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TAX EXEMPTION FOR CHURCH SCHOOLS CHALLENGE TO ALL

TAX exemption for churches and church schools is, in point of fact, a subsidy from the state or federal government. If, as in California, tax exemption for Roman Catholic parochial schools amounts to a sum which reliable estimates place at not less than \$3,000,000 and may be as high as \$6,000,000, then this large sum must be made up by the taxpayers of the state who are not Roman Catholics. To be sure, the Roman Catholic archbishop claims that their tax exemption would amount to only \$600,000, but if this figure is correct, then the church will probably have to plead guilty to corrupting most of the tax assessors in the state, for in one county alone, Santa Clara, such schools pay \$120,000 in taxes. Is it likely that they pay only \$480,000 in all the rest of the state?

Non-Catholic lawyers and accountants who have made a survey of the matter are sure that this \$600,000 figure is merely a smoke screen to deceive the voters of California as to the magnitude of the financial stake the Roman Catholic Church has in tax exemption. Let Protestants and other non-Catholics stop to consider what this \$3,000,000 to \$6,000,000 per year saved to the Roman Catholic Church would do to assist that church in making California a Roman Catholic state. Protestants and other non-Catholics will then realize how much they have at stake in defeating tax exemption by the referendum.

Nor must it be forgotten that California Assembly Bill No. 3383 was rushed through the Legislature without giving the opposition the promised hearings. Furthermore, after the necessary signatures had been obtained to insure a referendum, additional bills were rushed through the Legislature so that additional petitions would have to be secured and a referendum held on each of these—a monstrous trick showing how desperate the Roman Catholic hierarchy was and is. Governor Warren, who paid eloquent tribute to the public schools during Public Schools

Week, signed the first bill for tax exemption, but declined to sign the other bills, holding that the matter was now before the voters of the state.

Protestants and other non-Catholics need to understand that tax exemption is a subsidy from the state just as much as though the state had voted them directly that much money. The Supreme Court of the United States (*Wickard vs. Filburn*, 317 U.S. 111, 131) stated: "It is hardly lack of due process for the Government to regulate that which it subsidizes." But does anyone who has studied Roman Catholic history expect for one moment that their parochial schools could be effectively supervised by the state? An inspector, no matter how competent and honest, who reported unfavorably would be fired within twenty-four hours—which would serve as a warning to other inspectors to be discreet to the point of mental blindness if they wanted to retain their positions. Once Catholicism comes into full political and economic power, it will proceed to remove tax exemption of Protestant churches while retaining tax exemption for the Roman Catholic Church and its schools. (See *Catholic Principles in Politics*, John A. Ryan and M.F.X. Miller, pub. 1940—first pub. in 1922 under title of *The State and the Church*.)

Some persons like to quote Chief Justice John Marshall's dictum that "the power to tax is the power to destroy." That, of course, is true where the taxing power is abused, and thus the way will have been opened "for an unfriendly state to destroy an unwanted church by taxing it to death," which bears out what Messrs. Ryan & Miller declare the Roman Catholic Church will do to the Protestant Church if the Roman Catholic Church ever gets the power. (See preceding paragraph.)

There are some Protestants who hold that "the taxing of the church school is to all intents and purposes tantamount to taxing the church itself, for the church operates the school and must

pay the tax." This statement parallels the oft-quoted and accurate comment of Mr. Justice Robert H. Jackson in his famous Dissent in the New Jersey School Bus case (the *Everson* case, Feb. 10, 1947): "Catholic education is the rock on which the whole structure rests, and to render tax aid to its church school is indistinguishable to me from rendering the same aid to the church itself."

Dr. V. T. Thayer, in his brilliant book *The Attack upon the American Secular School* (published by Beacon Press, 25 Beacon St., Boston 8, Mass. Price \$3.00), states (p. 77): "Accordingly, the long-term policy [of the Roman Catholic hierarchy] is to secure a repeal of offending laws and to revise offending constitutions in harmony with a concept of the relation between Church and State that will obligate the State to finance education but permit the Church to conduct as well as to determine the form and the content of education."

Tax exemption to church schools is tax aid to church schools and to the churches which control those schools. Such tax exemption is a threat to the principle of separation of Church and State and a blow to the American principle of the public school, the school maintained and operated by the state. California has the distinction of being the only state in the Union which does not grant tax exemption to church schools. This does not mean that California is wrong or stubborn and the other 47 states are right. On the contrary, it means that California is right, dead right, and the other 47 states are wrong, because they would not have voted tax exemption for parochial schools but that their Legislatures succumbed to Roman Catholic pressures, political and economic. S. W.

We cannot have pay-as-you-go policies unless drastic economies in government and Congress are put into effect immediately. Taxes are already reaching the danger point. When taxes leave us enough to purchase only the barest necessities, then our consumer goods consumption and industries will be stalemated.—Erwin Luedke.

CRIME COMICS CAUSE OF MUCH JUVENILE MORALS FLAUNTING

THAT most of the 80,000,000 comic books sold monthly in the United States are concerned with crime, horror and lust, and were "the cause of a psychological mutilation of children" are among the facts brought out at a hearing of the Joint Legislative Committee to Study Comics of the New York State Legislature held in the Bar Association Building, New York City.

The chairman of the committee, in his opening statement, declared that the comic book publishers "have shirked their public responsibility in failing to perfect effective self-control." He added that, when the committee was organized two years ago, the members had hoped that the industry, if given a chance, would police itself and make state regulation unnecessary. He said: "We have extended to the industry more than reasonable opportunity to correct the abuses. Nothing has been accomplished of a constructive nature toward industry-wide effective self-regulation, except that proposals for further delay have been advanced. Further delay in recommending legislation would constitute failure to fulfill our obligation."

Dr. Frederic Wertham, psychiatrist at Queens General Hospital said the text and pictures in crime comics informed children how crimes could be committed and that the advertisements gave them the means to carry out what they had learned. He showed the committee a four-inch switch-blade knife which he said he had purchased for eighty-three cents through an advertisement in one of the books. He went on to explain that crime comics are detrimental because they interfere with a child's moral development, creating an attitude of brutality and callousness. The crime comics interfere with good reading habits and adversely affect the sexual development of children through the portrayal of sex abnormalities.

Taking up the subject of drug addiction among juveniles, Doctor Wertham testified that children learn about the use of narcotics "in crime comic books which have the seal of approval of the Association of Comic Book Publishers." He added that, in a recent book, heroin was referred to as "joy juice."

The New York State Congress of Parents and Teachers, Inc., was represented at the hearing by its legislative chairman, Mrs. Charles S. Walker of Albany. She said she favored a legal ban against comic books if it could be done constitutionally.

Rev. Charles C. Smith, director for the Albany diocese of the National Organization for Decent Literature, urged repassage of the Feinberg-Fitzpatrick Bill that was vetoed by Governor Thomas E. Dewey in 1949 on the ground that its constitutionality was doubtful. This bill set up an agency in the Education Department to issue permits that would be withheld from publishers of immoral comics.

The publishers were heard from when Whitney Ellsworth, editorial director of National Comics Publications, Inc., which has thirty-five books, stated that only 5 per cent of comics were undesirable and that any attempt to impose censorship would be opposed in the courts.

To cure abuses without at the same time destroying liberty is one of the most difficult problems facing society today. Self-discipline of an industry ought to make governmental restrictions unnecessary, but experience shows, unfortunately, that there are chisellers in every walk of life and they are the ones that cause legal hardships to be imposed on the innocent in order to stop the small percentage who are chisellers. How to stop the chisellers without at the same time injuring the innocent is the tough nut to be cracked by society as a whole. S. W.

"NO" IS NOT ENOUGH!

With the above caption the Managing Editor, M. Sidney Brown, of the *Masonic Trestle Board*, San Francisco, Calif., wrote a strong editorial against the legislation exempting private and parochial schools from taxation, and in favor of the referendum to take place in 1952. Brother Brown covers all the salient points in this matter, and we take pleasure in presenting his editorial:

"The attitude of the people of California on the subject of tax exemption for private schools is very plain. In 1926 this was submitted as a Constitutional Amendment at the State General Election and defeated 2 to 1. In 1933, another Constitutional Amendment for substantially the same purpose was defeated at a Special State Election by an overwhelming majority. It would seem that after the people who pay the taxes had indicated their opinions so vigorously—twice—that those opinions would be respected. But the advocates of tax exemption for private school property are nothing if not stubborn. In May of this year they finally succeeded in making Assembly

Bill No. 3383 the law, by means of adroit legislative maneuvering. Governor Warren signed the bill on May 3rd. So the people will be compelled to act again . . . and they will have opportunity to do so by referendum at the forthcoming election. California Taxpayers Alliance is presenting this referendum; contending that every California taxpayer has the right to demand equality in taxation as part of his American heritage. That he is in grave danger of losing that equality is indicated by the fact that California real property to the value of over TWO BILLION DOLLARS is already tax exempt. Assembly Bill 3383 adds to this total, and further increases the burden upon the individual taxpayer.

"The Alliance states: 'Exemptions have soared 188.6 per cent statewide since 1945; government spending has increased as much as 257.5 per cent since that year . . . tax exemptions have sliced away the tax base . . . our tax rate has climbed correspondingly. Estimates place the total value of "free-riding" California real property at \$2,234,000,000. This valuation on a basis of \$5 per \$100 of combined city-county-district taxes amounts to \$111,700,000 annually.' This, of course, means that non-exempted property carries an additional load of \$111,700,000 taxes each year in order that tax-exempt properties may go scot-free. Someone must carry the load, and every exemption increases that load. Assembly Bill No. 3383 adds materially to the burden.

"This bill, now the law by means of a loophole in the interpretation of the 'Welfare Exemption Section of the California Revenue and Taxation Code,' can only be killed by referendum. That is the sole recourse left to the taxpayers of the state. They expressed their opinion decisively in 1926 and 1933. The shenanigans of politicians require that they express it again. Repeal of Assembly Bill No. 3383 is necessary, points out the Alliance, 'to (1) prevent increase on the owners of small homes, apartments, vacant lots, automobiles, personal property and commercial bank accounts; (2) prevent a dangerous tax precedent for "class favoritism"; (3) prevent the doors being open to every minority group for a claim to indemnity from tax responsibility on the pretext of special rights; (4) prevent the forcing of tax-paying parents of public school children to support indirectly private schools through tax exemption.' Of course, the principal beneficiary of Bill No. 3383 will be the parochial schools."

The only people who enjoy hearing your troubles are lawyers. They get paid for it.

BISHOP OXNAM SHOWS CHICAGO THROUGH DANGERS OF R.C. ENVOY

THREE thousand people crowded the ballroom of the Hotel Sheraton, Chicago, Illinois, November 29, 1951, to hear Bishop G. Bromley Oxnam of the New York Area, Methodist Church, discuss President Truman's appointment of an ambassador to the Vatican.

