this heart-breaking, grindstone effort to kill the imaginative faculty in little children by dosing them with *facts, facts, facts* for breakfast, dinner and supper. His sketch of Mr. M'Choakumchild's school and system of education ought to disgust any right-minded person who has the up-bringing of little children. But denunciation aside: let us meet these *hard fact* people on their own ground, the strictly *scientific*, and for the nonce drop the sentimental aspect of the question altogether. It is a conceded fact that a man is the epitome of the race. There was a time in the evolution of humanity when man was in the animistic stage of being, the myth-making era, when he endowed inanimate things with a life similar to his own; when he deified the sky, the sun and moon and the lofty mountain, and believed that animals spoke. It was the epoch of totemism and magic. Now the child represents humanity at the animistic stage; inherits all these things I have mentioned; and it is but natural that he should display them. To deny him this privilege is certainly bad pedagogy; a failure to recognize scientific values and insights; a stultification of the child's imagination. The quality of mind that is most in demand today in science, literature and art is *imagination*. You cannot make any discoveries in science without imagination. Now, to kill imagination at the fountain head, the myth-making period of childhood, is to destroy or cripple the finest mental quality that the grown man can possess. "There is a time for all things," said Solomon. In the life of the child there is a time to play, to personify nature, to dream, to revel in the make-believe as if it were reality. The glory soon fades as the child grows up, but the poetical impress is made upon the plastic mind and the field of imagination richly cultivated and not left a barren waste. The transition from the fairy tale period to the concrete fact stage is gradually and naturally made. I look back with delight to my own childhood, when the forest was haunted with elves; the tumbled-down barn was an ogre's castle; and the old kerosene lamp in the kitchen was Aladdin's lamp that only needed a little rubbing (it needed it sadly) and the utterance of certain cabalistic words to make the Genii appear. Everything, at that happy period, was invested with an occult significance, which, alas, has long since vanished in the cold, gray atmosphere of my latter years. I thank Heaven that I was not

ground to powder in the "fact mill" during those childish days. I wandered in the fields, the woods, and by the brookside like a wild faun, drinking in the beauty of Mother Earth. Thank God there was no dry-as-dust professor at my elbow to pick the wild flower to pieces, analyze it, and tell me its ponderous Latin name; to break the butterfly on a wheel; and subject everything to the meticulous microscope. When the great Nazarene walked in the field with his disciples He did not discuss the flowers from the scientific standpoint, but said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these." Let the scientific stage of life, then, come at its proper time, and permit the little child to have his fairy tale in peace. The illusions of childhood last only a little while at the best.

But to return to the Danish cobbler's marvelous son.

Hans Christian Andersen was born in Odense, April 2, 1805, in a mean little house, which is now the property of the municipality and converted into a memorial of the poet. Andersen's father was a shoemaker in humble circumstances, scarcely 22 years old; he possessed "a richly gifted and truly poetic mind." His mother was a few years older than his father, ignorant of life and the world, but with a warm and loving heart. Speaking of his father, Andersen says (*The Story of my Life*):

The young man had himself made his shoemaking bench, and the bedstead with which he began housekeeping; this bedstead he had made out of the wooden frame which had borne only a short time before the coffin of the deceased Count Trampe, as he lay in state, and the remnants of the black cloth on the woodwork kept the fact still in remembrance.

Instead of a noble corpse, surrounded by crepe and waxlights, here lay, on the second of April, 1805, a living and weeping child—that was myself, Hans Christian Andersen. During the first day of my existence my father is said to have sat by the bed and read aloud in Holberg (the Danish dramatist).

Our little room, which was almost filled with the shoemaker's bench, the bed, and my crib, was the abode of my childhood; the walls, however, were covered with pictures, and over the work-bench was a cupboard containing books and songs; the little kitchen was full of shining plates and metal pans, and by means of a ladder it was possible to go out on the roof, where, in the gutters between it and the neighbor's house, there stood a great chest filled with soil, my mother's sole garden, and where she grew her vegetables. In my story of the "Snow Queen" that garden still blooms.

I was the only child, and was extremely spoiled, but I continually heard from my mother how very much happier I was than she had been, and that I was brought up like a nobleman's child. She, as a child, had been driven out by her parents to beg, and once when she was not able to do it, she had sat for a whole day under a bridge and wept. I have drawn her character in two different aspects,—in old *Dominica*, in the "Improvisatore," and in the mother of Christian, in "Only a Fiddler."

My father gratified me in all my wishes. I possessed his whole heart; he lived for me. On Sundays he made me perspective glasses, toy theaters, and pictures which could be changed; he read to me from Holberg's plays and the "Arabian Tales."

Poor shoemaker, he had missed his true vocation; it had been his ambition to be a scholar, but poverty prevented his attending the grammar school. He was a disappointed, saddened man. On Sundays excursions were often made to the woods where little Hans learned to love nature. After his father's death, in the year 1816, Hans, a child of 11, was left entirely to himself. His mother went out washing. He sat alone at home amusing himself with his puppet show, and reading the dramas of Holberg and Shakespeare. Concerning this period of his life, he says: "For the first time I read Shakespeare—in a bad translation, to be sure; but the bold descriptions, the heroic incidents, witches, and ghosts were exactly suited to my taste. I immediately acted Shakespeare's plays in my puppet theater." He even attempted to write a tragedy. His passion for reading, his fine voice, and his ability to recite pieces from the great dramatists attracted the attention of influential families in Odense.

At Easter, 1819, he was confirmed at the Church of St. Knud. His mother desired to apprentice him to a local tailor, but Andersen protested. He begged her to let him go to Copenhagen and try his fortune in the theater, in the capacity of a dancer or chorus singer, anything connected with mimic life rather than the tailor's bench. Finally she consented, whereupon Hans started on his strenuous hegira, in the spring of 1819; he was but a poor, awkward youth with only a few rix dollars in his pocket, but filled with boundless hope. "The history only a few rix dollars in his pocket, but with a heart filled with boundless hope. "The history of my life," he said, "will say to the world what it says to me—there is a loving God, who directs all things for the best." To the end of his career. Hans Christian Andersen never lost his sublime faith in the providence of God.

At Copenhagen, the strange, eccentric young fellow was taken for a lunatic; he was snubbed at the theater, and nearly reduced to starvation, but kind friends eventually rallied around him, among them being the musicians Weyse and Siboni, and afterwards the poet Guldberg. Jonas Collins, subsequently the director of the Royal Theater, also aided him and remained his life-long friend. King Frederick VI was induced to assist Andersen, whose poem the "Dying Child" had attracted attention from the public. The king sent him for some years, free of charge, to the famous grammar school at Slagelse, where he studied the classics. Andersen proved a rather backward pupil, and did not graduate until 1827. In 1829 he published a fantastic book entitled, "A Journey on Foot from Holman's Canal to the East Point of Amager." In 1833, he received a small traveling stipend from the king, and visited France and Italy. Italy was the land of his dreams. While in Rome, he received news of the death of his beloved mother. He reached the Eternal City in time to witness a rare event—the second funeral of Raphael, the great painter of the Middle Ages, whose San Sisto Madonna is regarded as the greatest picture in the world. Says Andersen in his autobiography:

The Academia St. Luca had kept for many years a skull which was asserted to be the head of Raphael; but in later years, its genuineness being called in question, Pope Gregory XVI gave permission to have the grave opened in the Pantheon, or, as the place is now called, Santa Maria della Rotunda. The dead man was found safe and sound, and the corpse was again deposited in the church. . . .

He describes the funeral as follows:

Upon a platform, covered with black cloth, stood a coffin of mahogany, with cloth of gold. The priests sung a *Miserere*, the coffin was opened, and the reports read were deposited in it. The singing from an invisible choir sounded strangely beautiful, while the procession was moving around in the church. The most eminent artists and men of rank followed. Here I saw again, for the first time in Rome, Thorwaldsen, who, like the others, marched step by step bearing his taper. The solemn impression was rather disturbed, however, by the carelessness with which they lifted the coffin on end to get it through a small opening, so that we could hear the bones and joints rattle together.

On his return home from Italy, early in 1835, Andersen produced his charming novel of Italian life, *The Improvisatore*. The joy of living and the wine of youth pour through it like a gushing stream. It was translated into English, French and German, and made a great impression. A few months after the publication of this beautiful novel, Andersen brought out the first part of his "Wonder Stories," which were at first coldly received by the critics. In 1837 his romance, "Only a Fiddler," appeared—"a spiritual blossom," he says, "sprung out of the terrible struggle that went on in me between my poet nature and my hard surroundings." Andersen's books gained him considerable notoriety; his condition in life became improved, and he could look forward with certainty to the future. He wrote some pieces for the theater which were successful. But gradually the

world came to recognize in him the greatest of writers for children—the fairy story teller *par excellence*.

When Andersen visited Paris in 1830 he was received with open arms by the literary celebrities of the Capital. He was particularly interested in Lamartine, Hugo, and Dumas. Andersen, like his father, was a great admirer of Napoleon I. He was in the French Capital during the unveiling of Napoleon's pillar at the Place Vendome. He says:

The evening before, while the workmen were at work, the statue still covered, and people gathered in crowds on the place, a strange-looking, lean old woman came toward me, and with laughter and an expression of insanity said to me: "There they have placed him; tomorrow, perhaps, they take him down again. Ha, ha, ha! I know the French people!" I went away with sad thoughts.

The old sybil was well acquainted with the psychology of the volatile Gauls. In 1871 the Communists pulled down the pillar and smashed the bronze statue of the greatest Captain since Alexander the Great.

In June, 1847, Andersen went to England, where he was acclaimed by young and old. When he left, Charles Dickens accompanied him to Ramsgate Pier and bade him Godspeed.

On September 6, 1869, the citizens of Odense celebrated the semi-centennial of Andersen's departure from his native city for Copenhagen. All the schools had a holiday, the bells rang, and there was a great torchlight procession in honor of the poet. At the Guild Hall he was given a diploma of honorary citizenship. The King of Denmark sent him a congratulatory telegram. When he left Odense years before, a poor, unknown youth, an old woman predicted that one day he would return and the city be illuminated in his honor. The prophesy was fulfilled.

Despite all his early trials and sufferings, Andersen could say: "To God and men my thanks, my love! It is a joy to live and believe in God and man."

Andersen in appearance was tall, ungainly and homely; but his face shone with kindness and good-nature. He was indeed the ugly duckling that became a swan. The poet died on August 4, 1875, in the house called Rolighed, near Copenhagen.

The manuscripts of Andersen's most famous tales were recently found in an antiquarian bookshop in Paris. It seems that the poet had entrusted his papers to his friend, Anton Melbye, the artist, who died in Hamburg in 1875. Melbye's widow afterwards married a French officer, Major Hocquet, and lived in St. Germain-en-Laye, until her death in 1913. Her immediate heirs were her neighbors, the brothers Pichon, who sold the Andersen manuscripts to the Parisian antiquary.

Mr. Munksgaard, the book-dealer of Copenhagen, who travels considerably in foreign countries, purchased the manuscripts from the Parisian antiquary, and subsequently sold them to the directors of the Andersen Memorial House at Odense. The above facts we have on the authority of the Danish Journal, *Politiken*, of July 28, 1920.

A HISTORY OF MASONRY has recently been published by Past Grand Master Geo. Thornburgh, 33rd Hon. It deals with the origin of Masonry and of its advent to America. The beginning and history of the Scottish Rite: the Royal Arch degrees and those of the Council, the High Priesthood, and the Knights Templar. It deals also with the origin and history of the Eastern Star. Price, \$3.00, post paid. Address George Thornburgh, Little Rock, Arkansas.

INTERESTING ITEMS GATHERED FROM VARIOUS SOURCES

FROM MAYOR HYLAN

Mayor Hylan's cable to Premier Lloyd George interceding for Mr. MacSwiney is a presumtuous document. It is what one might expect from John F. Hylan. His honor forgot, however, that although he said he cabled the sentiments of the citizens of New York City, he had failed to obtain the agreement of those citizens. Religious leanings and political aspirations aside, two phases of the controversy are clear:

1. Lord Mayor MacSwiney is a brave man to die for his convictions.
2. The convictions of Lord Mayor MacSwiney are entirely wrong.

However much one admires a man of courage in a fight, he must be fighting on the right side. Mr. MacSwiney was convicted on three or four counts in a court and was found guilty of having in his possession a private cipher, of having a resolution pledging the allegiance of Cork to the "Irish Republican Parliament," and of having a speech which he had delivered against the English Government in Ireland.

Reduced to our own terms, Lord Mayor MacSwiney was convicted of sedition. For this he was sentenced to two years in prison. That he was Lord Mayor and a man of influence in Ireland only aggravates his offense. If those who are guilty of sedition are to be released because of their hunger strike, murderers and those who have committed larceny should be released also. If a man can get out of jail via the hunger route, why have jails?

Mayor Hylan is at the head of the greatest city in the world. He is there by virtue of a political squabble whereby a man who was a credit to his country, to the Catholic Church, or to any other church, was shelved by a system that was as sure as it was unscrupulous. Major John P. Mitchell died for his country by falling to his death in the Air Service. John F. Hylan, who took his place, pleads for the life of a man convicted of sedition.—*Masonic Standard*.

FRANCE OUSTS DUFFY

The Evening Star, of Washington, D. C., issue of September 3, 1920, has the following:

London, September 3.—George Gavan Duffy, so-called ambassador of the Irish Republic to France, has been given twenty-four hours by the French Government in which to leave the country.

Why is not the same thing done in this country to De Valera?

OH, D-E-A-R- ME!

With a view to "eradicating from the Irish movement in the United States pernicious influences," namely, those excited by Judge Cohalan and the "clique," the editor of the *Irish World* calls for the immediate assemblage of a National Irish Convention in this country. Its avowed purpose is the merciless squelching of the opposition.—*South Carolina Free Mason*.

QUEERS HIS GAME

On August 15, we learn from our belligerent contemporary, the *Irish World*, Mayor Grace of Charleston was the speaker of the day at a demonstration held under the auspices of the United Irish Society in Chicago. His "best points"

were cordially received and at every mention of De Valera and the Irish "republic" the audience of 10,000 people applauded wildly. So far so good—but let the editor of *The World* finish the story. He says:

On the other hand, when towards the close of his discourse the speaker broke into a eulogy of "our great American leader," formerly known to many as "our international leader," and extolled his statesmanship and "his great courage during the war," the audience responded with a few scattering cheers—"duds," so to speak. The audience was for Ireland and not for trading in votes..

There you have the attitude of the United Irish Society concisely outlined. Acclaiming the head of a visionary republic, they withheld from the titular head of the nation to which they owe allegiance the respect that is due the office, regardless of the animosity that they may harbor toward its present occupant. Well may we lament with Madame Roland, "O, Liberty, how many crimes are committed in thy name!"—*South Carolina Free Mason.*

OUR "DEBT" TO THE IRISH PEOPLE

Sinn Fein has magnified what they label our "debt" to the Irish people. Statistics show that only 38 per cent of the Colonial troops were of Irish extraction, and that they came almost wholly from Ulster and its environs. Sentiment in this part of Ireland is and always has been opposed to any form of autonomous government for the Irish, and if we owe a debt of gratitude to this war-torn land it is not to the element of its population whose emissaries infest our country today.—*South Carolina Free Mason.*

A GOVERNMENT BULLETIN

I believe the time has come when in this nation and in every state there shall be a bulletin, not a newspaper, but a bulletin, that will carry official information to all the people as to the things accomplished and the issues before them. Editorial space should be given in the bulletin to the representatives of the different parties and those editors, chosen by the sides they represent, should present in that bulletin the reasons pro and con, in order that the voters may be able to decide every question on its merits. The American people, if they understand a question and have the arguments before them, can be trusted, not only to decide wisely but to settle quickly every question that comes before them.—*William Jennings Bryan.*

A SINN FEINER HERE

An Irish Sinn Feiner wanted by the British Government for treason, accompanied by an Irish hyphen named O'Brien, of Jersey City, landed in Penns Grove last Sunday night and held forth in Broad Theater before a small audience. He would have the ignorant and credulous believe that it was the Irish green flaggers who won the American Revolution, when such were as scarce as hens' teeth in the colonies. How do we know.

Well, the ancestors of the editor of the *Penns Grove Record*, came here about 200 years ago from near Dublin, Ireland, and we know as much about tradition from which that class of Irish raised on superstition get their politics, as any one around here. It was the orange flag Irish who settled here that did the fighting.

The green-flaggers resisted conscription during the World War and the British Government had to keep an army in Ireland to keep the Irish traitors from joining the Germans. Otherwise that British army would have been in France fighting where Uncle Sam's boys were and where those Irish traitors should have been.

The Sinn Feiner wanted to arouse sympathy for one MacSwiney, mayor of Dublin, who is in prison for treason and on a hunger strike. If MacSwiney does not want to eat, there is more for other people.

If those Sinn Feiners (all for themselves) do not like Ireland let them come to America. If they will leave their old-world superstitions and traditions behind they may become civilized Americans, at least their children will. The editor of the *Record* knows from family experience.—*Penns Grove Record* (N. J.), September 3, 1920.

PHILOSOPHY OF DEMOCRACY

The philosophy of Democracy is that the knowledge of all the people is greater than that known by the leaders in the Church or all the Churches. That God reveals his truths and the mysteries of his creation to many people and not to any particular sect. Hence we have a Gallileo, a Copernicus, a Watt, a Morse, an Edison, a Marconi, and a Wright who discovered how to fly.

We get all our needed knowledge for government from the Scriptures, as well as an all sufficiency for faith and morals.

When our Puritan Forefathers settled in the American wilderness they left old-world saints, traditions and imperial laws behind and largely adopted the Mosaic Code in civil law as well as for faith and morals. That is they decided to be governed by Principles, statutes, ordinances and judgments as the Jews lived under the Judges, before their government failed because of moral depravity and they asked for a king like pagan nations. Read the last chapter of Judges and the first of Samuel.

A successful democracy can be maintained only by an educated people. Old world social caste, race hatred and religious prejudices can only be removed and all the nation become one big family by all children attending the public schools. All citizens have a vote as to their board of directors. While only secular subjects are taught, all the teachers by their conduct are living examples of the civil, moral and conventional laws of the Righteous State, notwithstanding they do not teach sectarian dogma nor modes of ecclesiastical government.

The Patriotic Orders insist on reading the Bible in the Public Schools and believe all children should be given an opportunity to learn enough to read it and learn the moral codes for themselves and not depend on only what little others desire them to know.

A free country, political and religious liberty means the free opportunity to learn to read and think and be governed by statutes, ordinances of government as the first Jewish state, and not by imperial authority in State or Church.

All who are good Americans and want to become good Americans will support and attend the public schools. If they are not what is wished, any citizen who has a free mind to read and think for himself has a right to offer any suggestions and advocate an improvement.

The public schools are the foundation of America's greatness and the only safeguard of a successful democracy continuing on earth.

Free schools, open Bible, free thought, free Americans, governed by Principles in statutes, ordinances and judgments of organized society, is our security of the Righteous State.—*Penns Grove Record* (N. J.), September 3, 1920.

LET US ALL BE AMERICANS!

Recently we read some paragraphs in a little pamphlet gotten out by The Better American Federation, of Los Angeles, which we print because of its appeal to make people think—yes, even ponder.

We are being divided into classes—and each class is suspicious of the other. **THERE IS NO FAITH IN US.**

Agitators—35,000 of them—are trying to make us dissatisfied with our form of government, and substitute something else. WE WHO LOVE AMERICA HAVE BEEN TOO BUSY TO DEFEND AMERICA.

Class consciousness must be abolished. We are all capitalists—we all labor. Our interests are identical. Strikes are an economic waste to everybody; they must stop. WE MUST RECOGNIZE OUR MUTUAL INTERESTS.

We must tell of the virtues of our American form of government—through printed and spoken words—in schools, churches, clubs, and in all places where men and women congregate. WE MUST DO SOME "SOAP-BOXING" FOR AMERICA.

Almost every one is profiteering—getting all they can for the least effort. Production per man is at lowest ebb. WE ARE LOAFING ON OUR JOBS.

We are all trying to beat the other fellow out of something—by law, if we can; by force, if we must. We are not fair with each other. WE HAVE FORGOTTEN THE GOLDEN RULE.

Production must be brought to normal. The more there is produced the more there is to be divided. Parasites who live on the other fellows' wage must go to work for themselves. PRODUCTION BRINGS PROSPERITY: LOAFING LEADS TO SOUP KITCHENS.

We must all realize that treating the boss as we would like to be treated if we were boss—and treating the workers as we would like to be treated if we were workers, will make us all happier. WE LOSE TOO MUCH TIME "BEEFING."

We must see to it that every man who can work, shall have the opportunity—whether or not he carries some sort of union card. America is free, and her workmen must be free.

Our efforts at Americanization have been well intended, but crude. We have been trying to develop patriotism with a club. YOU CANNOT REALLY LOVE ANYTHING YOU DO NOT UNDERSTAND.

Aliens in America should be "Americanized" by those of their own race who have become citizens, and who understand and love America. Our American form of government is best. WE MUST DEVELOP PATRIOTISM THROUGH THE HEART—NOT THE BOOT.

We have kept out of politics and enjoined our children to keep out of politics. But we howl about "radical legislation." WE HAVE LET DEMAGOGUES AND AGITATORS RUN TOO MUCH OF THE GOVERNMENT.

Children must study government. Politics really is a big business, and it must be made clean and efficient. Good able men and women must get into it. VOTING IS A PATRIOTIC DUTY; NOT A MERE PRIVILEGE.

WORK FOR THE SCOTTISH RITE

The Scottish Rite has for eleven years assumed the care and welfare of the Infants of Duluth who are brought to them, and as many as they can persuade to accept their ministrations, the results show proven success, but there comes a time when another great institution takes these same infants, now children, and educates them at the public expense, and we hope there will never be any such a thing as a Masonic parochial school, or a parochial school of any denomination or character. The schools assume the care of the children until they graduate from the High School, and until they become young men and women. The first division, the infant, is a critical period physically; the second, mentally; and the third division, the young men and women period, the moral, intelligent thoughtful application of the products of the divisions numbers one and two to the real, practical, everyday successful business of life in all its phases of the home, the family, the business, the successful life for which we were born.

In the experience of years it has been found that institutions may be of great value and useful in guiding mature men of lawful age, in giving them a broader view of life, of cultivating the social virtues, enlarging the sphere of our affections, of becoming of use to one another, more sympathetic and fraternal, and by habit and example mutually instructing one another and increasing in knowledge; by the application of those principles which in all ages have proven the perfect human man, they have raised the standard of manhood and have dignified the

means and methods to a high plane of altruistic effort until the word Masonic has become a synonym for all that is helpful, uplifting, broad, instructive, unselfish, loyal and true.

Those of us who know and acknowledge what such an institution has done for us, and we are proud to have the opportunity to vaunt it, have believed for some time that we were not completely making use of our opportunities while there exists an interregnum of five years before the BOY can take advantage of a membership in a Masonic lodge and receive its benefits and many advantages after he reaches the age of sixteen.—*Masonic Calendar, Duluth, Minn.*

GOOD WORDS FOR THE FRATERNITIES

At the meeting of the Sovereign Grand Lodge of the Independent Order of Odd Fellows, held in Boston the week of September 27, Governor Coolidge, in person, welcomed the great gathering.

According to the *Washington Post*, of September 28, the Governor said that the Odd Fellows had a right to the welcome of Massachusetts because "when the safety of Boston a year ago had to be provided by the State guard, the first offers of voluntary support came from the fraternal and charitable societies of the Commonwealth hundreds of thousands strong. When those assurances came I knew the cause of law and order was to be supreme."

This was a compliment much appreciated by the great fraternal societies and it is a pleasure to rejoice with our sister fraternity of Odd Fellows, one of the largest, if not the largest of the fraternal orders in the United States.

TO ALL FRATERNAL ORGANIZATIONS

Admiral Bradley A. Fiske, president of the Army and Navy Club of America, has issued an appeal to the heads of all fraternal organizations requesting that names of the officer dead of each lodge be sent to the club's headquarters, 261 Madison Avenue, New York.

According to Admiral Fiske, the club is endeavoring to compile a complete list of the officers who made the supreme sacrifice. Hundreds of names not included in the official casualty report issued at Washington in December, 1919, have been filed with the club's record department within the past few weeks.

These names were sent in by next of kin, friends, business concerns, clubs and fraternities with which the deceased were identified. More than 3,000 names are on the club's memorial roster.

The names with the record of each officer will be preserved in a \$3,000,000 memorial clubhouse to be erected in New York City. A court or hall with bronze paneled walls will be set apart for the preservation of the records. Each officer will be individually commemorated.

Lodges and fraternal organizations can greatly assist the movement, Admiral Fiske said, by sending in the names of the officers in those organizations who lost their lives in the war. There is hardly a lodge in the country that did not feel war's inexorable toll.

All officers—and there are more than 195,000 who served—are eligible to membership in the club. There is also an associate membership open to civilians. While the clubhouse will stand as a monument to the dead it will also be a home for the living officers in all branches of the service.

ELECTION DAY IS VERY NEAR

Secretary of State Colby, according to the *Washington Post* of September 13, in his welcome to the National Conference of Catholic Charities, held at the Catholic University in the city of Washington, said, among other things, first declaring that he was not of the Catholic faith, "There is no charitable work in the world, I think, that is carried on with such gusto, with such conviction, with such intrepidity, with such *quiet modesty* and with such effectiveness as the Catholic Charities of the world."

"Quiet modesty" is fine and splendid! What?

Further, in speaking of the work overseas, he added: "Your Charities were very close to the line of fire and were very busily engaged where the work was *most* difficult and where the problems were *most* challenging."

Evidently super-superior people!

It is also evident that a Presidential election is near.

INVOCATION TO THE WINDS

Waft me away to a moonlight sphere
 In the land where dreams come true—
 And moss grown paths lead everywhere,
 Sparkling with jewelled dew!

Waft me away to some summerland
 Where my soul may drink its share
 Of the fragrance of the Violets—
 And the breath of the red Rose—there!

Waft me to earth when the morning wakes
 In the cradle of the sun—
 And my dreams will fade in the glory
 Of the light of day, begun!

—Denman S. Wagstaff, 32°, K. C. C. H.

THINKING

"There is nothing either good or bad, but thinking makes it so."

If we'd live lives of perfect peace,
 We'd think just right, you know;
 We'd watch our thoughts, and then our deeds
 Would be like gardens stripped of weeds,
 Where only flowers grow.

—Emily Tupper-Bendit.

PLEASE TAKE NOTE!

The Secretary General desires to say that a few copies of THE NEW AGE issues for April and May, 1920, from those of the brethren who do not care to preserve their copies, will be greatly appreciated.

GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California Bodies of the Rite in San Francisco, Calif., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Sacramento, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Fresno, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Los Angeles, Calif., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Calif., hold their meetings every Wednesday evening.

The Bodies of the Rite in Pasadena, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the first and third Thursday of each month.

The Scottish Rite Bodies in Portland, Oreg., hold their meetings every Tuesday evening.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

The Bodies of the Rite in Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

The Bodies of the Rite in the Valley of Alexandria, Va., have arranged the following schedule of working dates: October 22, 21st degree; October 29, 27th degree; November 12, 30th degree; November 25, 31st degree; December 10, 32d degree.

The Bodies of the Rite in Kansas City, Kans., will hold a reunion November 29 to December 2 inclusive.

The Bodies of the Rite in Little Rock, Ark., will hold their Fall Reunion October 18 to 20 inclusive.

The Scottish Rite Bodies of Joplin, Mo., will hold their Thirty-ninth Reunion October 18 to 21, inclusive.

The Coordinate Bodies of the Rite in El Paso, Tex., will hold a Fall Reunion October 18 to 22 inclusive.

The Scottish Rite Bodies of Wheeling, W. Va., will hold their Fall Reunion October 18 to 21 inclusive.

The Bodies of the Rite in San Diego, Calif., will confer degrees of the Rite every Wednesday evening up to and including December 8, 1920.

The Bodies of the Rite in Nashville, Tenn., will hold their Fall Reunion October 19 to 22 inclusive.

The Scottish Rite Bodies of Tampa, Fla., will hold a reunion October 25 to 28 inclusive.

The Scottish Rite Bodies of San Antonio, Tex., will hold their Seventeenth Semi-Annual Reunion October 25 to 28 inclusive.

The Scottish Rite Bodies of Roanoke, Va., will hold a reunion October 26 to 29 inclusive.

The Scottish Rite Bodies of Grand Forks, N. Dak., will hold a reunion November 8 to 11 inclusive.

The Scottish Rite Bodies of Pittsburgh, Pa. (N. J.), will hold their Annual Reunion during the week of November 8.

The Bodies of the Rite in Dallas, Texas, will hold their Fall Reunion November 8 to 12 inclusive.

The Bodies of the Rite in Pensacola, Fla., will hold their Fall Reunion November 9 to 12 inclusive.

The Scottish Rite Bodies of Topeka, Kans., will hold a reunion November 9 to 12 inclusive.

The Scottish Rite Bodies of Pueblo, Colo., have tentatively fixed the dates of their Fall Reunion at November 8 to 11 inclusive.

The Bodies of the Rite in Shreveport, La., will hold their Fall Reunion November 15 to 18 inclusive.

The Bodies of the Rite in Wichita, Kans., will hold their Fall Reunion November 15 to 18 inclusive.

The Bodies of the Rite of Omaha, Nebr., will hold a reunion November 15 to 18 inclusive.

The Scottish Rite Bodies of Fargo, N. Dak., will hold a reunion November 15 to 18 inclusive.

The Bodies of the Rite in Birmingham, Ala., will hold a reunion November 15 to 19 inclusive.

The Scottish Rite Bodies of Austin, Texas, will hold their Fall Reunion November 15 to 19 inclusive.

The Bodies of the Rite in Jacksonville, Fla., will hold their Fall Reunion November 15 to 19 inclusive.

The Scottish Rite Bodies of Spokane, Wash., will hold their Fall Reunion November 15 to 20 inclusive.

The Scottish Rite Bodies of Clinton, Iowa, will hold a reunion November 16 to 19 inclusive.

The Bodies of the Rite in Lincoln, Nebr., will hold their Thirty-third Reunion November 16 to 19 inclusive.

The Scottish Rite Bodies of Louisville, Ky., will hold a reunion November 16 to 19 inclusive.

The Scottish Rite Bodies of Minneapolis, Minn., will hold their Fall Reunion November 16 to 19 inclusive.

The Bodies of the Rite in Richmond, Va., will hold a reunion during the third week in November.

The Bodies of the Rite in Butte, Mont., will hold a reunion November 29 to December 2 inclusive.

The Bodies of the Rite in Atlanta, Ga., will hold their Twenty-second General Convocation December 7 to 10 inclusive.

The Scottish Rite Bodies in Oakland, Calif., will hold their next reunion December 14 to 17 inclusive.

"PRESIDENTIAL MASONS"

The article under the above caption by Bro. William L. Boyden, appearing in our issue for August, 1920, has attracted considerable attention if we are to judge by the number of letters received concerning it. In that article, concerning Abraham Lincoln, it was said: "It has been claimed that he was a Mason, but there is no record anywhere of his being made one."

In this connection we have received two letters, one of them coming from Brother A. W. Wilkinson, 33° Hon., of Winterset, Iowa, wherein he says:

"In Volume 8 of 'Six Thousand Years of History,' by Edgar Sanderson, A. M., *et al.*, on page 324, it is said that Abraham Lincoln was in love with Ann Rutledge, a beautiful young woman, who accepted him. She fell ill and died and her death so shocked Lincoln that it was believed his reason would be unseated. A noble friend by the name of Green took Lincoln to his cabin and brought him back to a sense of duty and manhood after weeks of careful nursing. When this friend died in 1842, Lincoln spoke at his funeral in the Masonic Lodge.

"The statement is not made that he spoke in the 'Masonic Hall,' but Lincoln spoke at his funeral in the 'Masonic Lodge.' This seems to me to be at least some authority for the claim that Lincoln was a Mason."

The other letter comes from Jo. P. G. Elkin, of Tampa, Fla. He says:

"I lived in Springfield and Decatur a number of years. I belong to Macon No. 8, Decatur, now. Years ago I made a special effort to connect Mr. Lincoln with Masonry. I inquired of all the older Brethren who knew him well and none had ever even heard him speak of Masonry, and all were of the opinion that he was not a member. Ida M. Tarbell's Biography is silent on the subject. Mr. Lincoln lived in Springfield and attended court in Decatur regularly and was a familiar character

in that place, and I know many Masons who knew him well; and while there are many stories afloat about him, none connect him with Masonry."

MASONIC ACTIVITIES IN TEXAS

In a recent issue of THE NEW AGE we called attention to the splendid project of the Scottish Rite Bodies at McAlester which are going to erect two magnificent dormitories—one for male and one for female students—at the University of Oklahoma.

Now comes the information that the Scottish Rite Bodies in Texas, jointly, have leased two buildings in Austin, and will conduct dormitories for the accommodation of female students at the University of Texas. These Bodies are going further by creating what will be known as a revolving fund for the purpose of assisting the boys and girls who graduate from the Masonic Orphans' Home at Fort Worth to get a higher education. Such boys and girls as comply with the regulations adopted can secure from this revolving fund assistance to enable them to prosecute higher studies.

As the Scottish Rite Bodies grow and erect their Temples and get them paid for, they at once begin some altruistic or welfare work that reflects credit upon them.

LAFAYETTE

LaFayette Lodge No. 19, F. A. A. M., with its Master, Noble G. Warner presiding, celebrated the 163d anniversary of the birth of LaFayette, the great friend of Washington, a great Mason, and for whom LaFayette and many other lodges in this country are named. It was also the sixth anniversary of the Battle of the Marne, which added to the significance of the occasion.

The celebration consisted of an address of welcome by the Master, who also read the following letter from Lieutenant-General Nelson A. Miles, retired, of the U. S. Army:

SEPTEMBER 1ST, 1920.

Secretary-General JOHN H. COWLES,

*The Supreme Council of the
Ancient and Accepted Scottish Rite,
of Freemasonry, Southern Jurisdiction.*

MY DEAR SIR: I regret exceedingly to have to say that I am now on my way North to New England and that I must be at Erie, Pa. to meet an official engagement September 10. It is therefore impossible to accept your very kind invitation.

Nothing would give me greater pleasure than to pay my humblest tribute of gratitude to the memory of a world-renowned character.

LaFayette was a soldier, a Field Marshal of the highest order. He gave his wealth, his splendid talents, and his good sword to a most righteous cause—the liberty and enlightenment of the human race. He endured all the hard-

ships, dangers and sacrifices for the freedom and uplifting of not only the people of his native country, but those of foreign lands.

LaFayette was an eminent statesman whose patriotism was not bounded by the ocean's billows or by the trend of mountains. His great heart beat in sympathy for humanity. He was a patriot of the highest and purest type, because his sublime ambition to promote the welfare of the oppressed with unselfish motives he espoused the cause of those who were struggling against despotic power.

LaFayette was a true and highly honored Mason, for reason of his exalted character and invaluable services to the world. He was an illustrious representative of that ancient and ever-to-be-honored order of Freemasonry.

Other lands may claim him; other peoples may respect his name, but Americans will ever glory in the mighty Republic he was instrumental in establishing. We will ever revere and bless his memory.

With great respect,

Faternally yours,

NELSON A. MILES,

Lieutenant-General, U. S. Army.

In addition, some remarks were made by Admiral Baird, Retired, U. S. Navy, and Past Grand Master of the District of Columbia, on the life of LaFayette; and an address by J. Claude Keiper, Past Grand Master of the District of Columbia, on LaFayette's military and

Masonic history. Several musical numbers by the Masonic choir, the most notable one being The Marseilles, the National Hymn of France.

There was a stand on either side of the speaker; one with the U. S. flag and the other with the French flag, and the pedestals were draped with the French colors. The celebration was held in the House of the Temple. The room was crowded, and hundreds were turned away unable to gain admission. All in all it was an enjoyable occasion, and a deserved tribute to LaFayette, who was made a Mason in Morristown, N. J., during the Revolutionary War, Commander in Chief of the American Forces, George Washington, being present.

In 1784, after the war was over, he returned to this country, and one incident is sufficient to show the great interest he had in Masonry and the close bonds of friendship that existed between him and Washington, for he brought back and presented to Washington a most elaborately embroidered Masonic apron made by Madam LaFayette, his good wife.

In 1824 and 1825 he made another visit to this country, accompanied this time by his son, George Washington LaFayette, who was also a Mason. Both of them were present at the laying of the corner stone of Bunker Hill monument, and they both visited many lodges and received much attention from the Masons in this country.

FROM THE GRAND LODGE OF MISSOURI

The Grand Lodge of Free and Accepted Masons of the State of Missouri, in Annual Communication, declares:

It regards the free public school as the chief bulwark of the State and Nation, to be kept under the sole dominion and direction of the State, and so far as the efforts of Freemasonry in Missouri are concerned, its voice, vote and influence will be at all times exerted in keeping it so.

It regards any individual or other influence that seeks to destroy or weaken the free public school system as now operated in this country, as an enemy of one of our cherished American institutions.

It urges that all teachers in our free public schools shall be those who are in perfect sympathy with them.

It demands that the highest type of manhood and womanhood may be secured as teachers in our free public schools, that they be paid generously, and be required to realize that loyal, efficient service will be expected at their hands.

AN INTERESTING ITEM FROM NORTH CAROLINA

Brother A. B. Andrews, of Raleigh, N. C., recently secured in Boston a handsome engraving of Chief Justice Martin Howard, of the Royal Colony of North Carolina, from 1767 to 1776, who being a Tory, left the State in 1777 and died in Boston. He was the first Master of St. John's Lodge, No. 3, at New Bern, N. C., whose charter is dated January 10, 1772.

Brother Andrews is also trying to secure a newspaper which he saw recently, which contains an advertisement put in by Selby, the tailor, of Raleigh, N. C., about 1811, to whom Andrew Johnson (afterwards President of the United States) and another boy, were apprenticed. The advertisement offered a reward for their return.

It would seem from the above that Andrew Johnson, who afterwards became President, had all the characteristics of the usual small boy.

Apropos to the above, President Johnson took the Scottish Rite Degrees while he was President.

MASONRY IN IRELAND

In *THE NEW AGE* for July there was published a short article on the "Effect of 'Home Rule' on Irish Freemasonry." The writer states, on page 327, that he possesses the certificate of his grandfather in the Craft and Royal Arch degrees, dating from 1797. In this connection we have received a letter from Brother William K. Cowden, 32° K. C. C. H., who says:

I send you herewith a copy of the certificate of my great-grandfather, William Cowden, from Lodge 708 on the Registry of Ireland; also a copy of his certificate from an Encampment of Royal Arch Super-Excellent Masons; both dated at Castle Caulfield, on April 14, 1817.

I learned some years ago from the Grand Secretary of Ireland that Lodge No. 708 met in Castle Caulfield, Dungannon, County Tyrone, from 1790 to 1835; and that most of the old records have been long since lost.

Here follow copies of the Certificates mentioned above:

BROTHERLY LOVE, RELIEF AND TRUTH

To all whom it may concern. We do hereby certify that Brother William Cowden is a regular Registered Master Mason in Lodge No. 708, and has during his stay with us behaved himself as an honest and worthy Brother.

Given under our hands and Seal of our Lodge in our Lodge Room in Castlecaulfield this 14th day of April, 1817, and of Masonry 5817.

JNO. GRAHAM, *Master.*
WM. SMITH, *Senr. W'arden.*
ROBERT CAMPBELL, *Junr. Warden.*

BERN'D SKEFFINGTON,
Secr.

[Wax seal]

(On margin.) Admitted on the 24th day of June, 1816, by Certificate. Declared off on the 14th day of April, 1817.

We the Hight Priest, &c., &c., &c., of Encampment of Royal Arch Superexcellent Masons held under the sanction of No. 708 on the Registry of Ireland, do hereby certify that the bearer hereof, our trusty, faithful and well beloved Brother, William Cowden, Past Master, was by us Initiated into that most sublime Degree of Royal Arch Superexcellent Masonry, he having with due Honour and Justice to the Royal Community, Justly supported the amazing trials of Skill and Valour attending his Admission.

And as such we recommend him to all true and faithful Brothers round the Globe. Given under our Hands and Seal in our grand Encampment held in Castlecaulfield this 14th day of April, 1817, and of Royal Arch Superexcellent Masonry 3308.

WM. SMITH, *H. P.*
PAUL VENABLES, *C. G.*
JNO. GRAHAM, *G. M.*

BERN'D SKEFFINGTON, *Secretary.*

[Wax seal]

ONE DEFINITION

BY DONALD FLETCHER, 32°

THE very wise Socrates taught that clear definitions are essential to clear thinking.

A scientific definition is a description of the thing defined so that it means *one thing* and cannot be made to mean anything else.

Freemasonry is intended to be a brotherhood of good men. It is secret, not to keep the world *out*, but to keep a world *in* who can safely and quietly work to make *the world* better.

Freemasonry is the sworn enemy of despotic state or church, and the active worker for liberty, equality and fraternity—the rights of man.

Freemasonry refuses to do what is expedient; for the Mind of the Omniscent God alone knows what is expedient; but with the Law of Love and the Guide of Truth, Freemasonry finds out what is *right*, and does that to the best of its ability without hope of fee or reward; then gets "Sweet peace of Mind that's dearer than all."

ETERNAL UNITY

I don't say "Must" to any one
Except myself—"You must be good."
Then ev'ry day I've lots of fun,
The greatest when misunderstood.

So all day long in happy thought
I see dear good in ev'ry man.
Bright visions come each night, unsought.
How can we end? Never began.

—Donald Fletcher, 32°.

IN MEMORIAM

ELMER ELLSWORTH SIMPSON, 33° HON.

(Washington, D. C., Bodies)

Born November 7, 1860, at Moscow, Pa.

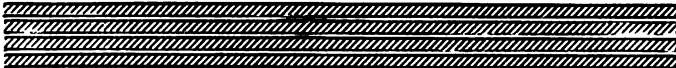
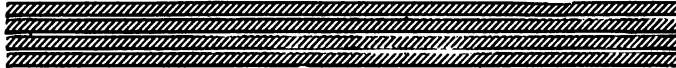
Died September 20, 1920, at Washington, D. C.

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THE NEW AGE

MAGAZINE



Masonic Temple, Denison, Texas,

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. <i>Grand Prior</i>			
HENRY C. ALVERSON	<i>Grand Chancellor</i>	Des Moines, Iowa	
TREVANION W. HUGO	<i>Grand Minister of State</i>	Duluth, Minnesota	
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L. CABELL WILLIAMSON (33° Hon.)			Baltimore, Maryland
MIKE H. THOMAS (33° Hon.)			Washington, D. C.
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HENRY R. EVANS (33° Hon.)	<i>Grand Tiler</i>	Duluth, Minnesota	
WILLIAM L. BOYDEN (33° Hon.)	<i>Librarian</i>	Washington, D. C.	

