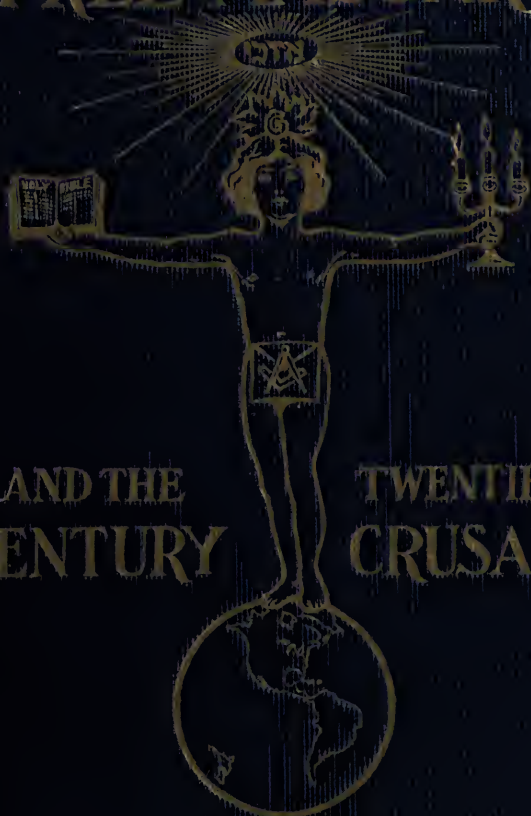


THE GENIUS OF FREE-MASONRY



AND THE
CENTURY

TWENTIETH
CRUSADE

J. D. BUCK

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**THE
GENIUS OF FREEMASONRY**





Liberty and Light



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THE GENIUS
OF
FREE-MASONRY
AND THE
TWENTIETH-CENTURY
CRUSADE

BY
J. D. BUCK

AUTHOR OF "MYSTIC MASONRY" AND "A STUDY OF MAN"

SUPPLEMENTAL HARMONIC SERIES
VOLUME I

FOURTH EDITION

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Dedication

“for the Good of Masonry”

in the interest of

freedom and fraternity,

Light, Liberty and Love

against—

Ignorance, Superstition and fear,

Clericalism, Despotism, and Jesuitism

“If the liberties of the American people are ever destroyed, they will fall by the hands of the Roman clergy.”—General Lafayette (educated a Catholic).

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“The policy of the Church of Rome is the very masterpiece of human wisdom. The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that policy to such perfection that, among the contrivances that have been devised for deceiving and controlling mankind, it occupies the highest place.”—Lord Macaulay.

FOREWORD.

TO FREEMASONS.

This little book has been written in answer to the oft-repeated question—"Has any brother anything to offer for the good of Masonry?" The following pages are the author's answer to that question. He can hardly hope that every brother Mason will agree with his views of either Freemasonry or Clericalism. All he asks is that they read and consider the facts herein set forth and their logical bearing on the signs of the times and the living issues of the day.

While he has endeavored to make the matters herein discussed exceedingly plain, and has re-stated the same problems in various forms (sometimes, perhaps, at the expense of mere literary form in composition) he feels that failure at that point is of little consequence compared with clear-

ness as to principles involved. He feels that no intelligent brother need be in any doubt as to what the author is driving at, how he regards it, or what—for one—he proposes to do about it.

The issues involved are so momentous, striking as they do at the very foundations of our whole civilization, that to evade, obscure, or ignore them entirely, as many do, seems to the author little short of criminal. The earnestness he feels regarding these issues and their present immanence, must account for the emphasis employed in handling them.

Good men may indeed differ as to dogma and individual opinions regarding matters of philosophy or theology. But when men differ as to Freedom or Despotism; the rights of conscience or the enslavement of the human soul, when the issues are clearly defined and well understood, and the decision is deliberately made and we have taken sides; then, indeed, there can be no compromise, no quarter shown. Then it is war, uncompromising, and must be fought to victory, defeat, or destruction.