Taking up the frequently heard argument that the U.S.A. needs the Vatican because the Vatican has been making a long and determined fight against Communism, Bishop Oxnam said that the Vatican is not a bulwark against Communism. On the contrary, he pointed out, it is in the Protestant countries where Communism is weak and in the Roman Catholic countries where Communism is strong. In proof of this, he cited Italy, which is 99 per cent Catholic. In Italy where the Vatican is located, there are 4,000,000 Communists.

One reason for the inroads of Communism in Catholic countries, he said, is the refusal of the Roman Catholic Church with its vast holdings, to permit land reforms. This refusal has forced persons seeking freedom of expression to take extreme leftist measures.

He quoted a statement by Pope Leo XIII [*Encyclical Immortale Dei*]: "It is unlawful for the State to hold in equal favor different kinds of religion," as showing that such a statement is subversive and that the hierarchy does not believe in religious liberty.

Bishop Oxnam declared that three years ago the President had told him that he never would send an ambassador to the Vatican. He added, by way of easing the situation: "But the President, of course, has his politics and they change as years go on." Becoming doubly convincing in his logic, the Bishop said: "The President has driven a wedge into our American life by appointing an envoy to the Holy See."

"Americans believe in the separation of Church and State. We hold that the State should not play a favorite to any religious group."

But Bishop Oxnam did not stop at that point. He went on to explain to his hearers that the Roman Catholic hierarchy is trying to interlock the Church with the State in many ways. One of their main objectives is to get public funds for Roman Catholic parochial schools and hospitals. All of this adds up to the attempt of the Roman Catholic hierarchy to impose a Roman Catholic culture pattern on the people of the United States.

This nomination of an ambassador to the Vatican may be a Jesuit plot to test out Catholic and Protestant

strength in the U.S.A. A similar trial balloon was sent up in the summer of 1949, when Cardinal Spellman tangled with Mrs. Roosevelt—and the Cardinal found out and quickly that he had picked the wrong antagonist.

Now they get the President to nominate an ambassador to the Vatican. In his syndicated news column of November 20, 1951, David Lawrence, Washington correspondent and publisher of *U. S. News & World Report*, said: "Mr. Truman has made a commitment to the pope that he would send a representative to the Vatican, and he means to abide by that pledge." That, of course, may also be a trial balloon to test out public opinion. It is true that Mr. Truman made definite pledges to Protestant clergymen some two or three years ago that he would not send any representative to the Vatican once peace was declared.

Churchmen and informed laymen as well are agreed that, in cold sober fact, an ambassador from the U.S.A. to the Vatican City State is an ambassador to the head of the Roman Catholic Church. Otherwise, of course, there would not be any ambassador considered at all. Any other conclusion is simply legalistic camouflage. S. W.

ARKANSAS MASONIC MEETINGS

The Grand Lodge of Arkansas, A.F. & A.M., held its annual meeting recently in the Albert Pike Temple at Little Rock, one of the finest Masonic Temples in the United States.

Dr. Wesley J. Ketz, 33°, of Batesville, was elected Grand Master to succeed Dr. Gilbert L. Kimball, 32°, K.C.C.H., the retiring Grand Master. Honors are coming to Doctor Ketz quite frequently this fall. He was elected to be coroneted with the Thirty-third Degree at the meeting of the Supreme Council of the Southern Jurisdiction in October, 1951, and now he has succeeded to the highest office in Masonry, that of Grand Master of a Grand Lodge.

This Grand Lodge appropriated \$7,500 for completion of the burn treatment center at the Arkansas Children's Home and Hospital. Last year the Grand Lodge appropriated \$36,000 to build the Occupational Therapy Building of this Home and Hospital. Two years ago the Scottish Rite Bodies gave \$4,000 for a Formula Room in the Hospital in memory of Dr. Francis Vinsonhaler, 33°, who was Sovereign Grand Inspector General in Arkansas at the time of his death.

The Grand Chapter, R. A. M., of Arkansas, and the Grand Council, R. & S. M., held their annual meetings during the same week.

PRESENT DAY TEACHING OF 3 R's DEFENDED BY N.Y. UNIV. DEAN

One of the issues which has faced both the schools and the general public is the issue of the Three R's and the so-called "fundamentals." Some critics of the public schools declare that the Three R's and other fundamental subjects are not taught as well as formerly.

Dr. Ernest O. Melby, Dean of the School of Education, New York University, writing in the Magazine Section of *The New York Times*, September 20, 1951, on the subject "Challenge to the Critics of the Schools," answers these objections. First of all, he says, it is not true that the Three R's are not taught as well today as formerly. In fact, he says that "the best informed authorities on education in America agree that teaching the Three R's is one of the things our schools do best." He says that people will then ask, why is it that employers will assert that so many employees are "unable to spell or add or subtract," and that, if such is the case, how does it happen that so many of these persons find their way into employment.

Doctor Melby contends that there are undoubtedly many reasons for such statements. One of these is "the great difficulty of securing valid judgments on those who enter business employment." He points out that one incompetent employee may stand for a dozen in the employer's mind "because it is this one who irritates him."

Another explanation which Doctor Melby gives is that today we have come to expect more of youth, and this is due to the fact that the majority of youth go to school until sixteen years of age, whereas in former years many dropped out in the lower grades. Yet these backward pupils today continue in school and "sometimes we fail to teach very much to these pupils," with the result that an employer comes to the conclusion that the schools "do not teach the fundamentals." Doctor Melby says that "it would be more accurate to say that schools fail with some of their pupils because we depend too much on a standard program of study for all."

Incidentally, the Ford Foundation, in its allotment of funds for examining the critical areas of education of elementary and high school teaching, will make a detailed study of recent attacks on the teaching of the Three R's. S. W.

Don't give anyone a piece of your mind; you need it all yourself.

SEVERAL REASONS WHY CHURCHES SHOULD PAY TAXES AND BE FREE

THERE are some church groups who hold that, if they do not seek public funds from state or federal government, they are maintaining their church schools at their own expense. This is not wholly correct. If such schools are tax exempt, then to the extent of the tax exemption such schools are being subsidized by the state or federal governments.

To claim that a church maintains its schools at its own expense while accepting tax exemption may give a "holier-than-thou" feeling to the management of such schools, but the fact remains that, whether the tax exemption be small or large, to that extent it is a government subsidy.

It is true, of course, that in a democracy or republic (whichever term one prefers) the individual and the group to which he belongs have a *legal right* to be wrong. But such persons, and all others for that matter, have a *moral obligation* to be right if they can and thus avoid being wrong.

Let's take a look at the subject of taxation in its relation to church-owned property. At the time our nation was founded, immemorial custom exempted the churches from taxation because it was taken for granted and not then challenged that, inasmuch as the churches were not operated for monetary profit, their services were beneficial to the community as a whole, and so they came under the head of all non-profit organizations and were, therefore, tax exempt.

In April, 1947, *The Christian Century* of Chicago took up the fight that Elbert Hubbard of East Aurora, N. Y., had started a half-century earlier in his magazine, *The Philistine*, to do away with tax exemption on church property and make the churches pay taxes the same as other groups. It made out a strong case that Protestant churches would be in a much stronger position in their debate with Roman Catholicism over separation of Church and State if Protestants would not undertake to defend their own exemption from property tax. It stated: "Protestantism can be aroused from its complacency with respect to today's encroachments only by recognizing how radical is the incompatibility of Roman theory [of the union of Church and State] with American institutions," to say nothing of its pronouncements against our Bill of Rights.

Bear in mind that it was on April 9, 1947, that *The Christian Century* started its campaign with an article entitled "Churches Should Pay Taxes." Four

years and four months later, the seed then sown bore fruit. In August, 1951, at its biennial gathering, the Universalist Church of America, meeting in Portland, Maine, passed a resolution by a 3-to-1 margin that churches should pay taxes on their real estate holdings. Sponsors of the resolution stated: "We argue for separation of Church and State, but in accepting tax immunity we are violating our own position and placing ourselves in the position of accepting subsidies from the Government."

Churches which pay taxes on their real estate can justifiably feel free, and that wholesome feeling is worth many Sunday sermons in value to uplifting the human spirit. S. W.

B. C. ROMANISTS THREATEN TO FORM POLITICAL PARTY

To force British Columbia to give support to its parochial schools, if no present party champions such support, it was suggested at the inaugural convention of the British Columbia Roman Catholic Education Association that the Catholics would place their 100,000 members in the province behind a new party. This threat was voiced at Vancouver on October 9, 1951. Resolutions were passed stating that, if provincial political parties did not aid the Catholic position on education, a new party would be entered in the forthcoming British Columbia election. It was stated by a delegate, amidst cheers, that a Catholic party with 12 out of the 48 members of the provincial legislature would hold the balance of power in the province. The party would bear the name, "Christian Democratic Party."

Such a name would bear a false meaning when championed by the Roman Catholic authorities in two respects: (1) the Roman Catholic Church is far more pagan than it is Christian, and (2) the Roman Catholic Church is totalitarian in all of its implications. At least two of its popes have anathematized (cursed) the Bill of Rights in our Constitution, and "whatever the popes have hitherto taught, or shall hereafter teach, must be held with a firm grasp of the mind, and, so often as occasion requires, must be openly professed." (Page 100 of *Popes' New Order*, published by the Macmillan Company, New York, 1944, which bears the imprimatur of Francis J. Spellman, Archbishop of New York.)

The threat to organize a Roman Catholic party in British Columbia arose from the fact that at Maillardville, B.C., the government would not supply enough funds for the Catholics

to continue operating their two schools. The government held that the public schools are open to all students and, if parents wished to send their children to separate schools, they would have to bear most of the cost. E. R.

U. S. SUPREME COURT AGREES TO REVIEW "RELEASED TIME" LAW

THE Supreme Court of the United States, at its session on December 11, 1951, agreed to rule on the constitutionality of the "released time" program of the New York City public schools and the state statute under which it was authorized and administered.

The case was brought to the Supreme Court of the United States by two Brooklyn, N. Y., parents, Tessim Zorach and Mrs. Esta Gluck. Their children attend, respectively, Protestant Episcopal and Hebrew Sunday schools. Their children go to public schools during the week and do not take part in the "released time" programs.

They based their appeal on the contention that the "released time" program violates the First and Fourteenth Amendments of the U. S. Constitution. The former stipulates that "Congress shall make no law respecting an establishment of religion," while the latter specifies that "no state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

The appellants contend that the "released time" program involves the use of public school administrative devices and personnel, that the program brings about coercion and pressure on parents and children by religious groups to obtain attendance at the "released time" schools, and makes use of tax-established and tax-supported state schools to aid religious groups to propagate their creeds.

The New York State Court of Appeals upheld the constitutionality of the program. The Supreme Court of the United States ordered that arguments in the case will follow those in a similar case challenging New Jersey statutes requiring that at least five verses from the Old Testament of the Bible shall be read and the Lord's Prayer recited daily in New Jersey's public schools.