DEPUTIES

EDWARD ASHLEY (33° Hon.)	Aberdeen, South Dakota
ROBERT S. CRUMP (33° Hon.)	Richmond, Virginia
W. PERRY FREEMAN (33° Hon.)	McAlester, Oklahoma
RICHARD H. HANNA (33° Hon.)	Albuquerque, New Mexico
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STIRLING KERR, JR. (33° Hon.)	District of Columbia.
WILLIAM F. LIPPITT (33° Hon.)	San Juan, Porto Rico
CHARLES S. LOBINGIER (33° Hon.)	Manila, Philippine Islands
ABRAHAM LOUIS METZ (33° Hon.)	New Orleans, Louisiana
W. TURNER MORRIS (33° Hon.)	Wheeling, West Virginia.

EMERITI MEMBERS

JOHN LONSDALE ROPER, 33° Norfolk, Virginia Oct. 18, 1886

EMERITI MEMBERS OF HONOR (Non-Resident)

THE EARL OF KINTORE, 33° Edinburgh, Scotland Oct. 18, 1888
 GOBLET D'ALVIELLA, 33° Brussels, Belgium Oct. 18, 1905

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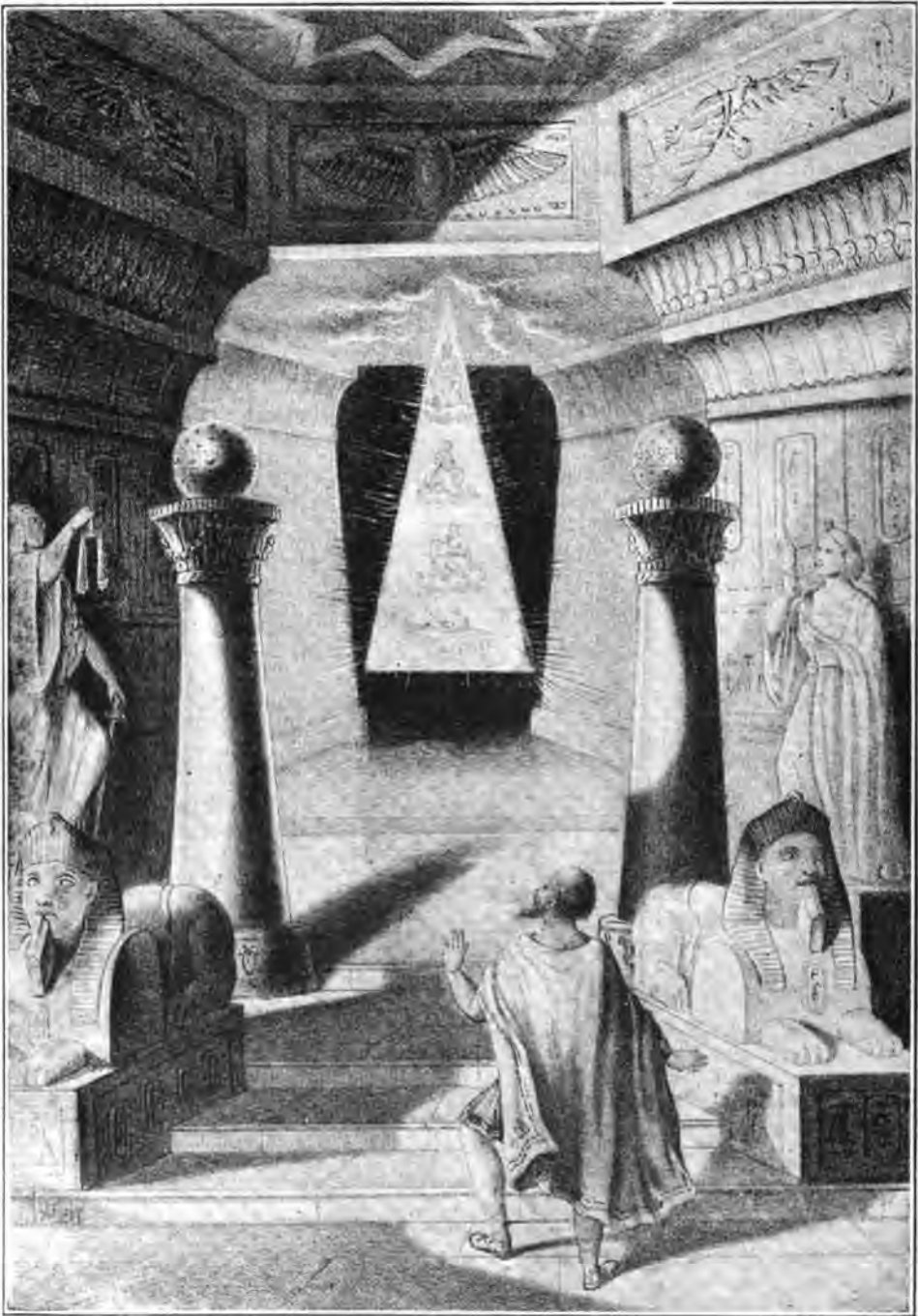
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Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 27, 1918.

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THE MASONIC PANTHEON
—From "*Le Temple Mystique*," Paris, 1852.

The New Age

MAGAZINE

VOLUME XXVIII

NOVEMBER

NUMBER 11

A PROSPECTUS OF A NATIONAL UNIVERSITY

BY JOHN C. VIVIAN, 32°

ONE of the most important questions that the National Association of State Universities has been dealing with in its last few sessions is that of a proposed national university—a university supported and maintained by the Federal Government and intended to become the greatest university in the world.

The subject has been one of unlimited discussion by the educators of the country for a number of years. It has been taken up in the various conferences and educational assemblies and has long been the chief topic of argument among the presidents of State universities.

President Emeritus James H. Baker, of the University of Colorado, erstwhile president of the National Educational Conference and late president of the National Association of State Universities, is one of the chief sponsors of the movement.

The committee, of which President Baker was at the head, sent out a questionnaire pertaining to the matter to all State universities, approximately seventy other universities and colleges and to a selected list of prominent men. The replies, although not so numerous as had been expected, were favorable and a great deal of valuable material and extracts were obtained by this method.

Among the important questions asked the educators of the country were:

(1) "Should a university, supported and controlled by the United States Government, be established at Washington, D. C.?" Most of the State universities and colleges replied in the affirmative and the majority of other universities and colleges answered in the negative. The returns from congressmen and others were small.

(2) "Should it be a regular degree-conferring, graduate university with faculty buildings and laboratories?" To this question, also, the most of the replies were in the affirmative.

Other questions dealt with the advisability of organizing the proposed institution merely to conduct research work and pertaining to the scope of the work; whether the university should seek to bring into relationship other organizations like the Carnegie, the Smithsonian and various departments at Washington; and as to the proper name of the university, its administration and incidental questions pertaining to its establishment.

The association advises the establishment of an institution of higher learning to be known as the National University of the United States, and that the purpose shall be threefold:

First. The proposed university is to be built to promote science, pure and

applied, and the liberal and fine arts by original investigation and research.

Second. To provide for the higher instruction and training of men and women for posts of importance and responsibility in public service of state or nation and for the practice of such callings and professions as may require for their worthy pursuit a higher training.

Third. To cooperate with the scientific departments of the Federal Government, the colleges of agriculture and the mechanic arts founded upon the proceeds of the federal land grant of 1862, and with the State universities and other institutions of higher learning.

It is proposed that no student shall be admitted to the university unless he shall have obtained the degree of master of arts or of science from some institution of recognized standing or shall have pursued a course of study equivalent to that required for such degrees. No academic degrees will be conferred by the national institution and the latter shall be governed by a board of trustees and an advisory council.

It is further proposed that the board of trustees shall consist of the Commissioner of Education of the United States and twelve additional members appointed by the President of the United States, arranged so that one member shall retire every year.

The advisory council as outlined shall consist of one representative of each State in the Union, to be the president of the State university therein. In case there is no State university, then the governor of that State shall appoint a representative.

Congress will be asked from time to time to appropriate such sums as may be necessary to support the university.

Many and diverse opinions have been advanced by the educators of the country as to the nature of the proposed institution of higher learning. It has been generally suggested that it should be patterned after the University of Berlin, or a university doing graduate work in all departments of learning.

Many believe that the institution should include all departments of learning, but should confer degrees upon such persons only as shall have previously received at least a bachelor's degree from some institution recognized for this purpose by the university authorities, and in no case should any degree be conferred below the doctorate.

The men who are interested in higher education also realize that some definite steps should be taken to open up the public archives, museums, laboratories and libraries and the like to students and that one of the best means of accomplishing this end is through the national university.

Further recommendations and ideas in regard to the character of the university indicate that it should make an effort to advance over the forms of learning offered now in our best and largest universities and especially in such departments as science, history, economics, sociology, law and international relations. The men who believe in this theory state that the National Government should provide the means, almost without limitation, for doing the work as rapidly and as extensively as possible.

It is believed by many that research work should be carried on with provision for courses of lectures, for teaching and the opportunities of teaching which spring naturally and spontaneously from the conditions created for research; that the staff should consist of a director and a few specialists in each department, with permanent tenure and a changing body of assistants, and that there should be a special body of investigators holding temporary positions whose relations to the permanent staff would resemble the relations between the lecturers in history, for instance, at Cornell University. These men advocate research work proper and the organization and dissemination of knowledge.

Favorable opinions have been expressed regarding the affiliation of such a national university with other organi-

zations. One of the advocates of this plan has the following to say in regard to it:

The Carnegie Institution, being in a sense private or personal in its foundation, should be given the opportunity to relate itself for the specific work which it will undertake. The Smithsonian being public, should be affiliated as closely to such an institution as the preservation of its own history would permit

Certainly all the scientific institutions in Washington and all the scientific laboratories and statistical bureaus should be brought together in some manner to make their material available.

It should seek to utilize all educational and research facilities existing in Washington, as for instance, the National Museum and the Library of Congress.

The university should seek to correlate its work with that of all the scientific departments of the Government, with that of the Carnegie Institute and with that of any universities in the country engaged in similar activities.

"A national university developed along the lines suggested would bring to the people with a new emphasis the fundamental importance of education as related to the perpetuity of our na-

tional life and civilization," says another well-known educator. Continuing he says:

This university, when organized, would be the maximum interpretation of the general welfare mentioned in the Constitution. I believe that the people of this country should be permitted through the General Government to express their interest in higher education. The essential element in the whole condition seems to me to be the securing of one or two men of recognized ability and great devotion to the carrying forward of this movement.

I have been greatly interested in the history of the University of London. The history of this university contains impressive teachings for us in the value of persistence, idealism and of progressiveness as forces promotive of higher education. It represents an application which might, in kind, be made at Washington.

It is argued strongly that for 100 years we have been educational debtors to other nations; that the advantages of a national university ought to be so attractive as to draw students in large numbers from nations of Europe and the Orient, and that we should attempt to meet the obligations of years past.

THE MISSION OF MASONRY

BY REYNOLD E. BLIGHT, 32°, K.C.C.H.

PART II

LACK OF CIVIC RESPONSIBILITY

LAST month we discussed the relation of Freemasonry to the great public-school system of our nation. Let us address ourselves to another pressing and vital problem—the widespread lack of civic responsibility.

There is a very popular opinion that democracy is the rule of the multitude; that popular sovereignty is the triumph of the mob; that the rule of the majority has dethroned the individual and elevated the rabble. But such an opinion is wholly erroneous. The scepter of authority was not wrested from the autocrat and placed in the hands of the wild, irresponsible throng. The crown of responsibility was not torn from the head of the monarch to

be placed upon the head of the undifferentiated crowd.

The scepter was placed in the hand of the regal citizen and upon his brow was placed the crown of personal responsibility. The divine right of the king gave place to the divine authority of the individual conscience. But alas, how few of our citizens fully appreciate, and fewer still live up to these great responsibilities.

The right of suffrage is a matter of common jest, and instead of neglect in the discharge of public duties being a reproach it is a cause of boasting on the part of many intelligent citizens. The most trivial excuse is offered for neglect to vote and but few electors will go to any considerable inconvenience to

exercise the suffrage. There is a pitiful failure, widespread and touching all classes of the community, to fully appreciate the duties of citizenship.

In a Southern California town recently there was a school bond election. The school trustees asked for \$60,000 for temporary buildings to house the greatly increased school population in a district that has had phenomenal gains in population according to the last census. Out of a registration of over 10,000 voters only 137 registered their desires at the polls! Fortunately the vote stood 120 for and only 17 against the bond issue so that the schools did not suffer. But what an exhibition of civic indifference! And in a community where the foreign-born form but an infinitesimal part of the population.

In another city of national reputation the school board asked the voters for a bond issue of \$2,225,000 for two new intermediate buildings, four grammar buildings and a high-school gymnasium. Here again the census figures show startling gains in population. Less than 22 per cent of the registered voters went to the polls and the bonds were lost by a vote of two to one!

One more illustration; again from California. In a city whose amazing growth has attracted national attention the board of education, after a careful survey of the situation, asked the citizens for the large sum of nine and a half millions for sites, buildings and equipment. Civic and social organizations of all kinds carried on a most effective campaign, but despite all their efforts only about 24 per cent of the registered voters were marshaled at the polls on election day.

Fortunately, as a result of the earnest efforts of Masonic and other associations friendly to the public schools, the enormous bond issue was approved by the overwhelming majority of over fifteen to one, and we were all very happy over the tremendous victory for democratic education. But what a commentary upon the civic interest of

the majority of the citizenship when an election involving so large a sum and upon which hung the very life of the school system could draw out so small a proportion of the electorate!

These examples undoubtedly could be paralleled in every State of the Union.

Freemasonry has a most important mission to perform in carrying on a consistent and persistent education in civic responsibility, a campaign of education that should not let up until every man and woman possessing a vote will feel his or her duty to cast it; and additionally to feel that it should be cast not in the interest of any class, group or selfish propaganda, but only for the promotion of the common good.

It is customary to deplore the low caliber of the men who offer themselves as candidates for the various offices, but we shall not get better men for our legislative and administrative offices until such offices are invested with dignity, until the holding of public office is not looked upon as a thing that demeans the holder, until politics ceases to be a realm of chicanery, demagoguery and sharp practice. Politics will be elevated only as we are enabled to bring into public life men of character, dignity and ability; assure them that the campaign preceding election shall be conducted without rancor or muck-raking, that public office carries with it not only responsibility but prestige and honor, and that so long as the duties of the office are discharged with disinterested public spirit and efficiency the people will earnestly support the legislator or executive. All this presupposes a wide general intelligence, without which such a desirable condition cannot be realized. And not only intelligence, but a frank recognition and acceptance of civic duties by the entire electorate.

No greater work can be done by any organization in present-day democracy, and no organization is better fitted for this vitally important mission than Freemasonry.

EPIDEMIC OF "BLEEDING STATUES"

BY JOSEPH WHITE NORWOOD, 32°

AN EPIDEMIC of miraculous bleeding relics and other wonders broke out in Tipperary County, Ireland, during August, and has furnished the Emerald Isle with an amount of newspaper notoriety obtainable perhaps, in no other way. Evidently a corps of American theatrical press agents are on the job. But "it's a long way to Tipperary," and naturally, when these astounding religious manifestations, which serve to bolster up the patriotism of Irish-Americans in the holy cause, come a little closer home to them by beginning to bleed in America, even the priests haven't the courage to give their indorsement. But here are the "facts" as related by the industrious Irish journalists so effectively carrying out the papal decree, *De Civitatibus Gubernationa Christiana*, of November 11, 1885, as to the duties of their tribe.

Thomas Dvinan, a news agent at Templemore, Tipperary, and a loyal Sinn Feiner, had a lot of statues and pictures of holy personages at his house when the town was "wrecked by military authorities" August 20, 1920. The holy relics began to bleed real blood from their hearts and mouths right after that sad event—Thomas says. The news was flashed to America in great haste, and miraculous sympathy of the celestial beings for bleeding Ireland is drawing to the Dvinan home not only Irishmen in Ireland, but the credulous hearts of Irishmen in America.

The bleeding paraphernalia of Thomas Dvinan began to cure the ailments of the pious at once. A crippled soldier, whose leg was shattered by shrapnel in France (this proving how desperately Ireland fought against the Kaiser when the life of the world was at stake), walked home without a limp after one application of "bleeding statue," although he had been in the hospital for three years.

A little girl was cured of consumption; and soon the bleeding statues were found to be an efficacious remedy for everything from piles to rheumatism—that is, except Sinn Feinism.

But Thomas Dvinan is not the only newsdealer in Templemore thus favored by the saints. Joseph Dean lets it be known that he also is a news agent and possessed of sacred statues and pictures that spill as much blood as any that Thomas Dvinan can produce. To prove it, he sends to America a photograph of H. Gleeson, of Lisduff, receiving an application of bleeding statues to his left eye. Both eyes were blind, and two hours later sight was at least partially restored—says Joseph. Also, Private F. K. Monahan now walks without crutches as the result of touching himself with one of these sanguinary statues.

By September 25, according to Hugh Curran, staff correspondent of the Cross-Atlantic News Service, the enthusiasm of the saints in behalf of poor old Ireland became such that the Virgin Mary, correctly garbed as a Roman Catholic nun, appeared to James Walsh, a student at Rosecrea Cistercian College, in the vicinity of these manifestations to the laity. James is a pious youth, and as a student for the priesthood, considered it high time the Church was taking a little more direct interest in the mystical happenings.

At any rate, blood began to pour from the eyes and noses of the holy statues. According to Curran, some of the holy figures were removed from the farmhouse where Walsh was staying to the house of a man named "Dwan" in Templemore, where it is now claimed their presence "saved the town from total destruction on the occasion of military reprisals."

Now, this is really interesting!

It was August 20, 1920, that the "military reprisals" in return for the assassination of an army officer oc-

curred—if the cable dispatches carried in the newspapers of America were right. And it was not until after that date according to dispatches following, that anyone may verify from the daily news that the statues of Thomas Dvinan began to bleed. Unless the man named "Dwan" was indeed a third news agent with less advertising pull than Dean or Dvinan it seems clear that the pious embryo priest, James Walsh, transported his own statues to the Templemore house prior to August 20, otherwise, how could they have "saved the town from total destruction" on that date?

It is likewise apparent that Thomas Dvinan, or Dwan or possibly Dean, being thus furnished with the holy images, was a bit too presumptuous in letting them be advertised as his personal property which suddenly began to bleed after the military shot up the town, when he knew full well that they had already been bleeding for his holy, young friend Walsh.

However, to do justice to the priesthood of which Walsh is to become a shining light, "It is interesting to note that Roman Catholic priests of the town maintain an attitude of strict detachment regarding the miracles, although some of them who visited the place and saw the results could not help being astonished." The quotations are from the correspondent Hugh Curran.

So it may be that we are not justified in criticizing this air of detachment in the religious instructors of the pious young James Walsh, nor the same air of detachment with which Dean, Dwan, or Dvinan announced the first blood-letting August 21 or thereabouts and not prior thereto. It seems probable that the priests of Templemore intend to withhold their endorsement of their pupil until the ballots are all counted, just as Walsh himself withheld his announcement that the Dean, Dwan, or Dvinan statues were his own and had been tested before August 20 for much the same reason.

Approximately one month having passed, and great religious fervor hav-

ing resulted from the miraculous circulation of blood, Walsh now embellishes the story of the bleeding statues with hitherto unrevealed "facts." It seems that the Virgin Mary, dressed as a nun, appeared to him on one occasion and informed him that the miracle of Lourdes was to be repeated in Ireland through him. Every one who has read sacred history manufactured by the priests of France knows that a statue at Lourdes bleeds occasionally, just to show the pious that heaven is remembering whether they remain truly loyal to the church.

Well, according to Walsh—or rather to what Curran says Walsh told him—the Virgin, with a bit of chalk, marked out a spot on the floor of the house in which she appeared and told him to dig with a spade. He did so, digging a hole in the shape of a heart. "From this shot up a volume of water, and instantly religious statuettes which were in the house came of their own volition and ranged themselves around the spring." Walsh himself fell prostrate, and when he got up blood was seen oozing from the eyes and noses of the statuettes. Crowds came to see and carry away the holy water.

After the images had been taken to the house of "Dwan," according to Curran, "all could see for themselves the blood then congealed on the statues." Curran does not mention any subsequent bleeding. He did not himself see any cures but says another correspondent told him of several.

So much for the history of Templemore's bleeding statues that has come out of Ireland from Irish sources to date. It may be that future information will revise the tale once more and tell how the archbishop or some of the Cistercian monks who have young Walsh in charge, groaning inwardly for the misfortunes of Ireland and praying and fasting for her sake, were the first to be vouchsafed the miraculous visions and events which have made such a stir.

Be that as it may, while America has been gradually filling up with sacred relics and miracle-working bones from

Europe, the holy bleeding was a bit too much for some devoted Catholics when translated to Louisville, Ky., recently. The week of September 20, local papers were full of the sudden appearance of a "bleeding bowl" in the house of a paperhanger named Huiseman. Hundreds went to see it and carry away a bit of the "blood." One man told his wife that he intended to visit it before going to work and "shed tears for Ireland." A woman sobbing near by reminded skeptics that "statues in Ireland were bleeding every day."

It looked like such a good thing that the owner began charging 10 cents a look. Newspaper reporters came and looked. A photographer took a snap shot. It was a deep mystery until skeptics remarked that the "blood" smelt and tasted much like ancient molasses. According to other skeptics and the admissions of Mrs. Huiseman, mo-

lasses and lard had been kept in the bowl. What happened was, said the scientific minded, the interior glaze of the bowl was penetrated by the molasses and lard, which filled up the porous earthenware and disintegrated until it became fluid enough to leak from cracks in exterior glaze, and that was all there was to it.

One woman remembered having once possessed such a bowl herself. It "bled," she said, until she threw it away as useless. The "blood" in that case, she assured every one, was molasses. The "bleeding bowl" of Louisville stopped bleeding, perhaps in indignation at the flinty hearted commercialism and skepticism of the sightseers. Thereupon a local priest denounced the stories about it as "absurd," "bosh," "rot," and so on. Ireland and America are different.

Note by the Editor:—In connection with these alleged miracles (which, by the way, seem always to be followed by miraculous cures), the news comes to us of the appearance of a miraculous painting of the Virgin Mary on the glass window of a small church at Colonia Juarez, a suburb of Mexico City, and great is the excitement in that city on account of it. It is said that on Thursday evening the glass was known to be perfectly clean, but, lo, and behold! on Friday morning the picture had appeared and was in bright colors! Of course, there is no suggestion of how easy it would be for an ambitious priest—or any other religious fanatic—to substitute the painting on glass for the clean glass during the night; such ideas never occur to the ignorant and superstitious. But thousands are said to have flocked to the place, and the usual miraculous cures are reported to have occurred. Comment is unnecessary. Next, please!

I AM GOING ON A LONG JOURNEY

I am going on a long journey;
My shoes must be strong, my heart must be light;
I must put my house in order for a long absence,
I am going on a long journey.

The road lies before me, silent and solitary,
But there is a glory about it that passes music or speech;
The path is gray, but yonder the sunrise is breaking,
I go to the glory that is neither light nor sound.

I am going on a long journey,
Bring me no food nor garments for my bag;
My bag is full of precious things I have picked up along the way,
These I would bear with me, there is no room for more,
I am going on a long journey.

—*Nellie Burget Miller (Mrs. L. A.)*

SECTARIANISM IN MASONRY

By S. H. GOODWIN, 33° HON.

IS there a noticeable tendency on the part of not a few of those who speak for the Craft to inject sectarianism into Masonry? The writer believes that there is such a tendency; that it is becoming more and more pronounced; that it is divisive and destructive in its influence, and that it should be discouraged wherever it appears.

Grand Lodge Proceedings unmistakably show that Orators, Committees and Grand Masters often insist upon explaining, qualifying and extending the religious requirements for membership, and that in doing this, naturally enough, they stamp such requirements with their own individual theological hall-mark.

Masonry demands of its initiates an avowal of a belief in a Supreme Being. It does not, cannot, rightly, we hold, insist upon any particular conception of Deity; it does not dogmatize, or present a list of attributes that must be given place among essentials, nor does it assume to thrust between the individual and his Maker a "daysman" of any particular historical or theological type. Hence it comes about that the Christian, the Mohammedan, the Hebrew, the Parsee and the follower of Confucius may gather around the altar of Masonry. Were it otherwise, Masonry would cease to be "the Center of Union, and the means of conciliating true friendship among persons who must otherwise have remained at a perpetual distance."

But it appears that the creed makers among the craft are not satisfied with this cosmopolitan view of Masonry. Indeed, some go so far as to affirm that there is but one book that can be regarded as the V. S. L. and that, the Bible. Forty years ago Rob. Morris, then foreign correspondent of the Grand Lodge of Kentucky, declared that the talk "about the Koran and

Confucius being used in Masonic Lodges is mere gag." And further, that every Lodge in "the world that uses a volume for covenanting, uses the O. T. Scriptures." And within the last few years the correspondent of the second largest jurisdiction in this country took practically the same position. For years another Grand Lodge has required of all applicants for the degrees an avowed belief in the divine authenticity of the Scriptures.

But further. Not a few of those who speak and write on things Masonic appear to hold that there is but one point of view; but one mold in which the Mason's conception of the G. A. O. T. U. can be cast; but one set of terms in which to express his thought concerning his relations with the common Father. These zealous champions, like the men of Ephraim at the fords of the Jordan, are insisting that none shall pass but such as "frame to pronounce" their particular shibboleths. A few illustrations drawn from recent utterances will give emphasis to the foregoing statements.

Here is the Grand Master of one of our eastern jurisdictions declaring: "Our Book of Constitutions teaches us that Sublime Person, the Lion of the Tribe of Judah, is the Christ, the Son of the Living God; and if our Book of Constitutions does not so teach, then is our Masonry a sounding brass and a tinkling cymbal." And the Grand Orator, of the same jurisdiction, affirmed that, "True Masonry . . . recognizes the church as having been founded by God, with his Son, Jesus Christ as the chief corner stone."

Within a year one of the progressive Grand Lodges of the Southland was led to adopt a "Declaration of Masonic Faith as to God and the Holy Bible." The first paragraph of this Confession of Faith reads: "We believe in God,

that He is the Father of us all and that He is the Creator of Heaven and Earth and all things therein. We believe, as we teach, that we should reverence and adore Him and implore His aid in all our laudable undertakings, and esteem Him as the Chief Good."

This paragraph falls, naturally, into two parts: First, what must be believed concerning God: That He is Father; that He is Creator, and that He is the Chief Good. Secondly, what the Mason must do, in his relations with God: He must reverence Him; he must worship Him, and he must pray to Him.

The point to which attention is directed here is, not that this creed is objectionable, as an expression of individual faith, but as purporting to represent what each Mason in that jurisdiction must believe and to which each applicant for the degrees must assent—as part of the requirements of Masonry—it is objectionable. In this we do not for a moment question the right of Grand Lodge to legislate for its own constituency. The ground of our objection rests upon the principle that "none of us liveth to himself alone": that such action taken by a Grand Lodge has a significance for Masonry that reaches far beyond jurisdictional boundaries, and that it helps to determine what may be regarded as the content of Masonic teaching and requirement.

But there is a more serious objection to such teachings as those cited in the illustrations above. If *one* may say that Masonry teaches—and hence, that acceptance of such a doctrine is required of initiates—that Christ is the Son of the Living God, and another affirm, as part of Masonry's teachings that Masonry recognizes Jesus Christ as the chief corner-stone of the Christian Church, or of any church, and still another declare (and induce his Grand Lodge to accept the same) that Masons, and applicants for the degrees, must not only believe in God—which is Masonic—but they must also believe in certain specified attributes of God, and that such belief carries with it certain obligatory duties, also specified, viz., to reverence and worship Him and to supplicate His aid; if, we repeat, such doctrines are to be promulgated as part of the teachings of Masonry, then are the bars down indeed. If one, two, or a half-dozen leaders of the Craft may inject parts of their own individual creeds into the body of Masonry, then, surely, neither reason nor equity would forbid others doing the same, and disaster would follow.

To the writer, sectarianism in Masonry appears as a growing menace to our institution—a malign and dangerous influence which should be given no quarter.

A MOST IMPORTANT NOTICE

There seems to be a general impression among the brethren that the Smith-Towner Bill, not having been passed before the adjournment of Congress last June, is dead and cannot be brought up again unless reintroduced in the new Congress. This is a serious error. The Smith-Towner Bill *is not dead*, nor will it die until the present Congress which had it under consideration also dies, and that decease will not take place until the end of the short session beginning December next. At any time during the short session the bill can be *called up and passed*. Wherefore, brethren, if you are in favor of that bill, get busy with your congressman at once and keep busy with him until the end of the session or until the bill is passed. *Dictum sapienti sat est.*

A PUBLIC DEFENDER

By J. H. ROCKWELL, M. M.

THE theory of crime, as set forth by Lombroso, was a thoroughly biological theory, into which, especially in the later years of his life, he attempted to incorporate the social and psychological factors which are also manifestly concerned in the production of crime.

Lombroso believed, in other words, that the criminal was, essentially, an organic anomaly, partially pathological and partially atavistic. The social causes of crime were, at most, according to Lombroso, simply the stimuli which called forth the organic and psychical abnormalities of the individual.

While the removal of the social causes of crime constitutes the immediate practical problem to be solved—because they are the exciting causes—yet the ultimate roots of crime lie in the atavistic and degenerate heredity of the born criminal; and only the extirpation of these ultimate sources of criminality can afford a final solution of the problem of crime.

In this organic, or biological view of crime, Lombroso was, of course, in harmony with that biological monism which characterized much of the thought of the closing years of the nineteenth century. The psychological and social defects of the criminal are traced by Lombroso, in every case, to organic causes. Briefly, a disposition to crime is precisely the same as a disposition to virtue, or to art, or to invention; it is what we commonly denominate "trend," or "bent," in those who are born with a particular mental urge, and of whom we speak as being "naturally" good, or "naturally" bad, or "naturally" artistic, or "naturally" inventive.

Science has, at last, recognized the fact that there is no "criminal class." We have defectives and delinquents—persons whose mental powers of resistance are weak under temptation. or

easily provoked to crime, under provocation. Evidently with these facts in his mind as he wrote, one of the best known penologists in the country says:

Most of these persons—referring to the inmates of a certain penal institution—can be helped into a right manner of life. We are going to do this for them in this new kind—this right kind—of penitentiary, now that they are here; for, beyond all question, many of these persons, had they been given anything like a fair trial, would not be here, but in their own homes, where they justly belong.

In all probability, a very large majority of the criminals who are punished under accusation of crime, are justly punished; nevertheless the fact remains that out of the whole number of persons adjudged guilty of crime, by our courts of justice, a considerable number, had they been given the advantages of competent counsel, would not have been convicted. For this reason—and for many other—every court in the land, dealing with crime should have a Public Defender; The Complement of the District Attorney.

The bringing into existence of a public defender's office would, in both a humanitarian and in a financial way, bring about extremely gratifying results. There would be a minimum of delay in the trial of a case; prisoners would remain in jail a shorter time, or be out on bail during a shorter period of painful uncertainty. This for the benefit of both guilty and innocent. But the innocent would regain their liberty sooner, and the guilty would be convicted sooner. Both would get a fair trial, and the innumerable complaints now heard would vanish into thin air. From the point of view of the community, it would be advantageous, because justice would be less expensive to measure out, as fewer delays and shorter trials would be the rule; and the certainty that the defendant would have even-handed justice, and the advice of

a counsellor interested in his cause, would provoke a higher respect for the law and the courts that administer it.

There are, we understand, a few States where a Public Proctor, acting somewhat along the line we have suggested, is provided; but the number is very small, and the practice exceedingly imperfect. The matter has never been properly worked out, and the question of working it out is, in our opinion, entirely one of ways and means. There can be no question of principle. Every accused person should be afforded the same protection by the State, as the accuser; the action of the State should seek, not to convict, but to do justice. Many criminal actions are due to heredity, or to some mental defection, and might never have occurred had not—to speak in the language of Lombroso—certain stimuli suddenly awakened some organic, or psychical abnormality. How easily we are moved to tears by any incident that appeals to our better nature—that arouses our finer feelings; and, on the other hand, how quickly we are provoked to anger by any word or action, that find the weak place in our mentality.

Under normal conditions; human nature is inclined to amiability, and even in moments of humiliation and anger, (when we are made to see that the fault back of the trouble, is our own) we are—in most cases—inclined to be just, and regret our folly.

Here is a little scene that took place in a police court in San Francisco. It was the regular morning company of "drunks and disorderlies." Some were old and hardened, others hung their heads in shame. Just as the momentary confusion attending the bringing up of the prisoners quieted down, a strange thing happened. A strong, clear voice from below began singing:

Last night I lay a-sleeping,
There came a dream so fair.

Last night! It had been for them all a nightmare or a drunken stupor. The

song was such a contrast to the horrible fact, that no one could fail of a sudden shock at the thought the song suggested.

I stood in old Jerusalem,
Beside the Temple there,

the song went on. The judge had paused. He made a quiet inquiry. A former member of a famous opera company, known all over the country, was awaiting trial for forgery. It was he who was singing in his cell.

Meanwhile the song went on, and every person in the line showed emotion. One or two dropped on their knees; one boy, at the end of the line, after a desperate effort at self-control, leaned against the wall, buried his face in his folded arms, and sobbed, "Oh, mother, mother!"

The sobs, cutting to the very heart the men who heard, and the song, still welling its way through the court, blended in the hush.

At length one man protested. "Judge," said he, "have we got to submit to this? We are here to take our punishment, but this——." He, too, began to sob.

It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The police sergeant, after an effort to keep the men in line, stepped back and waited with the rest. The song moved on to its climax:

Jerusalem, Jerusalem! Sing, for the
night is o'er!
Hosanna in the highest! Hosanna
forevermore.

In a flood of melody the last words swelled out, and then there was silence. The judge looked into the faces of the men before him. There was not one who was not touched by the song; not one in whom some better impulse was not stirred. He did not call the cases singly, a kind word of advice, and he dismissed them all. No man was fined or sentenced to the workhouse that morning. The song had done more good than punishment could possibly have accomplished.

The State interests itself in the feeble minded; why should not the State interest itself in those with mental strabismus, in our courts of justice? It is needless to say, of course, that a "public defender" would find very many other sorts of cases other than those we have suggested, equally entitled to

his assistance, and the work he would accomplish—beyond all question—would result in large saving of both time and money to the State, and at the same time would prevent the conviction of persons who, had they been properly tried, would have been given their freedom.

HAVE WE TOO MANY "PIN MASONS?"

BY A. B. LEIGH, 32°

A FRIEND of mine was speaking of a certain Mason in our town and called him a "pin Mason."

"He wears the Masonic pin all right, and a Consistory ring and can spout the lingo; but when it comes to putting into actual practice some of the things that Masonry teaches, he isn't there."

It is too often true; we have too many "pin Masons"; we forget the wonderful lessons we learned in such impressive ways; we feel puffed up when we say we are Masons, forgetting that in real genuine practice only can we truthfully say we are Masons. Theories are beautiful things—to think about—but doing the things we have been told to do are more helpful and more needed in these strenuous times of ours.

Today as never before we need to be real Masons; to put into practice the sound doctrines of our order and to lift our lives to the possibilities of a day made glorious by the splendid teachings of the sacred laws of Masonry. For they are sacred laws, laws out of the great Book; tested and tried and found sufficient by thousands who have lived by their teachings.

In the out-of-joint condition of the world today Masonry stands like a spiritual Gibraltar and points the way to a happy solution of the troubles that afflict mankind. To reach out a helping hand; to speak a kind word where a kind word is needed; to be tolerant; to be true to the manhood that is in you; simple, isn't it? and yet a whole world

of happiness is built out of these simple laws.

And a man who has been made a Mason knows these laws and he knows how to use them; he is no longer blind and he is no longer a fool unless he desires to be. He no longer stands outside the walls of spiritual insight, but has a keener and broader vision.

We do not have to wait for an opportunity to help; help is needed at your very door and not an hour passes but that you have a chance to reach out a kindly hand and help some troubled brother; and the places for kind words are legion and they cost so little and mean so much.

Haven't you had your heart go dancing for hours over some right word said in the right way and at the right time? You bet you have and it gave the fellow who said the words a great warm glow in his heart and it will you, too. If you haven't the habit of saying nice things once in awhile to a brother, cultivate the habit and see how much *you* get out of it; and note how it cheers *him*.

To be tolerant is the duty of a true Mason; we are prone to judge harshly; to see only faults; to forget virtues. Don't think your friend is a failure if he falls; if he stays down he is; but his ability and agility to rise proves his worth. We are told to forgive many times and to judge with the judgment that should be kind when we are also told that as we judge so shall we be judged. It is a wonderful thing to think of and means a wonderful thing individually applied.

If a Mason is true to the teachings he gets in the various degrees or to a part of them, he will find it easy to be true to the noblest promptings of his manhood and to "overcome evil with good." He will find the gates of a new world opening before him; he will find new virtues in the people he meets; he will see with clearer vision the greatness of the Masonic dream as embodied in the royal lessons of the mighty order.

John, on the isle of Patmos, saw the vision of the New Jerusalem, the splendid dream of Brotherhood—a new heaven and a new earth—for the former things are passed away. The bright fingers of Masonry point to the same vision, to the realm of new things; and to the true Mason comes the glory of a new birth, fitting him for the new rôle in the great drama of Truth.

HEIRS AND INHERITANCES

By A. H. Foss, 32°

TO BE a child of God is far more honorable than to be the child of a king, and a devoted Christian is a far more worthy character than a hero.

As children of God we become heirs of salvation, heirs or sons and daughters in the family of our Heavenly Father.

This is a most worthy object to attain. It is a privilege to which we are all entitled and which we should all seek to acquire.

To be a member in His family we have all the privileges due to children, and our heritage is the sure promise of eternal life.

Children of wealthy parents inherit wealth and possessions, which are but transitory and which oftentimes bring no actual blessings, but a curse. Children of poor parents receive no inheritance. In the case of our Heavenly Father, rich and poor are treated alike and receive the same inheritance. This takes place in the form of manifold blessings while we live and assures us of immortality among the angels in heaven after our death. The earthly inheritances cannot, therefore, be compared with the gift from heaven. It is true that as children of God we do not always receive wealth or other worldly goods,

but we receive divine guidance which helps us out of our difficulties. We do not embark in foolish enterprises, as the still voice within us gives us warning. And then our life is one of transcendent joy and happiness. We are free from cares and worries as we take our problems to our Heavenly Father in prayer, and the relief is quick in coming. We then marvel how simple it seems, and we wonder that we did not think of the solution before. Our relationship with Him is the sweetest and most exalted experience we can have. It has sustained multitudes in their sufferings and trials. The fruits of our spiritual life are love, joy, peace, long suffering, gentleness, goodness, faith, hope, charity and wisdom, and the wisdom we receive is more precious than rubies.

Would that the world at large in these troublous times would embrace this doctrine and settle their differences in such amicable spirit!

Since we have our choice, does it not seem to be to our personal advantage to select the inheritance coming to us from heaven by becoming children of our Heavenly Father and heirs of all these blessings, both temporal and spiritual?

THE WISDOM OF ABRAHAM LINCOLN

"There is no grievance that is a fit object of redress by mob law."

Unfettered

I once read a tale of a warrior bold
 Who—though shackled with links of steel—
 Stood proudly facing his captors of old,
 With bearing too noble to kneel.

Said his royal captor, with mien momentous,
 "If my faith thou'lt embrace, thy life will I spare,
 An' thou dost decline"—the pause was portentous—
 "Thy corpse—the jackals shall share!"

I paused in my reading, fearing further to glance,
 Dreading—lest my hero turned craven.
 But summoning courage, I did boldly advance,
 Praying for honor's safe haven.

Proudly indeed did my heart rebound
 When I noted the prisoner's retort,
 As, with steadfast gaze, his voice did resound,
 And chagrined the royal cohort.

"Not death, nor promise of heaven or hell,
 Or everlasting tribulation,
 Shall ever cause me my freedom to sell
 And join in creedish fatuation!

"I worship my Maker through reason's ordainment;
 And so, I believe, He desires.
 This is, I vow man's greatest attainment!
 'Tis the altar of untarnished fires!"

For a moment his captor stood sorely vexed,
 With brows knitted deeply in thought;
 Then said, "Thy reply hath me fairly perplexed.
 Depart—and thou shalt not be sought."

His chains were struck off. I sighed—relieved,
 As I closed the book before me—
 For wisely, indeed, had my hero conceived
 The truth—still hidden by misty sea.

Thus let me e'er be, O Sovereign Most High,
 Whene'er I desire to seek Thee!
 Unfettered—though creed and sect be nigh—
 Untrammelled the spirit within me!

—William H. Thaler, 32°.

THE NEW AGE MAGAZINE

Published monthly by the Supreme Council under the control of a committee composed of Ernest B. Hussey, of Seattle, Washington; John H. Cowles, Louisville, Kentucky; Trevanion W. Hugo, Duluth, Minnesota; William P. Filmer, San Francisco, California, and Marshall W. Wood, Boise, Idaho.

Annual subscription: United States, \$1.50; all other countries in the Postal Union, \$2.

Sent free to all Scottish Rite Masons of the 32°, under the Supreme Council for the Southern Jurisdiction of the United States.

Address all correspondence, communications, and make checks, etc., payable to JOHN H. COWLES, Secretary General, House of the Temple, 16th and S streets, N. W., Washington, D. C.

NOTES AND COMMENTS

THE RIGHTS OF PRIVATE AND PAROCHIAL SCHOOLS

The Supreme Council is on record as strongly in favor of compelling attendance of all children on the public schools, at least as far as the eighth grade. It believes the stamping out of snobbery and of all vicious "isms," and the inculcation of love of country and neighbor is essential to the interest of true democracy, and that its accomplishment is best attained and the foundation of future citizenship most firmly laid by means of a system under which the son of the richest and the son of the poorest, the daughter of the haughtiest and the daughter of the humblest study and play in the same environment.

One argument used in opposition to this stand is that the state has no right to prescribe the course of study or the teaching of religious beliefs, as the child belongs to the parents and the constitutional guarantee of personal liberty prohibits the state from interference with what the parent chooses to have taught. Let us see.

Prof. Charles H. McCarthy has written a "History of the United States" for use in Catholic schools as a text-book. Prof. Ralph H. Gabriel, assistant professor of American History, Yale University, reviews the work, which is published in the *Literary Review Supplement* of the *New York Evening Post*, September 25, 1920, from which we quote:

"In preparing this elementary book for Catholic schools," says Professor McCarthy, "certain conspicuous facts have been kept constantly in mind, namely, those of especial interest and importance to Catholics." It is not without point, therefore, to inquire into what these facts may be.