Clericalism has been made herein to tell

its own story and define its own claims. Hence it stands, as three men once stood near the coast of Joppa, convicted by the imprecations of their own mouths. In its efforts to destroy Liberty in Russia and southern Europe, Clericalism has impoverished and embittered the people, converted Catholics into atheists—according to their own accounts—and virtually has destroyed itself.* It is now inaugurating in America the same crusade in which it has met defeat everywhere else.

If these things are so—and no honest or well posted individual can deny them—nothing on earth or amongst men can transcend them in importance. The reader who goes carefully over the following pages is left free to form his own conclusions and determine his own line of action.

The author regards the view of Freemasonry herein set forth as equally true, and equally important.

In a former work, "Mystic Masonry", published nearly ten years ago, very similar views of Masonry were set forth.

*See article by Thomas McGrady in July Arena, 1907.

These views, while appealing to the more studious and thoughtful among the Craft, have received commendation from Masons in nearly every quarter of the globe, no less than from Fraters in the United States.

The basis for the concepts therein given was first, the most ancient philosophy of old India, known in many ages and under many names, but more recently as "Theosophy", as this is taught in the "Secret Doctrine". Logical analogy and the philosophical sequence of the law of Evolution were held as justifying the view of true Masonry therein set forth. Beyond this, the author's own intuitions, the conception that beneath the verbiage and whole ritual of Masonry and the dramatic ceremonies of initiation there must lie concealed far more than the surface reveals.

The author was, moreover, somewhat familiar with the Kaballah, particularly as set forth by his friend, the late Ralston Skinner (author of "The Source of Measures," and of other unpublished MSS, copies of which are in the author's present possession). The *clues* to the secret vault

were thus by no means meager nor obscure.

Since the publication of "Mystic Masonry", however, the author has had the good fortune to become intimately acquainted with the author of "The Great Work", who is not only a Brother Mason, but a real Master as the term is defined in "Mystic Masonry". He has, therefore, been able to verify most of the statements and inferences made in his previous book, and to justify the statements herein contained, so far as Masonry and the Great School are concerned.

This book is, therefore, addressed to Brother Masons, particularly in America, for the express purpose and with the strong hope of inducing them to *awaken, take notice, and act* as seemeth to them all just and upright men and Masons ought.

Politically—Rome today holds the balance of power in America and uses it unscrupulously to further its ambitions. It has the public press, edited, boycotted or under the conspiracy of silence solely in its interest, and is making rapid progress in undermining or destroying our Free Public Schools.

“The church itself is the divine witness, preacher, judge of the revelation intrusted to it. There exists no other. There is no tribunal to which appeal from the church can lie. There is no coördinate witness, teacher or judge who can revise or criticise or test the teachings of the church. It is sole and alone in the world. It belongs to the church alone to determine the limits of its own infallibility.”—Cardinal Manning.

INTRODUCTION.

For the purpose of solving a problem of the most vital and immediate importance, let us suppose that an exigency has arisen within the Masonic Fraternity which makes it necessary for the Order to know how many of the 2,000,000 or more members of the Craft in the United States are men of real and unqualified *Courage* and how many are *Cowards*.

To that end, let us assume that the Grand Officers of the Grand Bodies of the several states have appointed their inquisitorial committees for the purpose of making a most searching examination of each and every individual member of the Fraternity within their several jurisdictions.

In pursuance of such an undertaking, let us further assume that each and every individual member of the Craft within the

United States has been duly summoned before such committee, there to answer such questions as may be put to him touching his Courage, both Physical and Moral.