The New Jersey suit was brought by Donald R. Doremus and Anna E. Klein against the Board of Education of the Borough of Hawthorne to test the constitutionality of the laws which the New Jersey Supreme Court had upheld.

In New York City about 110,000 pupils attend "released time" classes and upward of 80 per cent of these are Roman Catholic. S. W.

THE "FLU"—INFLUENZA, OR GRIPPE

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REAL influenza, or grippe, has been known from the earliest times; accurate descriptions of it have been recorded by ancient physicians. Epidemics were recorded in Europe in 1403 and in 1557, when the law courts in Paris were closed on account of the ravages of the disease. Since then epidemics and pandemics have occurred at irregular intervals, and continue to this day, sporadically and in varying degrees of intensity and forms of manifestation.

The last great pandemic occurred in 1918 when, according to C. O. Stallybrass (*Principles of Epidemiology*), it "probably killed more persons in its world-wide spread than wounds and other sicknesses together caused among the combatants of the Great War." The etiology of the disease, however, is still rather obscure. There is some evidence to show that the infective agent is of the nature of a virus and belongs to the class of those known as the "filter passers."

Experiments undertaken by Wilson Smith, C. H. Andrews, and P. P. Laidlaw (*Lancet II*: 66 1933) of the National Institute for Medical Research, after many unsuccessful attempts finally succeeded in transmitting the disease to ferrets. These investigators found, also, that the virus of severe influenza, which Shope described in 1931 and 1932, caused a disease in ferrets which was indistinguishable from that produced by virus of human origin, and they concluded that epidemic "flu" in man is caused primarily by the abruptness of its onset and accompanying high temperature (which will sometimes rise to 105° F. or more in severe cases). There may be extreme prostration and aches in almost any part of the body, particularly in the neck, the limbs and the eyes. Headache is generally present. These are often accompanying symptoms of the disease.

Remember, we are speaking of *real* "flu," or grippe, *not just deep-seated colds*. The clinical type of "flu" may be classified under three main groups: (1) The simple catarrhal type; (2) the pneumonic type which occurs chiefly in pandemics and is the most dangerous and chief cause of death; (3) the abdominal type. There is also a fourth type, the apyrexial (absence of fever), but, except when it occurs during an epidemic, it may be difficult to diagnose. The symptoms are the same as in ordinary influenza, but there is no rise of temperature.

Complications, such as pneumonia, bronchopneumonia, pleurisy, oritis, neuralgia, etc., with all their sequelae, may develop and, therefore, the seriousness of a real attack should never be underestimated. Even the mildest of cases should be treated in bed.

No specific cure is known for *real* influenza. It runs its course in *four* to *five* days, and this period is followed by another *ten* days of weakness. Absolute bed rest during the acute stages is the only safe procedure. It is important to remain in bed *twenty-four* hours after the temperature is normal, and not return to work until the temperature has been normal for *seventy-two* hours.

Penicillin, our new addition to the list of very effective medication, was discovered in 1929, but was allowed to go unnoticed until 1940. Like so many other outstanding discoveries, this one also was made by accident. Prof. Alexander Fleming, at St. Mary's Hospital in London, noticed that some of his culture of a germ called staphylococcus had become contaminated by a mold; furthermore, he observed that the staphylococci were disintegrating in its vicinity. From this phenomenon Doctor Fleming inferred that the mold contained some properties which destroyed the bacteria. Innumerable experiments followed upon that observation, and from the careful study of the properties of the mold came the refined product known as penicillin. This medication is very effective in the treatment of a great many types of infection. According to present reports, it is of no value in the treatment of influenza and several other diseases.

NEXT MONTH

Along about February 22, 1952, the clans will arrive in Washington, D. C., representing various Allied Masonic organizations, or organizations composed of Masons, for their annual meetings. The original plan was for the delegates to the George Washington Masonic National Memorial Association to meet in Washington, D. C., on the 22nd of February of each year. Then, as time went on, other organizations took advantage of that same period to have their meetings, which makes it easier in some respects and less expensive because some of these Brethren represent more than one organization.

One very important Masonic organization is that of the Masonic Relief Association of the United States and Can-

ada, of which Brother T. E. Doss, 33°, is President. He is a Past Grand Master of the Grand Lodge and a member of other Masonic organizations in Tennessee; also, at present, he is Grand Secretary of the Grand Lodge of Tennessee. He is a very able and efficient Mason, is doing a good work that covers a large area, and his field of endeavor is very expansive.

Brother Doss has just sent us a program of the Grand Lodge Secretaries' Conference, to be held on February 21st, at 9:30 a.m., in the Pan-American Room of the Hotel Statler. The President of the Grand Secretaries' Conference is Richard C. Davenport of Illinois; the Secretary-Treasurer is Thomas E. Doss of Tennessee; the Program Committee is headed by Dwight L. Smith, Past Grand Master of Indiana; and the Nominating Committee by Henry F. Collins, Past Grand Master of South Carolina.

The conference subjects to be discussed are as follows:

1. Liability insurance for Subordinate Lodges, presented by Lloyd E. Wilson, P.G.M., Grand Secretary of the Grand Lodge of California.

2. To what extent should lodge finances be regulated by the Grand Lodge?, presented by Harold S. Pond, P.G.M., Grand Secretary of the Grand Lodge of North Dakota.

3. How can we stimulate interest in our Grand Lodge Proceedings and Code?, presented by Henry F. Collins, P. G. M., Grand Secretary of the Grand Lodge of South Carolina.

4. How can a Grand Secretary encourage the recording of material for local Masonic history?, presented by Harry D. Proudfoot, P.G.M., Grand Secretary of the Grand Lodge of Oregon.

5. What constitutes Masonic residence?, presented by Chester R. Jones, Sr., G. W., Grand Secretary of the Grand Lodge of Delaware.

Of course, the finale will be the usual banquet, held in the South American Room, and the speaker will be the Rev. John B. Hubbard, Grand Chaplain of the Grand Lodge of Illinois.

In his fall message to the Michigan Craft, Guy C. Powell, Grand Master of the Grand Lodge, F.&A.M., reminded the Brethren of the prohibition of bingo games, beano, lotteries, and feather parties in the laws of the Grand Lodge. He also warned the Lodges of the possible violation of a 1931 decision which forbids the use of the word *Mason* in connection with any sporting event, private enterprise, or business scheme. The Grand Master added that this means there can be no such thing as an all-state Masonic Bowling Tournament.

SPANISH ELECTIONS FOCUS LIGHT ON THAT COUNTRY

THE recent elections in Spain have again brought discussion of that country and its affairs to wide attention in Europe and the United States of America. The Franco government has been noted for its ironclad rule devoid of flexibility.

There are many angles to the Spanish question. A book by Carlton Hayes, who does not speak Spanish but who was our ambassador to Spain, sets forth the Franco-Vatican point of view. Gerald Brennan has recently brought out a book in which he depicts conditions in Spain and the malnutrition suffered there by the low income groups. Franz Borkenau, writing in the December *Commentary*, presents a propaganda line that the quickest and easiest way for the United States to get rid of Franco would be to give considerable economic aid to Spain and, as conditions became better, the Franco regime would become less harsh. A specious argument if ever there was one.

As *The New York Times* of December 1, 1951, in an editorial on Spain, so aptly comments: "... The United States is presumably still committed to the policy of seeking an arrangement with Franco for air and naval bases, but the American public is yet to be told why this is so necessary and how the military advantages outweigh the political and moral disadvantages." That metropolitan journal concludes with the following comment: "Nothing has yet been settled, and it would be well for the Truman Administration to present a clear case to the American people before any irreparable commitments are made."

Those who have read extensively on the Spanish question have found that assistance given Franco by the U.S.A. is weakening our moral fiber with the rank and file of citizens in France, the Benelux countries and England. These commentators agree that it appears officials of our government are giving military considerations priority above everything else, and the human mind and heart place moral cravings above and beyond the lure of the expediency of the moment, although it is understandable how those charged with making the military invincible could forget the importance of political, economic, social and moral issues. Nevertheless, these issues are of tremendous importance. Attaining desirable ends by peaceful persuasion is always to be preferred to compulsion, whether military or economic.

This country has always placed the

civilian above the military and this is in harmony with the American tradition, as Washington said in that statement of his combining so much common sense and exaltation of spirit, namely, that when his compatriots put on the uniform of a soldier, they did not put off that of the citizen. It will be a sad day for our country if that saying of Washington is ever forgotten, or, being remembered, is not put in practice. In or out of a soldier's uniform, we are all citizens of our country and eager to perpetuate those principles which have made it great. S. W.

ROMAN CATHOLIC CHILDREN IN PUBLIC SCHOOLS

There are more Roman Catholic children in public schools than in the Roman Catholic parochial schools in this country. According to a statement in a Roman Catholic publication, there are 3,184,022 children and youths in Roman Catholic grade, and high schools and colleges. The number of Roman Catholic children in the non-Catholic schools are said to be 5,800,000 in grade and high schools and colleges. Of these, close to 4,000,000 are attending public elementary schools, about 1,500,000 are in public high schools, and some 300,000 are in secular colleges and universities.

The leaders of the Roman Catholic Church-State lament this disparity between the number of its children in the public schools and those in its own schools. The Roman Catholic parents should rejoice at this disparity, and doubtless many of them do, because in the public schools their children are taught the spiritual values and American principles without having their young minds filled with superstitions and pagan doctrines of the medieval period of the Roman Catholic Church.

And the American people should rejoice with these parents for the same reason, plus the fact that the public schools create a homogeneous people. Moreover, they should rejoice because the schools are governed by the people through their elected representatives, whose function is to establish and direct the educational system according to democratic principles. The schools are owned by the municipalities and states in which they are located; whereas the schools of the Roman Catholic Church-State are owned by this foreign ecclesiastical sovereignty whose head is at its See in Rome; and they are managed, curriculum and all, from this See by the prelates of this sovereignty.

The so-called spiritual citizens of this foreign sovereignty pay for everything, and turn their children over to it with no rights in the matter.

It may be added that this foreign sovereignty is having its troubles. It is experiencing difficulty in interesting the children because of the growing American understanding among them, the competing attractions outside of school hours from church classes; the distance of children from the parish church, and the co-mingling of Catholic children with Protestant children and those whose parents have no church affiliation. E. R.

HOW ABOUT YOU?

In 1923, a group of the world's most successful financiers met at the Edgewater Beach Hotel in Chicago. Present were:

The president of the largest independent steel company;

The president of the largest utility company;

The greatest wheat speculator;

The president of the New York Stock Exchange;

A member of the President's Cabinet;

The greatest "bear" in Wall Street;

The president of the Bank of International Settlements;

The head of the world's greatest monopoly.

These men controlled more wealth than there is in the United States Treasury. Newspapers and magazines printed their success stories and urged the youth of the nation to follow their examples. Twenty-five years later let us see what happened to these men.