The student of history, like every other scholar, seeks the truth and presents what he finds regardless of the fact that interests may be affected thereby. There has been developed a method of handling historic material that is cold, scientific, and as accurate in its results as it is possible to make it. A century ago it might well have been said that England had two histories—one written by the Whigs and the other by the Tories. The day of such

partisan accounts has passed. A book, therefore, written with "certain conspicuous facts constantly in mind" immediately raises the question whether it is founded on sound scholarship or is an *ex parte* account. . . .

Professor McCarthy's book is an outline of the main events of American history, compact, well arranged, and fairly complete. Almost half the book deals with the story of America from the earliest times to the beginning of Washington's Administration. The rest takes up "The National Period" through the Great War. The point of view of some of the most recent historical writing is not ignored. The westward movement of population, the rise of manufacturing, the development of transportation, and the character and results of immigration are all considered, although necessarily in a most elementary fashion. The most inadequate part of the book is that dealing with the period since the Civil War. Almost all the important economic developments of these years and the political results which came from them have been omitted. This part of the work is little more than a chronology. On the whole, it must be said that the author fails in that most difficult task of making his readers look at American history in the large. His book is a mass of detail with very little of broad generalization. Nevertheless, the style is simple, direct and readable, though not so attractive as that of some of the more used text-books of the present; and the arrangement of material, particularly that dealing with the Articles of Confederation and the new Constitution, is such as to simplify the problem of teaching.

Viewed as a whole, however, the "History of the United States" is not an outstanding text-book save in one feature, its marked Romanist character. This phase of the work begins in the first chapter with a paragraph called "The Franciscans in Cathay," and continues through to the last, in which there is an account of the part played by the Knights of Columbus in the Great War. Every phase of the activities of Roman Catholics in America is sharply emphasized. The Catholic explorers, the Catholic missionaries to the Indians, the Maryland colony of the Calverts, and the work of Governor Dongan, an "Irish Catholic," in the province of New York are all set forth in distinct relief. Chapter XIX is devoted entirely to the beginnings of the Catholic Church in the United States. It deals with the founding of the first churches, the appointment of an American superior, the first synod, and the work of Bishop John Carroll in extending the Roman faith in the young republic. Certain conclusions of the writer are of interest when it is remembered that their purpose is the instruction of children.

"Thus it is made clear that Catholics discovered and, in a large way, explored these continents, that Catholics transferred civilization hither, that they opened to the commerce of Europe the trade of the Pacific, and that they undertook the conversion of multitudes of dusky natives, of whom few had risen to the upper stages of barbarism."

Nothing would be gained by analyzing in detail the Romanist features of the book. Suffice it to say that there is scarcely a chapter without its contribution. Furthermore, it has not been forgotten to add the Catholic label to the name of every possible figure of prominence. There are places, however, where the raising of the religious question becomes a matter of importance. At the close of the account of the beginnings of the Catholic Church in the United States occur these sentences referring to the American Revolution. "But of the patriotic part taken by American Catholics there is but an imperfect record, and for it there is in the popular mind but little gratitude. President Washington appears to have confidently believed that the conduct of his countrymen (toward the Catholics) would be influenced by a sense of justice equal to his own." In view of the fact that these Catholics were Americans and were equal partakers in the blessing of liberties won this complaint is nothing less than astounding. . . .

The reiterated emphasis put upon Catholics and Catholicism leaves, at the end of the book, the unmistakable impression that there are two sorts of Americans—Catholic Americans and Protestant Americans. Such a conception of the American people is foreign to the best scholarship. Professor McCarthy's book, however, is not for scholars, but for children. The writer of a text-book for elementary and secondary schools bears a heavy responsibility. To the child mind a text-book speaks with the authority of absolute knowledge. Is it wise to use such a position of vantage to teach American boys and girls, through the medium of the history of their country in which all religions are free, that a sharp line of religious demarkation divides the American people into two groups? The reviewer cannot believe that such a book as Professor McCarthy's makes for the future peace and welfare of our nation.

Viewing the above dispassionately, can anyone believe it is not the state's duty to see that proper text-books are used in all schools?

CONCERNING OUR FRIENDS THE ENEMY

According to the *New Orleans States*, September 6, 1920, the Pope is having his worries in Italy. There has been a good deal of rioting and bloodshed, and

recently a religious procession was attacked with such violence that seven people were killed, including a monk and a priest, and many wounded. Beatrice Baskerville sums it up as follows:

The Catholic party, thoroughly aroused by these incidents—which have but followed smaller ones of the same kind—are now organizing resistance which certainly will lead to complications and reaction unless the Reds stop their intolerance. And the fact that the monk was killed in front of the altar has greatly increased the horror and indignation of many who so far had stood aside from the quarrels of the two powerful parties.

Mascagni, who composed operas so much applauded in the United States, had been addressing the Red crowd just before the fight began. He shirks all responsibility, saying that the Catholics fired the first shot. But public opinion condemns him and his mob for the whole wretched business.

The Vatican does not hide its anxiety at this state of affairs. It perfectly well knows that in any recent rural strikes where violence has been done, priests have urged on the assailants, if not directly, then indirectly by word and encouragement. The bishops have been instructed to forbid their priests to meddle with politics. But there are some turbulent priests in this country.

In fact, the Holy See is placed in an awkward position. When the Populars began to organize their campaign about twelve months ago it was thought at the Vatican that they would be a useful bulwark against the Bolshevism, of which the Pope is so much afraid. But just as the young generation of Socialists with Senrati, Bombacci, Mascagni and others have far and away outstripped the Old Guard with Turati, Treves and Modigliani at the head and taken the law into their own hands, so have the extremists in the Catholic party gone far from the Christian-Socialist program which Don Sturzo, the politician and priest, drew up when the Pope withdrew the veto against Catholics going into Parliament. In the Catholic party there are calm and responsible men like Meda and Don Sturzo, but there are others like Miglioli, as violent in program and methods as Mascagni or Serrati.

Mere warnings from behind the great bronze gates of the Vatican are not enough to stop the violence of the extreme Catholics, whose doctrines are so much akin to Bolshevism that it is often hard to tell the difference. But it is almost impossible for the Holy See to take extreme measures and repudiate the entire White party, for it has a power with the peasant population of Italy that the Church cannot afford to challenge. So Papal policy, for the moment is one of watching and of protest, of urging to peace rather than rupture with the offenders.

The *Washington Post*, of October 9, contains the following:

Vienna, Thursday, October 7 (Jewish Telegraphic Agency).—The Hungarian minister of the interior has ordered the immediate expulsion from Hungary of all Jews who have arrived in that country since 1914, according to a Budapest dispatch today.

Reports from the Hungarian capital state that during recent Jewish holidays soldiers entered a number of synagogues and ill treated the worshipers. Jews also were beaten in the streets.

Mention has already been made in these columns of the confiscation of Masonic property and laws making it a crime to be a Mason in Hungary, and the above shows the extreme measures to which this Catholic country is going. Perhaps Poland will be the next to drive out the Jews.

In the *New York Tribune*, of October 9, we find the following headlines, which speak for themselves and are the gist of the article beneath them:

ASKS PRIESTS TO INFLUENCE WOMEN'S VOTE

Letter Sent by Elizabeth Marbury From Democratic
Headquarters to Catholic Clergy in New York

SPECIAL PLEA TO IRISH

NATIONAL COMMITTEEWOMAN THINKS CATHOLIC
INTERESTS ARE SAFER WITH DEMOCRATS

The *Evening Star*, Washington, D., C., of September 21, contained the following:

Paris, September 21.—The Irish Sinn Fein republic has been "recognized" by the mayor at Versailles, but the recognizer is in danger of losing his job.

It happened in the course of a recent centenary celebration. Among the foreigners who placed wreaths and delivered speeches before the statue of General Hoche was an envoy from a country which has been mentioned quite frequently in dispatches lately as the "de jure" Irish republic. The mayor replied with great enthusiasm to the Sinn Feiner's oration, lauding "the new Irish republic" which had grown out of the war.

The British Embassy at Paris protested to the Quai d'Orsay and the mayor has been asked to brush up in his geography and explain how it happens that he is unaware that Ireland is still a part of the friendly British Empire.

RELIGIOUS LIBERTY IN MARYLAND AND THE ROMAN CATHOLIC CHURCH

Roman Catholic historians point with pride to the alleged fact that civil and religious liberty was first established on American soil in the Roman Catholic colony of Maryland. But this statement must be taken *cum grano salis*; in fact, with numerous pinches of salt and many qualifications. The impartial student, deeply versed in matters ecclesiastical and the history of colonization in North and South America by Italy, Spain, and France, under the auspices of the Catholic Church, laughs in his sleeve at the absurd claim of the hierarchy regarding religious toleration in Maryland. He knows perfectly well that such a claim is unfounded and incompatible with the unchanging policy of the Roman Catholic Church. *Semper idem!* Always the same.

Pope Leo XIII, in his Encyclical on "Human Liberty," June 20, 1888, said: "It is nowise permitted to demand, defend, or grant liberty of thought or of the press, of teaching or of religion." In making this declaration Leo XIII was not promulgating a new doctrine of the Hierarchy, but only affirming what the Church already stood for in past centuries. In all the colonization schemes of Roman Catholics on this continent, made under the auspices of Catholic sovereigns and the Church, there never was such a thing as toleration known. The Inquisition was always ready to stamp out heresy whenever it dared to show its head. This goes without saying! Then why this change of heart in regard to Maryland, the pseudo-Catholic colony? Ah, why? For the very simple reason that Maryland was *not* a Roman Catholic colony in the real sense of the word. although Cardinal Gibbons, in September, 1908, in a speech delivered in London, and Father Russell, of Washington, in a pamphlet entitled, "Who were the Founders of Religious Liberty in Maryland?" make the claim. Says Dr. R. H. McKim:

That a priest of the Roman Church should claim for his Church the honor of founding religious liberty in America is almost comical, when one remembers that the Roman Church has been in all ages the outspoken enemy of religious liberty, and that the most enlightened of her modern Popes, Leo XIII, as well as Pius X, the present occupant of the Papal chair, was as strenuous an opponent of freedom of worship and of conscience as Hildebrand himself.—(*Religious Liberty and the Maryland Toleration Act.*)

Brethren, there is a nigger in the historical woodpile. Let us take him by the heels and pull him out of his hole. Or to use a good old Maryland sporting phrase: "Let us smoke out the fox." I don't know of any writer on historical and ecclesiastical subjects who is better calculated to "smoke out the fox" than Dr. McKim. Let us quote further from his able pamphlet, which was a reply to the speech of Cardinal Gibbons adverted to above:

To His Eminence Cardinal Gibbons:

In your . . . sermon in the Roman Catholic Cathedral of Westminster, London, you are reported as saying, concerning the colony sent by Lord Baltimore to Maryland in 1634: "This colony of British Catholics was the first to establish on American soil the blessings of civil and religious liberty. While the Puritans of New England persecuted other Christians, and while the Episcopalians of Virginia persecuted Puritans, Catholic Maryland gave freedom and hospitality to Puritans and Episcopalians alike."

In view of this statement, uttered on such a conspicuous occasion, will your Eminence allow one of your fellow countrymen, a Marylander and the son of a Marylander, solicitous for the truth of Maryland history, to ask you publicly one or two questions, the answers to which may, perhaps, contribute to set in its true perspective that chapter of Maryland history to which you make allusion.

1. Is it not a fact that Lord Baltimore's colony, which you call a colony of "British Catholics," was composed in very large part of Protestants? Were not Protestants, indeed, a considerable majority among the colonists that sailed from Cowes in the *Ark* and the *Dove*?

Your Eminence will recall that the colony consisted, as Lord Baltimore wrote to Wentworth, of about "twenty gentlemen of very good fashion and three hundred laboring men"—Father Whyte, who was one of the colonists, puts the number at two hundred. It may also be remembered that two of the councilors of the colony were adherents of the Church of England and that "great numbers of the colonists, apparently the great majority, took the oath of British allegiance before sailing"—that oath which Pope Urban VIII had charged the Irish "rather to lose their lives than to take." It may further be mentioned, as showing that the colony was probably composed more largely of Protestants than of Roman Catholics, that of the twelve persons who died on the voyage to America, ten were Protestants. How, then, can your Eminence justly call Lord Baltimore's colony a colony of "British Catholics?" I beg to refer to the work of Dr. Ethan Allen, "Who Were the Early Settlers of Maryland?" published in 1865, and to that of Rev. B. F. Brown, published in 1870 and entitled, "Early Religious History of Maryland; Maryland Not a Roman Catholic Colony," and to Streeter's "Maryland Two Hundred Years Ago," and to John Fiske's "Old Virginia and Her Neighbors," i., 272-3.

2. Considering this fact, was not a policy of religious toleration a political necessity for the colony? Could Lord Baltimore deny toleration to his own colonists? Indeed, when we study the Maryland Edict of Toleration in the dry light of history, must we not acknowledge the justice of the comment of Mr. Gladstone, that it was primarily a measure of prudence and self-defense? Clearly it was a measure well calculated to attract the settlers so necessary to the existence of the colony, but was it not, more than that, necessary to the protection of the colony—to its very existence indeed, under the circumstances which obtained in 1649? I venture to remind your Eminence that Charles I had been executed three months before and that Cromwell was now supreme on both sides of the sea; and I ask your Eminence to tell us what would have been the probable fate of the "Catholic Colony" of Maryland at the hands of the terrible Cromwell had the Protestant religion not been tolerated there.

3. There is a very interesting fact in connection with the Edict of Toleration which your Eminence does not seem to have adverted to in your sermon. I mean the fact that this famous edict was passed by a Legislature, two-thirds of whose members appear to have been Protestants. It contained (as probably your Eminence has forgotten) sixteen Protestants and eight Roman Catholics. The governor himself at the time was a Protestant.

To be exact, the Protestants were as follows: The Governor, 1; the Councilors, 6; the Burgesses, 9-16.

And the Roman Catholics: The Councilors, 3; the Burgesses, 5-8.

This is the conclusion of a careful writer after a thorough search of the original records in the state house at Annapolis. (Neill, "Maryland, Not a Roman Catholic Colony," p. 7. Minneapolis, 1875.)

Under these circumstances may I ask your Eminence to say whether Protestants may not lay claim to at least an equal part of the honor and credit of this great Edict of Toleration?

4. Another interesting fact I find no mention of in the report of your Eminence's sermon (perhaps time did not permit you to state it). I mean the fact that the charter granted Lord Baltimore by the English King, the titular head of the English Church, required that the religion of the English Church should be recognized. And I would like your Eminence to tell the English and American people what would, in your opinion, have been the probable consequence of a refusal by Lord Baltimore during the life of Charles I, to tolerate the Protestant religion, as the religion of the Church of England was then called? Would not the charter granted by the King for the establishment of the colony have been instantly forfeited?

5. Again, I would beg leave to ask of your Eminence this question: Suppose the colony of Maryland had been under the protection of a Roman Catholic, and not a Protestant sovereign—say under such a sovereign as Queen Mary of England, or Philip of Spain or Louis XIV of France—is it your Eminence's opinion that a policy of toleration would have been adopted? Does your Eminence know of any instance in modern times down to the end of the eighteenth century in which a Roman Catholic sovereign or a Roman Catholic government of any kind has encouraged the policy of religious toleration?

Your eminence said in your sermon that while the Puritans of New England persecuted other Christians, and while the Episcopalians of Virginia persecuted the Puritans,

Catholic Maryland gave freedom and hospitality to Puritans and Episcopalians alike. Will you be good enough to tell us (while Catholic Maryland was giving freedom to Puritans and Episcopalians alike) what was "Catholic Spain" doing, and "Catholic France," and "Catholic Italy?" Were they giving freedom and hospitality to Protestants and the Protestant religion, in the middle of the seventeenth century?

Louis XIV was then on the throne of France. Was his government practicing religious toleration at this period?

Philip IV reigned over Spain; did he tolerate Protestant worship in the Spanish peninsula?

Innocent X sat on the Papal throne; did he give freedom and hospitality to Protestants within the Papal Dominion? We know what his predecessor, Urban VIII, did to Galileo; was his administration any more tolerant?

And if Maryland (a "Catholic" colony, in your Eminence's estimation) presents the one exception known to history of the practice of toleration by a Catholic government, is it not clearly traceable to the mixed character of the colony (comprising both Catholics and Protestants), and to the necessity of the situation—colonists of whatever religion being necessary to the growth of the colony?

6. Yet again, may I call your Eminence's attention to the fact that the charter granted Lord Baltimore by the Protestant King was of such a character that both the worship of the Church of England and that of the Church of Rome must have been tolerated under it? This is strongly set forth in "The Life and Character of Lord Baltimore," published in 1845 by one of Maryland's most honored and brilliant sons, Hon. John P. Kennedy, who maintains that the policy of toleration was in the charter which antedated the Edict of 1649 by fifteen years. And is not this contention justified not only by the language of the charter, but by the practice of the Colonial Government? I refer to the existence of a Church of England chapel at St. Mary's from the foundation of the colony, and the several recorded instances in which punishment was meted out to Roman Catholics who attempted to interfere with the worship of the chapel.¹

7. As to the genesis of this famous Edict of 1649, is there not good reason to trace it to the act of the House of Commons, October 27, 1647, which, in language identical with the Maryland act, decreed that the inhabitants of all American plantations should "have and enjoy the liberty of conscience in the matters of God's worship?" This act was called by Rev. Thomas Harrison, the Puritan pastor at Annapolis, "that golden apple, the ordinance of toleration," and this long before the Edict of 1649.

It is clearly established that Puritan and Protestant influence had great part in bringing about that Edict—much greater, apparently, than the Roman Catholic influence.

Mr. Gladstone's conclusion would seem to be irresistible. "Upon the whole the picture of Maryland legislation is a gratifying one; but the historic view which assigns the credit of it to the Roman Church has little foundation in fact."

There is a perplexity which many people feel, which I do not ask your Eminence to resolve, but which I cannot refrain from mentioning in conclusion, and that is, how it is consistent with the loyalty of a faithful son of the Roman Church to hold up to the admiration of the world this Maryland Edict of Religious Toleration, in face of repeated declarations of successive Popes on the subject. One of the errors which was condemned in the Syllabus of Pope Pius IX (which must be regarded by the faithful as infallible and irreformable) was this:

"Every man is free to embrace and profess the religion he shall believe to be true, guided by the light of reason."

Another was this: "In the present day it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship."

Carrying out these same principles, the Pope in 1858, as your Eminence may remember, "condemned the then recent Spanish law which tolerated other forms of worship."

And Leo XIII in his Encyclical "Libertas praestantissimum," June 20, 1888, reaffirms the utterances of Pius IX, condemning severely the "modern liberties" of worship, of speech, and of conscience.

How, then, can a loyal Roman Catholic hold up the Maryland Edict of Toleration to honor and emulation without incurring the charge of "Modernism"?

After a careful perusal of the above we think the reader will be convinced of the truth regarding the history of religious toleration in Maryland. That Lord Baltimore, the original founder of the Colony of Maryland, and his son, Cecilius, were men of fine judgment and broad toleration will be admitted. They were, in fact, unusual men. The century in which they lived was a century

¹ The tradition is that there was but one chapel, and that this was used alternately by Roman Catholics and "Protestant Catholics," as the Church of England people called themselves.

of religious persecution. Very few people in that period had risen to "the true conception of religious toleration. It was not understood or practiced by any Christians of that time save by Roger Williams and his followers in Rhode Island." If there was any toleration in Maryland it was due to the Lords Baltimore, the broad-minded and public-spirited men, and not to the Church. The Toleration Act, passed in 1649, was a measure of wise and statesmanlike policy on the part of the Proprietary. It must not be forgotten that Lord Baltimore obtained his charter from a Protestant King and not a Catholic sovereign. Therefore, he was bound and compelled to tolerate heretics, and "deserves no special credit for yielding to the necessity of so doing." Says McKim:

The Jesuit Father White writes:

"In a country like this, newly planted, and depending wholly upon England, there is not, nor can be, any ecclesiastical discipline established by law—nor the Catholic Religion publicly allowed." (*Records*, seventh series, p. 362.)

THE CRISIS IN EDUCATION

"Parties may come and go, politicians may rise and fall, but the education of the youth of the country goes on forever."—*Marse Henry Watterson*.

Universal education is the foundation stone of a democracy. In a democracy the people are sovereign. Says the distinguished governor of Kentucky, Hon. Edwin P. Morrow:

Unless the people be well trained, and well instructed, and well informed; unless they know how to value and to appreciate American institutions and American ideals, democracy will have difficulty in enduring. The defenses of our Commonwealth, the defenses of our nation are not material, but mental and spiritual. Our first lines of defense are our public schools. Our fortifications and our soldiery can repel an invasion of armies from our shores; our greater menace, an invasion of ideas, can be repelled alone in the school room. The form of reconstruction, of which our people are in most serious need, is a reconstruction of their thoughts and of their ideals.

The above are noble words and true. Who dare dispute them! The American people believe thoroughly in education. There is a crisis in the schools today, owing to teacher shortage, lack of proper preparation of teachers, and in many places lack of schoolhouses. According to statistics collected by the United States Bureau of Education, between three hundred and four hundred thousand children were deprived of schooling this year because of schools closed as the result of teacher shortage. Inadequate salaries have caused thousands of teachers to migrate from the schoolhouse to the counting house and the factory. Says the Commissioner of Education of the United States:

Even more serious is the rapidly growing number of substandard teachers. More than half the teachers of the nation—350,000—are not prepared on any reasonable basis for the work of teaching, a reasonable basis being understood to mean the minimum standard that progressive communities have long insisted upon—two years of professional training beyond the four-year high-school course.

Campaigns of education are being undertaken all over the United States to promote the cause of the public schools; to obtain from the state legislatures better salaries for teachers, and better equipment. Every Freemason is vitally interested in this great question of education, and should add his shoulder to the wheel to lift it out of the rut of reaction and the mud of indifferentism. We should have a Federal Department of Education. There are bills in Congress favoring such a department, but they drag their slow length along. Some reactionaries fear that such a department will interfere with the autonomy of the States in matters of education. But this fear is baseless, as we have pointed out in previous editorials. Organized labor is in favor of such a department. The report of the committee on education, as adopted at the Montreal convention in June, reads as follows:

The American Federation of Labor, in the St. Paul and Atlantic City conventions, has placed itself squarely behind the principles of a Federal department of education and Federal aid to the States in the encouragement of general education. The Atlantic City convention strongly indorsed this specific measure, the Smith-Towner bill revised. Your committee again commends the executive council and the American Federation of Teachers for the part they took in the preparation and introduction of the bill. In recognition of the fact that the nation as a whole is under even deeper obligations to the schools than is any section of the nation, a small fraction of the total cost of our public school system is assigned to the Federal Government. But realizing with equal force the value of local initiative and experimentation within the various States, the bill completely safeguards local autonomy, providing that all the educational facilities encouraged by its provisions shall be organized, supervised and administered exclusively by the legally constituted authorities within the several States.

Your committee recommends that in conformity with the action of previous conventions the president and executive council be instructed to use the full influence of the American Federation of Labor in support of House bill No. 7 and Senate bill No. 1007 in the approaching short session of Congress and that state and city central bodies be asked to urge vigorous support of this measure upon their Congressmen and Senators.

Both Democratic and Republican platforms indorse Government Aid to Education.

THE TEACHER QUESTION

In a recently published statistical survey of education for the years 1917-18 the Commissioner of Education presents some interesting data. In cities having a population of 2,500 or over, 25,063 men and 216,319 women teachers were employed in the public schools of the United States. In rural schools (schools located in the open country and in villages) 80,164 men and 329,196 women teachers were employed. From these figures, it is found that 10.4 per cent of the city teachers and 19.7 per cent of the rural teachers were men. In all schools, both city and rural 16.1 per cent of the teachers were men. Indiana, Arkansas, and West Virginia led with relatively high percentages of men teachers, while Connecticut, Vermont, Nebraska, and Colorado fell at the bottom of the list. The scarcity of men teachers in the rural schools in certain States should be sufficient to give great concern. The reason for this scarcity is obvious—*poor salaries*. Unless more remunerative salaries are paid in the rural schools, "the exodus," to quote the Commission exactly, "of practically all men teachers from these schools seems imminent." The woeful lack of male teachers in our public schools is, indeed, a matter of grave concern. "Ah," says the militant feminist, "what of that? We school marms are capable of guiding the destinies of the youth of the Nation. Let the men seek employment in other professions and the great marts of commerce." But we cannot agree with their policy. Adolescent boys need the example and guidance of men teachers. The problems of nascent life, so far as the male is concerned, are not the problems that confront the budding female. School marms can no more understand or appreciate the temptations of the adolescent boy than a piece of chalk can understand or appreciate a piece of cheese. We say it with regret, but with a due regard to the psychology of the subject, that the average adolescent schoolboy secretly entertains a sort of veiled contempt for the school marm who presides over his destinies in the schoolroom. What does she know about boys, anyway? Yes, the male teacher is absolutely necessary in our school system, if we wish to turn out a vigorous, aggressive, virile youth. It is not a question of brains at all. Women have risen to high rank in many of the learned professions, and have competed with men on equal terms. But as we have already hinted: The male teacher is necessary in our schools because of psychological reasons. As things now stand over three-fourths of all teachers in the United States are women. Go to it, ladies, and do your best for our boys; and God bless the school marm! But let us jack up the school system with better salaries and make teaching a profession worthy of a man's highest aspirations.

In all elementary and secondary schools the average annual salary of teachers is \$635. The corresponding average in city schools is \$854 and in rural schools \$479. New Jersey, California, and Arizona head the list on the high salaries paid to rural teachers. Alabama, North Carolina, and Mississippi pay the lowest average salaries to rural teachers. Not infrequently the average salary paid to city teachers falls below the \$600 line.

CORRESPONDENCE STUDY

Correspondence study is growing in popularity in the United States. An important part of the extension work of universities, colleges, and departments of education is accomplished through correspondence, thus giving to large numbers of men and women who cannot attend the higher institutions of learning an opportunity to profit by well-directed reading and study and by scholarly criticism. In a recent bulletin of the Bureau of Education, on "Correspondence Study in Universities and Colleges," Dr. Arthur J. Klein, executive secretary of the National University Extension Association, discusses the need for correspondence study service, and presents many interesting facts relating to methods of instruction, forms of correspondence courses, etc.

Few educators realize the numbers of State-supported and privately endowed educational institutions of the highest type which have adopted correspondence study. Correspondence work is conducted by noncommercial institutions in 39 States and the District of Columbia. In all these States except one work is conducted by State-supported institutions. Of the 73 institutions listed, 61 are supported by public funds; 12 are privately endowed.

The occupations of correspondence students practically include all fields of human endeavor. Statistics show that more men than women avail themselves of correspondence courses. "Almost a hundred thousand students," says Dr. Klein, "are taking work, in whole or in part conducted by correspondence, in State-supported and privately endowed institutions."

THE FOREIGNER WITHIN THE GATE

We copy the following from a circular issued by *The Loyal Coalition*.

Sinn Fein imported a feature propagandist for its meeting Sunday night—Rev. Thomas J. O'Donnell.

His effrontery—his slander—surpassed, if anything, the wornout, hackneyed line of De Valera, Cohalan, McSweeney and their ilk.

From his characterization of our press as "dirty coalition organs" to Harvard University as "stinking rotten with British propaganda," his diatribe was a series of attacks on our institutions.

The Harvard Crimson, in its editorial of yesterday, voices the spirit which this meeting aroused in real Americans. It reads in part as follows:

Upwards of six thousand university students returning to Cambridge for the opening of another year were accorded a strange greeting Sunday night, when an Irish priest, fresh from confinement in an English jail, and speaking from a platform hallowed by the footsteps of James Otis and Samuel Adams, hurled anathemas upon all Harvard as "stinking rotten with British propaganda." If reliance may be placed upon the reports of three reputable morning papers, there is little in the way of vituperation approaching blasphemy, that this Australian visitor did not heap upon such newspapers, schools, churches and citizens of the United States, as have refrained from supporting with money and influence the work of Sinn Fein adherents.

Responding to this wanton perversion of historical fact a mob that packed Faneuil Hall to the doors alternately wept, cheered and pounded its approval.

It is hard to imagine arrogance and libellous presumption carried to greater limits on the public stage. The effrontery displayed in this instance surpasses even the procacity of Eamonn De Valera, who masquerading in the city of Boston two weeks ago made bold to speak of "we here in America."

Boston politicians and Celtic mummers to the contrary, the time is not yet ripe when

Americans who fail to sympathize with Irish rioting may be branded as traitors to their own nation. Sinn Fein is not synonymous with the principles of Jefferson and Washington, nor is it well that Americans should lay supine while foreign demagogues, abetted by their acclimated henchmen on these shores, revise our dictionaries and our history, and dictate our political policies.

THE NEW AGE notes with great joy this confirmation of our earnest hope that one of the greatest, if not *the* greatest, of our institutions of learning is still distinctly AMERICAN!

CLERGYMEN WHO ARE MASONS

From the *Delaware Masonic Index*, of October, 1920, we learn that in Milford, Del., with the exception of the Roman Catholic priest, all the white clergymen—and there are five of them—are Masons. The list includes the pastors of the Presbyterian, the Methodist Episcopal, the Episcopal, the Baptist and the Methodist Protestant Churches. In addition to being a Mason, the pastor of the Baptist Church is the chaplain of Temple Lodge No. 11, A. F. & A. M., of Milford, Del. Thus we see that all Americans, except the Roman Catholics, have no difficulty in reconciling their Masonry with their religion; the two things do not in the least interfere with each other. But, in order to persevere in the Roman Catholic faith it seems to be necessary to be kept entirely in a Roman Catholic climate, so to speak. A Roman Catholic must never know anything about any other kind of climate, otherwise he is very likely to prefer that other kind. All of which may, perhaps, account for the fact that Americans of the fourth generation do not, as a rule, remain Roman Catholics if they have managed to cultivate somewhat of a mind of their own. For instance, the colony of Maryland was founded as a Roman Catholic colony by a certain Cecil Calvert, Lord Baltimore, who was an ardent Catholic. But, strange as it may seem, we are credibly informed that there is not a single American named Calvert who is today a Roman Catholic. This may be the reason for Roman Catholic priests being so peevish and spiteful about our public schools. Speaking of climate: Here in Washington, D. C., we have no climate at all. But we have lots and lots of *weather*—also a good many *different kinds* of weather; and in spite of that fact we find Washington, D. C., a very good place to live in. What?

THE NORTHERN SUPREME COUNCIL

At the recent session of the Northern Supreme Council, held at Chicago, two new active members were elected: Bro. Andrew D. Agnew, of Milwaukee, Wis., and Bro. Melvin M. Johnson, of Boston, Mass.

There was also appointed a delegation of five, headed by Grand Commander Barton Smith, to represent the Northern Supreme Council at the International Conference to be held next year at Lausanne, Switzerland.

A CORNER OF THE LIBRARY

By MYSTICUS

JEAN PAUL MARAT—FREEMASON AND "FRIEND OF THE PEOPLE."

MARAT—"friend of the people!" Assassinated by Charlotte Corday in his bathtub while he was writing down the names of the deputies from Caen whom he intended to send to the guillotine. Marat—monster of iniquity; possessed of a loathsome disease, instigator of violent revolution; a maniac thirsting for blood, and without a redeeming feature; a common, ill-educated horseleech, of vile aspect; who emerged from a sewer like a rat to poison the air that people breathed! Such is the picture that Thomas Carlyle presents to us in his powerful history of the French Revolution. Very few Englishmen, or Americans, for that matter, have doubted Carlyle's portraiture of Marat, the political fanatic. But there are writers who do not look upon Carlyle as an accurate historian. Numerous mistakes have been pointed out in his work. H. Morse Stephens, a noted historical writer of England, who has made the French Revolution a special study, says, in a paper published in the *Pall Mall Magazine* some years ago:

Englishmen still derive their ideas about the French Revolution from Carlyle's great prose epic. His vivid imagination has fixed his narrative in their minds, and no exposition of his errors can shake the popular belief that Carlyle was a historian. As a matter of fact, there never was an author of genius whose mind was so hopelessly unhistorical as Carlyle's. He used his imagination more than his judgment in describing the past. Though he made a great parade of his industry in examining authorities, he had no idea that it was the duty of a historian not only to read the authorities which he had in his own house, but to seek for documents and to investigate them wherever they existed. The story of his refusal to make use of the unrivalled collection of Revolutionary literature at the British Museum, because he was not allowed to have a private room, illustrates this side of his character.

No one of the great Revolutionary characters has suffered so much at the hands of Carlyle as Marat. The victim of Charlotte Corday makes his first appearance in Carlyle's "French Revolution," in Book II, chapter vi., in these words:

"Prince d'Artois has, withal, the strangest horseleech: a moonstruck, much-enduring individual of Neuchâtel in Switzerland, named Jean Paul Marat."

A little further on, in describing the opening of the States-General on May 4, 1789, in Book IV, chapter iv, Carlyle devotes a short paragraph to Marat, which shows his ignorance of the man's character, and the prejudices he had conceived with regard to him:

"Surely also, in some place not of honor, stands or sprawls up querulous, that he too, though short, may see—one squalidest, bleared mortal, redolent of soot and horse-drugs—Jean Paul Marat of Neuchâtel! O Marat, Renovator of Human Science, Lecturer on Optics; O thou remarkablest Horseleech, once in D'Artois's stables—as thy bleared soul looks forth through thy bleared, dull, acrid, woe-stricken face, what sees it in all this? Any faintest light of hope, like dayspring after Nova-Zembla night? Or is it but blue sulphur-light, and spectres: woe, suspicion, revenge without end?"

Carlyle is never wearied of laying weight on his belief in Marat's deformities and supposed loathsome appearance. In Book V, chapter vi, he is described as "a large-headed, dwarfish individual of smoke-bleared aspect," and is apostrophised as "O thou remarkable Dogleech." Speaking of Marat's murder, Carlyle expresses his surprise that such a monster could have been human, and remarks:

"For Marat, too, had a brother, and natural affections; and was wrapt once in swaddling clothes, and slept safe in a cradle like the rest of us. Ye children of men! A sister of his, they say, lives still to this day in Paris."

Yes, indeed: Albertine Marat, who outlived her brother until 1841, loved him dearly, and devoted herself to the task of defending his memory.

Now, what is the truth about Marat? Let us rehearse the main facts in his life, prior to the outbreak of the French Revolution. Jean Paul Marat was born at Boudry, a small town near Neuchâtel, Switzerland, on May 24, 1743. His father, who always spelled his name Mara, is said to have been of Spanish origin, but he was born at Cagliari, Sardinia, and left his native country on changing his religion, from Romanism to Calvinism. He settled in Geneva, where he married a Swiss lady, named Louise Cabrol, the daughter of a French Protestant *perruquier*

of Castres, in Languedoc. Madame Marat's father had also been driven from his native country on account of his religious faith. The elder Marat maintained himself for some years as a tutor and schoolmaster in the principality of Neuchâtel.

Jean Paul Marat received a good education. He was not only an excellent classical student but was well versed in modern languages. His taste, however, was for the natural sciences. On the death of his mother he studied medicine at the Universities of Toulouse and Bordeaux, France. His spare time he devoted to optics and electricity. From Bordeaux he went to Paris, from there to Amsterdam, and finally to London. In the English capital he practiced medicine for ten years. His place of abode was in Church Street, Soho, at that time a fashionable locality of London. As far as known, Marat moved in good society in London, and distinguished himself by writing a number of medical tracts, in one of which he describes a remarkable cure of a disease of the eyes, which had been given up as hopeless by his brother medicos, by means of electricity. It will be seen from this that Marat was considerably ahead of his time. Electricity today is frequently used in certain diseases of the eye, especially in stimulating and strengthening the muscles of the eyes. While in England he paid visits to Dublin, Newcastle, and Edinburgh. During a visit to Edinburgh he received the degree of M. D., from the University of St. Andrew, on June 30, 1775; on the recommendation of two medical men known to the senate of the university—Hugh James and William Buchan.

Says Mr. Stephens:

He passed no examination for the degree which was of the nature of a compliment, and probably did not even go to St. Andrews to receive it. According to Mr. J. B. Bailey, "it was customary at that time to forward the diploma on receipt of the graduation fee." It is possible that Marat received other honorary degrees in medicine, possibly at Dublin and at Edinburgh, but no record exists of them.

Marat's reputation as a doctor must have been considerable or he would not have received an honorary degree from an institution like St. Andrew. His medical, scientific, and political treatises show conclusively that he was no common quack, but a man of ability, with a recognized position among the medical fraternity of London. An assertion frequently crops up in the English press that Marat held a mean position in England; that he was an obscure French teacher at Warrington Academy, and a bookseller at Bristol; also that he committed a theft from the Ashmolean Museum at Oxford. As to the latter charge, Mr. Stephens completely disproves it.

The theft [he says] took place in February, 1776, and the author of it, whose name is given as John Peter Lemaitre, *alias* Maire *alias* Mara, was condemned to five years hard labor in the hulks on the Thames, in March, 1777. It is certain, therefore, that the well-known Dr. Marat, the author of two important works and of two medical tracts, could not be identical with the "teacher of drawing for Tambour, and the designer of Tambour waistcoats," which was the profession of the thief who was condemned at Oxford."

And so Carlyle's absurd charge that Marat was an ordinary horse doctor and dogleech falls to the ground. The question now arises: How did this legend arise, which Carlyle so industrially perpetuates? In this wise: In 1777, Marat went to Paris to take the post of physician to the bodyguard of the Count d'Artois, the brother of Louis XVI of France, with a salary of 2,000 livres a year, and allowances including an official residence, *Aux Ecuries*. *Aux Ecuries* means "at the stables."

Says Mr. Stephens:

From the title of his official residence it was assumed, after the Revolution was over, when the ancient court customs were forgotten, that Marat must have been a veterinary surgeon. Carlyle improves on this, calls him a "horseleech" and a "dogleech," and speaks about his functions in the stables of the Prince. Carlyle knew better, for the main authority of his history is Buchez and Roux' *Histoire Parlementaire*, which gives a correct account of Marat's antecedents, and says that he was a qualified medical man. Indeed, Carlyle uses the very page on which this statement is made, for he speaks of Marat as a lecturer on optics, for which his authority must have been this

particular page of the book of reference which he used above all others. It is rather curious that Carlyle did not see the incongruity of a "horseleech" lecturing on optics. As a matter of fact, "Auz Ecuries" exactly corresponds with the English official residences in Stable-yard, St. James Palace. The Lord Chamberlain of Her Majesty's Household is not a groom because his office is in Stable-yard, St. James Palace; and Marat was not necessarily a horse doctor because his office was in the stables of the Comte d'Artois. As a matter of fact, he does not seem to have made use of his official residence, for we know from letters and documents that he first lived in the Rue Coohéron, and afterwards in the Rue de Bourgogne, at Paris.

Dr. Marat was not confined to the work of his court office. He was allowed to practice medicine on his own account. In this he was exceedingly successful, and was fortunate enough to cure so many cases that had been abandoned by other doctors that he was surnamed the "physician of the incurables." His enemy, Brissot, was inclined to consider that Marat exaggerated his professional earnings. He says, "Marat spoke to me of his prodigious success in medicine, saying that at the beginning he received 35 francs for each visit, and could not possibly attend all the consultations to which he was summoned." But there can be no doubt that he made sufficient money by his profession to enable him to retire from court with a competence in 1783, and to devote himself to the study of physical science. He was especially successful in cases of consumption, and letters are extant from Marquis de Gouy, and M. du Clusel, intendant of Tours, and others, calling him in to attend desperate cases ("Marat Inconnu," par le Dr. A. Cabanés, pp. 285-7; Paris, 1891). It was on the fortune he made during these few years that he was enabled to live in comfort, according to the testimony even of Brissot, if not in wealth and luxury, until the commencement of the Revolution, for his scientific works cost him more than they brought him. He moved in the most fashionable Parisian society of the time, and it was during his medical career in Paris that he had the first love affair with which we are acquainted. Carlyle, who seems astonished that Marat could possibly have had a brother, would be yet more surprised to learn that he was the subject of more than one woman's devotion. He had in his early days been greatly impressed by the doctrines of Rousseau, and had even written a novel in imitation of the "Nouvelle Héloïse," which was first printed in 1847. His impressionable nature may have brought him love adventures in England, but the first on record was with the Marquise de l'Aubespine. This lady, according to M. Ponce, the author and engraver (quoted in the "Mémoires de Brissot," Vol. 1, p. 348, ed. 1830), had been at death's door, and had been given up by her physicians when Marat was sent for. He saved her life; and she left her husband, who had grossly maltreated her, to take up her residence with him. The Marquise is described by Brissot and others as a most amiable and charming woman, and her death shortly before the commencement of the Revolution was a terrible blow to the doctor. Marat's position, then, when he resigned his court appointment in 1783, was an enviable one; he had acquired a competent fortune and considerable reputation, and was happy in his domestic life.

It is not generally known that Jean Paul Marat was a Freemason. But such is the case. In the catalogue of the collection of autographs belonging to M. Benjamin Fillon is a description of a diploma granted to Marat. It is listed as "A diploma on parchment as member of the Grand Lodge of Freemasons of London, delivered to Marat on July 15, 1774, the day of his reception." On the book is a "certificate of the affiliation of Marat to the Lodge *La Bien-Aimée* of Amsterdam, dated October 12, 1774." Says Mr. Stephens:

My friend Mr. W. E. Chapman was kind enough to endeavor to discover if any trace existed in the records of Grand Lodge upon this subject. The point is one of some interest, and I print in full the reply of Mr. H. Sadler to Mr. Chapman's request:

"THE GRAND LODGE LIBRARY, FREEMASONS' HALL, LONDON, W. C.,
"October 13th, 1893.

"DEAR BROTHER CHAPMAN:

"I have spent several hours this evening in searching the register of the London Lodges for Marat, but can find no trace of him.

"Prior to 1774 very few of the lodges registered their members, although certificates were issued many years before that period. It is possible, therefore, that he may have been made in one of the French lodges under the Grand Lodge of England, of which there were three meetings in London; and, as he was on the point of leaving the country, a certificate may have been granted to him without his name appearing in the register. The certificate would show what lodge he was made in. At this time (1774) there were several lodges in France under the English Constitution, but we have no list of their members.

"Yours fraternally,
(Signed) "H. SADLER.

"P.S.—The Lodge *La Bien-Aimée* was constituted in 1753, probably by the Grand Lodge of England; but in 1776 it was under "The Grand Lodge of the Seven United Provinces."