And finally, let us suppose that among the questions he is required to answer are the following:

1. What is *Physical Courage*?
2. What is *Moral Courage*?
3. Have you the degree and quality of Courage that would enable you to stand up, in the presence of the whole world, and without fear declare yourself a Free and Accepted Mason, if you knew that by so doing you would invoke the bitter and relentless hatred of some 15,000,000 people within the limits of your own country?
4. Have you the degree and quality of Courage that would enable you to do such a thing, well knowing that these 15,000,000 of your fellow citizens have been carefully educated to regard you as their enemy, and commanded by their Italian Monarch to treat you as such?
5. Have you the degree and quality of Courage to make such a public declaration, knowing also that these 15,000,000 hostile

people and those who rule them boast of the fact that they “never forget an injury nor forgive an enemy?”

6. If you knew that it is the deliberate purpose of these 15,000,000 of your enemies, under the guidance and command of their Italian Ruler, to destroy the Public Schools of this country in order thereby to keep the rising generations in ignorance and through such ignorance hold them in physical, mental, moral and spiritual bondage; would you have the degree and quality of Courage publicly to align yourself against them?

7. If you knew these things to be absolutely true, would you still have the degree and quality of Courage that would enable you to go into the field, to the polls, upon the rostrum, into the pulpit and the press, and upon the lecture platform, or wherever else it may be necessary and proper for a law-abiding citizen to go, and there oppose them with all your intelligence and power?

8. If you knew that these 15,000,000 people, inspired by their Italian Sovereign in Rome, were united into one solid and

organized force for the purpose, among other things, of destroying Freemasonry and its influence in this country, and for that purpose already have secret emissaries and spies in many of our Masonic Lodges throughout the land; would you have the degree and quality of Courage that would impel you to become an active and intelligent factor to prevent such a calamity?

9. If you knew that this Italian Master of our American people, backed by his Italian Cabinet at Rome, had actually thrown down the gage of battle to the Masonic Fraternity and every individual Freemason of this country, had challenged them to mortal combat, and had enlisted all the forces at his command to support him in the contest; would you still have the degree and quality of Courage to declare yourself a true and loyal Brother Mason, take up the gage of battle, and do your best to defeat him?

10. If you knew that this Italian Potentate, realizing his waning power in other countries, had centered all his energies upon flooding this country with his igno-

rant and superstitious subjects for the purpose of controlling the political destiny of your own beloved land; would you have the degree and quality of Courage to stand up and be counted on the side of Masonic Liberty and American Freedom?

Let us suppose that such a list of questions as this, including many more of equal import, were propounded to each and every Freemason throughout the land, it would be a matter of the most profound interest to the future of this country and its institutions to determine whether there is even so many as one real *Coward* in our ranks.

I have read the manuscript of the succeeding pages of this little volume, and if I have sensed the meaning and import of it, its author has therein delivered to his fellow Craftsmen a *Sign* and a *Summons* to which every true and loyal Brother Mason is bound by the most sacred and binding Obligation to respond, and respond immediately.

He has stated in the clearest and most explicit terms possible, the *Great Issue* which the Church of Rome has thrust upon

Freemasonry in this western country. He has made it equally clear that Freemasonry and Freemasons have not sought the Issue. In truth, it is because they have ignored it as long as it is possible for them to do so without branding themselves with the badge of "*Cowardice*," that he has deemed it his fraternal duty to place the Issue before them in such manner that they cannot fail to recognize its claims upon their immediate attention.

My Brother, have you the degree and quality of Courage to meet the Issue squarely and deal with it like a Free Man and Mason?

TK

Author of "*The Great Work*."

Chicago, Oct. 28, 1907.

TO CATHOLICS.

The author has little expectation that Catholics will read these pages; or, if they do read, will credit the author with either sincerity or with good will toward them. The real cause of the fact that they will not be permitted to do the one, or are unable to do the other, is the very thing against which the author so strongly protests; for it involves freedom of conscience and the right of private judgment which Clericalism denies.

That thousands of nominal or professed Catholics in this country today, as law-abiding and useful citizens deserve respect and courteous consideration, is undeniable. As fast as their eyes are really opened to the claims and practices of Politico-Clericalism they become nominal Catholics, or incur the ban of the Church, first as "heretics", and finally as "atheists".