The president of the largest independent steel company—Charles Schwab, died a bankrupt and lived on borrowed money for five years before his death.

The president of the greatest utility company—Samuel Insull, died a fugitive from justice and penniless in a foreign land.

The greatest wheat speculator—Arthur Cutten, died abroad insolvent.

The president of the New York Stock Exchange—Richard Whitney, has been released from Sing Sing Penitentiary.

The member of the President's Cabinet—Albert Fall, was pardoned from prison so he could die at home.

The greatest "bear" in Wall Street—Jesse Livermore, died a suicide.

The president of the Bank of International Settlements—Leon Frazer, died a suicide.

The head of the greatest monopoly—Ivar Krueger, died a suicide.

All of these men learned well the art of making money, but not one of them learned how to live—*Cypress Temple News*.

PHILIPPINE MASONS HOPE TO FOUND MASONIC SCHOOL

A COMMITTEE, consisting of Manuel M. Crudo, 32°, Chairman; Santos Sagayadan, 32°, and Fructuoso M. Balquiera, 32°, has rendered a report on the founding of a Masonic School to be patronized principally by the children of Brother Masons of the Philippine Islands.

The report states in the opening paragraph: "We are living in an age of uncertainty. The people everywhere in the world seem to have no security for the present nor hope for the future. The peace of the world is again hanging in the balance." The report gives the opinion that, "if all the people in the world were only educated in the Masonic way, the picture of the international situation would have been much brighter—better than it now appears." If the people of the world had only practiced the splendid tenets of Freemasonry, the brotherhood of men would have been achieved. "There would be no wars and the whole world would enjoy an enduring peace, founded on harmonious neighborliness amongst the nations of the world. And there would be industrial peace, progress and prosperity within our borders, for the basic foundation of Freemasonry is Harmony."

The report calls attention to the fact that the attainment of enduring world peace chiefly rests on the sound education of the people; that neither liberty, equality, fraternity nor virtue can long flourish in any country where the education of the youth is neglected. "Indeed the fate of our civilization depends upon the education of the people."

It recites the constitutional provisions and Civil Code of the Philippine Government, which provide that "every child shall receive at least elementary education and shall be given moral and civic training by the parents or guardians," and that "parents in the rearing of the youth should receive the aid and support of the Government."

The report declares that, despite these provisions, there is no ground for pride in the educational system of the country, and assigns many reasons for the condition of education, which include greed and selfishness of Congressmen who raided the public treasury "to enrich themselves at the expense and misery of the people," and lowered the standards of public education until many Masons sent their children to private religious schools under the misconception that these institutions can give their children a good education.

Other reasons assigned for the crea-

tion of a Masonic School are the content of the curriculums of the Roman Catholic schools and the efforts of nuns and brothers therein to force the dogma of the church, found in these curriculums, into the minds of children of Masons and of other free-minded persons. The "results," states the report, are that "even the children or grandchildren of many Brother Masons who are studying in various Catholic schools have become so confused that sometimes they doubt the goodness of their own fathers and grandfathers. . . . These children . . . are either discriminated against or ostracized. . . . These children oftentimes fight against their numerous detractors. Unless they quit these schools or transfer to other institutions of learning, these children either develop a dwarfed or servile personality, or acquire a persecution complex in their nature."

"Thus, when the fight for religious toleration, when the battle for democracy and equality should have been waged in dogmatic camps, the reverse has occurred, because even in the homes of some of our own Brother Masons our Brethren have to fight hard to free their own children, wives, and relatives from the shackles of intolerance, narrow-mindedness, and fanaticism. It is not easy, therefore, for us to convince most of our friends and relatives who have long been indoctrinated along the line of intolerance and narrow-mindedness that Masonry is not opposed to religion, including the Catholic religion."

However, Masonry resents the position of the Roman Catholic Church in holding that it is the only appointed power on earth to regulate the lives, government and morals of men. Believing in the principles of democracy practiced in the election of representatives in a republican form of government, it sees the Roman Church as "a totalitarian institution in which even its members have no voice in its management or policies; the rules are announced by the pope and the members have no right to object or complain . . . ; its members should listen to the voice of the church and believe it without question. When this church speaks to its members, it does not tolerate opposition of any kind. If this claimed authority were restricted to the field of religion, one could not complain, because each church has the right to preach to its members on matters of religion. But, when this voice of alleged supreme authority professes to

speak to all men on matters of religion, marriage, government, public morals, and education, one must give heed and consideration that this church has other than religious intentions and is seeking to impose its authoritative and totalitarian organization over all men." (*Cerza, Freemasonry and the Catholic Church*, June, 1951, *Far Eastern Freemason*.)

The report of 20 pages gives many reasons why a Masonic School for children of Masonic parents should be established in the Philippine Islands, and they are all sound. In fact, such a school is so greatly needed that the appeal should bring forth expressions of assistance from our Masons to the 7,000 Brethren struggling to maintain some semblance of freedom against the persistence of the Roman Church. But, after all, charity begins at home, says the adage. Too many of our own Brethren are not alerted to the evil of Romanism in our country.

The report closes with the following paragraph:

"The purpose of this proposed project is to make this institution a corporate one, and to make it as one of its agencies for the propagation of democratic ideas as well as love for work, truth, courage, and loyalty to our country. This initial project, if found full-hearted and disinterested support of the members of the Fraternity, will be extended to high institutions of learning."

The Scottish Rite publications of the Southern Jurisdiction extend their congratulations and best wishes for the success of the highly commendable project of our Masonic Brethren in the Philippines. American Masonry established many schools in the rural areas of our country in the early days of the Republic, but not against the great odds being suffered by the Masonry of the Philippines. E. R.

Because of a shortage in materials, a huge advance in prices and other adverse conditions, the work on finishing the York Rite Memorial Chapel at the Oxford Orphanage in North Carolina was greatly delayed. Plans for this beautiful structure were launched by the Grand York Rite Bodies of that state. Recently, a "Fifty Dollar Club" was organized by a group of York Rite Masons of Durham, each to give \$50.00 to the fund, and, with the response shown in Durham, the plan of raising sufficient funds throughout the state to complete the building seems so successful that it is hoped the Memorial Chapel will soon be completed. A beautiful certificate is given for each fifty dollars subscribed.

BENEFITS OF ATHLETICS MAY BE LOST IF ABUSES ARE NOT CURBED

THERE has been a good deal of commotion on and off the campuses of the country in regard to athletics generally, and football in particular, growing out of certain admitted abuses in some institutions but not in all of them. The National Education Association has issued a bulletin stressing that there is much merit in athletics that ought to be preserved without the admitted abuses. It has three points which it stresses: (a) abolish the commercialization of college athletics; (b) develop to a far greater degree than heretofore the confidence of faculties and citizens in the use of college resources and in the financial administration of athletic programs; (c) preserve and strengthen the character-building opportunities in all parts of the athletic program.

On an N.B.C. television program, called the American Forum of the Air, on Sunday, December 2, 1951, four football experts agreed that the responsibility for controlling college sports rested on the presidents and trustees of the educational institutions. The discussion was participated in by Asa Bushnell, Commissioner of the Eastern College Athletic Conference; J. M. Rowland, head coach at The George Washington University; Arthur J. Bergman, former Notre Dame player and for twenty-five years a coach; and Wallace Wade, Commissioner of the Southern Conference.

Mr. Wade stated that he felt the evils that have crept into the game are primarily due to two things: (1) the pressure placed on the coaches to win; (2) the desire on the part of the athletic department to make money out of football.

Mr. Bushnell said the solution must lie in "absolute equality of treatment of all undergraduates, athletes and non-athletes."

Mr. Rowland took the position that entrance requirements and scholarship eligibilities should be uniform for all students and rigidly applied. He added that he did not think a moral issue was involved in giving a boy a scholarship, "whether it is for playing in a band, or playing football, or singing."

Mr. Bergman said that 95 per cent of the students he had coached in football had obtained a degree.

Several colleges and universities have already faced this problem and have reached what they consider a solution satisfactory to themselves. For some years Princeton, Yale and Harvard have had an agreement insisting that only bona fide students well up in their

studies should be eligible to play on varsity football or baseball teams. Johns Hopkins does not charge its students admission to games. Instead it puts an athletic fee on the student's bill the same as it would for laboratory use. Thus all students are encouraged to take part in sports. The teams are supported from the athletic fees. This system has been followed by smaller colleges in the South.

In its analysis of the athletic situation, the N.E.A. Bulletin stated: "It has long been recognized that college football and baseball are big business, but college faculties and administrators have generally failed to face squarely the implications of the increasing professionalization of their athletic programs. Now, along with the public, they are beginning to realize that something must be done about this colossus astride their campuses." S. W.

AMERICAN PARIS LIBRARY HAS THREE PROVINCIAL LIBRARIES

For many years the American Library in Paris has been the only library in Europe operated entirely by Americans. About a year ago the Information Service of the Department of State of the U.S.A. entered into an agreement with the American Library in Paris to provide funds for it to open other American libraries in France. The cities selected were Rennes, Toulouse and Roubaix.

The *New York Times* reported an interview with Ian Forbes Fraser, director of the American Library in Paris, Inc., in which he stated that the three libraries opened in the above-named provincial cities have proved a great success.

The branch library in Roubaix has some 600 registered borrowers and upward of 2,000 visitors a month. This particular branch has been so successful that the Roubaix Municipal Council has voted to create a public reading room along the lines of the American library, and has asked Mr. Fraser to act as a consultant.

Mr. Fraser stated that the shrinkage in the Communist vote in Roubaix and other industrial centers was probably due in part to the influence of the American library, but he wanted to make it plain that in no sense were these library branches centers of American political propaganda. He explained that the library officials select the books which are displayed without regard to authority, but in such a way as to en-

courage the reader to make his own selection.

It is expected that in the near future branches will be opened in Nantes and Grenoble.

The American Library in Paris was started in 1920. It was given a supply of books by the American Library Association, which had supplied books for the American Expeditionary Forces in World War I. The American Library operates two branches in Paris. Mr. Fraser was formerly director of the French House at Columbia University in New York City.

FIGHT CRIME WITH LIGHT

The National Campaign for Greater Safety after Dark is being handled by the National Street and Traffic Safety Lighting Bureau of Cleveland, Ohio. It is doing a very constructive social work in bringing to the attention of the municipal leaders the great amount of crime that takes place in unlighted streets of our cities. By statistics it is proving that the public's best protection against the street criminal is light. The bureau establishes two facts:

1. Crimes occurring in daylight comprise only 35 per cent of the total.

2. Crimes occurring at night are greatly reduced when adequate street lighting is installed.

Seven kinds of crime are tabulated by the bureau from FBI reports to show that the preponderance of crimes take place during darkness. We give four of them for the first six months of 1950, from police reports to the FBI by 1,662 cities, 1,656 sheriffs, 127 rural village officers, and 10 state police:

Murders 2,591—daylight, 1,036; darkness, 1,555.