Marat's lurid career during the French Revolution has made him anathema

to all real lovers of mankind, and the Masonic Fraternity has little reason to boast of his connection with the brotherhood. But the fact remains that Jean Paul Marat, when he was initiated into Freemasonry, was a man of high social and scientific attainments; a somewhat egotistical and eccentric individual perhaps, but nevertheless a polished gentleman and a scientist of considerable note. He began the world right but he ended it all wrong. He plunged into the bloody stream of the French Revolution, became a terrorist, and died an ignominious death, slain by a young woman while sitting in his bathtub. There was something spectacular in the death of Danton on the scaffold, but Marat's demise was anything but glorious. Had it not been for the Revolution, the so-called "Friend of the People" might have died comfortably in his bed, surrounded by his children and grandchildren; a respectable bourgeois to the end. But he never would have been known to history. Carlyle says that Marat was no statesman. Perhaps he is right, in the general acceptation of the word, but no one can deny that he did not see clearly and did not form correct judgments of the politicians of his era. He was full of suspicion; he doubted every one except the masses he served. His suspicions, however, were constantly verified. Many of the leaders of the Revolution proved traitors to the cause and went over to the enemy. All things considered Marat was more of a journalist than a statesman. His pen was dipped in a mixture of vitriol and blood. He saw red, and was constantly calling for the death of the enemies of the Republic. Marat was not ignorant of politics. In 1774 he published in Edinburgh *The Chains of Slavery*. In England he was an ardent radical, and took a keen interest in the politics of the realm. The convocation of the States-General in France, in 1789, gave him the opportunity of mixing in public affairs. He published a pamphlet on the *Tableau des Vices de la Constitution Anglaise*, which he presented to the Constituent Assembly. Says Stephens:

At this time a powerful party in the Assembly wished to establish for France a constitution resembling that of England. Their knowledge of the English constitution was mainly theoretical, and derived only from the study of books. Now, Marat had long lived in England, and knew that the English constitution was by no means perfect, and he felt impelled to tell his countrymen the truth. In his pamphlet he pointed out that the English people were by no means so well governed as they were supposed to be; that the influence of the king and his ministers was overwhelming, owing to the extent of patronage; and that the rich men bought seats in the House of Commons as they bought estates. He therefore warned the Assembly against a blind imitation of the English constitution.

Marat drifted into political fanaticism. His suspicious nature; his megalomania (exalted ego); and the persecutions to which he was subjected made him a terrorist of terrorists. He established a paper called *The Friend of the People*, which from September 12, 1789, to July 14, 1793, wielded a great influence over the Parisian mob. He attacked everybody in the government, and brought upon himself the anger of all parties. His printing presses were often confiscated and broken up by the authorities, and Marat had to go into hiding in the cellars and sewers, where he contracted, not the loathsome and unmentionable diseases, spoken of by Carlyle, but a bad form of eczema. The hardships he underwent embittered his life and made him the violent revolutionary that he was. The guilt of the terrible September massacres in the prisons of Paris rests in great measure upon him. But he saved a number of lives from the guillotine. He attacked the Girondins, and was instrumental in bringing them to the scaffold. In the convention he was not a success. He was generally hated and despised. His revolutionary work was largely accomplished through his newspaper.

In the year 1791 Marat formed a "common law marriage" with a young woman named Simonne Evrard, the daughter of a printer, who gave him the whole of her little fortune to defray the expenses of his journal. Carlyle calls her a "washerwoman," but such was not the case. She tenderly nursed him during his last illness, and never ceased to lament his death. Speaking of Marat's end, Mr. Stephens says:

Throughout the last year of his life Marat had been suffering from a severe skin disease, "une maladie dartreuse," which he had contracted during his concealment in the cellars and sewers of Paris. Hints have so often been made that his complaint was of an unspeakably loathsome nature that the truth should be plainly stated, that he was afflicted with eczema and prurigo. The irritation caused by his complaints was such that he could only find relief by sitting in a warm bath. But this was not all. Marat's hard life had entirely broken down his delicate constitution. He was afflicted with a nervous complaint which caused him to make involuntary gestures, and his lungs were seriously affected. The pulmonary disease had reached such a pitch in the summer of 1793, that when he withdrew from the convention he knew that he should never again be able to take his seat. As a medical man he knew that he was dying, but he nevertheless ardently pursued his journalistic work, and daily brought out a number of the *Ami du Peuple*. His serious condition was well known in Paris, and excited universal sympathy; and on July 5, 1793, he received a deputation from the Jacobin Club, which had been sent to inquire after his health. This was his last appearance as a public character, for he rapidly grew worse, and was obliged to refuse to see any one. Marat's days were already numbered, his death was fast approaching, when he received a pathetic letter from a young Norman lady, whom he had at first declined to see on account of his health. She wrote that she was unhappy; his heart was touched; and when he heard her voice at his door he ordered her to be admitted. The young girl's name was Charlotte Corday; she had made use of this appeal to Marat's compassion to gain admittance to the dying man's room; and after a few words had passed she murdered him.

In murdering Marat, Charlotte Corday sincerely believed she was ridding France of a monster; as a matter of fact, she killed a dying man, and by her deed she embittered the struggle between the Girondius and the Mountain, and helped to create the Reign of Terror.

Marat's political career is chiefly to be studied in his journal, *The Friend of the People*, but even here we must beware of falling into inaccuracies. Marat's enemies brought out forgeries of his newspaper, in which violence of language is raised to the nth degree. M. Chèvremont, a French writer, who has studied the subject, has given us a correct bibliography of the journal. Says Mr. Stephens:

This was a work of infinite labor, for the popularity of the *Ami du Peuple* was such that numerous forgeries were issued under the same name. These forgeries have constantly deceived historians of the Revolution, who on the strength of them have attributed to Marat violent opinions which he never held. Unsparing though his denunciations are in his veritable journal, their language is mild compared with that attributed to him in the forged numbers. The most refined method which could be devised of rendering Marat hateful was to exaggerate his language and make him appear perpetually as inciting to bloodshed. M. Chèvremont has used his unequalled knowledge of Marat's real journal to expose effectively the machinations of his enemies. If any author in treating the history of the French Revolution ventures to quote, as words of Marat, any passage from a number of the *Ami du Peuple*, he has now no excuse for not ascertaining whether they are Marat's own words or those of his enemies, the forgers of *faux numéros*. Great as are the services M. Chèvremont has rendered to the cause of Marat, this is the greatest of all. His studies of Marat's career are interesting indeed and valuable, but his open admiration for his hero puts the reader rather on his guard against accepting all his conclusions. But with regard to his *Bibliographie* of Marat no one can have anything to say but praise. The work of enthusiastic biographers of the great men of the Revolution—of M. Hamel, of Dr. Robinet, of Colonel Jung and others—has done much to show that their heroes were men and not monsters; but M. Chèvremont undertook the most difficult task of all in clearing the memory of Marat, and he has done it with an energy and industry which is beyond all commendation.

Whatever his faults, the Parisian mob loved Marat and believed in his sincerity. They looked upon him as a martyr to the cause of liberty, and fairly worshipped his memory. There was a sort of "Marat cult" instituted, which evidences the almost religious veneration in which he was regarded by the masses. Marat was given a grand civic funeral, and his body was placed in the Pantheon. But two years later, when the reaction from the Terror took place, his remains were transferred to some obscure resting place. Those who are interested in the psychology of Marat and his contemporaries should read LeBon's *Psychology of Revolution*.

OTHER BOOKS RECEIVED

MARDEN, ORISON S. *Success fundamentals*. New York: Thomas Y. Crowell Co., 1920. 307 pp. 8 vo.

Dr. Marden, the famous lay-preacher on success, in his latest book lays par-

ticular stress on the physical foundations of success, viz: Health. "Very few young men and women," he says, "realize the tremendous handicap of poor health, of a low, sluggish vitality. . . . Health means virility, forcefulness, masterfulness." The rules for health are plenty of exercise, plenty of fresh air, plenty of sunshine. These things coupled with a sane outlook on life, good temper, and an abiding faith in one's ability to get ahead make for efficiency, moral, mental, and physical. Dr Marden truly says that "outside of character itself, there is no loss so great as that of confidence in oneself; for, when this is gone there is nothing to build upon. . . . Without self-faith and an iron will man is but the plaything of chance—a puppet of circumstances. . . . *To think you can is to create the force that can.*" The concluding chapter of the book, "Salesmanship," is an inspiration to a young business man.

LARSON, CHRISTIAN D. Concentration. New York: Thomas Y. Crowell Co., 1920. 94 pages. 16 vo.

Discusses the psychology and importance of concentration. What concentration will accomplish in the world of practical affairs and in the world of the ideal. "A highly developed faculty of imagination," says the author, "becomes an invaluable aid to the power of concentration." An interesting and practical little handbook.

CORRESPONDENCE CONCERNING THE IRISH ROMAN CATHOLIC BOYCOTT

The name and address of the writer of this letter is withheld for sufficient reasons.—EDITOR.

EDITOR OF THE NEW AGE:

DEAR SIR: The September number of THE NEW AGE fell into my hands and has been read with a great deal of interest. I have long thought over the danger of Roman domination of America at some date, maybe not so very far in the future. Only one American business man out of one hundred will express himself publicly on the Roman question or will state the truth of the Irish question (religious prejudice founded in Romanism and fostered by priests). To do so means instant boycott by all Catholics, hence the mouths of the genuine Americans are sealed while the Roman goes about openly punishing any who tell the truth about his church. What is to be done? Is there no way to fight the devil with fire and unseal the lips of free Americans? Should not the Romans be boycotted in a systematic manner and thus teach them that the weapon has a double edge? Should the patriotic Americans be held in subjection by this serpent?

I have no antagonism to the Catholic religion. If they desire they may worship God by standing on their heads and talking with their toes in so far as I am concerned. Much of their service is beautiful and the elaborate ceremonies no doubt greatly impress the people of more ignorant races and do much to hold their interest. The religion itself is all right, but the steadfast effort of the Roman organization to dominate the civil liberties of the peoples of the world is hellish beyond all words to express. Millions of men have died and oceans of tears been shed at the behest of this damnable autocracy. They would as readily shed the blood of millions today if they were but given the opportunity. They are no better than they ever were. Think of it—a bunch of Italian clericals trying to dictate the educational policy of the United States, in the face of the fact that every country they have ever dominated,—Spain, Italy, Mexico, Ireland—are countries of ignorance, depravity, criminality, abject poverty.

The Roman threat is making a race of cowards of the true American people. Our country is filled with great newspapers that vie with one another in dissecting all the current and political issues—until they cross the trail of the Roman serpent. Then they are as silent as the grave.

How many editors in America know the real cause of the Irish trouble? They *all* know it, yet, though they tip their shafts with fire in discussing other subjects, not *one* of the great papers or magazines will tell the truth to the public when the public is so greatly in need of the truth about this matter.

Catholic boycott is the answer to their business cowardice. Thus American sentiment remains unexpressed except in narrow channels that do not depend on advertising for their support.

What is the remedy—the ultimate—a religious war, a terrible housecleaning?

There is one other remedy, and had I the money to handle the publication, I would undertake it with a fair assurance of reasonably quick success.

That remedy is to separate the Catholic Church in America from Rome—sever every tie just as completely as was done by the church of England, and then restrict Irish immigration. This publication should be a weekly with an immense subscription list built up through the protestant ministry of the country. It should contain enough other news and reading matter to make it interesting. Catholic mailing lists should be secured and the paper mailed free to a percentage.

The paper should start out with the avowed purpose of setting up an American Catholic Church having no connection with Rome or the Roman Catholics, but preserving perfectly all of the religious forms, methods and ceremonies of the Roman Church, including confession, absolution, sisters, etc., in order that those who came to the new church would be able to worship exactly according to their custom. All the forms and doctrines should be identical, except there should be an American Pope having no connection whatever with Rome. This publication should have a consistent policy of praise for the religion, but relentless criticism of the Roman hierarchy. It should laud the good Catholic people, praise the noble services of the sisters, picture the great good the church could do if freed from Rome, criticize foreign priests in American pulpits, teach love of America, picture the effects of Romanism in Italy, Ireland, Spain and Mexico, and continually call for the good patriotic priests of America to come forward and lead the way with American Catholic Churches, hold out to these priests both through the publication and by private letters the great good that they could do for their flocks and the world, educate the priests and people to know that their communications would always be held in strictest confidence. Some deep-minded patriotic priest would lead the way, soon others would follow, and before long there would be a veritable landslide from Rome. As the I. W. W.'s would say, "bore from within." Also during all this time the publication should carry on a consistent campaign, showing how young Catholic men and women must be born and raised to a back seat in America on account of being governed by the Roman Conspiracy; that the great body of "white" America refuses to intermarry with them on the same account. That they are debarred by Rome from belonging to the great free Masonic Order, the greatest combination of high-grade citizenship in the world. That by merely severing their connection with Rome and foreign priests, they could truly become one with the other great body of white Americans and would no longer be classed with the foreign scum; that all prejudice against them would disappear.

My friend, it will work unless the editor should be assassinated and the plant blown-up too often. I wish you would think this over and keep it in mind as you may come in contact with the man and the money that would make it a success, and free the country forever of this curse. One more thing; this publication should watch all legislators, Congressmen and Senators as well as executives, and when one plays for the Catholic vote by omission or commission, should raid his district with a special campaign and defeat him or keep him scared. The great protestant masses urged on by their ministry would support the publication actively once they understood its purpose.

THOUGHTS

Do you know that your thoughts rule your life,
 Be they pure or impure in the strife?
 As you think, so you are,
 And you make, or you mar
 Your success in the world

By your thoughts.

Are your thoughts just and true every hour?
 Then your life will attest with great power.
 If it's love fills your heart,
 Then all hate must depart.
 You will find all success

In good thoughts.

Are you kind in your thoughts toward all?
 Then but kindness to you must befall.
 As you sow so you reap,
 In a measure so deep,
 Either pleasure or pain,

By your thoughts.

—Emily Tupper-Bendit

INTERESTING ITEMS GATHERED FROM VARIOUS SOURCES

HOLY FATHER ASKS K. OF C. TO OFFSET METHODISM IN ROME

In the audience granted several weeks ago to the Knights of Columbus, the Pope, mindful, evidently, of the great educational work of the Knights, and the situation in Rome, said:

Since good tends to diffuse itself it is not surprising that the Knights of Columbus should think of spreading their sphere of action outside the confines of their own beloved country and extending it to Italy. Be welcome, Knights, in the Holy City!

Unfortunately, here under our very eyes an odious propaganda aims to deprive the children so near us of their most precious birthright left them by their ancestors—the Catholic faith. Youth is attracted by sport towards organizations which, while satisfying this inclination, aim to undermine in the young the precious treasure of Catholic principles. Noble Knights, you are not unaware of the propaganda to which we allude. We hope you will oppose in Rome also your good propaganda to that which we deplore and which is so widely diffused in this city, the soul of Catholicism.

KNIGHTS WILL HELP

The *Osservatore Romano* says that Supreme Knight Flaherty asserted that the visiting Knights, inspired by the speech of Pope Benedict to them last week, were going back to the United States filled with zeal to help in the work which is to be carried on in Italy by the Knights of Columbus.

Mr. Flaherty said the details of this work had not been settled, but that he hoped to initiate the work himself shortly when he again visits Italy and also promote the development "of those numerous forms of social service which aim at the education of the young and old for the good of the church and the country."

The special correspondent of the N. C. W. C. News Service in Rome last week told how the Methodists were placarding the Eternal City with posters recalling that this was the fiftieth year of the liberation of Rome from "Papal tyranny," and urging that the event be celebrated.

This week the Rome correspondent of the N. C. W. C. News Service deals further with this Methodist propaganda. He makes clear why the Holy Father is asking the Knights of Columbus to meet effectively the harassing and insulting propaganda conducted in Rome by the enemies of the Church.

METHODIST PROSELYTISM

There are many Protestant establishments in Rome. Some have it to their credit that they are places of worship for non-Catholic residents in and visitors to Rome. Of such are the Anglican Church, the American Episcopal Church, the Scottish Presbyterian Church. Being Protestant they are necessarily anti-Catholic and anti-Catholic things are done occasionally, but they can say with some justice that their object is to provide a place for Protestants to go to church. There are many Italian conventicles, inevitably, pettily, nastily anti-Catholic, and there is the establishment of the American Methodists in the Via XX Settembre. Also there is the Waldensian Church, more or less sincere in its way, but historically anti-Catholic.

The Methodists keep in touch with and help any institution that will work against the true faith, the faith of the Italians, the faith of the Romans in the Holy Father's city, Rome. One has to say about these people things which seem uncharitable.

DEPRIVE ITALIANS OF FAITH

Different from the Protestant churches which do at least cater to the religious needs of their people and from the little Italian Baptist and other conventicles

which are of course anti-Catholic, but have no funds, the American Methodists have undertaken an undisguised campaign against the Church in Rome, provided with huge subscriptions from America, and they use any and every means to damage the church, the natural and only Church of the people, firstly, by robbing Italians, principally children of their faith; secondly, by villifying that faith in its own center and the Head of that faith in his own city. They ally themselves, to that end, with anything and everything they can find, other Protestant sects, Freemasons, unfrocked priests, even the Asino.

They have a large college in Rome, a house at Venice they are building—or proposing to build—an even larger college in a residential quarter shortly to be developed, just outside of Rome, they are negotiating for a large place for summer quarters up in the Trentino, and they share with other Protestants in a school just outside the city walls and in houses in the country where children are taken free to be stuffed with Protestantism.—*The Monitor (San Francisco, Cal.)*, Sept. 18, 1920.

BIBLE READING

(By N. C. W. C. News Service)

Atlanta, Ga., September 4.—Bible reading in the Atlanta public schools, decided upon by a large majority at the July primary election, will be carried out for ten minutes each day under the direction of the Board of Education, beginning with the fall sessions. The board will select all texts and portions to be read, and will designate special teachers for the reading, which will start at 8.30 a. m. The roll will not be called until after the reading, which will be the first exercise of the day, and children not present shall not be marked late or tardy.

The Board of Education, by practically a unanimous vote last September, decided against such reading, but the matter was subsequently taken up by the City Council, which, after long debate, decided to submit the matter to vote. An offer of the Junior Order of American Mechanics to furnish Bibles was accepted.—*The Morning Star (New Orleans, La.)*, September 18, 1920.

K. OF C. OFFER SURPLUS WAR FUND TO AMERICAN LEGION

There have recently appeared in the daily press numerous notices to the effect that the K. of C. have offered \$5,000,000 of their surplus war fund to the American Legion for the building of an auditorium which is to be a memorial to the Americans who, during the great war, made the supreme sacrifice. It seems to us that this is a most excellent thing to do and we heartily congratulate the governing council of the K. of C. The Y. M. C. A. has already donated their war surplus to the American Legion—turned the money over to that society for any use it may determine upon. The Y. M. H. A. and the Salvation Army probably would have done likewise if they had been able to hold on to any surplus. Their part of the war fund was relatively very small. It seems to us that this war surplus could not have been donated to a better purpose. We are glad of the opportunity to compliment the K. of C. on this offer, the more so, as it is said there are no strings to it—which is as it should be.

FROM THE ROMAN CATHOLIC PRESS

Sometimes we receive letters, mostly anonymous, stating that we are too harsh in what we say regarding the Roman Catholic Church as a political organization and are confronted with the challenge that Roman Catholic papers, contain nothing in the way of criticism of Masons. As a final and complete answer to anything of this kind we submit the following which appeared as an editorial in *The Leader*, of San Francisco, October 2, 1920, and from which we quote:

If there are any decent Americans in San Francisco who have any doubts about the nature of the agitation that is being raised around the public schools, they have only to watch the maneuvers of the local Masons.

On last Monday night the Masons, male and female, as the Lord created them, with full dress, white vests, kid gloves and all, met at Golden Gate Commandery, 2137 Sutter Street, to save the public schools.

The Most Worshipful (get that) Charles Albert Adams (no doubt named after Queen Victoria's first man), Grand Master (note the word) of the Masons in California, took the chair, and was visibly disappointed that there was nothing else to take. He declared that, though he was addressing a mixed audience, he wished to first emphasize (a bas le split infinitive) his pride in being a member of the Masonic Fraternity. When you get a good look at the average Mason you can realize how easily his pride is stirred. He declared that **ALL MASON'S WERE STRONGLY IN FAVOR OF A LAW ABOLISHING PRIVATE SCHOOLS AND COMPELLING ALL CHILDREN BETWEEN THE AGES OF SIX AND SIXTEEN TO ATTEND PUBLIC SCHOOLS.**

This is the Michigan bill, which apparently is soon to be tried out in California. It is high time for all liberty-loving Americans to wake up. The bats and moles of the secret societies are beginning to stir in their noisome caves, etc., etc.

From the same paper of September 25 we quote from an editorial headed
"REGISTER, WOMEN!"

There is another effort being made to Prussianize the public schools.

The Confederated Cooties of the Universities are advancing with confident appetites on the rich pickings of the San Francisco school system.

The Freemasons, whose members are foremost in banishing Catholic teachers from the rural schools, are now taking counsel to execute the same godly judgment on San Francisco.

The preachers, whose prowlings have for long been confined to their deserted conventicles, are licking their chops in expectation as they make sheep's eyes at the public schools.

The A. P. A.'s, male and female, are permeating our city, deceiving even good people with their lies about the public schools.

The unspeakable Peterson, clad in the rags of *The Menace*, is out to "Defend Our Public Schools."

Who is Addicott, anyhow, and who is Charles A. Adams, and who are the frowzy females from the Sandy Tracts?

Women of San Francisco, get out and register, or to your sorrow you may know who they are.

NOTE.—Charles A. Adams is Grand Master of Freemasons in California.

In *The Monitor*, another Catholic paper of San Francisco, dated September 18, is the following:

The American Methodists have undertaken an undisguised campaign against the Church in Rome, provided with huge subscriptions from America, and they use any and every means to damage the church, the natural and only Church of the people, firstly by robbing Italians, principally children, of their faith; secondly, by villifying that Faith in its own center and the head of that Faith in his own city. They ally themselves to that end with anything and everything they can find—other Protestant sects, Freemasons. . . .

From the *Daily American Tribune*, which is the only daily Catholic paper in the United States, of September 21, 1920, we clip the following:

. . . we advisedly say "question" of Freemasonry as a Revolutionary International mentions the Illuminati and trace the "trail of an international violently revolutionary organization" from essentially Jewish, from very remote times, down to the present age. The articles are written from the standpoint of the present interests of the British Government, and toward the end of this series it sought to show that Mr. Wilson at the Paris conference was coming in touch with leading Jewish financiers of the world. The intimate connections of Masonry with Jewish revolutionaries throughout the history of Freemasonry is steadily emphasized. In fact, the writer goes to the very extent which the Buffalo *Echo* here mentions when it asserts that the Wilson League of Nations is a most objectionable Masonic affair. In the London *Morning Post* series the assertion is rather bluntly made that Mr. Wilson was the tool of or at least very strongly influenced by leading financiers of the world, giving the names of Messrs. Jacob Schiff, Knaud, Nachod & Kuehne and especially German Jews. The final conclusion leads to the assertion that there is an international revolutionary organization, that it is intimately connected with Freemasonry (asserting explicitly that only the better informed Masons are conscious of the revolutionary aims and ends and activities of Masonry and that the masses of Masons are mere dupes and tools of these better informed and more determined ones governing the body), and ultimately that the Wilson program of self government of nations and peoples was a blow at the British Empire, and meant revolution in that empire from one end of the world to the other.

Also from the same paper, in the column called "The Readers' Exchange," we find the following which we quote, language, spelling and all just as it appeared in the paper:

MASONIC REPUBLIC?

Helena, Ark.—Editor D. A. T.: Yours of last week kindly received. In regard to what the *London Post* stated regarding President Wilson having conversation with German Jews gives me an idea from where the money came that he spent in Paris and Varsailles. Before I left Manila in March last, I was told by very high persons that Wilson spent in Paris during his stay, say and write sixteen million dollars. I told the party I could not believe it but he repeated, believe or not believe \$16,000,000, this goes, the Republicans one million better. The 15 million seems to be paper talk. The whole league of nations amounts to this, which I told the Archbishop and the delegate of Manila that this league is gotten up by the Masonry, to make a universal Masonic Republic, in order to down if possible, to wipe out the Catholic faith on earth. They got up this war as is conclusively proved by the writer of the *Weltframmerer*—sold by Shaffer, New York. It is all taken from the Mason's own saying.

About the schemes of Masonry there is absolutely no doubt. I stayed in the past with three 33d degree men, and I know what I am talking about.

The Catholics are going to have some bitter fighting to do. I have said it for the last twenty years. When speaking with some Bishop nine years ago about these things, he told me the Americans were too broad-minded. The very thing I told him came true, for it was not four years after he had trouble in getting mass wine. Yours most sincerely, C. C. T.

In *Truth*, a Catholic magazine, New York, September, 1920, issue, we find the following:

One of the rather amazing aftermaths of the war is the tremendous growth in the Masonic order. The bars are down and anyone at all who is willing to enter can find admission. It was not always thus. Men who tried in vain to get in a few years ago are now being taken in by the dozens. The old legend that nobody is ever asked to become a Mason is forgotten. Men, it is stated, are being actively solicited. Just what it all means time alone can tell. Every little town is having its Masonic celebrations. . . .

Two theories have been advanced for the movement. One is a desire to keep pace with the Knights of Columbus, who have grown tremendously within the last two years but whose membership gains are necessarily limited over what the Masons' must be in a general campaign because they appeal only to Catholics.

A REPLY BY A. E. WAITE TO THE RECENT ATTACKS ON FREEMASONRY

(From *The Freemason*, London)

There recently appeared in the *Morning Post* a series of articles accusing Freemasonry of being the cause of world unrest. These articles are believed to have been inspired (either directly or indirectly) by the Vatican with the object of bringing about in England a crusade against Masonry comparable to that of the Morgan matter in this country. The accusations and insinuations were strenuously denied by the Grand Master of England, H. R. H. The Duke of Connaught. Bro. A. E. Waite, in this article, enters a more detailed denial, which we think will be found very effective.—EDITOR'S NOTE.

Most of our readers are familiar with the series of articles, of anonymous authorship, which appeared recently for seventeen consecutive days in the *Morning Post* on "The Cause of the World Unrest." The contentions, three in number, were: (1) That for a long period of time a conspiracy has been gradually developing for the overthrowing of the existing Christian form of civilization; (2) that the prime agents of this conspiracy are Jews and revolutionary Freemasons; and (3) that its object "is to pave the way for the world supremacy of a chosen people."

In the current number of the *Occult Review*, Brother A. E. Waite has a trenchant and lengthy article, in which he reviews the whole of the articles, and gives a categorical denial to the charges made. He claims that the articles 'are the work of writers belonging to the Latin Church, or alternately content to depend—so far as Freemasonry is concerned—solely on material which, during the period specified, has been dished up in various forms for the one purpose with which Rome is concerned on this side of its activity, namely, the forlorn hope of destroying the 'iniquitous sect' of Masonry, and presumably to maintain at white heat the old

hostility of France to Jewry and all connoted thereby. I speak with a certain authority, for it happens that I know the leading literature of anti-Masonry, on what it has depended from the beginning, and the contentions which it will sustain to the end. It happens also that I am a Freemason, holding the chief Rites and Degrees, under one or other obedience, that I know the literature of Freemasonry, its history *ab origine symboli*, and the great cloud of its Rituals. If I flourish, for once in my life, a trumpet of this kind, it is in order that the anti-Masonic sect, wheresoever dispersed over the world, in which ever of its disguises, and in this or that of its regular or casual journals, may learn exactly where they are. Finally, I am a Christian and Catholic Mystic, and my Catholicism embraces all that belongs to the eternal in the symbolism of Roman Doctrine and Ritual."

It is certain, says Brother Waite, that prior to the war Germanic Freemasonry had no poisoned wells of political concern, and he places Sweden among the countries where "pure and ancient Freemasonry" is equally uncontaminated as to root and branch and blossom, and he draws attention to the imbecility of alleging Jewish influence in Masonry. The Craft Rituals, as we have them, are the work of Christian hands, Protestant enough in all conscience, which makes them suspect by Rome, but certainly Jewry had no share therein.

It is affirmed, he says, that Frederick the Great of Prussia was Grand Master of a world-wide system of Freemasonry. "He was nothing of the kind. Masonic historians would take a natural pride in giving such a celebrated, if not illustrious, personality an important position in the Order; but the most that can be shown is that he was President of the Grand Lodge of the Three Globes at Berlin, his correspondence with which remains to exhibit how far away the connection was. The old, old story of the old false charter which represents him creating a Supreme Council of the Scottish Rite as a system of Thirty-three Degrees is put forward as an historical fact, but it has been abandoned long since by Masonic scholarship worthy of the name."

The ground or basis of the articles in the *Morning Post* was the Order of the Illuminati, which, of course, was non-Masonic. Concerning this, Brother Waite writes:

It may have been observed that the root-authority on which the *Morning Post* depends for its case against Masonry is Abbé Barruel, in an almost forgotten work, entitled "Memoirs of Jacobinism." He is said to trace the origin of the French Revolution through a bewildering maze of secret societies: but as a fact his societies are Masonic, *plus* German Illuminism, the position regarding the latter being one of extreme simplicity. The Bavarian Order of Illuminati was founded by Adam Weishaupt in 1776, and it was suppressed by the Elector of Bavaria in 1789, some of its active members and the author of its more advanced Rituals having withdrawn previously. Those who say that "it was continued in more secret forms" have never produced one item of real evidence. The *Morning Post* affirms that the Illuminati came out of their seclusion and attempted a revolution at Berlin in 1918. There is again not a shadow of proof that they did anything of the kind, though a few revolutionaries of that date took over some catchwords adopted by the original gang. Weishaupt assumed in his Order the name of Spartacus, and the *Morning Post* reproduces a question raised by Mrs. Webster, namely, whether it was "mere coincidence" that the Spartacists of modern Germany "adopted the pseudonym of their fellow countrymen and predecessor of the eighteenth century." The simple and obvious answer is that it was not coincidence but imitation. Mrs. Webster is not of any importance on this part of the subject, but she has been cited often and has intervened at length in the debate. It may be well to point out that she seems to be a member of the Roman Communion, as shown by her invariable allusion to the "Catholic Church," meaning the Latin or Roman Rite. Her historical accuracy appears on 3d August, when she quotes an address of Lamartine to "his fellow-Masons." Now in that speech Lamartine mentioned expressly

that he was "not a Freemason," and did not understand "the particular language" of the Order. Mrs. Webster may or may not have read the address which she cites; her evidence is not to be trusted in either case. For the rest, I can tell Mrs. Webster and all others who are concerned that the Order of Illuminati was revived in Germany to my certain knowledge about 1893; that I have all its rituals, all its statutes, constitutions, and so forth; that it had nothing to do with politics and nothing with revolution. It follows from all the evidence that Barruel was not "justified by time" in his fantastic thesis of survival.

The province of Barruel, says Brother Waite, was to color everything, and he laid on blacks and scarlets with a lavish brush. In conclusion he says:

"I have now done. On the basis of these findings I deny that evidence has been produced for the hand of Freemasonry even in the French Revolution. The contrast made by Louis Blanc between the Craft Degrees for those who were to be kept in the dark and 'occult Lodges' for the elect is opposed by the history of the French High Grades. The latter were as much open to those who sought them as anything in the Craft itself. In the sense of Louis Blanc there were no occult Lodges. I am sure, however, that French Freemasonry was a finger-post pointing in the direction of revolution. The Masonic watchwords of Liberty, Equality, and Fraternity were like a passing bell ringing out the old order. And the French Revolution was like the German Reformation, a pretty bad thing, but it had to come. The factory of the one was not in 'shadowy sanctuaries' but in the French Court, while in the other the factory was at Rome.

"The question of Co-Masonry I leave to those who are concerned. The Lodges and Chapters are illicit from the standpoint of the Grand Lodge of England under whose obedience I bide as a Mason. The reasons are that it initiates women and is empowered by an irregular jurisdiction. But I believe that the *Morning Post* has discovered another mare's nest, while it is specifically wrong as usual on its points of fact. The French Lodge *Libres Penseurs* did not transform into *Le Droit Humain*; the order is not oriental; and its devotion to the supposed Conte de St. Germain is an incident of theosophical revelations.

"As regards Latin Freemasonry in this twentieth century, I hold no brief whatever. Wheresoever dispersed over continental Europe it may be playing the game of politics, as it is said to do in South America; but there is, of course, no concerted effort, as there is no central direction; and I have not heard a single name of importance cited in connection with the alleged doings. It would serve, I should think, no purpose for any serious government to concern itself with the scattered groups unless and until they are caught in overt acts.

"I have now reviewed the whole position, and as regards 'perils' and 'protocols' I make no claim to know; but having spent a great part of my literary life in the criticism and exposure of fraudulent documents, one has acquired a certain instinctive—or, shall I say, expert?—sense on the subject. The protocols are stolen documents, presumably of French origin and therefore suspect, because in Roman Catholic circles of that country the animus against Israel has ranked second only to that against Masonry. Admittedly, also, there is no evidence in support of them, though they are taken on faith at their face value by both writers in the *Morning Post*. For myself I can say only that if the alleged fact of a Jewish peril rests on no firmer ground than these documents, we may reach an universal *aureum saeculum redivivum* before an universal social cataclysm. For me they are not suspect; they take their place in the class to which I have referred. I shall believe in the protocols and their Elders of Israel when I believe in the Charter of Cologne, the Charter of Larmerius, and the Ecosais Constitution of Frederick the Great.

SCHOOL ITEMS

H. A. Sullivan, in *The Converted Romanist* of September, 1920, says, under the heading of "The Parochial School: Its Record and Its Value":

It has a bad record. In Italy and Spain the parochial school—by which I mean that all education was under the control of the clergy and the Church—has had full sway for centuries, with this result: In 1860, seven out of ten Spaniards were unable to read or write; in 1862, eight out of every ten Italians were unable to read or write; in 1860, seven out of every ten married couples could not sign their names to their own marriage certificates. "Italy," as Victor Hugo said, "which taught mankind how to read, yet now knows not how to read." Yet Italy is the home of the parochial school. The clergy largely control education in Ireland, yet, "the Irish," says an Irishman, "have fallen in intelligence so far behind other races that they have become mere 'hewers of wood and 'drawers of water' for other nations."

Call the roll of the Republics of South and Central America. From the first, education has been in the hands of the clergy, and the only recognized school the parochial. From Brazil, Chile, and the Argentine Republic, Mexico and on down through the list, there comes but one answer: Only a small per cent are able to read and write. Come to Massachusetts. In 1875 there were 100,000 people in that state who were illiterate. Ninety-four thousand of them were foreign born. From what countries? Germany sent less than 1,000. Germany has public schools. Ireland sent 67,000. Every fourth Irishman that landed in Boston Harbor was not able to write his own name (Census of Massachusetts, 1885, p. LXXXIX). Who mainly had charge of Ireland's education? The Church, through parochial schools.

In *The Morning Star*, the official Catholic journal of the archdiocese of New Orleans, September 20, appeared an editorial, from which we quote as follows:

There is only one possible course for the Catholic. His children must go to the Catholic school or he will have to render an awful account on the Great Day.

The modern notion of a purely secular school is unthinkable for one who believes that God has any claim on his creatures. There is no such thing as "neutrality" in regard to religion in education. There is no middle course. We cannot ignore God. To ignore Him is to oppose Him.

The Catholic school is equal in every respect to the public school. It requires little investigation to show that the parochial schools of this country are accomplishing better results than the public schools. Our schools are improving their work each year, while it is frankly admitted that the "system" of the public schools is proving a failure. Our system is as nearly perfect as a system can be, our teachers competent, most earnest and devoted in their work. Above all else, the name of God is revered in our schools. The claims of God are not insulted by silence and no child in a Catholic school need apologize if he show gentlemanly courtesy to the Mother of God.

Bearing upon the above article, we might quote from the *American Citizen* of October 1:

Msgr. Francis H. Wall, addressing a congregation in St. Charles Borromeo Church in New York City, declared: "More than 60 per cent of the children brought into the children's court are Catholics."

At the same meeting Judge Collins, of the children's court, gave out further figures, which is a damaging blow at the moral influence of the Roman church and its system. Judge Collins is a Roman Catholic. This is what he said:

"In the children's court, 145,000 cases are brought up each year. Sixty per cent of these are Catholic children, 30 per cent Jewish, and the remainder of all other faiths. And this despite the fact that one-fourth of the population of this city is Catholic. Sixty-five per cent of the boys in Reformatories are Catholics."

It is time that attacks upon our public schools by Roman Catholics should cease.

It seems, however, that in some places Bible reading is to be restored to the public schools. We quote the following from *The Morning Star* of September 20:

Atlanta, Ga., Sept. 4—Bible reading in the Atlanta public schools, decided upon by a large majority at the July primary election, will be carried out for ten minutes each day under the direction of the Board of Education beginning with the fall sessions. The board will select all texts and portions to be read, and will designate special teachers for the reading, which will start at 8.30 a. m. The roll will not be called until after the reading, which will be the first exercise of the day, and children not present shall not be marked late or tardy.

The Board of Education, by practically a unanimous vote last September, decided against such reading, but the matter was subsequently taken up by the City Council which, after long debate, decided to submit the matter to vote. An offer of the Junior Order of American Mechanics to furnish Bibles was accepted.

In this same paper also is a lengthy account of the brilliant manner in which

250 Catholic sisters passed the examination for certificates to teach in the State schools of Louisiana, and we follow the above with an item from the *Indianapolis News*:

The question of whether nuns may teach in Indiana public schools is expected to be tested as a result of charges filed with Governor Goodrich by the State board of accounts Tuesday. Supporters of the nuns said sometime ago they would carry the charges to court.

More than a year ago Ele Stansbury, attorney general of Indiana, interpreted the State school laws, prohibiting the teaching of religion in public schools to prohibit sisters of the Catholic Church from wearing their distinctive garb while teaching in a public schoolroom. The law was not interpreted to mean that nuns could not teach in the schools but that they could not appear in their religious garb. Inasmuch as nuns do not lay off their garb for other raiment, the opinion practically barred them from public-school teaching.

In some places the opinion was disregarded. Considerable stir was occasioned. Jesse E. Eschbach, chief examiner for the State board of accounts, directed his field examiners to charge up against trustees money paid to nun teachers in violation of the law as interpreted by the State legal department.

Such charges were returned against four Dubois County trustees. The trustees declined to pay the charges. The board of accounts Tuesday submitted them to the governor for certification to the attorney general for legal action.

The charges are against John John, Jackson Township trustee, for \$873.60 paid to teachers, Sisters Leona Fieth and Clara Schenk; William Roach, Jefferson Township trustee, \$300, paid to Sisters Innocentia Kemp and Benigna Stallman; Herman Humbert, Hall Township trustee, \$243, paid to Sisters Vicenta Wiggins and Mauritia Babach; John Schwinghamer, Case Township trustee, \$150, paid to Sisters Anna Hoesting and Antonia Haberkorn.

THE HIGH COST OF CANONIZATION

The *Indianapolis Star* of Sunday, September 5, 1920, prints the following:

"How much does it cost to become a saint?"

"The question is hard to answer," said a prelate formerly connected with the Vatican exchequer, "as the cost of a canonization is the most difficult to figure in details, first, because the items large and small, to be taken into account are many; and, second, because the cost of qualifying for a place on the altar of the Catholic Church varies from saint to saint and is chiefly based on the financial resources and wealth of the saint's relatives or those of the religious order demanding his canonization.

"Today," the prelate continued, "the expenses connected with a canonization are not as heavy as they used to be. In the fourth, fifth and sixth centuries the congregation of rites, which has charge of the work, used to render bills that ran into millions.

As is known, in past centuries, the different monastic orders vied with one another in presenting to the church candidates for beatification first and canonization afterward. The importance, prestige and renown of an order was based not on the services it rendered to the church or to mankind, but on the number of saints it had given to the church. The same was true for communities of Catholic countries. The canonization of a saint greatly increased the fame of his native town or city and often gave his birthplace a world-wide reputation.

Padua, for example, which has neither an artistic nor exceptionally historical claim to fame, is a household word because she was the cradle of St. Anthony and because within her walls the saint used to perform thirteen miracles a day and that for many years.

According to documents existing in the archives of the Vatican, there are monastic orders that begged for scores of years in order to defray the expenses of a canonization. The small city of Paola, the birthplace of St. Francis, went nearly bankrupt to raise her son to the honors of the altar. The present made to the then Pontiff Leo X, the munificent patron of arts of the Renaissance, alone was valued at \$70,000.

Benedict XIV, in his effort to democratize the church and give the poor candidates a chance, greatly reduced the expenses, but low as they are now, they still average from \$40,000 to \$50,000.

The canonization of Jean D'Arc has cost considerably more. The life of the saint presented to the Pope cost 15,000 francs, and her portraits 10,000. What the cost is of the other oil portraits which had to be presented to the cardinal proposing the canonization, to the auditor, the secretary of the congregation of rites and the saint's lawyers, is not known. The price of the papal bull is nearly \$700; the presents to those participating in the various ceremonies are valued at \$5,000, while the personnel of St. Peter's, archpriests, canons and attendants, received nearly \$8,000.

The translation of documents into Latin—and there are thousands of pages of them—cost 8 cents a page and what the fee was of the medical experts and the several lawyers defending the saint against the attacks of the church prosecutor is not known to the public.

"It is interesting to add," the prelate concluded, "that many who aspired to title of saints went no farther than the rank of blessed because either their families or their sponsors failed to raise the necessary funds. This was the case of the blessed Frederick Borromeo, a cousin of St. Charles, of the well-known noble Milanese family, who went no farther than the beatification because the canonization of St. Charles had cost such a fabulous sum."

MYSTIC TEMPLE FOUND IN ROME

Among the items in the daily press we find the following:

Rome, Italy, Feb. 9.—A religious discovery, but of a pagan kind, was found some time ago under the railway embankment a few hundred yards outside the Porta Maggiore. It consists of a vestibule elaborately decorated with mythological subjects, such as Jason taking the Golden Fleece, the punishment of Marsyas by Apollo, the story of the Danaids, the liberation of Aeson and a troop of Moenads riding on panthers.

It is conjectured that this vestibule was a place where, in the early decades of the first century of our era, mystic rites were celebrated. Indeed it is supposed that this was the exact locality of an historical event, described by Tacitu in the twelfth book of his "Annals" as having happened in 53 A. D., during the reign of Claudius. The historian relates how Agrippina, mother of the future Emperor Nero, coveted the gardens of T. Statilius Taurus, who had been consul a few years earlier and governor of Africa, and how she improvised an accusation against him through a certain Tarquinius Priscus of practicing illegal mystic rites. Statilius Taurus anticipated his trial, and now, nearly nineteen centuries later, an accidental landslip on the railway has led to the elucidation of this forgotten episode of Roman history.

REDS

Ye lived in the older countries; in the lands that lie afar.
 Ye were ruled with rods of iron by emperor, king and tzar.
 Ye languished in filthy prisons, and some of ye bore on your backs
 The cruel marks of the heavy whips in the hands of the wild Cossacks.
 And ye saw in the western heavens the light of a friendly flame;
 And ye packed your goods in your 'kerchiefs and over the sea ye came.
 Broken and bruised and bleeding, from the old world's sordid sin
 Ye came to the Land of Freedom and its people took ye in.