If these are unable to distinguish between the central body and power of the Catholic Hierarchy and the laity in general, they will no doubt feel greatly outraged at the statements herein set forth.

If the Hierarchy at Rome would let politics alone and keep their unholy hands off our free institutions, the present writer would feel in no way impelled to attack the so-called Catholic religion. It might then take its chances and stand on its merits—or its defects—as all others must do in a free country.

Hostility toward Catholicism is fully justified by the hostility of its governing body toward all our free institutions. One may hate Politico-Ecclesiasticism, however, as one hates treason and crime, and yet feel no ill will toward any individual.

When, therefore, Ecclesiasticism seeks to destroy Freedom in America, every true American is bound to do his best and his utmost to destroy Ecclesiastical rule, and do his utmost to defeat its power in America.

Ecclesiasticism represents a despotic political policy. Catholicism, as a religion

among the people, represents, or is represented by men, often by good men. These are seldom aware to what extent they are used to further this political policy under the guise of Religion. Their ignorance, however, at this point is a political asset of the Roman Pontiff, and every lover of Freedom is bound to disregard it or oppose it.

Against Catholics, therefore, as individuals, the author holds no ill will. The policy he advocates of suppressing the political power of the Roman Pontiff in America, if successful, would leave every Catholic here a wiser, freer and better man than before.

The author desires to place himself thus on record in the beginning of this little book, not, however, with any great expectation that it will be read by professed Catholics, or that those who do read it will all be just to either his motives or his utterances. To anticipate such a thing, would imply that their eyes are already partially opened to the despotism sought to be maintained and enforced against them in the name of religion.

If they were at all wise, they would inform themselves as to the status of Ecclesiasticism in Russia and southern Europe today, and the causes that have led to its defeat and threaten its annihilation. The Church attributes it to "atheism", ignoring the fact that *Clericalism is wholly and absolutely responsible for this atheism*. It is the logical and inevitable reaction from and result of despotic Ecclesiasticism.

There is an impulse to Freedom planted deep in the human soul by the Creator of man's being, and never till it awakens does man realize his birthright and evolve to higher planes of life. Previous to this awakening he is either a slave to his own animal nature or held in the bondage of superstition and fear by some despot who claims the right to rule him "by the grace of God," either in the name of religion, or by the power of political prerogative.

When he awakens, rational volition and personal responsibility are the exact measure of his "inalienable right to Life, Liberty and the pursuit of Happiness". Catholics have awakened in Russia and Europe,

and hence Despotism, under the name of Religion, dies, and Freedom is born. To retard this freedom and bring it into disrepute, the Pontiff and his emissaries call it "atheism", and with all the "thunders of the Vatican" *curse* it! It is their last "argument", and the supply seems quite inexhaustible.

Catholics are beginning to realize, however, that this kind of "thunder" is as harmless as any other, and the Liberal Party within the Church is, accordingly, increasing rapidly. Many priests, especially among the Jesuits, are "atheists", according to Catholic authors. This is the result of despotic Clericalism and the "double doctrine" of Rome.

The author of this little book has at heart the happiness and well-being of Catholics, no less than of all other men. He would destroy that despotism that enslaves them, and hail them as brothers of our Common Humanity.

“The very foundation principles of the Roman Church make the recognition of personal religious liberty logically, intellectually, and morally impossible.”—James M. King.

THE GRAND ARCHITECT OF THE UNIVERSE.

The conception of the Builder is basic and everywhere manifest in Freemasonry. Hiram, the Master Builder, who drew the plans of the temple and day by day placed the "designs on the trestleboard", is taken as a human symbol of the Designer and Creator of the Cosmos. The relation of Hiram to the Temple symbolizes the relation of the G. A. O. T. U. to the Universe itself.

In the building of the Temple the work of construction fell to the Entered Apprentices and Fellowcrafts. When the Temple was completed these also were to become Masters and receive the Word. The progressive science of human life, and the natural, orderly and progressive relation of man to God, were thus involved and ingrained, without dogmatizing or theolo-

gizing. It was illustrated and left to the apprehension and intelligence of the candidate.