Rape 5,756—daylight, 949; darkness, 4,807.

Burglary 159,324—daylight, 28,678; darkness, 130,646.

Robbery 21,679—daylight, 4,552; darkness, 17,127.

The following are typical reports of the reduction of crime by increasing the lighted areas in six cities:

Beaumont, Texas: Assaults, purse snatchings and robberies definitely eliminated on three streets by lighting them.

Chattanooga, Tennessee: Lighting has helped to reduce the rate of murders and major crimes of violence by 70 to 90 per cent.

Atlanta, Georgia: Robberies by force have decreased considerably following installation of modern lights.

Newport News, Virginia: Disorder greatly reduced by new street lights.

In Bremerton, Washington, and Stamford, Connecticut, extra lighting of streets and other places has reduced crime.

SOME PROTESTANT GAINS IN LATIN-EUROPEAN STATES

DR. John A. Mackay, president of Princeton Theological Seminary, New Jersey, and one of the founders of Protestants and Other Americans United for Separation of Church and State, who made a trip to five European countries where he made observations of the problems faced by Protestants, found some encouraging conditions. His visit, made under the International Missionary Council of which he is the chairman, included Belgium, France, Portugal, Italy and Spain.

In the first two countries, Doctor Mackay said, Protestants enjoy full religious freedom and protection. In Portugal, he found the same protection given the Protestants, but their freedom is somewhat restricted.

In Italy, where Protestants are entitled to religious freedom by constitutional provision and under Article 15 of the Treaty of the United States with Italy, the Protestants, he declared, "are merely tolerated."

In Spain, where a Fascist government reigns [which has been the beneficiary of U. S. Congressional appropriations], Doctor Mackay said, "freedom is dead," and Protestants live under "intolerable conditions." There he found conditions worse than he expected. In describing the situation, the noted theologian pointed out that the "overt persecution" which prevailed in the early period of Franco's regime "has been transformed into a subtle, sadistic, inexorable policy of making the social and cultural life of Protestants as intolerable as possible.

"In the expression of their religious life," Spain's 20,000 Protestants "are surrounded with the grim, confining barriers of the ghetto. They may worship in buildings which they possessed before the 'Glorious Movement,' as the present regime calls the new order in Spain, but no external sign can mark a Protestant place of worship. No publicity can be given to the services. No literature can be published by the congregation. No religious gatherings, however small, can take place in private homes. No authorization can be obtained for the organization of new congregations or the establishment of new places of worship.

"Protestants can have no recreational clubs for youth. They can conduct no parochial schools for their own children. They cannot circulate Bibles or religious literature through the mails. They cannot become officers in the army because every officer is obliged to accept the Roman Catholic faith. For

like reasons they cannot become teachers or lawyers, because advancement in all the professions is contingent upon courses in Roman Catholic dogma and the abandonment of every Protestant connection."

Reverting to the other four countries, Doctor Mackay described France as "a lay country which is not hostile to religion, but which does not desire to become subject again to any religious hierarchy." However, it appears that the French Republic is no longer anti-clerical, as is evidenced by its recent action in subsidizing indirectly the Roman Catholic parochial schools. There are only 700,000 Protestants in France whose "influence in French affairs has been and continues to be far out of proportion to their number."

In Portugal, where there are 15,000 Protestants enjoying "relative freedom and official protection, Protestant churches can even obtain permission to own property." But Doctor Mackay said, "Permission to open new places of worship is difficult to obtain, but not impossible. Meetings can be held in any hall without difficulty."

"In Italy," said Doctor Mackay, "the picture changes and takes on a somber hue." There 100,000 Protestants "live under the severest restrictions in the exercise of their religious rights. It has become virtually impossible for Italian Protestants to secure permission to open new places of worship. Meetings held in places which have not been authorized by the authorities subject those who conduct them to fines and imprisonment." In other words, the basis of the difficulty lies in the fact that certain restrictive Fascist police laws of 1929 have never been repealed.

Belgium was given much credit for its attitude toward Protestants. It, said Doctor Mackay, did the most to protect the rights of religious minorities, which he attributed to the fact that "Belgium is a type of lay state which has a benevolent interest in religion as such."

[EDITORIAL NOTE: While Protestants have made some gains in Latin-European countries, there is discouragement to be observed in the subsidizing of Roman Catholic parochial schools in an indirect way in the French Republic. This is a big gain for the Romanists. Although Belgium now does much to protect religious minorities, that country is largely Roman Catholic and, in all such countries, the tendencies are to restrict Protestantism. The United States has a treaty understanding with Italy under Article 15 to guarantee religious liberty. Why do we not enforce it in

the very effective ways that we have since that country is beholden to the United States for much of its financial security? We justifiably complain because Russia ignores treaty provisions, and we do nothing to enforce our treaty with Italy. Is this not one of the weak spots in our foreign policy? Since religious freedom is the basis of political freedom and Romanism is predominant in the above countries, could there not be an enforcement of religious liberties by the refusal of the United States to continue helping those of the five countries which deny religious liberty to their citizens? Of course, at present, the Roman Church is too strongly coupled with the financial interests to bring this about. But it would not be demanding too much in light of the privileges which the Roman Church enjoys under our Constitution.] E. R.

STORY OF NARCOTICS IS TRAGIC

The story of narcotics is a tragic one. Recently in New York, some 800 victims of drugs came into Court voluntarily and asked for help to be cured. But there are not facilities enough to treat them. If they are locked up, they cannot for the period of their incarceration get any drugs, but this, authorities say, does not cure them.

A hospital to treat teen-agers is under construction in the New York area but will not be ready for patients before April, 1952, and then it will have beds for only 156 patients.

In the entire country there are only two hospitals reserved for the treatment and cure of drug addicts. One has facilities for a few teen-agers. It is located at Lexington, Ky., but it has a waiting list so long that it involves a wait of almost two years to get in. Both of these hospitals are under the supervision of the U.S. Public Health Service.

Even those patients released from the Lexington, Ky., hospital as cured, nearly all, within a few weeks, return to the drug habit. The explanation of this is said to lie in the fact that they return to their old environment where they soon meet their former associates and are subjected to the same pressures. No effort is made for their social rebuilding. Surveys made by two New York papers and the Attorney General of that state all agree on the alarming growth of drug addiction among teen-agers.

The public evidently does not as yet fully realize that these victims of the drug habit are not only helpless without the community's combined help, but are a growing menace to our entire society. When the public does fully awaken to these tragic facts, it will no doubt vote ample funds for psychiatrists, hospitals, rest homes and farms for their treatment and cure.

The most untamable thing in the world has its den just back of the teeth.

EVANGELICALS HOLD PRESS CONFERENCE IN CHICAGO

DR. Clyde W. Taylor, chief of the Washington office of National Association of Evangelicals, held an extended press conference with a number of reporters in Chicago, on November 12, 1951, with respect to the President's appointment of an envoy to the Vatican. The conference included not only representatives of several of the leading Chicago newspapers, but representatives of news services.

The coverage embraced several questions concerning which Doctor Taylor made the following statement:

"Whereas the appointment by President Truman of an ambassador to the Vatican with plenipotentiary powers is at present a matter of political and diplomatic interest, . . . it should be pointed out that, with very little additional impetus, it could cause serious religious divisions between Roman Catholics and Protestants here in the United States. Furthermore, while few would question the sincere patriotism of the average American Roman Catholic, . . . this appointment may pose a very serious question for the average Roman Catholic in America. Without doubt they think of the Vatican and the pope as their official religious headquarters and religious head in Rome, but few of them think of the Vatican as the political headquarters of a nation. Until now there is little confusion in their thinking, but notice the possible effect of the President's recognition of the Vatican State. Many serious thinking, loyal, Roman Catholic Americans are likely to be faced with *triple loyalties*. They are requested to be loyal to the Vatican as their religious headquarters, and to the Vatican as a political state. Then, when faced with the supreme matter of their loyalty to the United States, conflict is inevitable.

"Another problem that the average Roman Catholic American will meet is that the successful appointment of an ambassador to Rome will, in all probability, place the clergy of the Roman Catholic Church in America within the jurisdiction of the McCarran Act, requiring registration and control of all foreign agents in the United States." The recognition of the Vatican as a political State by the President "will automatically place all Roman Catholic clergy and representatives in somewhat of an embarrassing position."

Doctor Taylor called attention to the fact that the appointment of an ambassador to the Vatican was out of proportion to the degree of recognition made by other Protestant countries. At the

present time, only Roman Catholic countries have sent ambassadors to the Vatican; Protestant countries have, in every case, sent representatives, if any, of a much lower rank. President Truman's appointment of an ambassador extraordinary and plenipotentiary would empower the ambassador to negotiate concordats or other agreements with the Vatican. These matters alone should cause tremendous concern to all true Americans, in addition to the fact that the appointment was made in direct violation of the First Amendment to the U. S. Constitution, Doctor Taylor declared.

He inferred by this last statement that the Vatican's aim is first to obtain recognition by the appointment of an ambassador from this country, and then to negotiate a concordat. Such an instrument would wipe out the effect of the provisions of the First Amendment (the Bill of Rights) and the Fourteenth Amendment, as well as all state laws as the same now apply to our religious freedoms. Concordats are treaties, and Paragraph 2, Article VI, of the Constitution specifically states: "This Constitution, and the laws of the United States which shall be made in pursuance thereof; and *all treaties made*, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges in every state shall be bound thereby, *anything in the Constitution or laws of any state to the contrary notwithstanding*." (Emphasis ours.)

The National Association of Evangelicals will continue to push its program of obtaining signed petitions, issued from all Evangelical churches, up to the opening of the second session of the 82nd Congress, in protest of the appointment of an ambassador to the Vatican.

E. R.

SHALL AMERICA KNEEL TO THE VATICAN?

DR. Joseph M. Dawson, 32°, who is Executive Director, Baptist Joint Committee on Public Affairs, 1628 16th Street, N.W., Washington, D. C., published the following in his "Report from the Capital" for November. With his remarks appeared a picture of Myron Taylor kneeling before Pope Pius XII. Mr. Taylor was the President's representative at the Vatican.

"No nation except a Roman Catholic country sends a full ambassador to the Vatican. If America sends a full-ranking ambassador there, he will have to

kneel to the pope. This will undoubtedly be interpreted by the world as equivalent to confessing that America is Catholic, which is contrary to the fact. It will require \$75,000 a year to maintain an ambassador at the Vatican—money that will come out of the income tax paid by our citizens, a majority of whom object to the United States having an interlocking arrangement with the Holy See as the proposal, says *Time* News Magazine, November 5, 1951, was construed by Cardinal Spellman. The same article in *Time* says the pope has complained that the appointment was not undisguisedly to the Holy See, rather than to the Vatican City State as affected by the official announcement.