Naked ye were, and we clothed ye; an hungered, we gave ye meat.
 Homeless ye were, and friendless, and we gave ye a safe retreat.
 Ye called yourselves "The Workers" and we offered ye work like men;
 Honest work at a fair day's wage, with hammer or plow or pen;
 And freedom of thought and decent speech and the good old flag o'erhead;
 All that our fathers labored for and for which they fought and bled,
 Naught that we had that ye needed we kept from a single one.
 Ye called yourselves "The Workers," now what is the work ye've done?

Ye have bitten the hands that fed ye. Ye have smitten the lips that smiled.
 Ye have cursed the flag above ye in words that were rude and wild.
 Ye have laughed at honest labor; ye have jeered at a people's pain,
 Ye have tried to scuttle the Ship of State when the foe was on the main.
 Ye have preached red revolution and the brutal law of the mob.
 With bomb and torch and pistol ye slaughter and burn and rob.
 And there's naught that is good and cleanly in all the whole broad land,
 But has felt the tread of your heavy boot and the touch of your dirty hand.

Communist, anarchist, Bolshevik, ye are all of a stripe at last.
 Long have we suffered in silence, but now that time is past.
 A nation's outraged manhood is stirring in its might.
 We know your works and despise them; ye are filthy in our sight.
 The reign of law is with us; and so we declare today
 We'll skim the scum from the melting pot and fling it far away.
 Too much have we borne with patience: too long have we held our hand.
 But now, by the God of our fathers, we'll drive ye out of the land.

—Oscar L. Shewmake.

GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California Bodies of the Rite in San Francisco, Calif., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Sacramento, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Fresno, Calif., hold their meetings every Monday evening.

The bodies of the Rite in Los Angeles, Calif., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Calif., hold their meetings every Wednesday evening.

The Bodies in the Rite in Pasadena, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the first and third Thursdays of each month.

The Scottish Rite Bodies in Portland, Oreg., hold their meetings every Tuesday evening.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

The Bodies of the Rite in Chicago, Ill., (Northern Jurisdiction), hold their meetings every Thursday evening.

The Bodies of the Rite in San Diego, Calif., will confer degrees of the Rite every Wednesday evening up to and including December 8.

The Bodies of the Rite in Shreveport, La., will hold their Fall Reunion November 15 to 18 inclusive.

The Bodies of the Rite in Wichita, Kans., will hold their Fall Reunion November 15 to 18 inclusive.

The Bodies of the Rite of Omaha, Nebr., will hold a reunion November 15 to 18 inclusive.

The Scottish Rite Bodies of Fargo, N. Dak., will hold a reunion November 15 to 18 inclusive.

The Bodies of the Rite in Denver, Colo., will hold a reunion November 15 to 18 inclusive.

The Scottish Rite Bodies of Meridian, Miss., will hold a Reunion November 15 to 17 inclusive.

The Scottish Rite Bodies of Yankton, S. D., will hold their Fall Reunion November 15 to 18 inclusive.

The Bodies of the Rite in Birmingham, Ala., will hold a reunion November 15 to 19 inclusive.

The Scottish Rite Bodies of Austin, Texas, will hold their Fall Reunion November 15 to 19 inclusive.

The Bodies of the Rite in Jacksonville, Fla., will hold their Fall Reunion November 15 to 19 inclusive.

The Scottish Rite Bodies of Mobile, Ala., will hold their Thirty-fifth Reunion November 15 to 19 inclusive.

The Scottish Rite Bodies of Spokane, Wash., will hold their Fall Reunion November 15 to 20 inclusive.

The Scottish Rite Bodies of Clinton, Iowa, will hold a reunion November 16 to 19 inclusive.

The Bodies of the Rite in Lincoln, Nebr., will hold their Thirty-third Reunion November 16 to 19 inclusive.

The Scottish Rite Bodies of Louisville, Ky., will hold a reunion November 16 to 19 inclusive.

The Scottish Rite Bodies of Minneapolis, Minn., will hold their Fall Reunion November 16 to 19 inclusive.

The Bodies of the Rite in Sioux City, Iowa, will hold a reunion November 16 to 19 inclusive.

The Bodies of the Rite in Santa Fe, N. Mex., will hold their next reunion beginning November 17.

The Scottish Rite Bodies of Boise, Idaho, will hold their Fall Reunion November 17 to 20 inclusive.

The Bodies of the Rite in Richmond, Va., will hold a reunion during the third week in November.

The Scottish Rite Bodies in New Orleans, La., will hold Thanksgiving Reunions November 22 to 25 inclusive.

The Bodies of the Rite in Butte, Mont., will hold a reunion November 29 to December 2 inclusive.

The Scottish Rite Bodies of Helena, Mont., will hold a reunion December 6 to 9 inclusive.

The Bodies of the Rite in Atlanta, Ga., will hold their Twenty-second General Convocation December 7 to 10 inclusive.

The Scottish Rite Bodies in Oakland, Calif., will hold their next reunion December 14 to 17 inclusive.

"MASONIC" BIRTHDAY OF GEORGE WASHINGTON

The Evening Telegraph (New York), of Sunday, October 17, 1920, contains the following, which we think is good enough to reprint in its entirety:

Two million Masons all over the country will, on November 4, celebrate the "Masonic Birthday" of George Washington. New York Grand Lodge will have a leading part in the nation-wide observance. By a peculiar twist of fate, the bomb outrage in Wall street—within a few yards of the very spot where the Presidential oath was administered to Washington—with the aid of a Masonic Bible of St. John's Lodge, on its crimson cushion, was the means of giving the final impetus to the movement looking toward the commemoration of the day on which Washington became a Mason.

The Wall street explosion brought the radicalist danger to the very doorstep of all Masons, and the order has decided upon a wide-reaching Americanization and education campaign to combat disloyalty. The "Washington Day" celebration will serve to mark the opening of this campaign.

Washington became a Mason on November 4, 1752, when he was twenty-one, joining the old Fredericksburg Lodge, No. 4, which had its seat barely forty miles from Wakefield, on the Potomac, Washington's birthplace. He gradually progressed in Masonry until he became Master of the old Alexandria Lodge, of Virginia, which later adopted the name of Alexandria-Washington, in honor of its great Master. The Lodge still preserves as its most cherished possession Washington's apron, trowel, jewel, gloves and chair.

WAS AN ARDENT MASON

Few persons outside the Masonic fraternity realize how ardently Washington kept up his Masonic work. When he laid the corner stone of the Capitol at Washington on September 18, 1793, he wore the white satin and silk-worked apron, embroidered for him by Madame Lafayette.

Fredericksburg Lodge has had struck a medal commemorative of the day; an artistic work, the obverse showing a portrait of Washington, with the emblems, the reverse giving the memorable dates in Washington's Masonic career.

The Grand Lodge ceremonial will be unusually brilliant and formal. It will commence at 8, and at 8.30 precisely Grand Master Robert H. Robinson, of New York Grand Lodge, attended by his staff, will be received. A program of addresses and music will follow, including numbers of the Ste. Cecile quartette, Ste. Cecile, by the way, being one of the only two lodges that hold

their meetings in the daytime, the personnel of its membership—almost entirely men of the stage and the press, making this necessary.

Master William H. Rice, of Fredericksburg No. 4, will be in New York on November 4, with other members of the old lodge. They will be guests of the Grand Lodge, as well as guests of honor at the ball to be held in Hotel Pennsylvania that night by George Washington Lodge No. 285.

Among those who will give addresses on the occasion are Col. Robert J. Travis, Past Grand Master of Georgia, and Arthur S. Tompkins, Deputy Grand Master of New York. Other noted Masons are expected to speak.

NEW LIGHT THROWN ON POLITICS

Coincident with the general observance of the day and the launching of the Americanization campaign, the Grand Lodge has unearthed a mass of astonishing facts that seem to throw a new light upon politics of those days. The inference that Masonic authorities draw as a result is that Washington was enabled to maintain his extraordinary prestige and popularity to a great extent through his Masonic affiliations.

The average American has a rather hazy notion that everybody backed Washington and that he had little to do but to go ahead. That he was constantly and bitterly assailed; that his war measures were criticized; that he was frequently mistrusted and attacked, seems incredible to us today, but it is fact, nevertheless.

But the investigations of Masonic records show that Washington was singularly fortunate in that the vast majority of the notable patriots of the time were, like himself, Freemasons, who by that token gave him their unswerving and loyal support. Without desiring to detract from the glory of those patriots who were not Masons, the order nevertheless with reasons claims a remarkable list of famous Colonists as Masons.

Grand Master Robinson is taking a deep interest in these disclosures, which, entirely apart from their interest to Masons, are of intense value to historians in general. He has sent letters to each of the 888 Masonic bodies in the state of New York requesting active participation in the honoring of Washington's Masonic birthday.

OUTRAGE A REMINDER

"The outrage in Wall street served to remind every American of the fact that Washington was a Mason who never forgot that he was one," said Grand Master Robinson. "The part that Masonry played in making America the winner in that great war is rarely ever mentioned. No current popular history gives Masonry its due or does it justice. Yet the facts speak for themselves."

"Washington had many enemies. He was severely criticized; on occasions he was plotted against and conspiracies were directed against him. New England, for example, looked with some suspicion and distrust upon the rather gay, light-hearted and care-free Virginianism of Washington; it was a spirit strange to staid and still Puritan New England. How, then, in the face of this, was he able to retain his popularity and able to withstand the grumblers who doubted him?"

"Because the leaders of the day, the men who led public opinion, were largely Masons. Without saying more, I need simply give a partial list—it includes, with a few brilliant exceptions, almost all the famous names of those uncertain times:

"Patrick Henry, John Marshall, Nathaniel Green, Samuel Adams, General Joseph Warren, Henry Knox, Israel Putnam, Alexander Hamilton, Lafayette, von Steuben, de Kalb, Robert Livingston, John Hancock, Paul Revere, James Otis, William Moultrie, James Clinton, David Worcester, "Light Horse Harry" Lee, "Mad Anthony" Wayne, Charles Pinckney, Benjamin Franklin, Robert Morris, Benjamin Harrison, Elbridge Gerry, Oliver Walcott, John Stark, Peyton Randolph, Robert Newman, William Daws, Ethan Allen, John Hay, Isaac Moses, Kosciusko, Pulaski, Sumter, Pickens, Poor, the list is endless.

"This list is really remarkable, for it may easily be seen that the foundations of our nation were really laid by Masons. The importance of this cannot be overestimated, and we are waking up to the fact that unless we 'watch out' that which we helped to establish will be torn down by those entirely out of sympathy with American ideals.

CAMPAIGN OF EDUCATION

"It is for this reason that we arrived at the decision to carry on inside the order a campaign of education in American principles and ideals. Just how this is to be done has not been definitely decided upon, but a system of lectures by eminent persons, with questionnaires, will undoubtedly be a feature of the campaign. We have had too large a share in building this country to stand idly by and see it destroyed."

There has been extracted from the treasures of the Grand Lodge archives an old and valuable book—the early record of Solomon's Lodge No. 1, of Poughkeepsie. The first entry is dated May 22, 1771; the last, March 9, 1785. The book contains interesting accounts of visits of Washington and Lafayette to the lodge meetings, and the election of Benedict Arnold is related. After Arnold's disgrace, however, the book was carefully gone through and every mention of Arnold obliterated, sometimes by marking over, but more frequently by a deliberate cutting out of the paper with a knife or shears. The book is remarkably well

preserved and will be on exhibition on Washington Day.

One of the strange things in connection with Washington's Masonic life is that for twenty-five years it is practically a mystery. There are numerous traditions respecting him, and these exist in the legends of lodges he is said to have visited. Much of this uncertainty is due to the inadequate records that were kept in those days. The later events in Washington's career as a Mason, however, are very clear.

VISITED LODGES

It is known that on December 22, 1779, at Morristown, and on June 24, 1782, at Nelson's Point, he visited American Union Lodge, the first of the ten military Masonic lodges established during the Revolution. From that time on many of his visitations to the lodges are carefully recorded, and as he grew in fame, so his participation became more sought after.

In December, 1778, when he was Commander in Chief, he accepted an invitation of the Grand Lodge of Pennsylvania to take part in a St. John the Evangelist celebration. He led the procession of 300 Masons through the streets of Philadelphia to Christ Church, where he heard a sermon and where £400 was collected for the poor.

During the Revolution, the American order broke away from the old body of Masons in England, and intercourse was interrupted for many years. However, as a symbol of the complete reconciliation with the mother country, there hangs today in the Great Hall of the Grand Lodge of England a full-length oil portrait of George Washington.

KANE LODGE, F. & A. M., PRESENTS A MEDAL

From *The New York Times* of April 4, 1920, we clip the following:

"It had been originally planned to confer a gold medal for preeminence in Arctic explorations to Admiral Robert Edwin Peary, but because of his sudden death, Kane Lodge, F. and A. M., last Tuesday presented the medal to his son. The presentation was made in the presence of 1,500 people at the Masonic Temple, Sixth Avenue and Twenty-third Street.

"Masonry and the Church," said Bishop Charles Sumner Burch, "have traveled through centuries along parallel lines, each supplementing the other for the betterment of man and to further the spirit of brotherhood. Robert Peary was a man of unflinching courage and deep conviction. He was moved by determination to serve mankind. He was an earnest and ardent Mason. He carried our fraternity flag and displayed it at the pole with the Stars and Stripes. There is no question that Masonry con-

tinually aided him as he pursued his search to the very end of the earth."

The gold medal awarded by the lodge was presented to young Robert E. Peary, the seventeen-year-old son of the explorer, amid a great demonstration of the onlookers. The medal shows upon its obverse the ancient seal of the Lodge. This represents an explorer swathed in furs standing in an Arctic waste and holding aloft the American flag, with the square and compasses below the stars of the emblem. Around this design there appears an inscription noting that the medal is awarded for "Predominant Achievement in Exploration." It is the purpose of the Lodge to establish a foundation which will award this medal to other explorers who, from time to time, contribute to human knowledge.

Admiral James H. Glennon, Commandant of the Third Naval District, spoke for the Navy, saying:

"The great book of the Arctic had its first chapter written by Elisha Kent Kane, and its last chapter by Robert E. Peary. However, the heart of the book is but tragedy. Peary built wisely on what others had done before him. Kane served particularly as an inspiration to all who followed.

"As a cadet in 1879 I saw the *Jeannette* set out from San Francisco with de Long, Melville, and their companions in an attempt to drift to the Pole with the Arctic current. The attempt failed. Only a handful of survivors ever returned to tell the tale. These were real men. They were heroes. Many others tried after them as many had tried before, but no success came until one tried who knew he must not burn his bridges behind him. It was a naval officer who got to the Pole, and who came back again, and he was an American."

Dr. Kane was born in 1820 and died in 1857. He was a surgeon in the United States Navy. He interested himself in the relief of Sir John Franklin's last expedition. In the search he lost his own vessel, the *Advance*. After two years of great hardship Kane brought his little party back in small boats over 1,300 miles of the Arctic Ocean.

Kane Lodge has always been interested in travel and exploration. Prominent among its historic possessions is its portrait of Kane. The Masonic flag carried by the explorer Isaac Hayes, and planted by him at the furthest north achieved by him, and also flags presented by Gen. Adolphus W. Greely are among its treasures. Besides these the figurehead of the *Advance*, removed by Dr. Kane, as well as two small boulders found under a huge meteorite which Admiral Peary brought back from the Arctic.

The latter are now in the entrance hall of the American Museum of Natural History.

SPURIOUS MASONRY IN CALIFORNIA

The *San Francisco Chronicle* of September 25, 1920, prints the following:

"Julius P. McDonough, member of a San Diego lodge of the American Masonic Federation, filed suit in the Superior Court yesterday to compel an accounting of the federation's funds, to place its affairs in the hands of a receiver and for an injunction to prevent it from doing business in California.

"His complaint is entitled 'an action to enjoin the defendants from propagating and practicing a fraud upon the citizens of California.' He charges that the Federation 'is not a duly constituted Masonic organization, but a self-constituted body not recognized by the grand lodge of Free and Accepted Masons of California.'

"He names as defendants the American Masonic Federation, a corporation organized in Idaho in 1907; P. J. Wilkie, Sacramento, provincial grand master for California; H. Mathmann, Oakland provincial grand secretary for California; Eli Gordon, San Francisco, eminent commander of Golden Gate Council of Kadosh, No. 28; A. E. Lucas, 1004 Masonic avenue, San Francisco, an organizer; Matthew McBain Thompson, Salt Lake City, president-general; Thomas Perrott, Salt Lake City, secretary general, and various organizers and officials designated by fictitious names.

"McDonough, who is represented by Attorney Fred Appelman, charges in the complaint that the organizers and officials of the Federation have taken candidates to the street entrances of Masonic temples in San Francisco left them waiting there while they disappeared within, and then returned shortly after and announced to the candidates that they had received permission from the high officials to accept the candidate. These Masonic meeting places are forbidden to the lodges sanctioned by the Federation.

"The degrees conferred by the order are not true Masonic degrees, the complaint charges, and the persons admitted to membership by the Federation are not entitled to recognition by the other Masonic body.

"Gordon, Thompson and Perrott have collected more than \$500,000, the complaint charges, and refused McDonough's demand that they make an accounting. The complaint charges that Thompson was expelled from the privileges of Freemasonry by the Grand Lodge of Scotland.

"McDonough asks that the Federation be enjoined from conferring any more degrees or soliciting members and that

a receiver be ordered by the Court to wind up its business in California."

LADIES' CONSISTORY CLUB AT PUEBLO, COLO.

The Consistory Club is strictly a social organization. There is no ritualistic work. Wives and unmarried daughters of 32° Masons are eligible for membership. There is a membership fee of fifty cents and a badge fee of twenty-five cents. When a wife pays the membership fee and secures a badge, the daughter pays only for a badge. Money derived from this source is to be used for flowers for sick members and for the entertainment of visiting ladies who come to Pueblo to attend reunions.

All business must be transacted under the constitution of the parent club, which is the Pueblo Club. A member of any branch club is also a member of the Pueblo Club.

The secretary of each branch club sends to the Pueblo Club the names of sick members to whom flowers are to be sent, also the names of ladies available for helping at reunions.

A NOTABLE MASONIC RECORD

Although Apollo Lodge No. 305, Suffolk, cannot claim the oldest Mason, a correspondent considers it holds the record in its Tyler, Bro. Robert S. Norman, who was elected as Tyler on December 14, 1850, and has served in that office until the present time. He was elected for the seventieth time last November, and during this long period (with two exceptions owing to an accident) he has never missed attendance at Lodge meetings. His grandfather was initiated July 25, 1829, and his father on September 4, 1835, so the family has been connected with Apollo Lodge No. 305 for nearly one hundred years. If this family record can be beaten we shall have pleasure in giving prominence to any claimants.—*Masonic Journal, Cape Town, S. A.*

MASONRY IN VINCENNES, INDIANA.

The little city of Vincennes, Ind., the oldest town west of the Alleghenies, unless it is St. Louis, is showing Masonic life and activity that is both surprising and commendable. Old Vincennes, as it is familiarly called, unlike some cities which age seems to land in a lethargic rut, has a Masonic temple that is one of

the pride show places of the town. The temple houses all of the Masonic bodies of the city, and these include a Lodge, Chapter, Council and Commandery, also an Eastern Star chapter, all with large memberships. For substantiality, beauty of architecture, completeness of furnishings and in conveniences, this temple is not surpassed by any in Chicago, although of course many in this city cost more, are larger, more commodious and elaborate in a general way. The Vincennes temple is a recognized Masonic mecca, and in addition to the work done there by the various organizations, it is a veritable social center for Masons and their women folk. Nothing appears to be lacking in equipment, either for the serious work of Masonry or for the pleasures of attendant social functions. The lodge halls are as adequately fitted up as any in Chicago and while it is not permissible to detail in print the equipment and fittings of the Templar asylum, it can be said that it has attracted the attention of Commandery men from all over the country. These halls, together with the temple's spacious and luxuriantly furnished parlors, commodious dining room and dance hall, and white enameled kitchen, all testify to this being a beehive of fraternal activity. One unique feature of the place is a handsome glass case, filled with cigars of leading brands, boxes of candy, chewing gum, etc., all with the price marked thereon. Here everyone helps himself, depositing the price in a glass urn on top provided for that purpose. And it is proudly asserted that none was ever known to abuse this privilege.—*Masonic Chronicler.*

WE'LL SAY SHE WOULD

There are in Kentucky 2,000 more Masons than there are in Scotland; 5,000 more than there are in Australia; 18,000 more than there are in South America; three times as many as there are in Ireland; and one-half times as many as there are in Italy, and five times as many as there are in Central America. If Kentucky was an independent nation, it would occupy the fourth place in Masonic population among the nations of the earth, says an exchange. And since there are more Masons in Texas than in Kentucky, and more lodges in Texas than in any other state, if Texas were an independent nation she'd be in a class by herself.—*Texas Freemason.*

And if our aunt had a full beard she would probably be our uncle.

"Roman Catholics must obey their bishops whether right or wrong."—*Vicar General Preston, on the witness stand, in New York City.*



IN MEMORIAM

HENRY CLARK ALVERSON, 33°

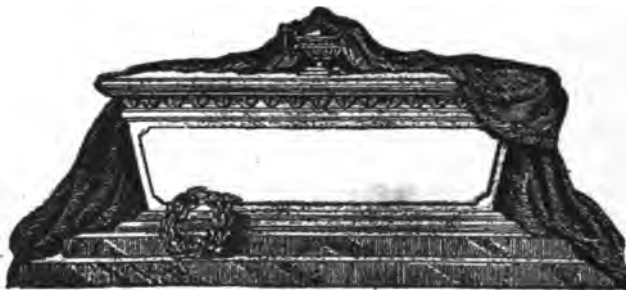
Sovereign Grand Inspector General in Iowa.

Grand Chancellor of the Supreme Council.

Born June 12, 1844, at Fredonia, New York.

Died October 28, 1920, at Des Moines, Iowa.

"Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

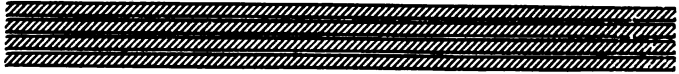
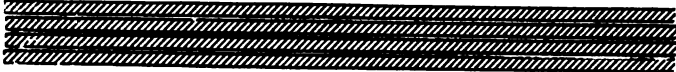


LITERATURE, SCIENCE, EDUCATION, FREEMASONRY

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UNIV. OF MICH.

THE NEW AGE

MAGAZINE



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The New Age Magazine

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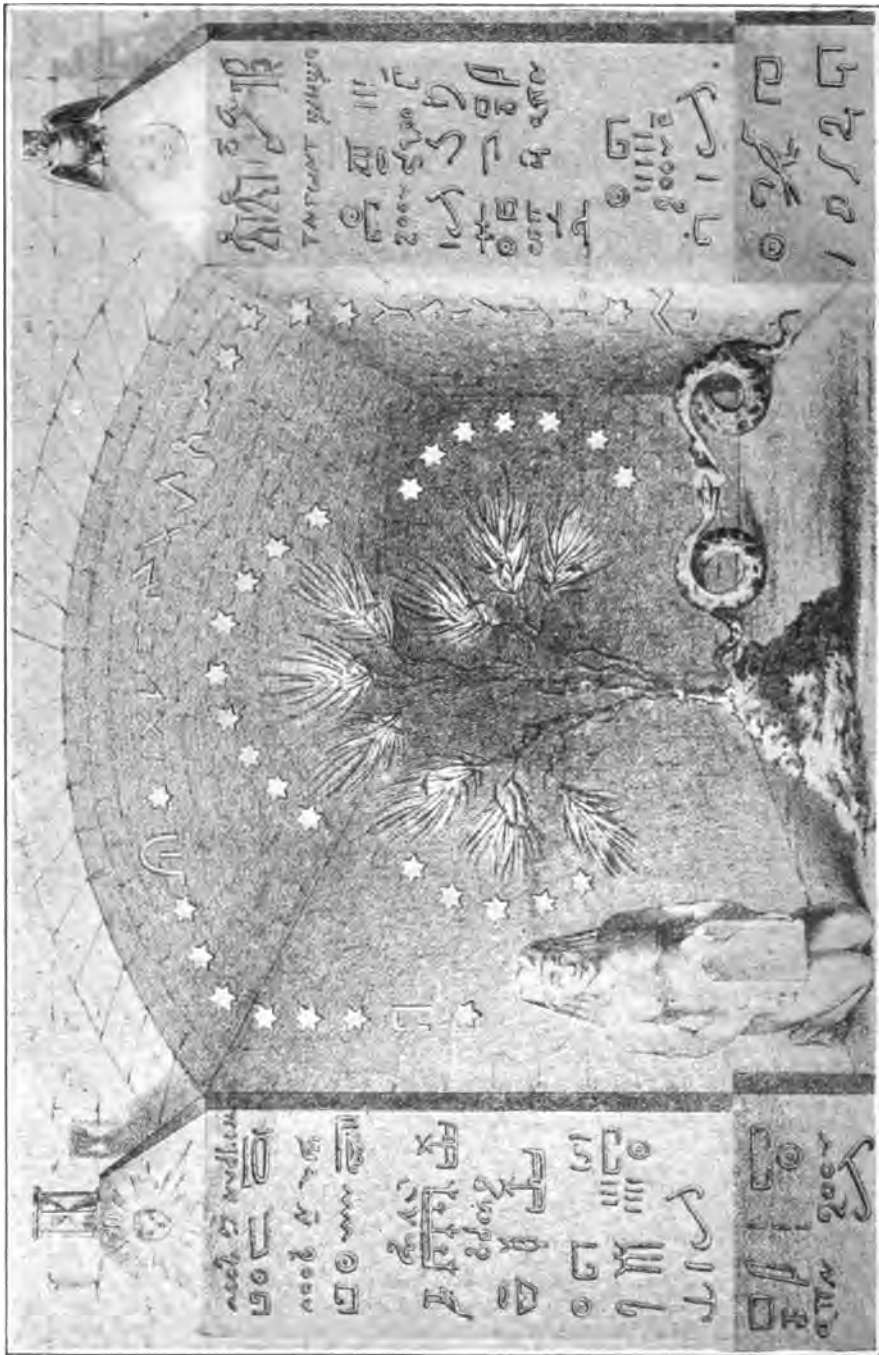
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Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 27, 1918.

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THE MYSTIC PLANT (Genét)
 From *Le Temple Mystique*, Paris, 1862.

The New Age

MAGAZINE

VOLUME XXVIII

DECEMBER

NUMBER 12

THE END OF THE TRAIL¹

By J. H. MORROW, 32°, K.C.C.H.

THOSE who visited the San Francisco Exposition, in 1915, will recall the remarkable and memorable equestrian statue by James Earle Fraser, entitled "The End of the Trail." In it was found the pathos of tragedy in its last analysis, bent forward in utter exhaustion and despair upon his spent horse, whose legs were yielding to the strain, crouched an Indian conscious of his impending doom, yet powerless to escape it in the raging blizzard, evidenced by his own disheveled locks and the wind-tossed mane and tail of the beast he bestrode. Mechanically he pressed to his side with his nerveless right arm the long spear which had been his dependence in war and in the chase, but now as useless as if it had been a simple reed. He was indeed at the end of the trail. The spectacle was sorrowful to contemplate.

The sculptor had found his inspiration in these words by Marian Manville Pope: "The trail is lost, the path is hid, and winds that blow from out the ages sweep me on to that chill borderland where Time's spent sands engulf lost peoples and lost trails." The statue in its adaptation to the environment was meant to symbolize the disappearance of the North American Indian from the continent which had once been his in all its fullness. It was the tale of

Helen Hunt Jackson's "Ramona," repeated in plastic clay. The beholder felt—so strong was the illusion—as if he gazed upon the last remnant of the Red Men. The sorrowful drama of the passing of the aborigines was portrayed with the vividness with which Harriet Beecher Stowe, in "Uncle Tom's Cabin," brought home to the hearts and the consciences of the white people the suffering of the negro in bondage. Gazing upon the statue one felt that it was now too late to try to undo, with any but meager success, the wrongs done to our Indians under the deceptive guise of civilization.

Yet might not the statue carry a larger meaning? Was its symbolism confined merely to the Red Man? Listen once more to the words which furnished to the sculptor his text: "The trail is lost, the path is hid, and winds which blow from out the ages sweep me on to that chill borderland where Time's spent sands engulf lost peoples and lost trails." It was as if in these words the story of the ages of the world was being voiced in inarticulate murmurs from the earth-heaps of the centuries.

And the thought aroused was this: Were we in the boasted greatness of our achieved civilization destined to share the fates of the prehistoric races which peopled Asia a hundred thousand

¹ An address delivered at West Lake Lodge, April 19, 1920.

years ago, and by migratory waves found their way to the very part of France recently swept with the besom of war—people who in that part of Europe twenty thousand years before Christ, were like ourselves in their mental faculties, though in the infancy of education? Was our civilization to find an ending like those of ancient Nineveh, Babylon, Egypt, Greece and Rome, not to mention that of the Incas of Peru? Were we like all these in turn to become fit objects of inquiry by the antiquary and the archaeologist? If so, if there was to be an end of the trail for us, what was the use of all our doing and striving and dreaming and hoping and praying? If such were the case, how little did our racial, our political, much less our individual, life amount to? Was life worth living? Must we stand in agonizing anticipation of the end of the trail, until, benumbed by despair, we supinely gave up, or gorged ourselves with rounds of sensuality to deaden the senses?

But while I mused lengthening shadows were heralding the close of day. I let my eyes rest upon the waters of the Pacific, and watched the tired sun disappear in the heaving and welcoming bosom of the deep. Slowly it moved to its rest. For awhile from its glowing orb it limned the hovering clouds with the gold of Ophir and the radiant gems of Araby the Blest. Then, assuming the shape of an urn-like lamp, it diffused a breath of melting colors, melting and melting, fading and fading, until the light went out and night succeeded day. Then from out the canopy of darkness overhead the stars began to gleam, and one there was more beautiful and more resplendent than all the rest, and, though its voice could not be heard by mortal ear, it yet held communion with me. And this was the message it conveyed:

"For ages upon ages, for aeons upon aeons, I have watched the sun rise and set; but ever as it has set it has risen with the precision planned for it by the Architect of the Universe from the beginning of time, to be a source of life

and happiness to the world. The darkness that now reigns will on the morrow give place to the light of day. What seems to you the end of the trail may be but the darkness before the dawn of a perfect day. The thing which should concern you most is not the ending but the making of the trail. Has it been made so as to furnish firmer and easier footing for those who follow you? What if your own feet have been bruised by the stones and torn by the thorns, if stooping you tossed aside the one or destroyed the other? In your own life lose sight of the meat which perisheth, in concern for the things which make for eternity. 'Act—act in the living present, heart within and God o'erhead.'"

"O Spirit of the Stars," I cried, "I understand and yet I do not understand. Enlighten me further by your wisdom!" Alas, there came no answering note. But the blazing of the trail—ah, that I could understand. That was within my power, beneath my very feet. Was it not worth the while to make it, leaving the rest to God? If the trail were made good, what of the ending of it for nation or individual—would not God take care of that? Was not the whole problem compassed by how we lived, lived in the sense of responsibility to others and accountability to Him? My despair vanished.

My thoughts went back six thousand years and more. Before me lay the open pages of the Egyptian Book of the Dead, the oldest religious manual possessed by mankind. I read therein of the soul of the departed, the soul which had passed beyond the end of the trail, pleading for the boon of immortality in the judgment hall of Osiris. In one pan of the delicate scales, against the counterpoise of Truth, rested the heart which the soul of the suppliant had sojourned with in the body left behind on the trail. And these were a part of the pleadings:

"I have suffered no one to hunger, I have caused no one to weep, neither have I committed murder nor commanded others to murder. I have

caused pain to no man. . . . I have not falsified the measure of corn, nor the measure of length nor the field of measure, nor the measure of scales. I have not stolen the milk from the mouth of the infant, nor have I stolen the cattle from the pasture, nor have I caught the birds and fishes of the gods. . . . I have not been eavesdropping. I have not committed adultery. I have not been deaf to the words of truth. I have not eaten up my heart with affliction. I have not been disdainful, nor have I made many words. . . . I have given bread to the hungry, drink to the thirsty, raiment to the naked, and ferriage to him without a boat. I have been a father to the orphan, a husband to the widow, a shelter to the freezing. . . . I have gained my possessions by righteousness. Save me, protect me. I am one of a clean mouth and clean hands, to whom those who see him say welcome."

And as I read these words so strangely anticipating our Masonic principles and teachings as to be startling, involuntarily I exclaimed, "Egypt dead! Egypt forgetful of the responsibilities of the trail! Egypt engulfed in 'spent sands!' Perish the thought! Never can there be abysmal ending to any life consecrated to the service of others."

To digress for a moment: Often as I ponder the rituals and teachings of Freemasonry I have the feeling that they conceal a deeper historical significance than that we seek in their symbolism. Are they part of a design, a purpose, to foster ethical and religious principles against the encroachment of subversive forces? Were they meant to keep alive the vestal fires of democracy? Were they formulated to guard freedom of conscience and liberty of action? Were they handed down from time immemorial to counteract bigotry and intolerance? We can trace the institution of Masonry back a few hundreds of years, but did there not exist back of that, away back, a definite plan, unwritten, concealed, for its protection? When I read such words as I have quoted I am forced to conclude

that Masonry has a history as remote as man's consecration to truth and the unfolding of truth. Was there an Egyptian, a Babylonian, or a Hebrew aspiration which found expression in the foundations of our noble Order?

Will Freemasonry ever come to the end of its trail? Surely not until it has served its God-assigned purpose. May there not be assurance of perpetuity in the fact that while the face of our Indian was turned toward the West, toward the setting sun, that of our Order is turned toward the East, toward the rising sun, with opportunity for renewal of purpose, for refreshment of soul, for the meeting of the problems of the new-born day?

But, my brethren, while we concern ourselves with the making of the trail—straight and smooth—let us not be unmindful of the fact that for each of us will come the end with its reckoning. And the hour will come when each human soul will be weighed in the balance. None can afford to be weary in well-doing.

Now the trail is but a synonym for the path of life. Upon this path earth's pilgrimage is made. Some pass over it afoot, others on horseback, but the responsibilities of all are the same—high and low, rich and poor. Let none rebel at his lot or station. The hewer of wood, the drawer of water, if he has performed his part conscientiously, is as much entitled to credit as he whom he serves for the production of the noblest results. The congeries of society is as much dependent in its motion upon the smallest cog as upon the controlling lever. The hand that makes the paper that enters into the book, the hand that prints it, and the hand that binds it, provided each has put its best workmanship into the task, must share the glory with him who writes the legend which makes the whole immortal. Each one's sphere in life is vantage ground for good, and none has a right to condemn it if it represents the height of effort within the bounds of opportunity.

Is there not something as consoling

as inspiring in these words by our American poet, Henry Van Dyke?

Let me but do my work from day to day
 In field or forest, at desk or loom;
 In roaring market place or tranquil room;
 Let me but find it in my heart to say,
 When vagrant wishes beckon me astray,
 "This is my work, my blessing, not my
 doom;

Of all who live, I am the one by whom
 This work can best be done in the right way."

Then shall I see it not too great, nor small,
 To suit my spirit and to prove my powers;
 Then shall I cheerful greet the laboring
 hours,
 And cheerful turn, when the long shadows fall
 At eventide, to play and love and rest,
 Because I know for me my work is best.

At a dark hour in America's experiences in the recent war in Europe, when it seemed as if the bared breast of republican France could not withstand another spearthrust at the brutalized hands of autocracy, when we were asking ourselves whether we were in time with our Army to arrest the blows of tyranny and do our part in saving the world from imperialism, the following verses were written in a spirit of faith—alas, they were to have another and a more personal application:

The path ahead we cannot see—
 It may lead but to Calvary.
 We stretch our hands, O God, to Thee;
 Hold fast our hands, dear Lord, our God.

Sustained by faith, we follow Thee,
 Nor question what the end may be;
 Enough, Thine eye the way doth see;
 Hold fast our hands, dear Lord, our God.

With "heart within" and Thee o'erhead,
 Where callest Thou dare we to tread,
 Nor fear the mists about us spread,
 Hold fast our hands, dear Lord, our God.

The trail—let us follow it courageously. It is better to have tried and failed than never to have tried at all; better to have trusted and been deceived than never to have trusted at all; better to have striven for the redemption of men and to have been despised and rejected of men than never to have striven at all; and, Oh, the bitter sweet, better to have loved and lost than never to have loved at all. The trail is worth the making or the following, whichever it may be, if the watchwords of him who travels be "God" and "Humanity."

Hope on, hope on! thro' frost and snow,
 Thro' trouble, toil and sorrow,
 Thro' wind and rain, and tears and pain,
 The sun shall pierce the morrow.

TIME AND TIDE

Behold we stand, just for a moment
 At the birth of a bright new day,
 With the past but a step behind us
 And tomorrow not far away!

Could we only stop, on that threshold—
 Let the past and the future ride
 Like sylphs on some gentle zephyr
 As they cling to their lover's side—

T'would be well to dream of the promise
 That waits on the mood and the smile—
 But Time is a merciless master
 And counts ev'ry hour we beguile!

So we stand on the shore a moment,
 With our feet in the ebbing tide,
 That shall bear us forever onward
 Toward "that bourne on the other side."

—Denman S. Wagstaff.

PHILOSOPHIC ALTRUISM

BY ERNEST CRUTCHER, M.D., 32°

HEAR YE: I am resolved to become an Outlaw, a Crank, a By-word, an Outcast, a Lover of Humankind, and

Live in a house by the side of the road
Where the race of men go by;
The men who are good, the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Nor hurl the cynic's ban;
Let me live in a house by the side of the road
And be a friend to man.

NOTICE:

All able-bodied cranks, crooks, fire-eaters, free-lovers, "fallen" women, "debased" men, infidels, free-thinkers, lotus-worshippers, agnostics, truth-seekers, "sinners," "worms of the dust," world-worms, damfools, cowards, skeptics, nihilists, polygamists, celibates, apostates, pagans, Hottentots—haters or lovers of Humanity, who are Weary of the strife for self-realization; Weary of the struggle to *know* rather than *believe*.—

Weary in endeavor at service for others;

You are welcome for a brief sojourn at an humble

House by the Side of the Road,
Hollywood Hills,
Los Angeles, California.

A clean bed, a simple meal ever ready, a sympathetic ear, an understanding heart, a non-inquisitive personality.

You can talk over your vexations, make your "confessions" (if you wish), sit silent, go your way at will—possibly helped by having found someone who, with you, has learned the apparent fatuity of existence, the pain of living, the silly cynicism of a silly world, and who is aghast at the Mystery of Being, yet whose faculties—like yours—observe without comprehending, even although intuitively recognizing, "there's a Divinity that shapes our ends"; a Plan

—and therefore a Planner; whose soul bows in stuporous wonder—reverent amazement—at the "unsearchable riches both of the wisdom and the majesty of God."

No fee, nothing to sell. No curiosity about your affairs, your history, personality or past. Only sympathy, gentle compassion, wrought through a common pain, out of which has grown an earnest longing to help—if I can—perhaps merely by having you realize that there is someone in the physical life who *knows* and *understands*.

"One touch of pity makes the whole world kin."

The House by the Side of the Road.

A. Wayfarer, Gate-keeper.

N. B.—Whiners, cigarette fiends, lap-dog mothers, cocaine users and self-pityers, barred—hopeless.

* * * * *

SUBSIDIARY OBJECTS:

To help people help themselves.

To re-create, rejuvenate, inspire, embolden; and then—

To dissipate fear and instill in its stead conviction of well-being, courage, hope and determination.

To arouse fresh vigor of body, soul and spirit. To encourage renewed effort.

To stimulate each in turn to *Hand On* of that benefit received. "Freely ye have received, freely give."

To promote in all the spirit of Toleration, Gentleness, Kindness.

To awaken

Self-respect,

Self-reliance,

Self-denial,

Self-forgetfulness.

Patience with others; dignity within self; indifference to fate. Loving all, hating nothing. *Living Today*; living all possible today. Ever unfolding, resolving, refining, conserving and *Never Whining*.

To live each moment usefully, un-

selfishly, cheerfully. Doing with all your might—"not grudgingly or of necessity, for God loveth a cheerful giver"—a giver of self rather than pelf; and no service is acceptable unless given "not grudgingly or of necessity."

To teach the nothingness of death; the necessity of it as an entry into a larger life and understanding; that it is not the end of life, but an event *in* life—an essential episode in the travel toward the larger House by the Side of the Road where each has a chamber and a welcome in Our Father's House.

To inculcate wholesome ideas of death as the last, best gift to man on earth, admitting each to renewed career on broader planes; not where supine idleness is portrayed as "rest," but where other duties, labors, zestful engagements and strenuous servings in-

vite and compel to endeavors in the cause of others "on the way up."

We find no rest in Nature, hence it is idle to imagine life after death as inane harp-playing and noisy "glorifying God." How can the finite add to or take from the Infinite?

He loveth best who serveth best.

The spirit of man, in common with the evolving entity of all creation, is unfolding and mounting towards the high mark of its individual calling of and in God. In time, and without regard to time, the genius of each will evolve unto its ultimate perfection whose ultimate cannot now be conceived nor understood. Such achievement may more quickly be had by individual effort; or it may be halted through the ages by evil of sloth, selfishness, self-indulgence, folly, groveling bestiality, soddenness.

"MORITURI SALUTAMUS"

By J. H. ROCKWELL, M.M.

DEATH, that he had clearly foreseen and predicted; death, whose approach he had marked with steady eye and unshaking nerve, won its battle with Dr. Charles H. Wall, city ambulance physician of New York, and one of the bravest souls that ever glorified human life went to its reward. Fifteen minutes earlier he had kissed his wife, his 4-year-old son and his mother, and had shaken hands with his brother; then, with a whispered "good-by," he closed his eyes. His brother, with a stethoscope, listened to the failing heartbeats, and a quarter of an hour later announced that the heroic scientist was dead.

Dr. Wall's death proved the accuracy of his last diagnosis. Two days before, he took to his bed, infected with serious blood poisoning contracted some weeks earlier, when he scratched his hand with a hypodermic which he was using in administering an antituberculosis injection.

With his own instruments he examined his condition, tested the strength of his own heart, and gauged the virulence of the poison that was flowing through his veins. They were exhaustive tests. Then he pronounced the death sentence upon himself.

His brother, also a city ambulance physician, and two others, Doctors William Borelli and Samuel Parks, were called into consultation. Sadly, they verified the results of the young doctor's test. Then the dying man began a clear-headed, scientific, one-chance-in-a-thousand battle with death—only to fail; for death was just as strong as the physician's tests had shown. Hour by hour he saw it approach, and carefully measured the ebbing of his life. Just after daylight he knew it was all over. He said good-by to his weeping family, calmly; gave his brother a wavering handclasp, and closed his eyes. He lost consciousness at once, and died in a few moments.

Dr. Wall was 38 years old, and had been made ambulance physician eight years earlier. He was noted as an expert on tuberculosis.