This method of teaching, and the lesson taught, is the supremacy of human wisdom. It involves the idea of progressive intelligence which, loyal to truth, duty and obligation, assures the higher and still higher evolution of man. It is based on the facts of human observation and experience.

Man is an Individual Intelligence; God the Universal Intelligence. The growth of intelligence in man; his conformity to law and order; his allegiance to duty and obligation; his proficiency in all preceding work or degrees—give him the right, and secure for him the benefit of higher degrees of knowledge, power and privilege.

This is not “argued out”. It is illustrated by a *personal experience*, and demonstrated at every step. The personal experience that is thus secured brings the man constantly nearer to the Master, as it brings the Master nearer to God.

What our ancient brethren in the Greater Mysteries called “the Immortal Gods”,

were simply perfected by this normal human evolution. "First a man, then a Master, then a God."

The theologians who have made such a caricature or a fetish of Jesus, were ignorant of this normal, progressive, higher evolution of man. No man of intelligence nowadays will assume that the practice of the precepts under consideration can have any other result than this higher evolution. Neither can he determine any limits to the process and possibilities of such evolution.

Hence, the theologian has created an impassable gulf between the man Jesus and the Christ; or between man and God; thus annulling the wages of an upright life. To patch up the inconsistency and bridge the gulf thus created, they invented the Vicarious Atonement, the application of which Clericalism proceeded to preempt and to monopolize. Preach and theorize as they may, they make an upright life and a dissolute one practically equal.

The just and upright man, who, nevertheless, denies the creed and refuses tithes for Mass, if murdered by a villain, or by priests under the charge of heresy, is

bound for hades; while his murderer, by confession and "fixing" it up with the cleric, gains absolution and goes to heaven.

No greater abomination in morals was ever practiced upon the children of men. The "sinner" sees the point, compromises with his conscience and his sense of personal responsibility, and—"takes his chances". Such a doctrine can have but one result, viz., to blunt the moral sense.

Strictly speaking, there is no theology in Freemasonry. It does not speculate regarding the Being of God. It recognizes certain self-evident propositions. As Intelligence designs the Temple, so Intelligence designs, builds, governs and beautifies the Universe. The analogy is self-evident.

What Intelligence *is*, we do not know. What it *does*, we see everywhere around us. We see how it grows, to what uses it can be applied, and how the highest and noblest results can be attained. We learn this beyond all controversy from the *facts* of human experience.

Selfishness, debauchery and uncharitableness degrade man toward the brute.

Self-control, the recognition of personal responsibility and loving-kindness lead man upward to Mastership and toward Divinity.

The analogy is complete between man as the builder of character through self-control; man, the builder of temples from intelligent designs; man, the builder of society through Brotherly Love, Relief and Truth; and God, the Builder of Worlds—the “Grand Architect of the Universe”, in all, through all, and over all.

Man everywhere and at all times creates his own concept, his own *idea* of God. Every nation and each religion has its Divinity. Philosophers, and even poets, like Watts, are God-builders. Listen to Watts:

“His nostrils breathe out living flames.

He’s a consuming fire,

His jealous eyes his wrath inflames

To raise his vengeance higher.”

“Infants not a span long” would indeed be a “dainty dish” for such a being. Could man have done much worse had he never heard or dreamed of God at all?

The atheist, however, in trying to escape from these caricatures of Deity, and in denying Divinity altogether, is wholly illogical. The atheist is also the creation of theologians. The antithesis does not lie between the "God of the heathen", or of Watts, and no God; but between the God of Fear and Superstition, and the God of Love, Reason and Justice.

The postulate of Divinity, this concept of the Grand Architect of the Universe found in Freemasonry, is, like all others, the creation of man. As an incentive to adoration and worship, as a conception apprehensible to the human mind, and implying a relation to man that constantly draws him nearer to God and forms the basis of ethics for the building of character, it has no equal in the history of human thought, or the intelligent conception of man.