"When the news of the appointment went around the world and reaction of the Executive Director of the Joint Baptist Committee was included in the same Associated Press story, a cablegram came immediately from Rev. A. Mauricio, President of the Baptist Convention of Portugal, commending our protest. He followed up with the letter below.

"Upon the first news of the decision of Mr. Truman the Catholics here exclaimed, 'Truman kisses the hand of the Pope! America kneels to the Vatican! Soon America will be Catholic!' If Mr. Truman succeeds in sending somebody to the Vatican, all missionary work among the Catholic people will be in great danger. America is the hope of all free peoples. The two great foes of freedom are Catholicism and Communism, but in my judgment Catholicism is worse for the United States because your people do not know the real situation in the [Roman] Catholic lands. We are under so-called 'tolerance,' not liberty. As one example, we cannot build houses for our churches. If I could, I would say this and more to your people, but I cannot write all I desire. God keep America the friend of religious liberty for all peoples."

"It should be understood," concludes Doctor Dawson, "that the pope demands that his nuncio, sent in exchange for a full ambassador to the Vatican, shall become the dean of all others. Little wonder that Great Britain has never consented to send a full-ranking ambassador or to receive a papal nuncio. It can well be understood also why Norway, Sweden and Denmark have no envoys at the Vatican."

"Life admits not of delays; when pleasure can be had, it is fit to catch it. Every hour takes away part of the things that please us, and perhaps part of our disposition to be pleased."—*Samuel Johnson*.

REARMING OF GERMANY OPPOSED BOTH IN EUROPE AND BRITAIN

THE rearming of Germany is one of the most heatedly controversial questions now plaguing the Western World. Pan-Slavism, whether of the Czarist or Communist type, is looked upon as a threat to European unity. On the other hand, so is Pan-Germanism. American military policy rests on building a strong Western Germany in order to fight Russia. But in building that kind of a Europe, the U.S.A. has only one political ally, namely, the Vatican. Italy, France and Western Germany have only one thing in common and that is governments that are dominated by political parties that are Catholic Centrist or "Christian Democratic." Western Germany has a Roman Catholic majority. A united Germany would have a Protestant majority. But there is a sentiment in both Western and Eastern Europe that the German military dinosaur, once unchained, cannot be controlled.

Nationalistic ambitions and worries are proving stronger than the ties that bind the main governmental parties of Italy, France and Western Germany. Both the Schuman plan for rebuilding the Ruhr arsenals and the Plevan plan for a European army got the approval of Germany because some figured that these plans would recreate the Wehrmacht. Some in France tolerated the plan on the expectation that the U.S.A. would hold Germany in check. Great Britain from the start was skeptical of both plans. They mostly looked upon the Schuman plan as another form of the former Franco-German steel cartel, and thus a serious competitor of Great Britain's own steel industry. It is also a fact that some British conservatives, the same as some of the Laborites, challenge the alleged wisdom of rearming Germany under any conditions. They have not forgotten the Nazi-USSR agreement.

The European army plan would include a German General Staff and German divisions. This plan is meeting with vigorous opposition from the Socialists of Belgium as well as France and the Low Countries. Those in a position to know, declare that as of today it is highly doubtful that the European army plan could muster a majority in any Western European parliament. If the U.S.A. arms Germany directly and thus brings the Wehrmacht back into power, there will be serious repercussions because many people in Western Europe would feel that the U.S.A. is arming Germany not only against Eastern but Western Europe.

The action of our Government in fostering the Vatican as a major political ally emphasizes the comment made by Paul Blanshard in his illuminating book, *Communism, Democracy and Catholic Power* (The Beacon Press, 25 Beacon St., Boston 8, Mass., \$3.50, p. 2):

"Certainly we cannot prudently make an alliance with the Vatican or with any other world power unless we know where our prospective ally stands on the fundamental issues of democracy. Otherwise we may find that our alleged ally is really an enemy. . . . (p.3). Will the Vatican gain increased prestige from co-operation with us in the emergency, and then use that prestige to weaken our democratic culture?"

To recreate Pan-Germanism and Pan-Catholicism would be an exorbitant, indeed a devastating price, to pay for temporary military and political advantage in Europe, and at least a threat if it should happen. S. W.

ROLE OF TRUE PATRIOTISM

DISRAELI was credited with the statement that "religion and patriotism are the last refuge of scoundrels." He did not make this statement with any intention of casting a slur on either patriotism or religion, but to point out how persons who had no use for either, as far as their individual beliefs and actions were concerned, nevertheless used them as a cloak to conceal their real purposes in attempting to plunder the country.

Today these same shibboleths, held in high and holy reverence by the great mass of citizens, have been abused by those whose ends are far from being either patriotic or religious. Evidence of it is shown in the country-wide hysteria engendered when efforts are made by sincere and thoughtful persons to correct abuses in affairs of government, economics or education.

Dr. J. Ollie Edmunds, 33°, President of John B. Stetson University, Deland, Florida, in a leaflet "What Price Patriotism?" points out that dictionary definitions are inadequate because "patriotism is more than 'love of one's country'. . . . It requires, first of all, a deep conviction that the principles for which our country stands are right. It implies a personal determination to guard these standards, not from change, but from *unwise* change."

Doctor Edmunds then goes on to make clear that there are two kinds of patriotism. One he labels a "war-time

patriotism which all of us know about, and a deeper, less emotional kind—the *patriotism of peace*. The first kind we usually turn on and off on holidays and during war scares. The other is something continuous, an element in our character like self-respect, good sportsmanship or love of one's family."

He then shows the part which has been played by hundreds of small, independent, Christian colleges which, for decades, have been training their students by precept and example to pull their own weight as good citizens. Their student bodies have not been numerically large as the great universities number their undergraduates, but just because their numbers have been small they have been able to establish those close personal contacts which are such a valuable asset to each individual student. S. W.

KNIGHTS OF THE YORK CROSS OF HONOUR

Stanley W. Wakefield, 32°, Past Most Wise Master of the Chapter of Rose Croix, New York City, has been elected Registrar-General of the Knights of the York Cross of Honour, Grand Master General Grover L. Michael reported. A special meeting of the Order was held in Little Rock, Arkansas, during the triennial conventions of the General Grand Council and General Grand Chapter. Brother Wakefield succeeds Leon Godown of North Carolina, Grand High Priest of Royal Arch Masons of that state, who resigned because of other Masonic duties and business.

Membership in the Order is limited to those who have presided over all the York Rite Bodies—Lodge, Chapter, Council and Commandery. Priors are to be found in nearly every state with a national membership of over 2,500.

Convent-General, national body of the York Rite honorary group, will meet in Washington, D. C., in February, 1952, during the Grand Masters and Grand Secretaries Conferences.

The new Registrar-General's address is 58 Boone Street, Yonkers 4, New York.

The York Rite Cooperation Committee of Michigan has recently published "The Story of the York Rite of Freemasonry," a pamphlet designed to interest Master Masons in the York Rite. It explains the part played by the Chapter, the Council and the Commandery in the Masonic Fraternity. It is available to all High Priests of Royal Arch Chapters, Thrice Illustrious Masters of Royal and Select Councils, and Commanders of Knight Templar Commanderies in the State of Michigan.

OFFICE EQUIPMENT SURPLUS CAUSES MUCH DISCUSSION

HOW much surplus of office desks and equipment is wise in the eyes of the taxpayers, and how much seemingly excess amounts of these goods are a necessary part of keeping the vast government establishment equipped with them at a moment's notice?

Congressional committees investigating the pros and cons of the case, and there are two such committees, have disclosed that there is a total inventory of more than \$4,000,000. One item alone, that of 10,000 desks, is worth \$880,000.

It will be naturally asked, How did so many desks pile up? Some of these were a part of orders placed during the war and, when that suddenly ended, the desks came along under contract. In fact, as recently as the past few months six carloads were received with an average of 200 desks to a freight car.

Following World War I, a good deal of protest occurred over the fact that, in the Fort Myer area of Virginia, a mile or two of warehouses were filled with discarded desks, typewriters, adding machines, chairs, electric fans and various office gadgets. The public felt that, as taxpayers, they were entitled to buy at bargain prices these items of office equipment which the government had bought during the war but which the government no longer needed. Under this plan the government would salvage much of what it had paid for these things. However, there was a difficulty in the way. The manufacturers of these various items of machines and furniture sent their representatives to Washington to plead with government officials not to follow any such policy because, said they, the retail sale of these items by the government would flood the domestic market and the result would be to close down the factories making them and throw thousands of people out of employment.

The policy makers of the government were caught between two fires. But the advocates that the sale of government surplus commodities would close down the factories and make for unemployment won the day and the public got no chance to buy much needed office equipment at bargain prices.

Similarly today, the government in many cases overbought during the war, but those in charge of that work (General Services Administration) were charged with the responsibility of seeing that government departments were supplied with needed material without delay. The upshot of it was that they gambled on the war lasting longer than it did and so overbought. Had the war continued for another year or two,

there might have developed a shortage, and then the same government officials would have been blamed for not having supplies on hand in sufficient quantity to fill all foreseeable reasonable demands. But the war ended in 1945 and contracts called for the filling of orders. Whether these contracts could have been cancelled, or should have been cancelled conceding the government's power to cancel, is a question that calls for data, which those on the outside do not have, in order to form an opinion that would be just to all parties concerned. Only a Congressional or a Senatorial Committee would have the authority and power to bring out all the facts in the case with emphasis on "not omitting any material fact." S. W.

TALENTS

In the lore of the Orient there is a story about a good man who built a large business through honest toil and unselfish cooperation with his fellows. As old age crept upon him, he became concerned for the future of his enterprise. His only living relatives were three stalwart nephews.

One day he called the young men to him, saying, "One of you shall be my successor." They thanked him, and each promised to do his best if chosen.

The old man continued, "I have a problem. He who solves it best shall have my business." So saying, he handed each youth a coin. "This is a large room, but go and buy something to fill it as nearly full as you can, but spend no more than the coin I have given you. Go now, but return at sunset, for I shall be waiting."

All day long the young men went about in the market places and among the tradesmen and, as the shadows lengthened, they made their way back to their uncle's home. He greeted them kindly and asked to see their purchases.

The first youth dragged into the room a huge bale of straw, which, when he untied it, made a pile so great that it hid two walls of the room. He was complimented by the others as they cleared it away.

The second youth brought in two bags of thistledown, which, when released, filled half the room. The other two cheered him.

The third youth stood silent and forlorn, and carried no package. "And what have you?" asked the old man.

"I gave half of my coin to a hungry child," he answered meekly, "and most of what remained I gave to alms at the church, where I asked God to forgive my sins." There was no cheering, but the youth continued, "And with the farthing I had left, I purchased this flint and this small candle." And with

that he struck the flint and lighted the candle, which filled every nook and corner in the room.