Mrs. Frank Whitzer, living near Sterling, Ind., was so strongly impressed by a premonition that her husband, who had gone earlier in the morning to a dam on the Wabash River, near by, was in danger, that she left her bed, where she was lying between sleeping and waking, and, half dressed, ran to the dam and saw him standing on the retaining wall watching something in the sluiceway below. As she looked, Whitzer's foot slipped, and after a brief, frantic struggle to keep his balance, he went over the edge. She went out on the wall and found him clinging to shallow crevices halfway down the wall.

Then began a struggle with death. She reached his hands but could not lift him up. Several times the brave woman very nearly went over the edge in her frenzied effort to save her husband.

Whitzer, realizing his wife's danger, pleaded with her to let him take a chance with the current. This she refused to do, so he finally wrenched himself loose and dropped into the sluiceway. The heroic woman followed the river some distance, throwing boards toward him and encouraging him with words of cheer, but he disappeared. Then she went for aid, and, although the most diligent search was made, nothing could be found of him. Later his body was discovered a mile below the dam.

"Times of heroism are generally times of terror," says Emerson, "but the day never shines in which this element may not work."

It is fortunate for America that a day rarely shines which does not give birth to at least one hero; for a nation whose peace is not thus illumined is one whose future is all in the past. "The circumstances of man are historically somewhat better in this country, and at this hour than perhaps ever be-

fore," continues the Concord philosopher, "but whoso is heroic will always find crises to try his edge."

One has only to look through the pages of the daily newspapers to learn how often such crises occur; and how promptly and sublimely they are met by men, and women, and children, in every walk of life. Especially is this true in summer, when the risks of outdoor life furnish so many opportunities for rescue. The emaciated body of Dr. Wall, the gifted man of science, was hardly in its grave, when a 10-year-old Camden boy set his name high in the record of heroes by a fruitless and unseen attempt to save a younger companion from drowning.

Nobody witnessed the double tragedy, but when the police grappled for the little boy, whose clothes were found on the wharf, the first body brought up was that of his heroic friend, fully clothed, and showing by scratches on his face the struggle through which he had passed in his efforts to save him. And the glory of this boy's sacrifice was magnified by the heroism of his mother, who, as she wept over his limp form, said, "I'm proud of him. It was a good way to go."

So long as the homes of this nation—humble and high—are filled by spirits of such fiber, we need not worry very much over the distempers of the body politic. While the spirit of our youth is such as was exemplified by the two small boys who smilingly waved a farewell as they were swept to death in the surging rapids of Niagara, not long ago, we may rest assured that the cankers which sometimes seem to threaten our national character are only superficial.

Perhaps no better justification for such faith in the common spirit of the people could be offered than is to be found in the ages and occupations of those who, during the past few years—perhaps six or eight—have received medals and grants from the Hero Fund founded by Andrew Carnegie. Taken in regular order from the records of

the Commission which controls this work, the following list is fairly representative of the whole:

Assistant Secretary, New York Stock Exchange, aged 42; a major of the Salvation Army, aged 35; school boy, aged 11; broom manufacturer, aged 33; housewife, aged 40; ironworker's apprentice, aged 19; farmer, aged 50; school girl, aged 9; superintendent of schools, aged 45. The story of the last-mentioned case, though widely published at the time of its occurrence, is well worth repeating here. Andrew Hedger, a Kansas superintendent of schools, rescued Joseph King, a welldigger. As told in the *Annals of the Carnegie Commission*, the narrative runs as follows:

While working on a well pipe at the bottom of a hole 32 feet deep and 4 feet square, the earth, which was of a sandy nature, caved in and buried King—hands down—up to his armpits, and covered up another man completely. After remonstrating with the friends of the men in the hole for their refusal to go themselves, or to accompany him, to their assistance, Hedger—an utter stranger to them all—went down into the hole alone and extricated King, alive; then went down into the hole a second time, and brought up the dead man's body—being engaged in the work upward of two hours. All this time another cave-in was imminent, as indicated by a crack at the surface, and later the cave-in occurred.

From the same source we give another example of equal heroism; it is the story of Marie Langdon, a 20-year-old housewife, of Telma, Wash.:

With the thermometer 14° below zero, and the snow 6 feet deep, Mrs. Langdon, without snowshoes, went 600 feet from her home on hearing cries for help, and met Mrs. Jacques and her two children, only partly dressed, who had fled from their burning home. She relieved the woman of her baby and carried it to her house, followed by the mother; returning she got Henry and brought him in; then she struggled through the snow for nearly three-quarters of a mile in search of Gertrude, the mother having been compelled to abandon her after wrapping her up in the only underskirt she—the mother—wore. When Mrs. Langdon had carried Gertrude half the way back to the house she discovered she was dead, and, as her own strength was fast failing, she left the body of the child and was barely able to reach home herself.

If the immortalized courage of the Spartan women wrought deeds finer than this, history has failed to record them. If such acts were only occasional it might not indicate a national spirit upon which to rest our hope for the future; but such is not the case, however, for they are of everyday experience. And for each instance that is brought to light, and published, there are scores of heroic deeds of which absolutely nothing is known. Billy Rugh, the Cary cripple, who asked the doctor to amputate his leg in order that a young woman who had been severely burned might be saved through skin-grafting, and who died as a result of the operation, is remembered from one end of the land to the other. And yet, he is only one of multiplied thousands of unknown heroes who from day to day are sacrificing everything men count dear that others may be fed, and clothed, and sheltered, and warmed.

The brave woman who went through the bitter cold and the drifted snow is only a type of countless brave women who are going through fire and blood—figuratively speaking—for their children. For each scientist and physician who risks—or loses—his life for the benefit of others there are thousands whose sacrifice will never be known, save to a very few, as the following example will illustrate:

Glenn Brown, a 16-year-old boy living near Springfield, Ill., plunged to his death in the icy waters of the Sangamon River, in a futile attempt to rescue his playmate, Richard Lord, after he had dragged his smaller brother, Virgil Brown, to safety. The three boys, who resided with their parents not far from the river, had fallen through the ice while skating. This young hero, without thought of his own safety, went to his brother's aid, and after a frantic struggle dragged him out of danger. Almost exhausted from his efforts in saving his brother's life, and with a determination to save the life of his playmate, Lord, he again plunged into the icy waters. Handicapped by the skates he had on, he reached Lord's side and slipped several times in trying to pull him to more solid ice. In a supreme effort to drag his playmate onto this ice, his support gave way, and holding to his companion went down to his death, in the pres-

ence of his younger brother, Virgil, whom he had rescued a few minutes earlier.

So long as our civilization nourishes

a spirit like this, we need have little fear for the future, whatever the crises that may confront us.

ADVANCEMENT IN MASONRY

BY KENT KANE CROSS, 32°

IS there a true Mason who does not swell with pride at the mention of the name of our order, or who does not stand more erect when recognized by a brother?

If such there breathe, go, mark him well;
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power, and pelf,
The wretch, concentered all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonored, and unsung.

The above lines, written by Scott, refer to the man who is insensible to the high sense of patriotism due our country from every citizen, and what one of us, during the great world conflict, did not thrill with pride when the power of oratory plead for our best efforts and the supreme sacrifice if need be?

A comparison of the love of our country and the high ideals it represents, with the love of the principles taught in the symbolism of our fraternity, is neither sacrilegious nor unpatriotic, for each represents a due reverence to the Creator, and a sense of duty to our fellowmen. The rapid influx of foreign population within our midst is good only in so far as we are able to provide employment and education in return for loyal support of our laws and honor to our Flag. So, in our order, the increasing numbers, clamoring for admission at the doors of our lodges can justly be reckoned with by the measure of their true manhood and our ability to provide for their spiritual and temporal welfare, without in the least lowering our standards or causing det-

rimment to those dependent upon us, who have prior claims.

As time is required for a proper understanding of true citizenship, so is it necessary for a proper development in the teachings of our order. Few there are who fully realize the importance or the depth in our teachings in the time usually required for the instruction while receiving the three degrees. As music is a language far more eloquent than words, so the language of the craft, after due reflection becomes a language of the soul, strengthening the will, yet softening the human heart.

Too often, the young Mason is led to believe that the measure of a Mason is in the number of degrees he has received and his overzealous friends, our brothers, are unthinkingly to blame. It is not that our newly made brother is not entitled to all the light and inspiration that our order affords, but that full fellowship is due, only as time allows proper instruction to be absorbed. True growth and understanding come slowly.

The requirement of one year before conferring either the degrees of the Royal Arch Chapter or the Lodge of Perfection is an excellent thing for a majority of newly made Masons. The broad and deep foundation and its substantial superstructure can receive no better embellishment and amplification than is exemplified in the degrees, from the fourth to the thirty-second, and the good and true Master Mason should be welcomed into the fellowship of the Rite only when sufficient time permits an adequate comprehension of the work and teachings of the symbolic lodge.

THE MISSION OF MASONRY

BY REYNOLD E. BLIGHT, 32° K.C.C.H.

PART III

GROWING DISRESPECT FOR LAW

IN THE two previous articles in this series we discussed the problems of illiteracy and education, and the lack of civic responsibility. We may now address ourselves to the consideration of another civic problem, the importance of which cannot be overestimated, and ask ourselves if Masonry has a work to perform in connection therewith.

Civilization rests upon law and order. This is a truism, but in these days when the age-old principles of social organization are being challenged and denied we must reiterate these truisms lest they be forgotten in the prevailing topsy-turvy. The surest way to combat Bolshevism is a restatement of social, political and economic principles upon which our republic is founded and that are confirmed by every age of history from the days of Greece to modern Russia. Human society has reached its present stage, not by groping and blundering, but by steady progress through millenniums. Civilization is the product of countless centuries of evolution. There have been sporadic and spectacular incidents like the French revolution or the Commune—to take illustrations from one nation—but as surely as the needle swings to the pole society must swing back to the fundamental principles of social order. The most tremendous and far-reaching experiment in history was the establishment of the American republic, and yet it was not so much of an experiment after all. Those inspired statesmen, Washington, Jefferson, Hamilton, Marshall and their colleagues, were not reckless gamblers who cast a lucky stake, but men who were masters of statecraft, had learned the lessons of human history, and they laid the foundations of this commonwealth straight and true, in accordance

with those elementary laws that lie at the base of every enduring nation.

Constitutional government has been found to be the surest safeguard of the popular freedom. The constitution may be in written form, as in the United States, or unwritten, as in the case of Great Britain, but there it stands, like a Gibraltar, a rock of defense to liberty, a threatening warning to the tyrant. The essential element to the maintenance of constitutional government is the popular will to obey its principles and live in accordance with its spirit. This means, a glad submission on the part of the individual citizen to the laws promulgated by recognized authority. Herein is found security, tranquillity and prosperity. Otherwhere only chaos and social disaster can be found. Anarchy, no matter how plausible its appeal or how subtle its propaganda, is a reversion to savagery. The extreme individualism, so popular in certain intellectual and social circles, is simply a negation of all the principles of social organization, and if adopted by the body politic would precipitate all existing institutions into the abyss. Only the savage can be a true anarchist, a complete individualist. As mankind progresses toward civilization he willingly surrenders personal privileges to the common welfare.

“Civilization is refinement of spirit, respect for one’s neighbor, tolerance of foreign opinion, courtesy of manner.” So says the famous author of “The Four Horsemen of the Apocalypse.” Or, as the scholarly French historian Guizot puts it: “Civilization, in its most general idea, is an improved condition of man resulting from the establishment of social order in the place of individual independence and lawlessness of the

savage or barbarian life. It may exist in various degrees; it is susceptible of continual progress." Even though we may agree with Herbert Spencer that "that nation is best governed that is least governed," we undoubtedly will admit that the great Spaniard and the great Frenchman were correct in their definition of civilization.

In the face of this truth we must view with increasing discomfort the growing disrespect for law. Not only is crime increasing and the so-called criminal classes becoming bolder and more arrogant, but throughout society there is developing a spirit of lawlessness that bodes ill for the future. When law falls into contempt then social order is in jeopardy.

In all fairness, however, we must acknowledge that there is a certain justification for this lack of respect for the law, and it is well for us to explore the reasons.

There are too many laws. One of the popular fallacies is a belief that any social irregularity may be corrected by legislation, so every state has its crop of solemn and energetic reformers, riding pet hobbies into the legislatures, and trying to set the world right by legal enactment. From smoking cigarettes to roosters disturbing the peace with their matinal chorus, from parking one's car to the length of sheets in rural hotels, every conceivable matter is subject to legislative regulation. As a consequence, our law books are cluttered with a multitude of laws, many of which are freakish in their nature, and most of which are enforced not at all or sporadically. No matter how well intentioned a citizen may be, only omniscience can prevent him from being a lawbreaker some time.

Many laws are so carelessly drawn, by reason of ignorance or venal intention, that they give rise to constant litigation because of their ambiguity. The exasperated citizen, who by ill fortune is caught in the toils, cries out upon all laws and all makers thereof.

We cannot disguise the fact that many laws are drawn by special inter-

ests to serve their selfish purposes and to assist the exploitation of the public. When these exploiters call for the enforcement of the law, the law by which they profit, the suffering victims must be forgiven if they bring to mind the picture of Shylock, protesting his firm belief in the justice of law and crying:

"Till thou canst rail the seal from off my bond,
Thou but offend'st thy lungs to speak so loud:
Repair thy wit, good youth, or it will fall
To cureless ruin—I stand here for law!"

There is a popular suspicion, a suspicion that seems to be confirmed by the report of the Rockefeller foundation, that laws may be broken by the rich with impunity, while the poor must suffer. If a lawbreaker can afford to hire a high-priced attorney he can evade the law and its penalty. Courts are not established to promote justice but to punish poverty. So runs the general feeling. Even so conservative a periodical as the *Harvard Law Review* makes a striking comment on prevalent conditions: "During the past year no less than forty-four convictions were reversed by appellate tribunals in the United States for flagrant misconduct of the public prosecutor or of the trial judge, whereby the accused was deprived of a fair trial. In thirty-three of these cases the district attorney made inflammatory appeals to prejudice upon matters not properly before the jury. In three of them the district attorney extorted confessions or coerced witnesses by palpably unlawful methods. In four, witnesses were so browbeaten during the trial as to prevent the accused from fairly making his case. In two, the trial judge interposed with a high hand to extort testimony unfavorable to the accused or to intimidate witnesses for the accused. It is significant that these cases come from every part of the country and from every sort of court."

We may well assert that these flagrant violations of fair treatment are the exception, and that the majority of the courts earnestly try to arrive at a

just decision, nevertheless, there are enough of these violations to prejudice the public mind against the equity or right spirit of law and its enforcement.

Much is being done by lawyers to correct conditions described in the foregoing quotation, and many jurists of high ability and unquestioned public interest are seeking to so change legal procedure as to merit the public confidence. As Masons, and in the legal profession and on the bench there are many, we must strive unceasingly to purge from our courts every condition or practice that would even remotely give reason for disrespect. Quibbling, technicalities, and hair splitting cannot do other than bring legal practice into contempt. A sincere desire to do justly in accordance with the merits of each case will soon create a confidence, that despite occasional miscarriage of justice, will develop a new and abiding respect for laws and the courts.

Those of us who are not connected with the legal profession must endeavor to stem the rising tide of popular contempt for law lest it overwhelm our institutions. Masonry can do no better

work for the commonwealth than to carry on a consistent campaign of education, first among our own members and then through them among the people at large, inculcating an appreciation of the liberties we enjoy as citizens of the republic, instilling an understanding of the meaning of constitutional government, emphasizing that the continuance of popular sovereignty depends upon the integrity of the individual citizen, and that only that nation can endure whose institutions command the respect and patriotic support of the people.

Professor Amos Sheldon, of the University of London, struck the heart of the matter when he said: "It is not then in law nor in government that hope must be placed for the nation's vitality. It is in moral and spiritual efforts, whether expressed in salutary and silent influences or in highly systematized organizations. . . . In a word, it is to these direct inspirers of human virtue and energy that law itself must turn in order to find at hand a race of citizens whose dearest concern will be to obey, to cherish, and to reform it."

DESTINATION

While through the long, dark, winter night I cope
 With obstacles that vex and make me tired,
 Leaving undone the things I most desired,
 My weary feet but half way up the slope;
 And while I fain would reach the gates that ope
 Toward the ideals to which my soul aspired
 When dauntless youth by holy zeal was fired,
 Abide with me, thou guiding star of hope.
 For thou canst lead me up to higher things,
 And I will love to follow in the light;
 E'en as a bird my spirit shall take wings
 And upward soar beyond the somber night
 To view the dawn that Love Eternal brings,
 And rest at last upon the mountain height.

—Ralph H. Burdick, 32°.

THE RIDDLE OF THE SPHINX

BY FRED B. LEYNS, 32°

FACING steadfastly towards the East, whence, daily comes the first rays of light, the Sphinx has ever been a riddle and a mystery.

The Riddle of the Sphinx is the Riddle of the Ages.

The Sphinx has become a synonym of the threefold question man asks; has asked of his brother man; asked, in the silence, of his God.

Whence? Why? Whither?

There is a legend, perhaps little known, that during the flight into Egypt, Joseph and Mary stopped beside this grim old sentinel of the ages, and Mary laid the tired child between the paws of the Sphinx, to rest.

For those who have an eye for the dramatic, a heart for the poetic, the Riddle of the Sphinx was solved when

Mary laid the child there, in the stillness of an Egyptian night.

That tableau of Father, Mother, and Child, was the answer to the unvarying query carved in the unyielding stone; nor has earth yet found a better.

Be a man's religious faith what it may, to love and cherish a child of his own, is to know ever more and more of the supreme beauty and meaning of the word Father.

He who has learned to know his God as a personal Father, has grasped a conception beyond all price.

And He who said: "Suffer little children to come unto me," also demonstrated the Whence, Why, and Whither, when he exemplified the Way, the Truth and the Life.

"IN THE EAST THE DAWN COMETH"

All you who are arrogant, boastful and proud,
Know you not that all pageantry leads to the shroud.
All things we adore and flatter today
Are but transient and fleeting and fading away.

The proud mortals who strut with Dame Fashion today
Are but thoughtlessly waiting their turn to decay;
And the haughty, so anxious to snub and to show,
Shall be snubbed in due time and laid fearfully low.

E'en the tombs that we build and inscriptions we write
Are as fleeting as day which is followed by night;
Some men stifle their lives in a dash for great fame
When even 'graved marble cannot hold a name.

It is only the soul that can conquer decay,
That can weather the eons while things pass away;
It is only the soul that is more than a beast,
So take care of the soul and look well to the East.

—Earle Sloan Smith, 32°.

"Let any man show the world that he feels
Afraid of its bark, and 't will fly at his heels:
Let him fearlessly face it, 't will leave him alone:
But 't will fawn at his feet if he flings it a bone."

—E. H. Bulwer-Lytton (*Owen Meredith*.)

If Men Would See

Again for me in vision
 A bright Star rises slow.
 A wondrous night is o'er me
 Like Bethlehem's long ago.

I hear a sudden whisper
 Of music laden wings;
 I hear the song of wonder
 Each golden spirit sings—
 I with adoring shepherds
 Kneel down and worship too—
 And feel that in my soul life
 The Christ is born anew.

I see in misty vision
 The Wise Men come with gifts,
 Where in the mellow shadows
 The burning splendor lifts—
 Dreams have long assailed them—
 His coming they have known;
 The prophesied Messiah,
 The heir to David's throne.

O great and learned Wise Men;
 How good your worship seems—
 The great and splendid reaping
 Of joy inspiring dreams.
 How Prophecy has blossomed;
 Where are your fears of old?
 I hear it like rare music
 By poet prophets told,
 The wonder of his coming,
 What He should be to men—
 Tonight I hear it spoken
 To all the world again.

It girdles Earth with music—
 And wars and strife would cease
 If men tonight would offer
 Their hearts to Him of peace.
 If men would see the vision
 In that old story told;
 And give Him gifts and worship
 As in that night of old.

—A. B. Leigh, 32°

THE NEW AGE MAGAZINE

Published by the Supreme Council under the control of a committee composed of Ernest B. Hussey, of Seattle, Washington; John H. Cowles, Louisville, Kentucky; Trevanion W. Hugo, Duluth, Minnesota; William P. Filmer, San Francisco, California, and Marshall W. Wood, Boise, Idaho.

Annual subscription: United States, \$1.50; all other countries in the Postal Union, \$2.

Sent free to all Scottish Rite Masons of the 32°, under the Supreme Council for the Southern Jurisdiction of the United States.

Address all correspondence, communications, and make checks, etc., payable to JOHN H. COWLES, Secretary General, House of the Temple, 16th and S streets, N. W., Washington, D. C.

NOTES AND COMMENTS

CHRISTMAS!

The glorious Yuletide has come again, bringing with it memories of the past. We conjure up in the magic mirror of the mind the scenes of childhood; faces of old friends smile at us once again. We witness the breaking up of school for the holiday season. What laughter, what boyish shouts! What has become of the old comrades? Alas, many have departed into the realm of spirit; their graves have these many years been whitened with Christmas snows. And of the survivors, what of them? Alas, Time has scattered them far and wide, and powdered their heads with the frosts of the years. The boyish faces we loved of old are now seamed with wrinkles, for the battle of life leaves its scars.

Of all the festivals of Christendom, assuredly Christmas is the most beautiful and inspiring, for it marks the birth of the great Nazarene, whose conception of God as love has impressed itself so deeply upon the human heart. The nucleus of the Christian faith, its very essence, as it were, is "the eternal fact revealed in the life of the Founder—the union of the Divine and the Human. This message of Christianity, exemplified in the life and death of Christ, is the final solution to the riddles of the universe and of life." We are all *divine*—emanations of Deity; but some of us are nearer to the Father than others. The spark of divinity in some men burns feebly; it is almost obscured by material conditions. But in some great moral crisis, some crucial awakening of the soul, that spark may be fanned into a flame, never again to sink low. This union of the divine and human, or of *spirit* and *matter*, is symbolized in Scottish Rite Masonry by the interlaced triangles. In the Blue Lodge it is represented by the apron of the Master Mason. The great Nazarene laid especial emphasis on the Brotherhood of Man, and the worth of the individual soul. He appeared at a time in history when the Roman Empire was in its decadence. Lust, cruelty, and slavery were rampant; the exquisite relationship of the family was divided by the Roman world; skeptics mocked at religious faith. It was the age of the superman. The

message of the Nazarene to that expiring world was one of hope and love; the slave forgot his woes for the time being; the captive his chains. We see today similar conditions existing in the world. We need again a trumpet call to righteousness, to love, and brotherhood. Christendom needs a great awakening.

In Russia human liberty is at stake. Fanatics sit in high places and plan a world revolution. In their efforts to reconstruct society they would substitute the state for the family; drive men to work at the point of the bayonet; suppress the liberty of the press, and the right of free popular assemblage. They literally see *red!* And all these things they would do in the name of the Proletariat. They would abolish God from the lives of men, and communize everything.

Eugene V. Debs, from his prison cell in the Atlanta penitentiary, has declared the so-called workers' republic of Russia to be the bright, particular star in the political heavens that shall "light the way of the world." Aye, light it with the lurid flames of hate and terror. Assuredly there is need today of a great awakening in Christendom, of a greater recognition of brotherhood. Religious and racial animosities must be extinguished.

One of the appalling reactions of the times is a renewal of anti-Semitism in continental nations. There have been shameful persecutions of the Jews in eastern Europe. Even in this country—"the land where hatred expires"—sporadic attempts to blacken the name of Judaism have been recently made by irresponsible persons. Says the *Literary Digest*: "In book, magazine and pamphlet the story is being circulated that the Jew seeks world domination through the agencies of press and purse, and to this end he is covertly fomenting war and revolution and attempting the general downfall of established government." These publications claim that there is a vast Jewish plot to procure the collapse of Christianity. "In the Dearborn *Independent*," says the *Digest*, "have appeared many articles asserting the existence of the so-called Jewish peril." It is high time that these vile slanders should be scotched. It is the bounden duty of all genuine Christian organizations to denounce these tissues of lies. Freemasons especially should rise in their might and defend their Hebrew brothers.

After hearing an address by Brother Simon Wolf, 33° Hon., on the condition of world Jewery today, the World Brotherhood Congress, which convened in Washington, passed a resolution "that in the opinion of the Congress the toleration of persecution, whether social or political, based on religious differences, is incompatible with brotherhood or the essential spirit of Christ." It is evident then, remarks the *American Hebrew*, that "the true spirit of Christianity is being awakened by the present Godless wave of anti-Semitism here and abroad."

In this Christmas of 1920, let us not forget the loyalty and patriotism of the Jews in the Great War. Says the Rev. Samuel W. Purvis, a Protestant minister, in the *Philadelphia Evening Bulletin*.

The Jew has always been a patriot of the land which gave him birth. He quickly adapts himself to the country that gives him food and shelter. He soon finds himself. Given the opportunity, he perfects himself in science, music, painting, sculpture, literature, philosophy, sociology, philanthropy, medicine, mathematics, history, astronomy. In all he gave his best, frequently in return he was refused civil privilege, political office, military honor. Their hands were tied and they were blamed for not using them! Persecution, fire, sword, rack and dungeon were his reward. Captive children, murdered men, ravished women were considered his birthright.

How loyal he is may be seen in the strife of the Great War. In England eight per cent of the Jews enlisted to six per cent of non-Jews. America sent between 200,000 and 225,000 into all branches of the service. Their quota, being about 3 per cent of the population, they exceeded by one-third. Of the 800 citations for valor, 174 won the Croix de Guerre, 130 the Distinguished Service Cross, three the U. S. Congressional Medal of Honor, our highest gift, and two the rare French Medaille Militaire. Their casualties were about 18,000. Three thousand five hundred laid down their lives by the side of their non-Jewish comrades under

the poppies of Flanders. They, too, had a rendezvous with death. Honor to them! In the great conflict on all sides one twentieth of the Jews of the world fought with nothing to gain but the opportunity of killing their own martyred race!

In the Masonic Lodge men of all creeds meet on the level and part on the square. Masonry, perhaps, is doing more to realize the great principle of brotherhood and the solidarity of mankind than any other institution in the world. It asks of its initiates only two things: Belief in God; and character. For without faith in the Grand Architect of the Universe men are like rudderless ships at sea; without character they resemble the beasts of the field. In this solemn Christmas-tide let us not forget the words of the New Testament: "He that hateth his brother is in darkness, and walketh in darkness."

EDUCATION AS A SOLVENT OF SOCIAL UNREST

One of the greatest solvents of social unrest is education. Lift a man out of the darkness of ignorance and the pit of poverty; give him the lamp of knowledge to guide his footsteps; enlighten him as to his duties to himself and his neighbors, and you regenerate that man. A great deal of the social unrest of the age is due to ignorance, perhaps most of it. It becomes the bounden duty, then, of the State to educate its citizens, morally, mentally and physically. "Open a school house and you close a prison," said Victor Hugo, in that wonderful humanitarian novel *Les Miserables*.

The U. S. Commissioner of Education, in a recent statement, expresses himself as follows:

I believe most fully in the American public school, its purposes and principles. It is the duty of every State to make its public school system as effective as it can be made, and the duty of all citizens to cooperate heartily to this end, first, by providing good legislation and good administration, and, second, by paying willingly all the taxes necessary for it. The State is under obligation to itself and to the people of the State to provide as nearly as possible full and equal opportunity for all the children for the education necessary for individual development, for industrial and economic efficiency, and for the wise and virtuous performance of the duties of citizenship in our democracy. The State and society should as nearly as possible remove all obstacles that stand in the way of any and all children in taking full advantage of the opportunities for education offered, and should guarantee to every child opportunities for education at least as good as those offered by the State and local community in which the child lives.

The public school, in this age of industrialism, has a further mission; one of extension. It not only seeks to prepare youth for citizenship, but for vocations in life. It pushes its way into the community and through part-time or continuation schools endeavors to aid those who have dropped out of its fold owing to economic reasons. It is a well-known fact that thousands of children leave school before reaching the eighth grade, and thousands never succeed in entering the high school—the People's University! The education of these unfortunate ones is thus sadly neglected, and the State is the loser thereby. Many big industrial plants have inaugurated part-time schools, and have no difficulty in interesting their pupils in those academic subjects which make part of their general shop instruction. But the State cannot afford to let private corporations do this work for its embryo citizens, consequently part-time or continuation schools have been organized by public school systems in various States. By part-time schools, we mean schools that enable a boy or girl to work part time in a shop or industrial plant, and part time in school, the school curriculum being largely devoted to vocational studies, or studies that will be helpful to the student in the particular line of work in which he or she is engaged. The legislature of New York State, in 1919, passed what is known as the "State law on continuation schools," making it compulsory for the board of education in each city and school district of the State to establish part-time or continuation schools, such schools to be part of the

public school system, and its sessions held on regular school days and between the hours of 8 a. m. and 5 p. m.

Parents or guardians who refuse to comply with the law are fined or imprisoned, or both. Any firm or corporation employing children must rigidly comply with the law. Minors under 18 years, who have not been graduated from a four-years course in a high school (private or public), must attend the part-time school for not less than four nor more than eight hours a week. If minors are temporarily out of employment they must attend every day of the school week. Attendance at evening schools may not be substituted for attendance at a continuation school.

It will be seen from the above that the great State of New York is taking no risks in the education of its children. Continuation schooling is made *compulsory*. It would be well for other states to follow the example of the Empire State. The Board of Education of the City of New York has recently issued a pamphlet on its continuation schools, for the season 1920-1921, from which we excerpt the following:

The continuation school is, above all a social laboratory in which the vocational, mental, physical, moral and social equipment of the working boy or girl is analyzed with a view to the development of such special abilities as are revealed, and to the correction of deficiencies. Its special strength will consist in its relationship to life. The work revolves around the vocational and home life of the boy and girl and seeks to mold a more social American citizen. The continuation school exists not so much to convey information as it does to afford an opportunity for the pupil to reveal himself to himself in the light of his failures and successes—on his own job and on the job set for him in the vocational classroom.

Primarily, the continuation school was formed to give the young boy who goes to work some means of continuing his education, the pamphlet states. In this sense the school is a "continuation" school. Education is "continued over the break between 14 and 18, the transitional period when the young worker is something more than a child but less than a man or woman." If this continued influence of the school is effective, the presumption is that sooner or later the pupil will choose voluntarily to resume full-time education or will take advantage of the evening elementary, high, or trade schools or other types of extension education.

Specifically, the aims of the continuation schools are:

1. *Vocational guidance*.—To provide vocational experience to assist in the choice of an occupation or profession, and, when that choice has been wisely made, to increase the worker's proficiency in it to the end that he will advance more rapidly toward the goal he has set for himself. The monotony of modern industry, the high speed of production, the lack of interest in and intelligent development of the worker, leave the boy or girl the victim of chance and circumstance. By placing the boy or girl actually at work in a machine shop, printing shop, cooking room, or office, the continuation school provides first-hand opportunity for observation and intelligent guidance. It becomes possible to analyze special capabilities, to allow for inherent failings, and with these as a basis, to map out a vocational career.

2. *Coordination with industry*.—To supplement this phase of vocational guidance by coordination with the industry through visits to employers, and to follow up the careers of all pupils as far as possible.

3. *Placement*.—To find suitable jobs for pupils and in accord with vocational program advised. This is incidental upon the foregoing.

4. *Social stability*.—To allay the social unrest through the only permanent means, the substitution of a rational, intelligent desire for advancement instead of blind and sullen resentment. When the restless, poorly paid, unskilled worker is given opportunity to develop himself, this desire will lead to better workers rather than to slacking and sabotage. When such aid comes from the organized community the worker will have more respect for that community and its government. The continuation school is another step forward to a full realization of the American doctrine of an equal opportunity for all.

5. *Health*.—To conserve and improve the health of the worker. Systematic development of hygienic habits with the emphasis upon their industrial value, will be coupled with inspection by doctors and nurses.

6. *Socialization*.—To create a more healthful social life for the worker, through cooperation with social agencies.

7. *Practical English and Arithmetic*.—To conserve and develop a fundamental knowledge of English and arithmetic, especially as related to their uses in industry. Although

these subjects may have been disliked by those who left school as soon as possible, when the practical value of these subjects in the trade is shown, they take on a new meaning and importance.

8. *Civic responsibility.*—To create the good citizen through the teaching of elementary history, economics, and civics, with a persistent reference to current events and with attention to habitually good civic conduct.

INSTRUCTION IN CITIZENSHIP

Training for citizenship was wonderfully stimulated by the war. We realized as never before that we had in our midst a vast horde of foreigners, totally out of touch with American ideals. Since the great conflict, State after State has enacted legislation for the Americanization of our foreign population, and laid emphasis on the necessity for better civic training in the public schools. Some of these laws are precise, requiring continuous civic instruction throughout the elementary and secondary grades and, in a few cases, as in New Jersey, specifying such recently developed subjects as "Community Civics" and "Problems of Democracy" for the high school curriculum. Pennsylvania, New Jersey, New York, Iowa, and Utah are revising their courses of study with civic education as a dominant objective. Pennsylvania has inaugurated a special State supervisor of civic education, and a number of the States have directors of the work as it appertains to the foreign population. But State action in this field represents only a small part of the endeavor. Many local school systems are revamping and vitalizing their courses of civic training, making (1) provision for continuous civic education through all the years of school life; (2) organizing civic training, especially in the elementary grades, around the normal interests and activities of the children themselves; and (3) reorganizing the social studies in the secondary school period, including history, with a view to their more direct application to the interpretation of present-day problems. Says the U. S. Commissioner of Education in his recent Annual Report:

The emergencies of the war opened the doors of the schools to a wide variety of activities, initiated for the most part by agencies outside of the schools. An astonishing capacity on the part of Young America for service that counts in time of national need was disclosed. Since the close of the war, the schools have properly sought to resume their normal educational function. But the experience of the war period has left the conviction with many school authorities that the normal educational function of the schools can be more effectively performed and their work greatly enriched by utilizing, with wise discretion, many of the activities begun during the war. A resolution was adopted by the National Education Association at its meeting in July, 1920, recognizing the educational value, and especially the civic educational value, of the programs of activity and of service introduced into the schools through the medium of outside agencies, and urging the schools of the country to utilize these programs to the fullest extent possible.

The Bureau of Education has issued this year a Teacher's Leaflet (No. 8) under the title of "Civic Training Through Service." This leaflet is descriptive of the program of the Junior Red Cross, whose peace-time slogan furnishes the title for the leaflet, is explanatory of methods by which this program may be utilized by the schools, and is typical of the movement referred to in the preceding paragraph. The significant thing, however, is the favorable response that this leaflet has evoked from the schools, and the commendation it has received in this country and abroad from those who see the necessity of sound civic training as a factor in world reconstruction.

The Bureau of Education has also published, with the cooperation of the Junior Red Cross, a series of "Lessons in Civics for the Six Elementary Grades of City Schools," for which there is already a large demand indicative of the prevalent interest in the subject.

The new interest manifested in civic education is by no means confined to the schools and to such civic organizations as the Red Cross, the National Security League, the Boy Scouts, and others. The activity of the Greater Terre Haute (Ind.) Club is typical of the interest of similar organizations in many cities. This club is urging a course of instruction in civics for the schools, homes, offices, and workshops of its city.

To conclude, the awakened interest in civic education is not only due to the war situation, but to the powerful influences for civic training occasioned by the

admission of women to the suffrage. The women of the United States have inaugurated a campaign, not only for their own education in matters relating to the suffrage, but also for the extension of civic instruction to all through the medium of the schools and other agencies. As women constitute three-fourths of the teaching force of the public schools their influence will be felt in civic education in the future.

A HYMN FROM THE RIGVEDA

In all well-regulated Masonic lodges of the United States and Great Britain, the Bible is displayed on the altar as the great symbol of God. But in countries where the Christian or Jewish faith does not prevail among the majority of the inhabitants, the sacred writings of those particular countries are used on the altars of Masonry, viz., in Turkey and Egypt, the Koran; in India, the Vedas, etc. Alas, for Freemasonry, there are nations on the continent of Europe whose Masonic lodges have banished the Bible from their altars and substituted therefore the Book of Constitutions. The name of the Grand Architect of the Universe no longer is mentioned in their rituals, and no instruction is given the candidate regarding the existence of a Supreme Being though "the heavens declare the glory of God and the firmament showeth His handiwork." "God geometrizes," says the immortal Plato. Masonry is founded on geometry and yet many of the Masonic bodies of the Continent are loath to acknowledge the Fountain Source of their work. They are not atheistic, as they claim, and far be it from us to dub them so, but are they, strictly speaking, *Masonic*? If Masonry has no philosophy of Deity, what does it amount to? Our ancient brethren of the temples were wiser than we are in the recognition of a Supreme Ruler of the Universe. Their initiations emphasized the immortality of the soul. No skeptic could possibly be admitted to the Mysteries of Isis and Osiris, or Eleusis. We moderns have grown so materialistic that it is considered quite *au fait* to air our agnosticism and skepticism; a mark of *liberalism*, as it were. Many of us wander in a maze of materialism, and can see no way out of the darkness of our surroundings, and yet like moles that have no eyes to see we grandiloquently proclaim there is no sun. Ye, mighty atom, man! Amid all this skepticism it is an inspiration to turn to the recorded thoughts of our ancient brethren, especially our Aryan ancestors, whose wise men and prophets wrote the Vedas. On the altars of Masonry in India we see the Vedas displayed. There are hymns of the Rigveda which are very ancient. Although the religion of these Vedic Aryans was a worship of the anthropomorphized forces of nature, it rose at times to great spiritual heights. We shall quote one of these remarkable hymns (*Rigveda*, x, 11, 129) as follows:

In the beginning there was neither the Unreal nor the real.
 Was there these spheres of light? Or the heavens beyond?
 What? and by what enveloped? Where? and for whose enjoyment?
 Was there the primal Ether, the source and end of all that is—deep, infinite, immeasurable?
 There was neither death nor aught deathless, nor darkness separate from light.
 That One alone, unbreathing, lived; with It the shadowy veil subsisted (not Being nor non-Being);
 other than It there nothing was.
 Before the birth of all things this world lay sleeping in the womb of the Prime Cause, like gloom
 in darkness hidden,
 Each in the other merged, inseparate as sea from sea;
 When by the potent majesty of Thought, pulsing with creative purpose,
 This single, self-poised Whole from out its shroud of nothingness broke forth.
 Ere yet all This arose, together with the One was Love;
 And there lay floating an inchoate mass—the seed of life and matter—
 Remnant of bygone creations, of hopes deferred and ends unrealised.
 (In the light of their wisdom, musing in their hearts, thus have the poets seen—loosing the Real
 from its bond, the Unreal.)
 Out from them all shot scintillating lines of rays, all-spreading, swift, like cloud-born fiery flashes;

Whither flamed they forth? Athwart, above, below?
 Some were enjoyers, seed-showerers and reapers of the harvest;
 Some, of vast power and magnitude, fields of enjoyment;
 While some again the substance were of sustenance, nourishing the fathers and the gods.
 In order first evolved, and higher,—*those—these* later formed and lower.
 Who then knows in truth? Who here may utter it?
 Whence streams This forth? This manifold of life and mind, of what composed? and whither
 moving?
 The Devas, by the Word made manifest, *after* this Bursting-forth shone into being;
 Who then shall know whence This arose?
 Where had creation birth? Whether or no upheld?
 If He uphold it not—what mortal or immortal can?
 He who is its highest Seer, in the supreme space beyond as in the inmost heart of all,
 —Self-luminous, its perfect Life and Joy and Essence—
 He surely knows the whence and whither of it all;
 If He know not—what mortal or immortal knows?

Commenting upon this hymn, which is so pregnant with philosophic thought and insight, the translator, Sri Ananda Acharya, in his *Brahmadarsanam*, says:

If we study this hymn, which must have been, I will not say composed, but revealed to the Rishi many thousands of years ago, we shall discover that it contains all the fundamental elements of the religious, philosophic, and scientific consciousness of humanity. In the first place, it hints at the Absolute of philosophy, which, although beyond human thought, must be retained as a symbol of speech to denote the Highest, in order that the experience of the relative may be intelligible. In the second place, it assumes the existence, prior to creation, of a subtle substance (called by the Rishi "tamasa," darkness), which carried within itself the seed of living and inorganic matter. Lastly, the poet shows the right attitude towards a conception of the Cause of the universe, viz., the attitude of an open mind, when he says that philosophers can explain *the process of evolution, but not the origin of the universe.*

Apart from these considerations, this hymn strikes me as pointing to one supreme fact, viz., that within the soul there is a faculty which you may call intuition, or reason, or imagination (it is Pratisya in the original), which sees the universe as a whole, which sees the root cause of the universe.

THE THINGS WORTH WHILE

Life is not meant for mere money-grubbing, else the Master would not have given utterance to his enigmatic saying about the difficulty of a rich man getting into Heaven. Life is for the doing of something *well*, no matter what that something may be, just so it comes in the line of one's duty. Happy is the man who knows what he really *wants* to do and does it willingly and cheerfully. Life is for moulding character; for service in the cause of others; for self-sacrifice. Life is for thought, for education in moral, mental, spiritual, and physical values. A writer in the *Outlook* has well said that there are two products of the war which we should not willingly relinquish from our national life: "One is the spirit of *thrift* which has been brought out by the Liberty Loan Campaigns; the other is the enthusiasm for *education* which has been developed by our training camps."

As regards the first—thrift. Prior to the World War we were a very thriftless people; we not only wasted our private means in foolish extravagances, but we dissipated the natural resources of the country in the most reckless manner. We must learn that the art of saving is the art of wise spending. Many people accumulate money who do not know how to disburse it. Economy is not meanness; it is common sense. To quote from that excellent little book *Thrift*, by Orison S. Marden:

Every one should be taught the value of money and how to spend it wisely. If people do not acquire this knowledge in youth, they seldom later in life do so.

There is no one human faculty neglected more by the common people than prudence. Men reach ahead and make money, but after they get it, most of them seem powerless to keep it. It slips through their fingers in an incredible manner, in all sorts of foolish ways.

However you make your living, whether by the work of your hand or of your brain, in a trade or in a profession, at home or in the shop, whether your income be small or large, you will always be placed at a disadvantage, unless you know how to finance yourself successfully. This is not to be "close," mean or stingy, but to know how to make the most out of your income;

not to expend the margin you should save in silly extravagances or to make foolish investments. Let your slogan be, as it is with the nation—"Economy."

The effort "to get rich quick" has ruined many a man, and brought him poverty and dependence in his old age. The lurid advertisements in the daily press of "get rich quick" schemes in oil stocks, mining stocks, etc., must catch thousands of "suckers" or they would not be printed. It costs money to advertise. To quote from the *Akron Times*:

I've never reached the wealthy class,
My days I've spent in toil;
No hall of fame will know my name,
But I've been "done in oil."

Of course there is *oil* and *oil!* We don't wish to denounce everything oily that flows from a well, only the wild-cat schemes of irresponsible exploiters. Before investing in unknown securities consult your banker, and you will be saved much heartache.