While theologies are going to pieces, and men imagine they can get along without God and are willing to be called "atheists", here lies the strongest bulwark for the preservation of that spirit of reverence and devotion which elevates and ennobles

man. Such a concept is indeed a "strong anchor" to the human soul.

This recognition of Divinity in Masonry is of such a character and is used in such a way as to give no offense to a Brother of any religious faith, be he Jew, Christian, Buddhist, or a believer in any other of the world's great religions. Coming as it does from remote antiquity, the concept worked out by Masters of human thought and noble living in the Greater Mysteries of antiquity, and commensurate with the highest intelligence of any age; avoiding crass materialism and atheism on the one hand, and fanaticism and fetishism on the other; it stands as a boon, a priceless jewel to the human race.

This does not imply that the intelligent mind, the reverent and devout soul, cannot enlarge on the concept. The range of human intelligence as a "spark of Divinity" seems practically infinite. It does mean, however, that it stands as a consistent, wise and inspiring theorem, a consensus of human thought, reverent, reasonable, consistent and uplifting.

This recognition of Divinity is never

overlooked nor forgotten in the Lodge room. It can never there be degraded to a fetish. It is not involved in words and ceremonies that can ever degenerate into "lip service". As already shown, it can never give offense nor excite controversy except by misinterpretation, and by being misapplied; and this would be wholly *un-Masonic*.

There has been a tendency, at certain times and in certain directions to "Christianize" certain Masonic degrees. Any sectarian or religious bias given to any degree in Masonry is wholly *un-Masonic* and wholly opposed to the real Genius of Freemasonry.

The whole of true Masonry is potentially embodied in the first three degrees. Beautiful, impressive and sublime as are some of the so-called higher degrees, they all have their root in, and take their rise from the Blue Lodge, and must be held consistent with that body.

There are not only many concepts of the Supreme Being, but many names by which these concepts have been designated. Among the Jews from whom a great deal

of the Masonic ritual is derived and legends adapted, there were several of these God-names involving certain attributes of Deity. The same is true of the Hindoo, Persian and many other ancient peoples and religions. To give any one of these words, or God-names, supremacy above all others and call it the true word, or the "real word", with no reason or explanation therefor, is a mere conceit bordering on dogma.

The real *Word* is not a mere matter of phonetics, an empty sound "signifying nothing". Words, at best, and at most, are symbols of the intelligent concepts of man; and as Bro. Albert Pike abundantly showed, if any one word known to man in any language can convey the meaning of the "Lost Word", it is the Sanscrit A U M.

But this involves a whole philosophy of man and the Universe. It also involves the science of Phonetics, up to Marconi—and beyond; the synchronous vibration of the being of man with both God and Nature.

It were better for the enlightenment of the Craft had no attempt been made to enlarge or improve upon the concept of

G. A. O. T. U., and that every just and upright Mason should remember, apprehend and reverence the Builder and the Sustainer of man, the Light of the Universe.

If the sincere and thoughtful Mason would "take notice" of the symbolism and the use made everywhere in the Lodge of the word "Light", and remember that the real Initiates are called also "the *Illuminati*", (Sons of Light),—those who are illumined, and who in turn illuminate,—he might gather clues of, not only the whole symbolism of Masonry, but also of the *real* "Word".

Light and Love are the most significant omnific words. Nor is this true in a figurative sense only. Often has the refined spiritual vision of men "discerned a *light*", and presently, a "radiant Being in the midst thereof", when it was seen that the Being emanated the light. The halo around the heads of saints is not a purely human invention, and the transfiguration of Jesus will one day be explained and apprehended as naturally as the "waves" of Marconi.