"Well done, good and faithful servant," quoted the old man; "thou hast been faithful over a few things, I will make thee ruler over many things." And, while the young man fell to his knees, the old man blessed him, and gave him all of his possessions.—*Adapted from A. E. Clayton in Zion's Herald.*

"STREAM OF LIFE"—VITAL GIFTS MASONS CAN GIVE

Col. M. D. Robertson of Vancouver, British Columbia Division of Canadian Red Cross, wrote recently in *The Freemason*, Canada's National Masonic Magazine, of the rituals of Freemasonry in connection with "blood banks."

These rituals, he says, abound in charges, exhortations and symbolic representations designed to inculcate the practice of every moral and social virtue. Many are of the opinion that none of these charges can compare in its completeness with the charge after initiation, containing rules for the conduct of moral, social, domestic and physical life. They reveal man's duties to God, to his fellow man and himself, which are clearly indicated.

However, the sincere Mason may be aware of the needs of his fellow man, but his resources, declared Colonel Robertson, may not be always equal to the opportunities of extending relief and consolation to his neighbor in distress. But there is a duty which may be exemplified of a practical nature that is within the province of most every Mason. It is the giving of his blood through Blood Transfusion Service of the Red Cross. Such is a practical application of a Masonic precept, for it is the relief of suffering, he points out. It is the stream of life, common to us all. Though one may give of his cash substance by quickly drawing a check, there is really no substitute for human blood. Through it we are all brothers, cutting across all barriers of race, creed and political philosophy. Moreover, it is a personal gift from one's own life stream. "Many of our Brethren," said Colonel Robertson, "are enrolled as donors in this great humanitarian service," and his remarks are to emphasize to others the opportunity to join in this essential way of relieving suffering and prolonging human life.

Many Masonic Bodies in the United States conduct blood banks and many others work through other organizations of the local area. But it should be understood definitely that Masons generally are doing their full duty in this respect.

SURNAMES

FRANK E. WETHERELL, 32°
506 Shops Bldg., Des Moines, Iowa

CAMDEN says that, about 1000 A.D., surnames began to be used in France. In England about the time of the Conquest they began to use surnames. They started by using nicknames or descriptive names. These were, at the time, personal and did not descend to the sons. Later, the Normans brought to England the names of their estates and castles of Normandy or Brittany, or some personal name which may or may not be transmitted to posterity. There is hardly a village in Normandy that has not given a surname to some family in England.

About the year 1066 it became the fashion to have surnames. These generally would be taken from the place of living, name of the farm, village, etc. It is possible that several families, not blood relatives, might call themselves, "John de Wetherall," "William de Wetherall," "Charles de Wethal," etc. Later they would drop the "de" and, without any special reason for keeping the original spelling of the name, the families would become "John Wetherell," "William Wetherall," "Charles Witherell," etc.

Then, too, in tracing a family line through thirty male generations, it would be necessary to examine some two billion names, fathers and mothers. It is hardly to be expected that any record would be complete enough to fathom one's genealogy for many years back.

And, when we consider that Northern England, which seems to be the center for the Wetherell name, went through several centuries of changes in the nationalities which occupied the region, it is little wonder that there are so many ways of spelling the name. There were the Britons, Romans, Saxons, Angles, Danes, Scots, Normans and others.

In Northumbria and East Anglia, the Danes began to settle, from the 7th and 8th centuries. They came from the islands of Zealand, a province of Netherland. They were of the same stock as the Angles, who came from the region now modern Schleswig. The region north of "Watling Street" was given over to the Danes in 878. In Yorkshire, the names are largely Scandinavian, ending in "by," "thorp," "kirk," etc. After the Conquest, the Anglo-Saxon names disappeared, and the records of the 12th and 13th centuries are nearly all Norman.

We should also keep in mind the custom in England regarding farm ownership. Large tracts of land will be owned by the "Lord of the Manor," and he will lease for long terms, gen-

erally for ninety-nine years, the various tracts or individual farms with the dwellings to the various farmers for cultivation, receiving a rental for this.

The study of the origin of surnames is most interesting, yet very complicated. I have gleaned a little about this from the books on genealogy and biography in the public library and elsewhere.

There are four general classes of surnames:

I. The largest shows names taken from the place of origin.

II. Derived from father or ancestor; as Wilson, Peterson, Johnson, etc.

III. Derived from occupation; as Smith, Carpenter, Cook, Mason, Farmer, etc.

IV. Includes nicknames, names of birds, fishes, beasts, etc., as well as names of personal defects, attributes, etc., as Crookback, Redhead, Crow, Hawk, Bearfoot, Trout, etc.

"Who cares nothing about his ancestors will rarely achieve anything worthy of being remembered by his descendants."

HOW IRELAND WAS PARTITIONED

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BRITISH Foreign Minister Herbert Morrison, in a recent address before the National Press Club at Washington, D. C., gave the heartening assurance that "Britain will never coerce the people of Northern Ireland into joining the Irish Republic."

Quick to resent any statement in Ulster's favor, Eire's Prime Minister De Valera proposed that Americans ask Mr. Morrison two questions: (1) Why Britain partitioned Ireland?, and (2) Would he accept the vote of the Irish people on the question?

As to question 1, the truth is that Britain alone never "partitioned Ireland," the partition was effected by the Treaty of 1920, which was ratified not only by the British Parliament, but also by Eire's Dail. De Valera tries to repudiate it now, a generation after it was duly ratified by both legislative bodies. Do Eire's politicians never keep an agreement unless it results in their favor?

Question 2 is one for self-determination by Ulster alone, which did vote on it in effect at its last Parliamentary election, when the vote was overwhelmingly against merger with Eire. That should settle the question until Ulster again raises it.

On September 27, 1951, the U. S. House of Representatives voted 208 to 139 not to take up a resolution favor-

ing the end of partition in Ireland. That result also was heartening; but what about the 139 who voted in the affirmative? True they were not voting on the resolution's merits; but the mere fact that so many of our nation's lawmakers were willing even to consider interference in the internal affairs of a friendly and allied nation, in this most critical period of the world's history, seems inexcusable. Sir Basil Brook, Northern Ireland's Prime Minister, was more than justified in commenting as follows:

"The refusal of the House of Representatives to consider the Fogarty resolution is a triumph for propriety and good sense over high pressure partisan propaganda. The House has administered a well-deserved rebuff to those who invited it to interfere in a question outside its province."

1952 FELLOW TRAVELERS ON THE HIGHWAY OF LIFE

MARK W. BAUM, K. T. 32°
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IN THE new year before us many perplexing problems must be worked out for the good of the country, our home towns, our neighbors, and, last but not the least, ourselves.

Problems of leadership in this election year of our great democracy.

Problems of cancer, tuberculosis, polio, and even the common cold, give us much to study and think about.

Problems of inflation and experiments in the development of killing gadgets for our armed forces.

In the hurly-burly and speed while traveling day after day on the highway of life, we sometimes forget that Faith and Trust in God should be foremost in our minds.

Every person seems to need something which makes business good and accumulates our wordly effects. Shall we let our worldly ambitions overshadow the most beautiful things in life?

Happiness, love, regard for others, including the less fortunate, will become a part of us if we stop and listen to the gentle whisper from our heart strings. As we ply our profession or trade, we cannot get along successfully very long without listening when God speaks to us. When we watch our brother or neighbor traveling this kind of life, we remark: "He lives right."

We are blessed with health and happiness plus all the good things in life if we daily heed the Silent Voice as we work and pursue the highway of life as long as our two hands are capable of action.

"WHAT IS A LITTLE GIRL?"

The Ohio Mason carried an article with the above title from the *Middle-town Journal* of Ohio, by Dave Regan. The editor of *The Ohio Mason* said: "Those of our readers who are parents should get a big kick out of this piece." We did and, though a little girl may never become a Mason, it is here passed along for its charm.

"Little girls are the nicest things that can happen to people. They are born with a little bit of angel-shine about them and, though it wears thin sometimes, there is always enough left to lasso your heart . . . even when they are sitting in the mud, or drying temperamental tears, or parading up the street in mother's best clothes.

"A little girl can be sweeter (and badder) oftener than anyone else in the world. She can jitter around, and stomp, and make funny noises that frazzle your nerves, yet, just when you open your mouth, she stands there demure with that special look in her eyes. A girl is Innocence playing in the mud, Beauty standing on its head, and Motherhood dragging a doll by the foot.

"Girls are available in five colors . . . black, white, red, yellow or brown, yet Mother Nature always manages to select your favorite color when you place your order. They disprove the law of supply and demand . . . there are millions of little girls, but each is as precious as rubies.

"God borrows from many creatures to make a little girl. He uses the song of a bird, the squeal of a pig, the stubbornness of a mule, the antics of a monkey, the spryness of a grasshopper, the curiosity of a cat, the speed of a gazelle, the slyness of a fox, the softness of a kitten and, to top it all off, He adds the mysterious mind of a woman.

"A little girl likes new shoes, party dresses, small animals, the first grade, noise-makers, the girl next door, dolls, make-believe, dancing lessons, ice cream, coloring books, make-up, cans of water, going visiting, tea parties, and one boy. She doesn't care so much for visitors, boys in general, large dogs, hand-me-downs, straight chairs, snow suits, or staying in the front yard. She is loudest when you are thinking, the prettiest when she has provoked you, the busiest at bedtime, the quietest when you want to show her off, and the most flirtatious when she absolutely must not get the best of you again.

"Who else can cause you more grief, joy, irritation, satisfaction, embarrassment and genuine delight than this combination of Eve, Salome and Florence Nightingale? She can muss up your home, your hair and your dignity . . .

spend your money, your time and your temper . . . then, just when your patience is ready to crack, her sunshine peaks through and you've lost again.

"Yes, she is a nerve-racking nuisance, just a noble bundle of mischief. But, when our dreams tumble and the world is in a mess . . . she can make you a king when she climbs upon your knee and whispers, 'I love you best of all.'"

THE WAY IT IS

A hurried glance at the morning paper (Tuesday, October 30, 1951) before leaving for the office turned up the front page headline that Pope Pius XII has now banned all birth-control techniques for Roman Catholics. That decision was arrived at in an interesting fashion; interesting, that is, for anyone interested in democracy. No vote was taken among the membership of the Roman Church; no elected representatives of the congregations debated the matter and then determined by majority vote what should be done; no consultations were held with laymen elected to represent territorial areas of the church; there was probably no knowledge among the rank and file that such a step was even contemplated. Yet that decision reaches into the homes of every believer in the Roman Catholic way. An insignificant number of unmarried "fathers" made the recommendations which needed the stamp of approval of a single unmarried man, the dictator of this Church-State. It was not law until Dictator Pius ordered it to be so; now that he ordered it to be so, not one of the three-hundred million Catholics the wide world over dare to defy it, under pain of excommunication, which corresponds to loss of citizenship in a civil state. Well, that's an interesting side light for Reformation Week.