Whatever you do, learn the lesson of *thrift* and the wise expenditure of your income. Invest in yourself. "Spend your money and time on things which endure. Spend them in any way that will make you a larger, grander, truer man or woman."

Says a writer in the *Washington Herald*:

The cabled summaries of the report of the Supreme Council, recently made public in London, show it to be a long and elaborate document. But reduced to its lowest terms it is only the restatement of the well-worn copybook maxim, "Work hard and practice thrift and prosperity will be yours."

A rule that has seldom failed in the case of individuals may be relied upon to work benefit to nations.

There is much that is of general interest in the council's discussion of the important matters submitted for its consideration. The present orgy of extravagance, even in countries which so far as national finances are concerned have been beggared by the war, is no new phenomenon. The council points out the fact, familiar to every student of history, that always after a great disaster those who have been most affected by it plunge into reckless extravagances. Those who have suffered are apt to squander the little that remains to them in a feeling of desperation and hopelessness. Those who have profited, and there are few calamities from which some do not profit, are carried away from their ordinary prudence by their new-found and unexpected wealth.

Every observer of social conditions in Germany today comments on the amazing personal extravagance in the face of national bankruptcy and widespread individual distress. The present revolt, of course, accentuates these conditions, and no man can yet tell to what extent. Nearer home every average American citizen, groaning under the steadily advancing cost of every-day necessities, sees all about him lavishness of expenditure on the part of those to whom war brought unexpected and unaccustomed wealth.

THE RIDDLE OF THE UNIVERSE

A Jewish grinder of lenses, Baruch Spinoza, in the seventeenth century upset many of the fundamental principles of philosophy, science, and religion of his time, thereby incurring the wrath of his co-religionists in Amsterdam, and as a consequence was excommunicated from the synagogue. In this twentieth century we have another Jewish thinker, Albert Einstein, a professor in Berlin, whose scientific postulates are revolutionizing our ideas of the physical universe. But the scientists, philosophers and religionists of today, though astounded at his daring concepts, are not talking about ostracising him. Speaking of these Einsteinian theories the *Christian Science Monitor* says:

¶Now the Einstein theory resembles the great red dragon of Revelation in this, that with its tail it draws the cherished dogmas of natural science throughout the ages, and casts them to the earth, if, indeed, it has left an earth to cast them to. The sun of Aristotle with its satellites, the medieval schoolmen and the more modern framers of the mechanical system, is suffering a total eclipse; whilst that of Plato, attended by the Conceptualists and the idealists, is once more blazing in the heavens of physical speculation. Dethroned is Euclid with his definition of a straight line and a plane; refuted is Newton with his law of gravitation; ether, the joy of physicists from Kant

to Kelvin, has received notice to quit; whilst the reality of matter, so brilliantly and convincingly demonstrated by Dr. Johnson's toe, is once again seriously in question. All this may be called the romance of natural science, it may be termed the evolution of natural science, any name and any explanation the world likes may be given to it, yet the fact remains that after centuries of human speculation, observation, and experimentation, the question of the fabric of the universe, and the laws which govern it, remains practically as much as ever a mystery to men, and this theory gives way to that theory with the same regularity with which day follows night.

In a paper, published in the *Annalen der Physik* in the year 1905, Einstein presented a new concept of the cosmos based upon two postulates: (1) That all motion is relative; (2) that the velocity of light is independent of the motion of the source. The best analysis of Einstein's theories that we have seen is contained in a series of papers recently published by Dr. E. E. Slosson, in the *Independent*. He says:

For twenty-four hundred years philosophic thought has been concerned with the problem of the relation of space and time. Drop into any of the scientific societies of today and you will find them discussing whether space is finite or infinite, whether there is any difference between rest and motion, whether length is absolute or relative, whether time and space have real existence, which are the very questions discussed by Pythagoras and Zeno in the Greek cities of Asia Minor. Now the time spent in these speculations has not been wasted, altho it has led to no definite conclusion, for out of it have grown our mathematics and physics. The Wandering Jew, who is the only mortal having the privilege of attending the schools of the Eleatics and those of the present day, would observe one difference, that modern scientists try to put their theories to the test of experiment wherever possible, while the ancients were content with thinking them out.

All three of Newton's laws of motion are now questioned and the world is called upon to unlearn the lesson which Euclid taught it that parallel lines never meet. According to Einstein they always meet. According to Newton the action of gravitation is instantaneous throughout all space. According to Einstein no action can exceed the velocity of light. If the theory of relativity is right there can be no such thing as absolute time or way of finding whether clocks in different places are synchronous. Our yardsticks may vary according to how we hold them and the weight of a body may depend upon its velocity. The shortest distance between two points may not be a straight line. These are a few of the startling implications of Einstein's theory of relativity. If he put it forward as a mere metaphysical fancy, as a possible but unverifiable hypothesis, it would have aroused mere idle curiosity. But he deduced from it mathematical laws governing physical phenomena which could be put to the test of experiment. They have been tested in these two crucial cases and prove to be true.

I discussed (in a recent paper) the question of the relativity of motion and showed how impossible it is to tell, for instance, whether a train or a ship you are on is moving or not unless you can compare it with something that you are "sure" is stationary. But what are you sure is stationary? Nothing on earth surely, for the earth compared with the "fixed" stars is spinning around at the rate of about a thousand miles an hour and rushing around the sun at the rate of nearly 70,000 miles an hour. But are we sure the stars are fixed since we have nothing else to compare them with? You may remember Herbert Spencer's illustration of the sea captain who was walking west on the deck of a ship sailing east at the same rate. Is he moving or not? If you are in the same boat, you say he is. If you are on shore when the ship is passing you say he is standing still and "marking time." It all depends on the point of view.

Now you may readily admit that all motion is relative, not absolute, and yet you may balk at the idea that space and time are also relative, not absolute. But motion is merely simultaneous change of position in space and time, and why should we feel so certain about space and time when we have never seen either?

If Prof. Einstein's theories be true, then we shall have to modify our ideas of gravitation and adjust our concepts of space and time. Well, we need not fear a change of base in our scientific and philosophic theories; the universe, so far as the common man is concerned, will continue to exist in the same old way. But there is one implication in Einstein's theories that must give us pause, viz., the almost scientific necessity of recognizing the "fourth dimension of space." To occultists and spiritualists this will present no difficulty. A wonderful field of speculation is opened up that is endless. We shall close this brief survey of a profound subject by quoting from Hamlet: "There are more things in heaven and earth than are contained in your philosophy, Horatio."

BOOKS

"Of the making of books there is no end," said Solomon, who lived in an age when the art of book producing was in its infancy. What would the wise king think if he were to reincarnate on this sublunary sphere and watch the steam power presses at work turning out books by the million for the millions. We of this epoch of history wish that more papyrus and parchment scrolls had been turned out by the ancients. What we possess of ancient Egyptian, Jewish, Greek, Roman and Persian manuscripts are comparatively few. Many of them are but fragments, worth their weight in gold. The lost books of antiquity outnumber what have been preserved. Think of the great library of Alexandria. When the Mohammedans burned the splendid literary treasures of the old Egyptian city, their leader justified the act by proclaiming that if what the books contained was in the Koran the books were unnecessary. If what they contained was not in the Koran, they were useless and injurious. Imagine any fanatic remarking this about the Bible. But, after all is said, there are too many books printed in this up-to-date age of ours. A man who knows a few fine books well is better educated than one who has superficially dipped into a thousand. George Fitch, in his essay on Lincoln, says: "Lincoln in his boyhood had access to only five books; consequently, he grew up with an *unlittered* mind." Suppose, dear reader, you were marooned on a desert island by a ship's crew of literary pirates (and there are scores of such despite the copyright laws), and given your choice of *five* books to console you in your banishment from civilization, what books would you select? A difficult problem, eh? Well, rather! More puzzling than the riddle of the Sphinx! We have on sundry occasions put this question to ourselves, but have never answered it satisfactorily. But let us lucubrate a little on the subject, for it is a fascinating one. Here is a list of five books we selected, one winter's evening when the wind was roaring a perfect hurricane outside and the fireside looked particularly good to us: (1) The Bible; (2) Shakespeare's plays; (3) Darwin's *Descent of Man*; (4) Montaigne's *Essays*; (5) Victor Hugo's *Les Misérables*. But the practical man will immediately exclaim, "What good will such books do a fellow who is marooned on a desert island?" Echo, answers, "What!" From a strictly utilitarian standpoint our list of books may seem impracticable. Treatises on cooking, boy scouting, the art of weaving from fibrous materials, hut building, etc., would serve us better than religious and literary works on a desert island. Well, then, let us do away with the desert island idea, and substitute a prison—though it is hard to imagine oneself being incarcerated behind stone walls. But such things have happened. Just think of the innocent people behind prison bars, who ought to be walking the streets free men. Alas, for the stupidity of judges and juries who should know better. Now to return to our mutton—substitute the county jail for the deserted isle and our list of books fills the bill pretty well. We have a mixture of religion, poetry, science, and literature. For a novel, *Les Misérables* is a most comprehensive work. It is an admixture of religion, sociology, history, and literature. As literature it is one of the greatest things ever penned by the hand of man. It is so full of human interest. Hugo runs the gamut of emotions in this powerful story of human struggle and achievement. As to Darwin's book, it is epoch-making. For solid comfort and advice commend us always to good old Montaigne. No writer is so full of common-sense as he. Concerning the Bible and Shakespeare, we do not need to indulge in flights of fancy. Better writers have done this for us.

What five books on Masonry would fill the bill completely? Let us see! Well, here goes for a tentative list: (1) Albert Pike's *Morals and Dogma*; (2) Mackay's *Symbols of Freemasonry*; (3) Mackay's *Encyclopedia of Freemasonry*; (4) Freke-Gould's *History of Masonry*; (5) *The Builders*, by Newton. We should like to hear from others on this interesting theme.

Of the making of modern books there is indeed no end. Thank heaven, we

do not have to read them all, or even one per cent of them. One of the great problems is how and where to store the books once they are printed. The Library of Congress at Washington, D. C., is up against it bad, for every publisher is compelled to send two copies of each new book to the national library in order to complete his copyright. What to do with the mountains of books is the question that is agitating the librarian of Congress. He has just so much room and no more to accommodate the printed stuff that is pouring into his place every day. If the trash could only be separated from the good works, and stored in some vast non-fireproof building distinct from the Library of Congress, say down on the water front, and then —! We need say no more!

The Commissioner of Education of Idaho, Hon. E. O. Sisson, outlines a good scheme for labeling books for public libraries. For a good book select some symbol indicative of its character and paste it on the back of the volume, as a guide for the reader. He suggests a *square* to denote truth, correctness, reliability. A *crown of olives* would represent not only correctness, but splendor and beauty and magic character. On some books should be "a symbol of the sublime—perhaps a mountain peak—to indicate to the uninitiated beholder that these are books belonging to the whole world, such as the *Book of Job*, the *Iliad*, the *Divine Comedy*, *King Lear*, *Les Miserables*, and others superlatively great.

THE HUMAN FACTOR IN INDUSTRY

With the growth of the factory system and the consequent development of machinery in the past age, the human factor was more or less relegated to the background. Too little attention was given to the development of men in their relation to machinery. But today a new spirit has entered industrial life. Welfare and educational work has been introduced with great advantage into many large-scale commercial enterprises. Continuation and technical schools in factories are becoming of increased importance. A colossal enterprise of this kind is the Goodyear Industrial University, a creation of the Goodyear Tire and Rubber Company, of Akron, Ohio, which helps 33,000 men and women to help themselves. The university, which is located near the factories of the Goodyear Company, is housed in a \$2,500,000 educational and recreational building of imposing architecture. The building of seven stories contains one of the finest theaters in Ohio, a superb gymnasium, bowling alleys, billiard rooms, rifle ranges, shower baths, swimming pools, dormitories, a cafeteria, a library and a university with completely equipped class rooms and laboratories. Goodyear Hall, as it is called, provides for 33,000 employee students. P. W. Litchfield, vice-president of the Goodyear Company, is the author of this experiment in industrial education.

The courses of study of the university were largely planned by Dean Herman Schneider, of the School of Economics of the University of Cincinnati, and Dr. A. F. Sheldon, of the Sheldon School, Chicago. Mr. Litchfield acts as chairman of the board of education; H. E. Blythe is manager of the university; and A. E. Horrocks, educational director. The university has a faculty of 117 members. The university is divided into four divisions, as follows: The production school, sales school, school of commerce, and the school of household arts.

The apprentice classes are worthy of note. Boys from the age of 16 years upwards are eligible for entrance into the apprentice machinists' course. Over 700 deaf mutes, employed by the company, are provided for in the curriculum of the university. The arts are by no means neglected, especially the drama. Many exhibitions of paintings are given in the museum of the university. Through its educational and recreational efforts the Goodyear Company is endeavoring to humanize industry, and promote loyalty to the company, on the part of its employees.

THE FOURTEENTH DEGREE

BY JAMES PERKINS RICHARDSON, 32°

THE history of this degree, like the history of so many Masonic institutions, begins in the shadows of the distant past. The name of its founder and the year of its birth are alike unknown. Whether its present content is the fruit of a gradual growth or whether it sprang into being, full armed, from the brain of a Masonic seer, are questions which the antiquarian has not yet answered. It is found to be an integral part of several different and independent rites which flourished in the middle of the eighteenth century; and as each of them must have borrowed from the same source, the degree must have originated at a still earlier period. It is interesting to know that this Degree of Perfection was one of the twenty-five degrees of the Masonic system established in France about 1754, to which was given the name of the Rite of Perfection. The only substantial difference between the two degrees is in their serial number. In our Rite it is the Fourteenth Degree; in theirs it was the Twelfth Degree. The same degree was also the Twelfth in a series of ninety degrees which composed another Masonic system, the Rite of Mizraim, founded in 1805. The first eighteen degrees of the French Rite of Perfection were all incorporated into the Ancient and Accepted Scottish Rite and therefore may be reckoned as having existed for nigh two centuries. Whether our Rite was founded in 1786, as is claimed and generally assumed, or whether it first saw the light at a later day, it is reasonably certain that the Degrèe of Perfection, as we know it and as we practice it, has been known and practiced by several generations of Masons, that it has the sanctity of age, and has influence in the ideals and the conduct of thousands of men on both sides of the Atlantic.

The Ancient and Accepted Scottish

Rite classifies the degrees of Masonry according to five divisions: The Blue Degrees, or primitive Masonry; the ineffable degrees, from the fourth to the fourteenth, inclusive; the second temple degrees, consisting of the fifteenth and sixteenth; those of the New Law, which are the seventeenth and eighteenth; the philosophical and chivalric degrees, from the nineteenth to the thirty-second, inclusive. The Fourteenth Degree, therefore, is the last or highest of the ineffable degrees, the group which bears a peculiar relation to the masonry of the Blue Degrees. The ineffable degrees are intended to enlarge and develop the symbolic meaning of the blue degrees and to acquaint the initiate with their esoteric teachings. Hence we are told that the Fourteenth Degree is styled the Degree of Perfection, because it is the perfection and completion of the Master's degree and of Blue Masonry.

The degrees from the fourth to the eleventh are devoted to the amplification of the moral teachings and fundamental political truths of Blue Masonry by means of the dramatic presentation of various allegories, all clustering about the story of Khurum, as he is here called, or Hiram as he is called in the Third Degree. The Twelfth Degree advanced from the instruments of the laborer to those of the architect, symbolizing an advance from the realm of morality to that of pure philosophy, and teaching that we are to deal with spiritual problems as contradistinguished from those material ones which are represented by the working tools of the blue lodges. We were thus approaching the holy of holies and were about to begin to know what Masonry really is. In the Thirteenth Degree we begin to see the nature of the True Word which the Mason seeks. But the vague hints there thrown out as to its nature and of the

relation of the True Word to Masonry are in the Fourteenth Degree brought to fullness and certainty for those who earnestly seek the correct interpretation of the Word. We are here made to understand the true nature and mission of Masonry as a moral and philosophical teacher, the true nature of the Deity, and the nature and immortality of the human soul. These are explained to us, not in accordance with the dogmas of a narrow sectarianism claiming to be alone in possession of all the truth, but in such terms that all intelligent men of every creed may assent to the great truths embodied in this degree.

In its moral phase the Fourteenth Degree is designed to enlarge upon the virtues taught in the blue degrees and so dramatically impressed upon the candidate in the degrees from the Fourth to the Thirteenth; and then particularly to bring home these moral obligations to the individual conscience of the initiate. It is evidently with this purpose in view that the candidate is first questioned as to the lessons taught to him in each of the preceding degrees and is reminded that he has bound himself to practice secrecy, obedience and fidelity; honesty, sincerity and good-faith; zeal, disinterestedness and benevolence; justice, charity and brotherly sympathy for those in his employ; to war against ignorance, tyranny and fanaticism, to be the advocate and champion of the rights of the people, and to guide his course by truth and right, honor and duty. When all these lessons have been reviewed, he is then told that before he can proceed he must satisfy the brethren that he is truly worthy, and to test his worthiness he is questioned just how far he has fulfilled the various obligations of a Master Mason.

The man who can truly and conscientiously answer these questions as they should be answered is necessarily a good man and a good Mason. What an actual influence for good in any community must any Lodge of Perfection be whose members all actually live up to all the professions that they must

make in order to gain admittance to the lodge in the first instance!

In its moral phase, therefore, it is obvious why the Degree of Perfection has been called the completion and perfection of the Master's Degree and the summit of Ancient Masonry, because it does not demand, as does the Master's Degree, mere proficiency in the work of the preceding degrees, but an actual, moral, intellectual and spiritual grasp of the lessons of the blue degrees and an actual exemplification of them in daily life, before the candidate is deemed worthy to be initiated.

Following the searching questions intended to awaken in the initiate a clearer and more binding sense of the meaning and scope of his masonic duties, the ethical portion of the degree closes with the obligation, and with his consecration to justice, right and truth, by means of three ceremonials.

The voluntary participation in these venerable ceremonials, hallowed and consecrated as they have been by the usage of so many earnest and lofty souls through the long lapse of ages, is testimony to the fact that the brotherhood of the loyal seekers of truth is universal, continuing unbroken through all the ages and through all the successions of governments and civilizations and creeds which rise, serve their appointed purpose in the scheme of things, and vanish to give place to new forms.

The brotherhood of the good and great of all ages is further symbolized by the Fourteenth Degree ring, which is the visible token of the indissoluble union of true brotherhood entered into in this degree, and which, like the circle, was in all the mysteries of the ancients an emblem of eternity.

In another, and perhaps more real sense, the Fourteenth Degree is intended as the completion and perfection of the Master's Degree—that is, in its philosophical phase. The Blue Lodge degrees enjoin the practice of certain virtues and the acceptance, as basic truths, of the existence of a Supreme

Being and the immortality of the human soul; but they do not undertake to answer, except by unexplained symbols, the world-old questions as to the nature and attributes of God, the reasons for the belief in the immortality of the soul, or how the human being is to arrive at a solution of such questions, or how form an idea of his destiny or the purpose of his being. These are the questions which constitute the vital problem of man.

What is the nature of the True word of a Mason, where is it to be found and how is it recognized? The answers to these questions are contained in the symbols, but have been so obscured by traditional explanations foreign to their inner meaning that the True Word remains buried and unrecognizable until the key to the symbols is furnished. A study of the symbolizing of the Fourteenth Degree points the way.

From a study of eastern mythology we find that Khurum (or Hiram) was the Sun God of those ancient nations, and therefore, the symbol of Light; and we also learn, in the ritual of this degree that light here, as in all Masonry, signifies truth—toward which every Mason travels.

In the Blue Degrees, as well as here, is taught, for him who interprets its symbols aright, that Freemasonry is the subjugation of the human that is in man by the divine; the conquest of the appetites and passions by his moral sense and reason; a continual effort, struggle, and warfare of the spiritual against the material and sensual.

As the Mason succeeds or fails in this struggle, so will he gain much or little insight into the true doctrine symbolized by the True Word; for each initiate conditions, by his own attitude of mind and heart, his capacity to interpret God's revelation of the divine in the human. To the base and ignoble soul can come none but base and ignoble conceptions of deity; for God is, as man conceives Him, but an exaggerated image of himself.

True it is that in the philosophy

which constitutes the True Word of a Mason, Masonry finds the supreme authority and sanction for its moral teachings, and deduces from the universal religion a universal morality, binding upon the consciences of men, not because it is embodied in any creed or in any system of human laws whose authority or truth might be questioned or escaped, but because it is a rational and necessary consequence of the nature of man himself and of his relation to the Deity, and therefore as immutable and inescapable as the laws of reason themselves.

From this doctrine, this universal morality, Masonry likewise deduces a universal science, true, not because it is expedient, but because it flows as a necessary consequence from Masonry's basic principle that God himself is manifested in man and that it is man's destiny to develop, by all the activities of his life, the growth and perfection in himself of this spark of the divine.

Liberty he must have for the free development of the best that is in him. Equality he has as a birthright, since the origin and final destiny of all men are the same; and the law of Brotherhood, of Fraternity, must be the law that fixes and determines his relations with all other men—sons of the same All-Father, and cooperant through all the ages in the progressive struggle toward the same light. So Masonry teaches that universal political creed which rests unmovable on the three great pillars of Liberty, Equality, and Brotherhood, and places upon its altars the book of the Constitutions, the Square of the laws, the Compasses of authority and order, and the sword of the soldier subordinate to civil power.

The Ineffable Degrees which are intended as the perfection and completion of the Blue Degrees are framed to inculcate—not a mere empty or formal or dogmatic belief, but an inspiring—because intelligent and purposeful—belief in the fatherhood of the All-Good and All-Wise; in the immortality of the soul; and in the common destiny and goal of all creation: from which must

spring a realization of those reciprocal obligations of truth, of service, and of brotherly love which we owe each to

the other by reason of our unity in the one beneficent and all-inclusive plan of the Great Father of the Universe.

LEST WE FORGET

BY W. L. DAVIS, 32°

TO the Mason, Operative Art has been symbolized in that deduction from Operative Freemasonry which has been correctly called Speculative Freemasonry. At one time each was an integral part of one undivided system. Not that there ever was a time when every Operative Mason was acquainted with, or initiated into, the Speculative science, but Operative Masonry was, in the inception of our history, and in some respects is even now, the skeleton upon which the Speculative system has been and is built.

Speculative Masonry is, of course, Freemasonry in its modern acceptation; and may be briefly defined as the religious conception and scientific application of the rules and principles, the language, the implements and the materials of Operative Masonry, to the veneration of God, the purification of the heart, and the inculcation of the dogma of a religious philosophy.

Freemasonry is therefore a system of ethics, and must necessarily be divided into three classes—the Moral, the Religious, and the Philosophical.

The *Moral* depends on, and springs out of, its character as a social institution; therefore a Master Mason should be a contributor to the Science of Morality—Freemasonry in its most potent and prominent sense; that which most readily and forcibly attracts the attention of the uninitiated; an association of real men bound together by a peculiar tie; and therefore it is essential to its successful existence that it should—as it does—inculcate at the very outset of its teachings, obligations of kindness and duty to one's neighbor. There are three great duties inculcated in the charge to the Entered Apprentice: duty

to God, to one's neighbor, and to one's self, thereby applying the first *operative* principle, acting upon the square—observation of the Golden Rule. Here we see the very object of Freemasonry in its moral point of view; that is, in carrying out to the fullest practicable extent the lessons of mutual love and mutual aid which are essential to the very idea of Brotherhood. There is a socialism in Freemasonry from which springs all Masonic virtue; not that modern socialism exhibited in a community of goods which, although it may have been practiced by the primitive Christians, is found to be uncongenial with the independent spirit of today, but community of sentiment and of principle which gives to Masonry all of its social, and hence its moral character.

Thus, the moral design of Freemasonry, based upon its social character, is to make men better toward each other, to cultivate brotherly love, and to inculcate the practice of all the virtues which are essential to the perpetuation of any order. A Mason is in duty bound to obey the moral law, and to this law, the very keystone is the divine precept of the Golden Rule. To relieve the distressed, to give good counsel to the erring, to speak well of the absent, to bear evil fortune with fortitude, to be prudent in life and to dispense justice to all men, are duties to which every Freemason is bound by the moral doctrine of his order. This doctrine is not modern, but is traceable even back to the old operative age. Even the old charges tell us that as Masons we should be true to one another.

The religious part of Masonry is very simple and self-evident and is not darkened by any religious creed or sec-

tarian theology. It stands out in the full, broad light, the great light, intelligible to, and acceptable by, all minds which are honestly in search of light. Freemasonry calls for *belief* only in one Almighty God, and in the immortality of the soul. He who denies these tenets cannot be a Mason, for one no sooner crosses the threshold of the Lodge than he is called upon to recognize, as his first duty, an entire trust in the Supreme Being; and symbolic Masonry terminates by revealing the symbol of life after death.

Now, this and the moral doctrine are intimately connected and mutually dependent; for we must first know and feel the universal Fatherhood of God before we can rightly appreciate the universal Brotherhood of Man; hence the religious spirit that is sometimes mistaken for a religion; but if it is a religion, it is one to which all men can subscribe, and in which all men can agree; that is, it is a religion that teaches the existence of God and eternal life after death.

The philosophical doctrines of Masonry are no less important, although they are less understood. The object of these doctrines is very different to that of either the moral or the religious doctrine. The first two tend to make men virtuous, while philosophical doctrine is designed to make men zealous. He who knows nothing, or who

tries to learn nothing, of the philosophy of Freemasonry, is apt to lose interest in the order. This philosophy is developed in that symbolism which is the especial characteristic of Masonic teaching, and relates in particular to the lost and discovered word that many strive to obtain, often not realizing that "the lost word" that "future generations" are striving to recover, is nothing less than divine truth, the recovery of which is the reward that awaits the faithful seeker. Such philosophical doctrines relate to the social, the intellectual, the eternal progress of man.

The faithful student of Freemasonry cannot fail to realize the important part that the institution has played in civilization, more especially in the five great reformations that the world has undergone. Our ancient brethren were called upon to "stand to and abide by"; and history shows us that they were not found wanting. At the present day, when we have just issued from the terrible World War, following which there are evident such mob rule and general unrest as the world has possibly never seen before, strong men everywhere are taxed to their capacity to help governments, some of which have fallen, in the work of reconstruction. Therefore, it behooves us as Freemasons to contribute to, and, if need be, to re-establish, the Brotherhood of Man.

"'Tis my faith and thus I hold it
 That there'll come a brilliant day
 When an Idea all triumphant
 Over brutal force shall sway;
 And that after all the struggle
 And the slow and subtle pain,
 There shall swell a voice sonorous
 Which shall speak of hope again."

—José Rizal.

ETHICS OF THE MASONIC APRON

By H. W. BAKER, 32°

TO CARELESS observers there is no particular interest attaching to the Masonic Apron, because of their failure to apprehend and read its symbolic meaning. As every Mason must have noticed, it is composed of a square and a triangle; this of itself should have provoked inquiry.

It was centuries before a Watt imagined and interpreted the possibilities shadowed forth by the dancing lid of a teakettle, or a Montgolfier those of a bag filled with hot air; and it was not until the dawn of the twentieth century that man's dream of wings found realization in the labors of the Wright Brothers.

We do not claim that we have uncovered all the meanings hidden in the lambskin apron, but enough is known concerning them to command our attention and reverence. The Mason who dons it has accepted on his own behalf a sacrifice, and all that it entails in the formation of life and character. It is not only a badge of high estate, but an endowment which he carries with him to the grave and onward to the resurrection. The Apron represents a lamb slain; and your life is the interpretation of its meaning. Sacrifice is spiritual and belongs in the kingdom of ethics. The ethical meanings so interpreted are without number; they are beyond computation; they vary with every clime and nationality and also in length and breadth and height and depth, corresponding to the inward vision of the individual.

But there is no conflict between them, for Masonry believes that every man is the arbiter of his own fate and the captain of his own soul. Let every Mason, when he dons the white apron, remember that it represents a sacrifice that he has accepted.

In the ancient mysteries man is represented by a square, and the Ineffable

One by a triangle. In the Apron, then, we have man and God, and the teaching that one is incomplete without the other. When you accepted that Apron, either knowingly or unknowingly, you accepted the greatest truth that can ever come to man, that the Spirit of God had descended upon you, a seeker after light.

Some there are who live and die as members of lodges and never recognize this truth: "they have eyes to see but see not, and ears to hear but hear not." Some who become members of churches live and die in the same darkness of ignorance and unbelief.

You were instructed in the ways of wisdom, and that you were called to walk in her paths; you were taught the need of outward observance, of a guarded walk and conversation. You were taught that every man should work, and should have appropriate hours of rest and refreshment and recreation. You were not, however, taught the divine significance wrapped up in the Apron, for that is a spiritual experience that every man must acquire for himself.

Masonry is not a mere system of signs, grips and passwords—it is a spiritual essence, without which it is juiceless and mere ritualistic form.

In the first degree you may, or may not, have discovered the symbolic truth already mentioned which the Apron carries upon its face; but you did discover the Source of all light and truth, and were made acquainted with many of the pathways that lead to the Fountain Head.

In the second degree you were taught how to use the tools of Masonry, so that man and the Ineffable One might work in unison, and so that the work accomplished may be a credit to you, a benefit to the race and an honor to His name. You wore your Apron as a worker—not as a beginner.

In the third degree you should reap the fruits of Masonic teachings; it is the degree of final triumph, for here we find that God and man have become one. The same symbol has become their common life, and the triangle represents both. They have become one even as Christ and the Father are one! Beautiful symbolism! May we as Masons, when the grave opens, have the right, by our interpretation of life, to have some brother fold the triangle over upon the square, and then may the

same hand take the upper right hand corner of that symbolic square and lay it upon the lower left hand corner and, thus folded, lay it upon our breast as a true interpretation of our life among men.

The heart of the universe is wondrous kind. If in the fight of life we have won the right to have the triangle laid upon our breast, from whatever land we come, whether north or south, east or west, we can say with Paul the Apostle, "We have fought the good fight and we have kept the faith."

OUR OBLIGATIONS

BY DENMAN S. WAGSTAFF, 32°, K.C.C.H.

AS ONE speculates on the far-reaching contact points embraced by an obligation, there comes a thought as to how true a man must be—how self-denying, how unpurchasable and unyielding he must really be, if only for the moment, to be capable of keeping an obligation to the letter. One may be always true in a measure to the spirit of it, yet the rough, grinding performance, the crux of perfection in man, takes all the power that has been given him either by inheritance or the practice of consistency. The reason men do keep obligations is because of training along lines which make it possible not to view all things not possessed as desirable or necessary to one's own comfort or satisfaction. Men are frequently so schooled that possession is not necessary to happiness at all. The old adage about it being wrong to covet a neighbor's goods has certainly the right ring. It is a good thing to teach the very young and a good thing to always impress upon youth, and should be a part of the obligation every man

assumes when he assumes to be a man

Against the good; the evil in the spirit rises now and then to tempt us. What has it to offer? Nothing. Yes, nothing but a substitute for the appetite that craves this indescribable satisfaction. While we are munching the sweetmeats thus given us, we are digesting, in spite of temptation, the tenets of life's obligations embittered by the remorse of real repentance. The only feature of man's perverseness that seems to blind him at times is desperation begotten of abandon—as one would sometimes endeavor to caress a leopard for his beauty-spots, forgetting the more lasting impression of his claws.

These things are the devil's disguises and the proper name of both cause and effect is *desire*. "Desire" is our most prominent "devil." "Desire" is the greatest failing and the greatest weakness man has inherited. "Desire" is the chief opponent of "Obligation." Yet men put "desire" away—turn their backs upon it, crush it and forget it. So may we take obligations with "good intent" and a fair chance to keep them.

FROM NEW ORLEANS, LA.

A telegram from Brother A. L. Metz, Deputy of the Supreme Council in Louisiana, says: The Constitutional Amendments Numbers one and two, dealing with the increased taxation for public school educational purposes, have been passed with a majority vote of the people of Louisiana. It has been hard work, but the results fully justified the labor given to the movement.

THE NATIONAL TUBERCULOSIS ASSOCIATION



Here's the tuberculosis Christmas seal. It is both an opportunity and responsibility to buy them. It is an opportunity because of the chance afforded to invest some money in a great life-saving enterprise. It is a responsibility because every worker is responsible not only for his or her own health, but for the health of the family and community. Christmas seals buy this kind of health.

Tuberculosis is no respecter of persons. It strikes the rich and the poor alike. Statistics show that two people in every 100 have the disease in some stage or other. There are 1,000,000 cases of tuberculosis at present in the United States.

Every Christmas seal that you buy, therefore, is insurance against tuberculosis by providing the anti-tuberculosis associations, local, state and national, the means with which to

protect your health and to fight tuberculosis.

NATIONAL TUBERCULOSIS ASSOCIATION,
381 Fourth Avenue, New York City, N. Y.

HYGIENIC CHRISTMAS GREETINGS

Shall I wish thee happiness—presuming 'tis extant?

Thou seemest doubtful.

Well; mayhap 'tis naught but rant.

How wouldst thou relish a joyous state?

Nay! 'tis fleeting; sayest thou.

That of which mortals lightly prate.

Then surely thou'lt fancy contentment plain.

What! not that either?

Thou fearest 'tis but attained through pain.

Come now!—but thou'rt passing hard to please.

I begin to fear;

Thy desire; I'll not lightly appease.

Well! Well! now I begin to surmise.

Ah! I have it.

Thou'rt inclined like the worldly wise.

Persistent mortal; I full well discern;

Thou seekest that for which the knowing yearn.

So be it then—since thy wish I've divined;

He hails thee from the Orient; and bids—

Peace be to thy mind.

William H. Thaler, M.D., 32°.

GENERAL WASHINGTON¹

This great and good man died at his seat in the state of Virginia, upon the 14th day of December, 1799, in the 68th year of his age, after an illness of only four and twenty hours. This illustrious general and politician was characterized by such rare endowments, and such fortunate temperament, that every action of his life was equally exempted from vice and from weakness. The powers of his mind, and the dispositions of his heart, were admirably suited to each other. It was the union of the most consummate prudence with the most perfect moderation. His views, though comprehensive and beneficent, were discriminating, judicious and practical. His character had nothing in it to dazzle by wildness, and surprise by eccentricity; it was of a higher order of moral duty; it included everything great and elevated, had no faults and tinsel ornaments, and was incapable of change from accidents of manners, of opinions and time.

General Washington, placed in circumstances of the most trying difficulty at the commencement of the American contest, accepted that situation which was preeminent in danger and responsibility. His perseverance overcame every obstacle; his moderation conciliated every opposition; his genius supported every resource; his enlarged view could plan, revise, and improve, every branch of civil and military operation; he had the superior courage which can act or forbear to act, as true policy dictates, careless of the reproaches of ignorance. He knew how to conquer by waiting, in spite of obloquy, for the moment of victory; and he merited true praise by despising undeserved censure. His prudent firmness in the most arduous moments of the great struggle proved the salvation of the cause which he supported. His conduct was on all occasions guided by the most pure disinterestedness. He ever acted as if his country's welfare, and that alone, was the moving spring. He performed great actions, he persevered in a course of laborious utility with an equanimity that neither sought distinction nor was flattered by it. His regard was in the consciousness of his own rectitude, and in the success of his patriotic efforts. As his elevation to the chief power was the unbiased choice of his countrymen, his exercise of it was agreeable to the purity of its origin. His prudent administration consolidated and enlarged the dominions of an infant republic. Voluntarily resigning the magistracy, which he had filled with such distinguished honor, he enjoyed the unequalled satisfaction of leaving to the state he had contributed to establish, the fruits of his wisdom and the example of his virtues. It is some consolation, amid so many instances of violent ambition, and the criminal thirst of power, to find a character whom it is honorable to admire and virtuous to imitate. A Conqueror, for the freedom of his country! A Legislator for its security! A Magistrate for its happiness! His glories were never sullied by those excesses into which the highest qualities are apt to degenerate. With the greatest virtues, he was exempt from their corresponding vices. His fame, bounded by no country, will be confined to no age. The character of General Washington will be transmitted to posterity, and the memory of his virtues, while patriotism and virtue are held sacred among men, will remain undiminished.

"Not but wut abstract war is horrid,
I sign to thot with all my heart,—
But civilyzation does git forrid
Sometimes upon a powder-cart.

—*Lowell, Biglow Papers.*

¹Printed by S. Blake, London. Reprinted by J. Maxwell, Philadelphia, 1811. Presented to Alexandria-Washington Lodge by Col. Timothy Mountford, July 4, 1814.

A CORNER OF THE LIBRARY

BY MYSTICUS

THE MASTER OF MISE-EN-SCÈNE

On the Tree of Life the authors put forth their leaves (of printed matter) by the thousands. They have their springtime, their summer, their autumn, and their winter. Alas, the autumn when the shrill winds blow and the leaves fall thick and fast upon Mother Earth, there to rot and enrich the soil with their mold. Of the thousands of books that have been printed, since old Gutenberg discovered movable types, few have survived to tell the tale. In the days when rags were used for paper, books were comparatively scarce, but today, alas, when wood pulp is utilized, books multiply by the million. Sad, is it not, to see the grand old forest trees go down under the axe to supply paper upon which to print the mass of worthless trash that is served up to the *hoi polloi* as mental pabulum? One sensational newspaper of the United States recently calculated the acreage of trees demolished to furnish food for its presses; another journal estimated the number of miles its weekly and Sunday editions would reach if extended in a straight line—an immense distance, in fact.

Few indeed are the books that achieve immortality. Most authors write for their generation only. When that passes, oblivion sets in, and their books are forgotten. This is peculiarly so with moralists. How many people today, for example, know anything about Henry Fielding, the father of the English novel—the great realist? But few indeed. They read about Fielding in their histories of English literature, but they don't *read* Fielding. How is it with Fielding's great disciple, Charles Dickens? The Old Boys of today still chuckle over the pages of Dickens' masterpieces, but the younger brood regard Dickens as old-fashioned and follow in the wake of contemporary writers. Fortunately for Dickens the schools have made his *Tale of Two Cities* a part of their supplementary reading, because of the historical implications of the story. And so Dickens survives in a way—and will survive as long as the *Tale of Two Cities* is studied. But his greatest books are unknown to the present generation of readers, such as *Bleak House*, *David Copperfield*, *Great Expectations*, *Pickwick Papers*, *Nicholas Nickleby*, *Little Dorrit*, etc. The humor and pathos, the wonderful descriptions of old houses, scenery and the like, in the pages of Dickens are not equalled anywhere. He is the true realist among English writers, but a realism tinged with the romantic side of things. We who write these lines are particularly fond of *Nicholas Nickleby* (not the best constructed of the master's works), because of the chapters dealing with the theater and its habitues. Who can forget the theatrical manager, Vincent Crummies? He is immortal as a type of the stage. Having worn the sock and buskin of an amateur aspirant for histrionic honors, we love *Nicholas Nickleby* for the memories it arouses in our own mind of scenes theatrical, participated in during our salad days.

Dickens is charming when he describes the old English inns and the coaching days of the past. In *Nicholas Nickleby* we have the "Saracen's Head," the ancient hostelry of Snow Hill, London, where Nicholas sets out on his memorable journey to Dotheboys Hall, the Yorkshire school kept by Mr. Wackford Squeers, where youths were "boarded, booked, furnished with pocket money, provided with all necessaries, instructed in all languages living and dead, mathematics, orthography, geometry, astronomy, trigonometry, the use of the globes, algebra, singlestick (if required), writing, arithmetic, fortification, and every other branch of classical literature."

Singlestick! Ah, that delicious touch! Did singlestick mean the gentle art of

self-defense with the walking-cane, or did it mean—? Enough said! Whenever Mr. and Mrs. Squeers, Fanny Squeers, John Browdie, and Vincent Crummles appear on the scene the humor is Gargantuan. But to return to the subject of ye ancient inns of London, so loved by the master. The *Christian Science Monitor* in 1919 published a series of papers on "Famous Dickensian Inns," by B. W. Matz, editor of the *Dickensian*. All admirers of the master should read these most interesting articles, which we trust will eventually be issued in book form. Why not? In the *Monitor*, April 5 and 14, 1919, we have a delightful sketch of the "Saracen's Head," long since demolished. Says Mr. Matz:

The "Saracen's Head" stood on Snow Hill or Snore Hill, as it was called in the very early days, and its exact location was two or three doors from St. Sepulchre's Church down the hill; it was one of London's oldest and most historic inns, dating back to the twelfth century. The first mention of it that we can find is in a volume by John Lydgate, the Benedictine monk, who flourished in the early part of the fifteenth century, and who is best remembered by his poem, "The London Lyckpenny." He tells the story of the origin of the name, which is interesting as fixing an early date at which the inn existed, and refers to the inn's name again in the following stanza of one of his poems:

Richarde hys sonne next by successyon,
Fyrst of that name—strong, hardy and abyll—
Was crowned Kinge, called Cuer de Lyon,
With Saraseny's hedde served at hys tabyelle.

The inn, by virtue of its situation, was in the center of many an historic event enacted in the surrounding streets and would naturally be the resort of those taking part in them. And if records existed many a thrilling tale could be gathered from their perusal. As it is, only meager details can be furnished.

In 1522 Charles V of Germany, when on his visit to London, stayed at the inn, and his retinue occupied 300 beds, whilst stabling for forty horses was needed also, evidence that it was no mean hostelry, in spite of the fact that Stow's record of the inn's existence in his "Survey of London" is confined to the following sentence: "Hard by St. Sepulchre's Church is a fayre and large Inn for the receipt of travelers, and hath to signe the "Saracen's Head."

A few years later (1617) we get another reference to the hostel in William Fennor's "The Comptor's Commonwealth," a book describing the troubles of an unfortunate debtor in the hands of sergeants and jailers. Herein is an allusion to a sergeant "with a phisnomy much resembling the 'Saracen's Head' without Newgate," alluding, of course, to the figure-head on the signboard of the inn.

It goes without saying that the famous Pepys knew the house, and we have the following entry in his diary as confirmation: "11 Nov. 1661. To the wardrobe with Mr. Townsend and Mr. Moore and then to the 'Saracen's Head' to a barrel of oysters." How Bob Sawyer and Benjamin Allen would have revelled in that occasion!

The inn and the church were both victims of the great fire in 1666, but both were rapidly rebuilt on the old sites. From the time the original inn was erected in the twelfth century, until the last of its race on the same site was demolished in 1868 doubtless there had been more than one Saracen's Head, and through this long stretch of years it was a favored resort of all sorts and conditions of men.

In 1672 John Bunyan, after his release from Bedford jail, paid frequent visits to London by coach to the "Saracen's Head," and it is recorded that he spent several nights within its hospitable walls; and we are told that Dean Swift made the inn his headquarters in 1710 on his visits to London from Ireland. An even more famous man still, in the person of Horatio Nelson, at the early age of twelve years, stayed a night there prior to making his first voyage in a merchant ship in 1770. Many years afterwards, when he had become world famous as Lord Nelson, the proprietor of the hostelry, in honor of the early event, named his smartest coach after the admiral.