The concepts of the human mind are everywhere undergoing refinement, as man

rises in the scale of human evolution. With all this progress and refinement, and with these wonderful discoveries regarding "Nature's Finer Forces", it will still be found that in the symbolism of Freemasonry there was planted a real knowledge capable of unfolding, and destined to unfold for, lo, these many generations.

To all of these profound secrets, the concept of "the Grand Architect of the Universe" stands, and will forever remain the "Rock of Ages"; the acme and the epitome of human wisdom as a concept of Divinity.

“Every Catholic should rigidly adhere to the teachings of the Roman pontiffs, especially in the matter of modern liberty, which already, under the semblance of honesty of purpose, leads to error and destruction.”—Pope . Leo XIII. (1885).

THE GENIUS OF FREEMASONRY.

By the term "Genius" is meant the concept, or *idea* embodied, the method pursued, and the result attained in realizing that idea. This means the realizing of a Living Truth. In Masonic language, this is the creation ("constitute and create") of a Master according to the designs upon the trestleboard. A Genius is a living embodiment of a concrete form. We read of the "Genius" of Greece, or of Athens, or of the Roman people. It is a composite picture, endowed with life and is at once a potency, an idea and a realization.

In order to comprehend the Genius of Freemasonry we must know a good deal about man, and the meaning of the *Work* of the Lodge, or the process and logical results of Initiation. If comparatively few Masons actually realize these results, that is solely their own fault and also their misfortune. It cannot be charged to Ma-

sonry itself, unless it can be shown to be defective at some point. The fact is, the more carefully and deeply we study the Work of the Lodge and the Genius of Masonry the more we are impressed with its transcendent wisdom, its beneficent results, and the completeness of its Genius as a living embodiment of truth.

The appeal here is being made to Masons themselves. For only they are competent to judge of the designs on the trestleboard and the execution of the work. That outsiders should be incredulous or deny any such Genius possible to Freemasonry, need not surprise us; for it is to be found nowhere else today.

So far as the essentials of human life are concerned the Genius of Freemasonry is not only abreast of modern science and the whole philosophy of evolution, but it clearly apprehends principles and foreshadows results that elsewhere are scarcely dreamed of today.

Furthermore: there is involved in, and concealed behind this Genius of Freemasonry, a practical knowledge of the powers of the human soul, of its triumph over

death, and of its existence beyond the "Great Divide".

I am very well aware that this statement will be received by not a few Masons with incredulity, perhaps with a shrug of the shoulders. To all such I have only to say—pass it by. I am writing only for the open mind and the listening ear, and would not, if I could, compel any one to listen.

Until a mine is carefully explored and its mineral carefully assayed no one can possibly *know* what it contains. When the ore is carefully assayed and found to be pure gold the stockholders are not in the least disturbed when some careless individual calls the wealth discovered and "brought to light"—"Fool's Gold after all". True, the assayer must have had some previous knowledge of chemistry and mineralogy, else his report would be altogether unreliable and worthless. One must seek in order to find, and when found be able to discriminate as to values.

Now let us see.

Man is a self-conscious, individualized Intelligence. In relation to this concept God is the Universal Intelligence.

The most transcendent problem that the mind of man is capable of conceiving is that of the natural, orderly and progressive higher evolution of the Individual, or the possible and final perfection of man.

God created man, but man must perfect himself. In this work of self-perfection, if man is earnest, sincere and persistent in seeking the lines of least resistance and greatest progress, he will find both God and Nature working with him, and he will avail himself continually of the assistance of Law and Light.

This Individual Intelligence, man, is endowed potentially with independent choice, rational volition, and a growing or progressive sense of personal responsibility. These faculties, capacities and powers, so held and utilized by the individual, read—self-control and personal effort. The result, at every step, is a personal experience, the sole basis of real knowledge and the only method by which man knows anything. The foregoing are concepts of Science concisely stated.

Now listen to one of the most ancient concepts or formularies:

“First a mollusk, then a fish, then a bird, then a mammal, then a man, then a Master, then a God”.