Aside from the obvious illustration of how this church operates, the order indicates another interesting fact. The Roman Church is on the wane. It is losing members by the thousands. Most of these are being lost to Communism; the transition from one totalitarianism to another is easily accomplished. The church cannot stand this terrific loss for long. . . . The gains from Protestants and nonchurch people are too low to replace the losses. The Protestant churches of America are growing at a rate 50 per cent greater than the Romanists are. For every Protestant who goes Rome's way, three Romanists go the Protestant way. It is obvious that, in the field of winning converts, Rome is likewise on the decline. There is no other alternative, then, than to do the same thing that Mussolini did to Italy,

that Hitler did to Germany—encourage the production of larger families among the faithful. The corollary of this policy is to prohibit the limitation of families. This has been a favorite technique of authoritarian systems which wished to gain numbers the quick and easy way. I seriously doubt if it will have much influence on American Catholics, who after all know what it is to live in an atmosphere of freedom from such arbitrary authoritarianism. — *Masonic News, Calif.*

[EDITORIAL NOTE.—Our Brother overlooks the fact that the Roman Catholic Church recruits membership in the United States through immigration; that it has gained a large number through the Displaced Persons Act and through the so-called "wet backs" from Mexico. It is now lobbying on the new Immigration Bill to increase the number of immigrants to this country, to say nothing of the bill introduced in Congress to bring ten million immigrants to this country under the Javits Bill—E. R.]

THIRD SCOTTISH RITE TEMPLE DEDICATED IN OREGON

The Scottish Rite Bodies at Salem, Oregon, dedicated their new Temple recently. The ceremony was preceded by the conferring of the 14th, 18th, 30th and 32nd Degrees on a class of fifty, the second class since the granting of Letters Temporary for a Council and Consistory. Many Knights Commander of the Court of Honour and 33rd Degree Masons were present, and telegrams and letters of felicitation were received from many, including Grand Commander John H. Cowles. The principal speaker was Brother Leslie M. Scott, 33°, Sovereign Grand Inspector General in Oregon of the Supreme Council 33°, Southern Jurisdiction, U.S.A.

This is the third Scottish Rite Temple in the state, the others being located at Portland and Coos Bay. When completed, the Temple will cost around \$150,000. The membership in the Salem Bodies numbers 1,000, and the Secretary is Virgil T. Golden, 32°, K.C.C.H., who was elected to receive the 33° Inspector General Honorary.

CORNERSTONE LAYINGS

Grand Master Lyle H. Ball of the Grand Lodge A.F. & A.M. of Oklahoma, assisted by other Grand Officers, laid the cornerstone of a school building at Hooker, Oklahoma. Following the ceremony a program was given at which John R. Abernathy, Past Grand Master, was the principal speaker. The occasion took place on Sunday, October 31, 1951.

On October 26th, the Grand Master laid the cornerstone of the new Masonic Temple at Vinita, Oklahoma, with the Grand Lodge Officers assisting. The Masonic procession was headed by the Vinita High School Band.

QUEBEC GRAND LODGE MEETS IN MONTREAL, CANADA

The Grand Lodge of Quebec held its 81st Annual Communication at Montreal during the second week of October, 1951. Brother J. Wellington Buckland, of Montreal, was reelected Grand Master for a second term. Brother C. L. Roman, of Valleyfield, was reappointed Deputy Grand Master. Over 300 delegates were present from the 100 Masonic Lodges in Quebec, which have a membership of over 17,000, the third largest Grand Lodge jurisdiction in Canada.

On October 11th, Grand Master Buckland officiated at the dedication of the new Memorial Hall of the Masonic Temple. According to *The Freemason*, Canada's National Masonic Magazine, the high light of the dedication was the unveiling of the six large murals depicting the early history of Freemasonry in Quebec, by the eight District Deputy Grand Masters. These murals adorn the walls of the Memorial Hall, one of which is the scene at the burial of Sir John Johnson, who was the Provincial Grand Master of New York in 1771, and after the revolution moved to Canada, where he was appointed Provincial Grand Master of Canada by the Grand Master of England. He died in 1830 and was buried on the top of Mount Johnson.

Another high light of the ceremony of dedication of the new Memorial Hall was an address by the Rt. Hon. the Earl of Derby, Deputy Grand Master of the United Grand Lodge of England.

MASONIC PUBLICATIONS MAY NOT CARRY ADS IN CALIF.

The Grand Lodge A.F.&A.M. of California, holding its 102nd Communication in San Francisco during the first week of October, 1951, passed resolutions forbidding Masonic publications to accept advertisements. The question had been on the agenda for the past five years, and was delayed with the hope that there would be some improvement in the chief complaint against such publications, which numbered fifteen or more in that Grand jurisdiction. The unethical practice appeared to be that some of the so-called Masonic publications carried thousands of dollars of advertising and issued only a small number of copies of their paper, which was unfair to advertisers and to the Brethren to whom the paper was supposed to be sent.

Finally, with the appointment in 1951 of John R. Moore, Past Grand Master, chairman of the Publications Committee, a thorough investigation was made. The Grand Lodge accepted the committee report and took drastic

action to put a stop to all Masonic papers and magazines carrying advertising.

COLORADO COUNTY TREASURER REFUSED TO PAY NUNS

W. F. Alexander, treasurer of Logan County, Colorado, has stated that he will not pay two Roman Catholic nuns who teach in a rural school in that county, despite the order of Attorney General John Metzger, a Roman Catholic, who announced that he would recommend criminal action against him in an effort to force him to pay the teachers. The treasurer said that by doing so he might have to, in the end, pay them out of his own pocket.

According to the *Denver News*, the treasurer said the Attorney General was mixing in "something he knows nothing about" and "I am not going to be the goat. Metzger is nuts. He really ought to have his head examined."

The circumstances appear to be as follows:

For several years St. Peters School in Logan County, 11 miles south of Fleming, has been operated entirely by two nuns. They wear their religious garb, and teach religion and the three R's. Only a few pupils attend and all are of the same faith as that of the nuns; the Protestant children in the vicinity go to the school at Fleming.

The county superintendent of schools in Logan County has been satisfied to have the county pay the Roman Catholic nuns' salaries, but last fall W. E. Outcalt, a taxpayer of Logan County, filed an injunction suit in the district court to force the treasurer to cease paying the nuns on the grounds that the school is not a public school but is a parochial school.

Mr. Alexander asked the district attorney of Logan County what he should do and he was advised to pay the nuns until the matter was settled by the court. However, to date the injunction has not been decided. Later, the district attorney reversed his earlier opinion and advised Alexander not to pay the nuns.

Finally, the treasurer, in the hopes of clearing up the matter, filed an action seeking a declaratory judgment in the court to determine whether it is legal to pay the nuns.

He was advised by his own attorney not to pay them; that, if he did so and if the declaratory judgment suit decides he could not pay them, and he already had, he would end up paying them out of his own pocket, and that, he said, he would not do.

The case was set for December 10th in the District Court at Sterling.

It was stated by a citizen of Sterling

that the main witness there against a priest a few years ago was murdered.
E. R.

WASHINGTON, D. C., COMMANDERY CELEBRATES 80TH ANNIVERSARY

Potomac Commandery No. 3, K. T., celebrated its 80th anniversary in historic Georgetown Masonic Hall, on October 17th, with an anniversary banquet, a brief business meeting and entertainment which included a short address by Grand Commander Percy W. Jones. A technicolor film, "With President Roosevelt to Yalta," was presented by a Navy officer who accompanied the President on that journey, and a talk on, "The City of Washington," was given by United States District Court Judge James R. Kirkland, a longtime member of the Commandery.

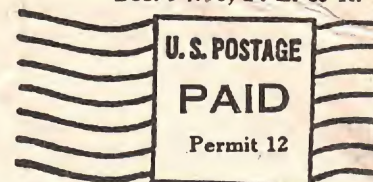
Judge Kirkland spoke of the trials and tribulations of a city whose destiny is directed by the Congress of the United States without local representation, and whose people are citizens of the United States only because of a special act of Congress. In addition to the Grand Commander, all members of the Grand Commandery of the District of Columbia were present with but one exception. Sir Knight Joseph D. Yerkes is Eminent Commander of Potomac Commandery.

TOYS FOSTER GANGSTERISM AND GAMBLING SAYS W.C.T.U. HEAD

Is there any connection between youthful delinquency and the toys youngsters see on the toy counters of stores? Mrs. D. Leigh Colvin, national president of the Women's Christian Temperance Union, thinks there is such a connection and, in a statement made at Evanston, Illinois, called upon merchants to get in step with the religious significance of Christmas and also heed the warnings of the Kefauver Crime Committee.

Mrs. Colvin said she saw on toy counters toy roulette wheels, pinball and slot machines, race horse and dice games, toy guns and outlaw costumes. She commented, "Obviously the displays do not fit into observance of the Saviour's birthday." These toys, she added, "glorify gambling and gangsterism."

Many people think that the W.C.T.U. is the arch foe of liquor only. With the passing of the years and the changes time has brought about in people's outlook, the W.C.T.U. is still a foe of liquor, but it also emphasizes "Christian Temperance," extending "temperance" to every activity of life and using the word *temperance* as synonymous with "moderation in all things."



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SCOTTISH RITE NEWS BULLETIN

1735 Sixteenth Street, N. W.
Washington 9, D. C.

NOTICE

There is no charge for the SCOTTISH RITE NEWS BULLETIN, which is sent without any obligation whatever upon the part of the recipient. It is the property of the Supreme Council, 33° (Mother Council of the World), Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, and is under the direct supervision of Sovereign Grand Commander John H. Cowles, 33°, with Acting Grand Secretary General C. F. Kleinknecht, 33° Honorary, Business Manager.

This Bulletin is published as a contribution to the welfare and happiness of the nation by diffusing information concerning education and civics, and it is hoped the widest use may be made of the data contained therein. Any of the material may be used at any time, with or without credit to the SCOTTISH RITE NEWS BULLETIN, but where it is noted that excerpts have been made from other publications, proper credit should be given. A marked copy would be appreciated when our material is used.

Freemasonry has ever been the friend and supporter of constitutional government. Fourteen of the Presidents of the United States have been Masons, and the Declaration of Independence and the Constitution of the United States were largely formulated by Masons. Freemasonry seeks to inculcate and deepen a sense of duty and responsibility in a patriotic citizenry and, as a primary consideration, the Supreme Council desires to stimulate an earnest and intelligent interest in public education as fundamental to patriotism.

The Supreme Council Favors:

1. The American public school, nonpartisan, nonsectarian, efficient, democratic, for all of the children of all the people.
2. The inculcation of patriotism, respect for law and order, and undying loyalty to the Constitution of the United States of America.
3. The compulsory use of English as the language of instruction in the grammar grades of our public schools.
4. Adequate provision in the American public schools for the education of the alien populations in the principles of American institutions and ideals of citizenship.
5. The entire separation of Church and State, and opposition to every attempt to appropriate public moneys—federal, state or local—directly or indirectly, for the support of sectarian or private institutions.