There are a few bare facts worth recording of an inn which was the most prominent of the coaching inns of London, as it was one of the largest and most flourishing. At one period of its history coaches started for almost every large town in England and Scotland, and over 200 horses were kept in readiness for the purpose.

During the years 1780-1868 the inn had been managed by three generations of the Mountain family, the most notable member of which, owing perhaps to the coaching era then being at its height, was Sarah Ann Mountain, who succeeded her husband in 1818. Innkeeping in those days was one of the most ancient and honorable of professions, and Mrs. Mountain was evidently an ornament to the calling. She was a keen competitor in the business of coach proprietors and set the pace to other coach owners by putting on the first really fast coach to Birmingham, which did the journey of 109 miles in eleven hours. At that time thirty coaches left her inn daily, amongst them being the "Tally Ho!" the fast coach referred to, whose speed, we are told, was the cause of the furious racing on the St. Albans, Coventry, and Birmingham roads up to 1838. At the rear of the inn Mrs. Mountain had a busy coach factory, and she sold her vehicles to other coach proprietors. One

of her advertisements announced that "Good, comfortable stage-coaches, with lamps" could be purchased "at 110 to 120 guineas."

It was at this period of its prosperity that Dickens made the Saracen's Head a center of interest in his novel *Nicholas Nickleby*.

The "Saracen's Head," was located on Snow Hill, not far from St. Sepulchre's Church, wherein Captain John Smith, of Virginia fame, is buried. One of the most picturesque passages in *Nicholas Nickleby* is the description of Snow Hill and the "Saracen's Head," which we quote as follows:

Snow Hill! What kind of place can the quiet town's-people who see the words emblazoned, in all the legibility of gilt letters and dark shading, on the north-country coaches, take Snow Hill to be? All people have some undefined and shadowy notion of a place whose name is frequently before their eyes, or often in their ears. What a vast number of random ideas there must be perpetually floating about regarding this same Snow Hill. The name is such a good one. Snow Hill—Snow Hill, too, coupled with a Saracen's Head: picturing to us by a double association of ideas something stern and rugged! A bleak, desolate tract of country, open to piercing blasts and fierce wintry storms—a dark, cold, gloomy heath, lonely by day, and scarcely to be thought of by honest folks at night—a place which solitary wayfarers shun, and where desperate robbers congregate—this, or something like this, should be the prevalent notion of Snow Hill in those remote and rustic parts, through which the Saracen's Head, like some grim apparition, rushes each day and night with mysterious and ghost-like punctuality; holding its swift and headlong course in all weathers; and seeming to bid defiance to the very elements themselves.

The reality, Dickens goes on to say, was rather different; he presents the true picture of it as it really was, situated in the very core of London, surrounded by Newgate, Smithfield, the Compter and St. Sepulchre's Church. Near to the jail;—

and just on that particular part of Snow Hill where omnibus horses going eastward seriously think of falling down on purpose . . . is the coach-yard of the Saracen's Head Inn; its portal guarded by two Saracens' heads and shoulders; . . . there they are, frowning upon you from each side of the gateway. The inn itself, garnished with another Saracen's Head, frowns upon you from the top of the yard; while from the door of the hind boot of all the red coaches that are standing therein, there glares a small Saracen's Head, with a twin expression to the large Saracen's Head below, so that the general appearance of the pile is decidedly of the Saracenic order.

When you walk up this yard, you will see the booking-office to your left, and the tower of St. Sepulchre's Church, darting abruptly up into the sky, on your right, and a gallery of bedrooms on both sides. Just before you, you will observe a long window . . . and looking out of the window, you would have seen in addition, if you had gone at the right time, Mr. Wackford Squeers with his hands in his pockets.

Dickens, in *Barnaby Rudge*, drew another delightful picture of an inn, the Maypole, a great, rambling old building, with "more gable-ends than a lazy man would care to count on a sunny day; huge zigzag chimneys, out of which it seemed as though even smoke could not choose but come in more than naturally fantastic shapes, imparted to it in its tortuous progress; and vast stables, gloomy, ruinous, and empty. . . . With its overhanging stories, drowsy little panes of glass, and front bulging out and projecting over the pathway, the old house looked as if it were nodding in its sleep." And who can forget the fat, dunder-headed landlord of this ancient hostelrie, John Willett? All through his eighteenth century story of *Barnaby Rudge* the Maypole inn rears its head; it is the hub of the wheel, the central sun around which the characters of the novel revolve like lesser planets. In *Pickwick Papers* we have many picturesque old inns. How Mr. Pickwick, that "angel in gaiters" loved them.

Dickens was the master of *mis-en-scène*; he possessed the wonderful faculty of endowing inanimate objects with a life of their own. The fur cap worn by Rogue Riderhood, in *Our Mutual Friend*, becomes, in Dickens' hands, a mangy animal; the autumn leaves that fall about poor Tom Pinch, in *Martin Chuzzlewit*, seem almost human; in fact, every object the master touches becomes transformed. A brochure might be written on the openings of Dickens' novels. Nothing can equal the introduction to *Bleak House*; the fog that comes up from the marshes and the river, enveloping everything in its spectral embrace, stealing into the High Court of Chancery, where sits the Lord Chancellor, with "a foggy

glory round his head." "Never," says Dickens, "can there come fog too thick, never can there come mud and mire too deep, to assort with the groping and floundering condition which this High Court of Chancery, most pestilent of hoary sinners, holds, this day, in the sight of heaven and earth." In *Bleak House* is that wonderful old mansion, Chesney Wold, where the rain falls drip, drip, drip upon the "Ghost's Walk." The opening of *Great Expectations* is exceedingly fine, and highly suggestive. You can almost see the dreary marsh, and the distant river, with the prison hulk looming up on the horizon, a dark and fearful object. And who can forget the introductory chapter to *The Tale of Two Cities*, with the stage coach toiling up the steep, miry road; the darkness of the night; the passengers fearful of highwaymen? No better opening can be found than the prison scene at Marseilles in *Little Dorrit*, where the reader is introduced to Blandois, the evil genius of the story, who meets his fate when the ancient dwelling of the Clennams collapses into ruins. The opening chapter of *Old Curiosity Shop* is charming. Nothing is more weird than the beginning of *Our Mutual Friend*; or more fantastic than the introduction to *Edwin Drood*, where the opium den, in the London slums, is depicted with such realistic power. It is worthy of the gloomy genius of Edgar Allan Poe.

Dickens was a great realist, but there is nothing morbid about him. Says W: W. Crotch (*The Soul of Dickens*): "He had that avid hunger of humanity that we find in Fielding and Hogarth. . . . In Dickens' own style the influence of Shakespeare and of Fielding are both unmistakable. . . . Like Shakespeare, he was an Englishman without insularity, a realist without prurieny, an idealist without fanaticism, an optimist without utopianism, a humanitarian without unction, a teacher without pedantry, a reformer without partisanship."

Says Edwin Markham, the poet:

Wizard, you sent from your creative hand
 Strange shapes to walk and peer in life's old land—
 Shapes friendly as the forms we daily greet;
 They live and move among us as a part
 Of all that share the memories of the heart.
 And some of all their sorrow and their mirth
 Will stay to cheer and chasten the old earth
 As long as there are any mortal tears
 In men, or any laughter down the years.
 And so Shakespeare looks back and smiles to see
 Pickwick and Falstaff in one roistering glee,
 Immortal now, beyond Time's hurt or harm,
 Going down the world together, arm in arm;
 Where Little Nell and sweet Miranda go
 Straying green fields with April flowers ablow;
 Where Mistress Quigley by the evening lamp
 Sits nodding and babbling on with Sairey Gamp;
 Where dwarfed Dan Quilp and squatted Caliban
 Warped effigies of man—
 Wrestle in wolfish hug,
 Snarling and grinning in a savage tug.
 And so, Charles Dickens, whatsoe'er betide,
 You have the master's smile; be satisfied.
 Fare gladly on, content where'er you are
 Doing your happy work in any star;
 Shakespeare looks back and thinks the look worth while;
 Be satisfied, for you have won his smile!

When the winds whistle shrill and the snowflakes whirl hither and thither;
 when Christmas comes with all its hearty cheer and dearest memories of the
 fireside, 'tis then that Dickens holds potent sway, as the champion of bluff old

Father Christmas. As a religious duty I read Dickens' "Christmas Carol," and Mr. Pickwick's Christmas at Manor Farm, in "Pickwick Papers," every Christmas Eve; and have done so these many years. Who can forget the weird charm of the "Goblin that stole a Sexton," the story told at the fireside at Manor Farm; the story with a moral for Christmas. Another lovely writing is Dickens' "A Christmas Tree." If you have not read it, dear reader, do so by all means and renew your youth.

OTHER BOOKS RECEIVED

AMERICAN JEWISH YEAR BOOK (5681). Sept. 13, 1920, to Oct. 2, 1921. Vol. 22. Edited by Harry Schneiderman for the American Jewish Committee. Philadelphia, Jewish Publication Society of America, 1920. 504 pp. 8°.

The last year's volume was devoted to the participation of the Jews of various countries in the World War; the present volume sets forth the effects of the post-war period of readjustment on the Jewish people of the European continent. The book also contains much valuable and interesting data relating to the Jews of America.

MERITUS, GUSTAVE F. The Twilight Soul. Montgomery, Ala., the Paragon Press, 1920. 93 pp.

A poem of considerable merit and depth of feeling, to say nothing of philosophical insight.

CORRESPONDENCE

TO CORRECT A MISUNDERSTANDING

Editor THE NEW AGE.

Dear Sir:—In your issue of October, 1920, you published an article on "The Order of De Molay," by Fred P. Cree, 32°, in which you state that there is a society at Lawrence, Kansas, known as the Acacia Society, and it is inferred that the society is composed of boys, and I should like to correct this illusion.

The Acacia Fraternity is a college fraternity, composed of college Masons. The members of this fraternity are selected from Masonic students with the same care that members are selected for any college fraternity. The Acacia Fraternity was organized in 1904, and the first chapter established in the University of Michigan. At this time there are more than two dozen Acacia Chapters in the Various Universities in the United States. Most of these fraternities own their own homes and generally they take a very active part in Masonic Blue Lodges and Consistories in the cities in which they reside.

Yours very respectfully,

W. E. CRAIG KENNEDY, 32°.

Note by the Editor—We have already had occasion to mention the "Acacia Fraternity" in our columns, stating that it was an association of college students who are Masons. In publishing the article by Bro. Cree we had no idea that any inference might be drawn which would associate the Fraternity with the Order of De Molay. But our Brother Kennedy seems to have drawn that conclusion, and as there may be others like him, we publish his letter for the information of all brethren.

Pygmies are pygmies still, though perched on Alps;
 And pyramids are pyramids in vales.
 Each man makes his own statue, builds himself;
 Virtue alone outbuilds the pyramids;
 Her monuments shall last when Egypt's falls.

—*Young, Night Thoughts.*

GENERAL MASONIC NEWS

COMING REUNION DATES

The Scottish Rite Bodies in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California Bodies of the Rite in San Francisco, Calif., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Scottish Rite Bodies in Oakland, Calif., hold their meetings every Monday evening.

The Bodies of the Rite in Sacramento, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Fresno, Calif., hold their meetings every Monday evening.

The bodies of the Rite in Los Angeles, Calif., hold their meetings every Friday evening.

The Scottish Rite Bodies of San Diego, Calif., hold their meetings every Wednesday evening.

The Bodies in the Rite in Pasadena, Calif., hold their meetings every Saturday evening.

The Bodies of the Rite in Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies of Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in Yakima, Wash., hold their meetings on the first and third Thursdays of each month.

The Scottish Rite Bodies in Portland, Oreg., hold their meetings every Tuesday evening.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in Minneapolis, Minn., hold their meetings every Thursday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

The Bodies of the Rite in Chicago, Ill., (Northern Jurisdiction), hold their meetings every Thursday evening.

The Scottish Rite Bodies in Oakland, Calif., will hold a reunion December 14 to 17, inclusive.

WHERE IS IT?

On the outside of the front cover of this issue of THE NEW AGE MAGAZINE will be found the usual picture of a Masonic Temple. The one for this month is of a proposed Scottish Rite Cathedral, a photograph of which on a post card was recently sent to us. The name of the place where the building is to be erected had been marked on the negative and so was printed on the face of the card; also, as is our usual custom in such cases, we wrote the name on the back

of the card. It was sent to the engraver to make from it a halftone cut. The engraver, to eliminate the printing on the face of the card, cut off everything except the building itself, thus eliminating all marks that would enable us to identify it, even the post mark. And now, when we come to print it, we don't know where the building is going to be! Wouldn't that jar you!! What?

REUNION AT GUTHRIE, OKLA.

A highly successful reunion was held by the Bodies of the Rite in Guthrie, Okla. The class was a very large one, consisting of about six hundred members, all of the very best men and Masons in Oklahoma. For convenience in handling so large a class it was divided into two sections. There was some disadvantage connected with this arrangement, owing to the double exemplification of the degrees conferred, but the work progressed smoothly to the great pleasure and satisfaction of all concerned.

REUNION AT McALESTER, OKLA.

In the Fall Reunion held at McAlester, Okla., the Bodies of that Valley broke their own record, not only as regards size, but it presented to the assembled brethren there—to them—novelty of a growing class. In past reunions, when the class reached the fourteenth degree, it began to dwindle. This class on the contrary, continually increased to the record-breaking number of 497. The new class adopted the name of the J. J. McAlester Memorial Class, in honor of Col. McAlester, founder of that city, who was a Mason of high standing for many years prior to his death, which occurred a few weeks ago.

REUNION AT GALVESTON, TEX.

The Officer and Brethren of the Scottish Rite Bodies at Galveston, Tex., are greatly pleased with the results of their Reunion held October 4 to 8, inclusive. There was a very large attendance, not only of the members of those Bodies, but of fraternal delegates and visitors from other Consistories; there was besides a large class of more than two hundred candidates. The five days' reunion provided also a goodly portion of time for social enjoyment and amenities of which the visitors freely availed themselves.

THE NORTH PLATTE VALLEY REUNION

At Mitchell, Neb., in the early days of September, the Brethren of the North Platte Valley enthusiastically celebrated the first Reunion of the working year. The degrees from the 4th to the 32nd, inclusive, were exemplified; giving in the final analysis an

addition to the membership of 62 in the Lodge of Perfection, 56 in the Chapter of Rose Croix, 57 in the Preceptory and 55 in the Consistory. The class was organized with Judge Ralph Whidden Hobart, of Gering, as President. At the Consistory banquet, served by the ladies of the Eastern Star, it is said that one of the enjoyable features was the brevity of the speeches.

THE OCTOBER REUNION IN KANSAS CITY, MO.

From the Kansas City Freemason of November 5, we gather that the October Reunion of the Scottish Rite Bodies of that city was "the most impressive ever held." It had been previously decided to limit the membership of the classes to 250; and it is said that this has added to the general excellence of the work in conferring the degrees, since the class can be handled much more expeditiously than heretofore.

Previous to the Reunion the Order of De Molay held a convocation and exemplified the work in the presence of Judge Cochran, Grand Master Councillor; Dr. Clark, the Nebraska Deputy; R. H. Malone, the Colorado Deputy, and other distinguished Scottish Rite Masons.

A highly gratifying feature of the Reunion was the contribution of \$15,000 to the new Scottish Rite Cathedral fund by the class of candidates.

The next Reunion will be held in January.

FROM VIRGINIA

Bro. Robert S. Crump, 33°, Hon. Deputy of the Supreme Council in Virginia, has issued the following letter to the Brethren of that Orient:

"The Supreme Council of the Thirty-third Degree, Ancient and Accepted Scottish Rite, in session at Colorado Springs last summer, adopted resolutions in regard to public education, approving compulsory education in the public schools, a more adequate support of the public school system, and the establishment of a national university.

"In view of this fact, I feel it my duty to call to your attention three amendments to the constitution of Virginia to be voted on by the people on Tuesday, November 2, the day of the Presidential election. The ballots will read:

For (or against) amendment to section 138, with reference to the compulsory education of children;

For (or against) amendment to section 136 allowing an increase of local taxes for school purposes;

For (or against) amendment to section 133 allowing women to serve as school trustees.

"While there should be no injection of partisan political matters into the Masonic Order, it does not seem improper, in view of the action taken by our Supreme Council, to ask the support of all Scottish Masons in

Virginia for these amendments, and request them generally to use their influence for the upbuilding of the public schools in the State."

FROM CALIFORNIA

The seventy-first meeting of the Grand Lodge of California convened in the Masonic Temple October 12, 1920. Grand Master Adams presiding. The gain in membership during the year was approximately 9,000, making the total membership in the state about 77,000, in over 400 lodges.

The Grand Lodge endorsed the action of the Grand Master in the Matter of making proclamation that members of the Masonic fraternity throughout the State of California should interest themselves in subjects pertinent to safeguarding the public schools of the nation.

Extract from Grand Master Adams' address:

"As is of course known to most of the brethren in Grand Lodge, I have long been of the opinion, which I have not hesitated to publicly express, that Masonry, as an institution, would not continue to justify the esteem in which it is held unless the craft were awakened to a realization of the duties which devolve upon us as citizens.

"It is just ten years ago today when in Grand Lodge I proclaimed the belief that there is no higher duty devolving upon us as Masons than the duty we owe the state as citizens; and one of the highest duties devolving upon an American citizen is that which requires him to concern himself with, and take part in, politics—not politics in that sense of artful or dishonest efforts to secure the success of party schemes, or even that less objectionable, but still restricted sense of the management of a political party or the advancement of the interests of any particular candidate for public office, but politics, in that broader and larger sense in which it is defined as a branch of ethics—that which concerns the regulation of a nation, state or community, and the preservation of its safety, peace and prosperity.

"Of course it was never my purpose to make Masonry a political organization in any sense of the word; and nothing is further from my desire; but it has always seemed to me that as Masons we might with perfect propriety concern ourselves in our lodges with those great public questions which vitally affect us as citizens—even though we are as firmly resolved as were the fathers against all 'politics' as what yet never conducted to the welfare of the lodge, nor ever will. Indeed, I believe that this is not merely our privilege, but our duty; and that it is likewise our duty as Masons to assist in the formation and crystallization of that enlightened public opinion upon which depend the strength and perpetuity of a democracy.

"This, however, it is to be remembered,

does not contemplate an organized 'Masonic vote' in support of, or in opposition to, any public measure—or (much less) any individual candidate, Mason or non-Mason. 'Masonry does not vote or command votes.' All that is contemplated is that an honest attempt shall be made to solve the problem presented by the question at issue; that it shall be fairly and frankly discussed; the proofs presented and the arguments analyzed; but the individual Mason is to be left free to follow the dictates of his own conscience and to consider his own political preference. Above all, it does not carry with it even the suggestion that because a man is a Mason he is expected to vote for or against any particular candidate. What may be called 'the new program' stresses the importance of the duty of a Mason as a citizen; and good citizenship precludes the consideration of a candidate for public office except with reference to his individual worth and his fitness for the office to which he aspires.

"In emphasizing these views I have repeatedly said, publicly as well as privately (and I mention this as illustrative of any purpose and desire in my persistent advocacy of the departure of the craft from its traditional policy) that I will not vote for any man merely because he is a Mason, nor against another because he is not. Indeed, paradoxical as it may seem, I believe it is un-Masonic to do so; un-Masonic not only because it is un-American, but because it is in contravention of the principles upon which our institution is based."

THE GEORGE WASHINGTON NATIONAL MASONIC MEMORIAL

With all that we have said in the columns of THE NEW AGE concerning the George Washington National Masonic Memorial Association, its aims and purposes, it would seem that the brethren ought to know what is being spoken of when the above title appears at the head of an article in any paper; particularly in any Masonic paper. Sad as it may seem, we fear we shall have to admit that great numbers of them have no knowledge of the said Association worth mentioning. And it is not altogether a neglect on their part to read the papers—in by far the greater number it is due to lack of attention sufficient to cause the matter to become fixed in their minds. We find that repetition, and again repetition, is the thing.

The Association was organized at Alexandria, Virginia, the home of the Lodge over which George Washington presided as Worshipful Master. It was incorporated under the laws of the State of Virginia, and Brother Thomas J. Shryock, for more than

thirty years Grand Master of Masons in Maryland, was elected president and held that office until his death in 1917.

Let no one assume, or in any way or to any degree, take it for granted that this movement was and is a drive for funds. On the contrary, it is an opportunity offered to Masons throughout the United States to show to all the world their appreciation of Washington, the Mason.

The Brethren of Alexandria, Virginia, purchased and paid for a site on the Potomac River for the Memorial Temple. It is the site chosen by Thomas Jefferson for the location of the national capitol building, but owing to the veto of Washington himself, the site was not chosen for that purpose. Washington opposed it because he owned all the surrounding land and feared that his motives might be misunderstood were he to consent to the selection of this site.

The business goes slowly along, but it is getting there. Up to the present time, with only three exceptions, all of the Grand Masonic Jurisdictions, including the District of Columbia, have in some form recognized the Association and contributed to its work. There is earnest hope, and firm reason to believe, that when they are made fully aware of the full scope of this movement, all of the jurisdictions and all the Masons of the United States will become as much interested in the success of the undertaking as any of those now engaged therein.

At the tenth annual convention in February, 1920, the sum of \$171,172.25 had been subscribed, and \$122,955.25 had been paid in and invested in Liberty Bonds and Treasury certificates of indebtedness registered in the name of the Association.

Since that date the Grand Lodge of New York has enthusiastically endorsed the movement and appointed one of its Past Grand Masters, Judge William S. Farmer, as chairman of the committee to forward the work in that jurisdiction. The District of Columbia, with 14,000 Masons, has signed for \$19,000. North Dakota is about to sign; Utah has already signed. Oklahoma has subscribed over \$15,000. The Grand Lodge of New Hampshire has underwritten the entire amount from that jurisdiction. The Grand Lodge of Massachusetts has subscribed \$5,000, and some of their Consistories have subscribed \$1,000 each. The Grand Lodge of Michigan has subscribed \$10,000. Illinois has passed the \$50,000 mark. Pennsylvania has passed the \$60,000 mark. Other jurisdictions are at work and results are sure to follow.

The Memorial Temple will be built. It will be built in keeping with the dignity of the Fraternity. It will be built—we hope, with your aid, but in any event, it will be

¹As we are about to go to press, word comes from Little Rock that the Grand Lodge of Arkansas, at its recent session unanimously adopted a resolution approving the work of the Association and appropriating \$8,000 as a contribution. The Grand R. A. Chapter of Arkansas did likewise, appropriating \$1,000.

built. Get in line, everybody, and guarantee at least one dollar for every Mason in the jurisdiction.

The next annual meeting will be held in Alexandria, Va., on February 22, 1921. Have your delegates there with instructions to cooperate and with *definite contributions to add to the swelling total.*

A HISTORIC JEWEL

When the cornerstone of the Greater Citadel was laid on Thanksgiving Day by the Grand Lodge of South Carolina, the Historic Jewel, known as the Lafayette Jewel, was worn by the Grand Master, Brother S. T. Lanham. This famous jewel, which is now a precious possession of Friendship Lodge, was worn by General Lafayette in Kershaw Lodge No. 29, at Camden, in the year 1825; and was given by him to Past Master A. DeLeon, and in the year 1891 it was presented to Friendship Lodge by his son, Past Master H. DeLeon. Friendship Lodge proffered the use of this jewel to be worn by the Grand Master at the ceremonies of laying the cornerstone above mentioned.

The story of the Lafayette Jewel is very interesting. It was originally the Grand Master's Jewel of the Grand Lodge of French Masons. When General Lafayette visited this country in 1825, his itinerary carried him to South Carolina as the honored guest of the State to discharge a special duty. South Carolina called him to place the cornerstone of the memorial erected to the memory of his bosom friend, Major General Baron DeKalb.

While at Camden, where the ceremony took place, it happened that Kershaw Lodge No. 29 convened in the evening for its monthly communication, and it extended an invitation to the distinguished guest of the State to be present. He accepted, and was received with all the ceremonies and honors due to his exalted position in the Craft, the Worshipful Master, Brother Abram DeLeon delivering an eloquent address of welcome in the French language. Inspired by, and deeply appreciative of, the reception thus accorded him, The General, with typical French impulsiveness, hastened up the steps of the East, grasped the Worshipful Master's hand and kissed him. He then slipped his thumb beneath the narrow red ribbon from which his Grand Master's jewel was suspended, rapidly lifted it from his own shoulders and placed it on the shoulders of Brother DeLeon, saying, as he smoothed out the ribbon: "A personal gift to commemorate one of the happiest hours of my life, that you have afforded me."

In his later years, Brother DeLeon entrusted the jewel to his son, the late Brother Harmon DeLeon, a Past Master of Friendship Lodge. On December 28, 1891, the latter in turn presented the jewel to his Mother Lodge, making the request: "That

it shall be at all times in the possession of the Worshipful Master, to be placed by him on the pedestal in full view of all present at every meeting of Friendship Lodge No. 9, as an incentive to those who come after to emulate the honor its history eloquently teaches, and to perpetuate the memory of our illustrious Brother Lafayette."

No one has worn this jewel, in or out of the Lodge, since the night that General Lafayette, in Kershaw Lodge, suspended it from Worshipful Master DeLeon's neck as a personal gift to him. The distinguished honor of being the first one to wear it falls to Grand Master S. T. Lanham, of the Grand Lodge of South Carolina.

SPURIOUS FREEMASONRY STILL AT WORK

A letter from Brother Frank C. Patton, 33°, Sovereign Grand Inspector General in Nebraska, informs us that recently, while the Scottish Rite Bodies of Omaha were engaged in conferring degrees, one of their members brought to the Cathedral a friend of his whom he believed to be a regular Scottish Rite Mason. However, the credentials which he presented were very unusual and the matter was referred to Brother Patton, who was obliged to tell him that his credentials were not regular, coming, as they did, from the so-called American Masonic Federation, and signed by M. McBain Thomson, of whom we have all heard, and of whom we know that he was expelled from the Fraternity by the Grand Lodge of Scotland for highly irregular practices.

The man presenting the credentials evidently did so in good faith, believing himself to be what he claimed to be. He presented certificates purporting to be From The Ancient and Accepted Scottish Rite of Freemasonry, From a Grand Commandery of Knights Templar, and From the Mystic Shrine; no particular bodies being specified in either case. All are signed by McB. Thomson, as Grand Commander, Grand Master and Grand Emir El Haj.

Brother Patton borrowed the certificates from the unfortunate man, had them photographed and sent copies to us. We publish herewith the certificate purporting to be of the Scottish Rite, expunging the name of the man who was buncoed into buying them, since, as he has suffered enough and innocently, it is not fair to give his name to the world. Keep your eyes on such matters, brethren!

MASONIC MATTERS IN GREAT BRITAIN

(From the *Christian Science Monitor*)

London, England. American brethren who were over on this side for the bicentenary and peace celebrations of the United Grand Lodge of England, will, next time



SCRUTINIZE THIS PICTURE, THAT YOU MAY RECOGNIZE IT SHOULD YOU SEE IT ELSEWHERE

they come, miss the faces of two brethren whom they met on either or both of those occasions. C. W. Last, the hall porter at Freemasons' Hall, has retired after forty years' service. He has served under three grand secretaries, two of whom he was with during the whole of their tenure of office, for he was appointed to office at the same time as Col. Shadwell Clerke, the predecessor of Sir Edward Letchworth, with whom he was during his twenty-five years' service.

FREEMASONRY AND WAR

Sir Patrick Rose-Innes, a judge, has been presented by the brethren of Aberdeenshire West with the jewel of a past provincial Grand Master in recognition of his valuable services during his fifteen years' occupancy of that chair. In acknowledging the gift he said he could not help thinking that if the true tenets of Freemasonry had been practiced as they had been preached abroad and if there had been more Freemasonry in some countries there would never have been a great war. In some countries it had failed to grip the hearts of men and had failed to teach them that brotherly love, charity and truth which they boasted of and which, he was sure, many endeavored to practice. In these days of unrest, they should do what they could to promote the interests of the craft and so create a true brotherhood to teach men that there were other ways of achieving their ends than by taking each other's lives and each other's property. Politics were banned, but he thought he might say that the lodges could do much to prevent the ruin of the country and the empire which they had done so much to establish.

A new lodge has been founded in Glasgow, to be known as Lodge Govanhill, No. 1222. The consecrating officer was A. A. Hagart Speirs, the provincial Grand Master, who also installed Councilor John Mitchell as the Primus Master of the Lodge.

The Supreme Grand Chapter of Scotland has granted no fewer than five chapters in New South Wales at their session this past week, to meet at Double Bay, Helensburgh, Kitchener, Glebe, and Austral. Dr. William Haig has also been appointed grand superintendent for Perthshire.

A war memorial in connection with the Gordon Lodge, Buckie, has just been unveiled in the Masonic Temple there, by the provincial Grand Master of Banffshire, John Reid. It is in memory of the members of the lodge who fell in the great war, of whom there were eight.

EARL OF STRADBROKE'S OFFICE

A petition is being sent to the United Grand Lodge of England from the brethren in Suffolk asking that their provincial Grand Master, the Earl of Stradbroke, may continue in his office, notwithstanding his appointment as Governor of Victoria. In con-

senting to continue to act, with the Grand Master's approval, Lord Stradbroke says he realizes what a disadvantage it is to the Province for its head to be absent for any length of time, but he is at the service of the brethren and prepared to fall in with their wishes should the Grand Master approve.

Is Freemasonry to be regarded as a substitute for religion or as a handmaid for practical religion, is a practical question, to which the Rev. A. M. Trengrove, who has just been installed as master of a lodge in South Australia, gives a practical answer. Freemasonry, he says, is religious, but not a religion. It has no mission to the masses of the heathen world. It has no definite place for the woman or the child. It has no message of hope to human derelicts. It shuts out and ignores the vast majority of the human race, only reaching them by indirect influence. It is a progressive science.

Its volume of the sacred laws, if read daily and prayerfully as recommended, ought to lead the sincere craftsman to a proper appreciation of that supreme personality to whom Christianity owes its origin. The fact that a church has to meet the spiritual needs of both sexes and all ages should weigh against the institution which caters, however splendidly, for men of a select type. In the majority of instances, Freemasonry begins with a very worthy product of other institutions. The Masonic contribution is a very valuable one, but no more should be claimed for the craft than it claims for itself.

BRITISH MASONS DENY THE CHARGE OF MEDDLING IN POLITICS

We clip the following from the *New York Times* of November 7, 1920:

The United Grand Lodge of Ancient, Free and Accepted Masons of England has issued an official statement setting forth the aims of the order and denying frequent charges that it was exercising an influence on the politics of Great Britain. This is the second time in its history that the Grand Lodge has found it necessary to issue such a statement, the other being in the reign of George I. The official statement, in part, says:

"The Grand Lodge of England, of which H. R. H. the Duke of Connaught has been for twenty years Grand Master, in succession to King Edward VII—himself Grand Master as Prince of Wales from 1875 to 1901—has held strictly aloof throughout its history, which dates from 1717, from participation in public or political affairs, either national or international, considering itself precluded from taking any share in discussions on State policy. While thus standing aside from party divisions, it has always inculcated patriotism in the citizen and loyalty in the individual.

"It had not long been established when it publicly gave assurance of this to one of his Majesty's principal Secretaries of State. The assurance thus given in the reign of George I is emphasized in a special degree in that of George V. Every one who comes into Freemasonry is strictly enjoined at the outset not to countenance any act which may have a tendency to subvert the peace and good order of society, to pay due obedience to the law of any State in which he resides, and never to be remiss in the allegiance due to his sovereign.

"No secret is attaching to these duties, which are of the essence of Masonry as practiced under the jurisdiction of the United Grand Lodge of England, as well as by the sister Grand Lodges of Ireland, Scotland, Canada, Australia, and New Zealand, and, I have reason to believe, of the remainder of the English-speaking world.

"Every English lodge, at its consecration, is dedicated to God and to His service; no one can become a Mason until he has declared faith in the Supreme Being. As a consequence, men of every shade of political opinion and ministers of all religious denominations are members of and office-bearers in our organization, and Masonry thus provides a platform on which men of all conditions, classes and creeds can work together for the common welfare. In Masonic lodges all discussions on topics of a political or theological nature are strictly forbidden.

"Because of its determination to preserve the position it has upheld for over two centuries the Grand Lodge of England never takes part in any Masonic or quasi-Masonic gathering in which the fundamental ancient landmarks of Freemasonry—which have been indicated above—are allowed to be regarded as open questions."

IN MEMORIAM

EDWIN TERRY WHITE, 33° HON.:

(Yankton, S. D., Bodies)

Born June 6, 1847, at Woodstock, Vermont.

Died October 6, 1920, at Yankton, S. D.

JOHN WILLIAMS DUKE, 33° HON.:

(Guthrie, Okla., Bodies)

Born June 5, 1868, at Grenada, Mississippi.

Died October 10, 1920, at Guthrie, Oklahoma.

FRED WERNENTIN, Jr., 32° HON.:

(Davenport, Iowa, Bodies)

Born November 29, 1870, at Davenport, Iowa.

Died October 20, 1920, at Davenport, Iowa.

(Continued from page 4 of cover)

Tableaus of the Supreme Council: Annual registers, 1802, 1867, 1877, 1881, 1887, 1896, each 50 cents; Tableaus 1906, 1915, 1918, each 10 cents.

Transactions of the Supreme Council: 1857, 1870, 1874, 1878, 1884, 1888, 1890, 1892, 1893, 1895, 1897, 1899, 1901, 1903, 1905, 1907, 1909, 1911, 1913, 1919, each \$1.00. Bound: 1857-1866; 1892-1895; 1897-1899; 1901-1903; in all 4 vols., per volume, \$3.00.

True principles of Freemasonry (Grant), \$2.00.

Vox Dei. By Thorson (On the Church of Rome), 50 cents.

Ceremonies of extinguishing and relighting lights, Rose Croix, 25 cents.

Consecration and dedication of a hall of the A.A.S.R., 50 cents.

Constitution and inauguration of a lodge of Perfection, \$2.50; Council of Princes of Jerusalem, \$2.50; Chapter of Rose Croix, \$2.50; Council of Kadosh, \$2.50; Consistory, \$5.00; Grand Consistory, \$2.50.

Funeral ceremony and officers of a lodge of Sorrow, \$1.50.

Funeral service for use of the bodies of the A.A.S.R., 25 cents.

Knights Kadosh midnight funeral service, 25 cents.

Grand Maitre Ecossais, or Scottish Elder Master and Knight of St. Andrew, being 4th degree of Ramsay (to Masons only), 50 cents.

Legendas: 4-14th°, \$1.00; 19th-30th°, \$1.00; 32°, 50 cents.

Liturgies: 1-3°, \$5.00; 4-14°, \$3.00; 15-18°, \$3.00; 19-30°, \$7.50; Readings of the 32°, \$1.00. The 5 volumes, \$17.00. Sold only to Bodies or members of the Southern Jurisdiction.

Masonry (The) of Adoption (Pike), \$1.00.

Wigan ritual of the early Grand Encampment (to masons only), 50 cents.

Pamphlets on Cerneauism, mostly by Pike: Address to Cerneau masons; A.A.S.R. or information for the masonic fraternity; An apology, so called; Beauties of Cerneauism, Nos. 1, 2, 4, 5, and 6; Cerneauism, pertinent questions to be asked by its victims; Chastisement of a bearer of false witness; Circular "Du Grand Orient" in French and English regarding spurious Supreme Council of Louisiana; A few more Cerneauisms; A fragrant nosegay; Gorges vs. Grand Orient of France; History vs. Gerneauism; Important matter for Scottish Rite Masons; An inaccurate historian; Indictment and proof; Pertinent questions for impostors to answer; Pertinent questions to be asked; Slight contribution to the history of Cerneauism; Squirmings; To the Masonic fraternity in the State of Maryland; Why I rejected Cerneauism; 24 pamphlets at 15 cents each. Latest Cerneauisms; The modern Caliban; 2 pamphlets, at 20 cents each. Ignobility of Cerneauism; Historical inquiry in regard to the Grand Constitutions of 1786; Of Cerneauism; Supreme Council for France in re Joseph Cerneau; 4 pamphlets, at 25 cents each; Foulhouzeism and Cerneauism scourged, 50 cents.

Books and pamphlets enumerated in this list are all that the Supreme Council has for sale.

Books and Pamphlets for Sale

Prices include carriage in the U. S. A. only and at purchaser's risk.
Stamps accepted for amounts less than \$1.00.

Address all orders and payments to **JOHN H. COWLES, Secretary General, 16th and S Streets, N. W., Washington, D. C.**

Allocutions of Grand Commanders: 1890, 1892, 1895, 1901, 1903, 1905, each 20 cents; 1907, 1909, 1911, 1913, 1915, each 10 cents; 1917, bound, 25 cents.

Cagliostro and his Egyptian Rite of Freemasonry (Evans), 25 cents.

Centennial address, 1901 (History of A.A.S.R.), 10 cents.

Decisions of the Supreme Council (Blue degrees), 25 cents.

Documents on sublime Freemasonry (McCosh), 75 cents; bound, \$1.00.

Double doctrine of Church of Rome (Baroness von Zedtwitz), 50 cents.

Ex Corde Locutiones (Words spoken of the dead, by Pike), \$5.00.

Grand Almoner's report, 1899, 10 cents.

Grand Constitutions of 1762 and 1786: Quarto edition, \$10.00; octavo edition, covers soiled, \$5.00.

Humanum Genus-Pope of Rome's letter against Freemasonry and Albert Pike's reply thereto, 15 cents.

International Conference of Supreme Councils, Transactions, 1912, 50 cents.

Laying corner-stone of Supreme Council, 1911, illus. program, 20 cents.

Morals and Dogma. 1-32°. By Albert Pike. A marvelous work. To Masons only, \$2.50. Index to same, 50 cents.

New Age Magazine: Annual subscription, United States, \$1.50; elsewhere, \$2.00; current numbers, each 15 cents; back numbers, each 25 cents.

Bound—Vol. 1, \$2.50; Vols. 3, 4, 9, 10, 11, 12, 13, 14, 15, 16, 17 and 19, each \$2.00. Index to Vols. 20 and 21 (1914); Vol. 24 (1916); Vol. 25 (1917); Vol. 26 (1918); Vol. 27 (1919), each 50 cents.

Occasional Bulletins (Pike), Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9 (supp. only), 10, 11, 12, each 15 cents.

Official Bulletins (Pike), Vol. 1 (unbound); Vols. 2, 6, 8, 9, 10, (bound), each \$5.00. Index to Vols. 1-10, \$5.00.

Pike, Albert. Centenary souvenir of his birth, 1809-1909, 50 cents.

Pike, Albert. Engraved portrait of, 25 cents; half tone, 10 cents.

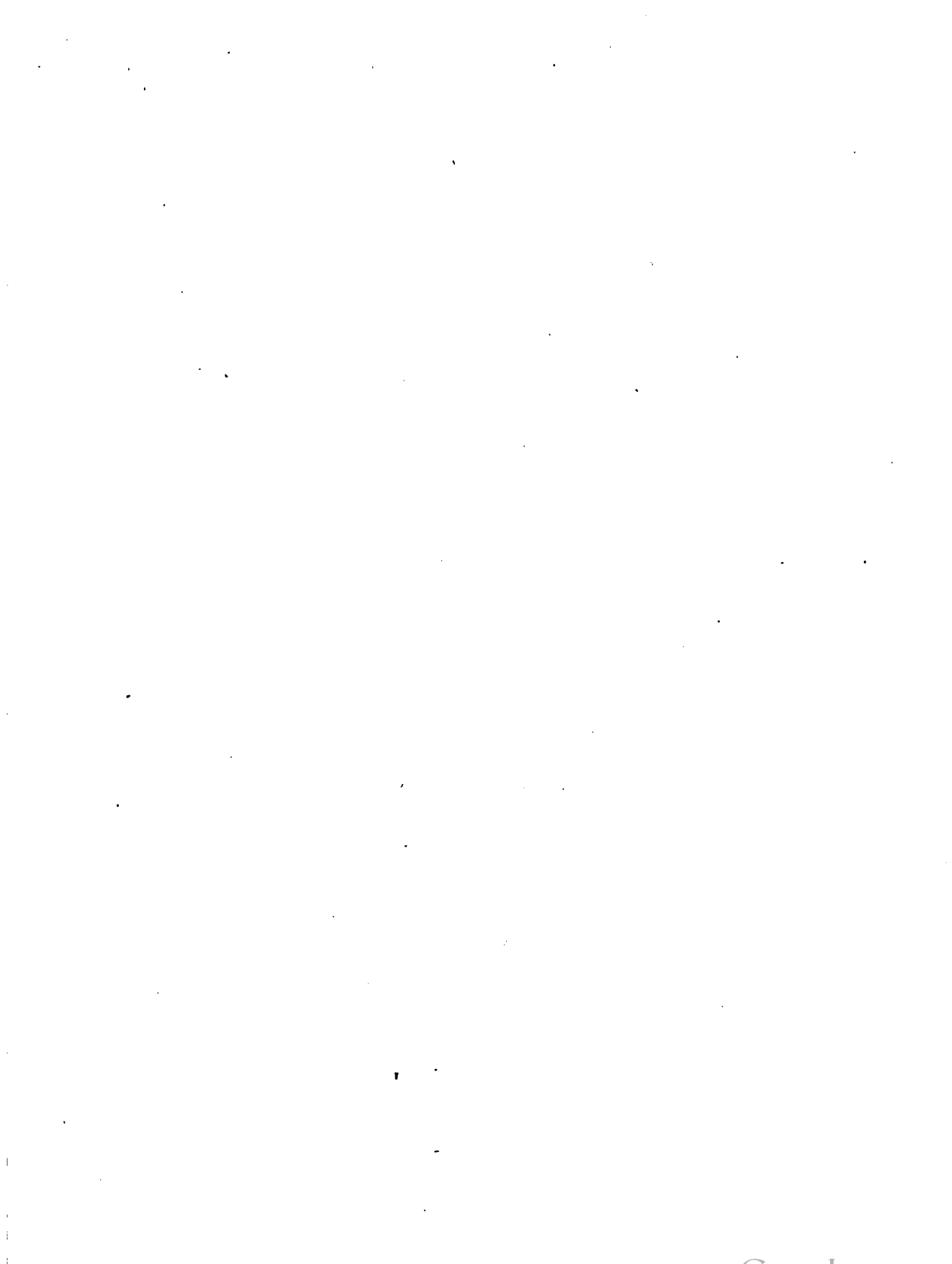
Red Cross of Constantine, Proceedings, 1880-1892, 25 cents; 1893, 25 cents.

Seven lights, a reading, by Albert Pike, 25 cents.

Souvenir of the centennial celebration of Supreme Council, \$1.00.

Statutes of the Supreme Council: 1870, 1878, 1884, 1886, 1886, 1890, 1897, 1899, 1901, 1905, 1913, 1917, each 15 cents.

Story (The) of Freemasonry (Sibley), 50 cents.







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