What is this, by any fair and intelligent construction, but the theorem of Evolution?

Masonry does not theorize as to the origin of man, neither as to how he “happened to be”, nor as to how he became man. It accepts the *fact*, “by being a man”, as the “first postulate”, and undertakes from this man to make a *Master*.

It insists at the outset on free choice or rational volition. “Of his own free will and accord” he must come, or not at all. He must trust his guides and be without fear of danger.

This does not mean that he must surrender his conscience, his right and duty of private judgment. He is assured that these are his inalienable rights, duties, and responsibilities. By his own judgment and discrimination he has gained and now exercises confidence in the wisdom and sincerity of his guides. He thus manifests an openmindedness without which no one, however wise, could teach him anything.

He comes in under restraint, and with the badge of slavery upon him. He is set free on his own recognizance, his own honor, and early learns how a Free Man becomes a Free Mason, through self-control or self-mastery.

He goes on a Journey of trial or probation. He learns at every step that proficiency already attained is the one right that entitles him to the benefits of further progress. He is frequently examined at the various gates to ascertain his proficiency and to impress upon him the lessons taught. Every step has a meaning and an application to the personal experience through which he is passing.

He is given his working tools and the explanation and application of their use and symbolism.

Finally, he risks his life in defense of his integrity, passes through the grave and discovers the symbols of immortality, and is at last *raised*—a Master.

If recognized and realized, nothing ever devised by man is more impressive than the "points of fellowship" with which he is greeted on his re-entrance to the outer

world. It epitomizes all that has gone before, and defines with the utmost clearness and precision the ethics that should guide his whole future life.

This symbolical experience of crossing the Great Divide between the natural and the spiritual worlds, bears the same relation to the actual crossing and return of a real Master who does it at will (thus "traveling in foreign countries", as the wages or reward of a Master), that the "substitute" bears to the "real word". The whole final ceremony of the Master's degree is a symbol and a substitute for that real Initiation, which enables the Man to become first a Master, and then a god in the Platonic sense, or that of the greater Mysteries.

Now this brief and fragmentary outline is designed to illustrate the Genius of Freemasonry. It is based strictly upon the Science of human evolution. It recognizes every essential principle involved therein. It is a trial balance to the ethical account of the individual's experience; a guide-book of the normal journey of the human soul; an object lesson from begin-

ning to end; a complete symbol of the Journey from Man to Master, and from Master to God.

The candidate is impressed very clearly with the idea that it can be done in no other way but that of all Brothers *who have gone this way*. Here is neither creed nor dogma, blindly to be accepted and followed; nor is there demanded any surrender of conscience, nor of free will and choice. Here is rather a Law discovered, accurately formulated, demonstrated over and over again by personal experience. It is then freely given to all prepared to receive it with intelligence and in the right spirit. And it is given without the hope of fee or reward.

The Genius of Freemasonry is the complete theorem of human life, the real genius of individual evolution. When intelligently apprehended it puts all doubt and uncertainty at rest regarding the meaning of life, the existence and capacities of the human soul, the secret of and triumph over death, and the continual progressive evolution of man, *provided* man

conforms to the clearly revealed Laws of his Being. Doubt, uncertainty, fear and bewilderment are banished forever.

The consciousness of these great truths fills the soul with courage and reduces the trials and sorrows of life to the temporary incidents or inconveniences of a day's journey. There come, moreover, an uplift, an enthusiasm, a confidence divested of all pride or self-conceit, a sense of "gratitude akin to tears", but they are tears of joy and thanksgiving, at being permitted to know the "truth that sets man free", and to engage in the service that puts man in harmony with Nature and draws him nearer and continually nearer to God.

It gives him fellowship, however humble, with the real Princes of the human race, those Perfect and Sublime Masters who were equally ready to lay down their lives for their fellow men, or live in the face of ridicule, contempt, imprisonment, or submit to torture, in order to uplift the fallen, cheer the broken-hearted, or preach the gospel of the Beatitudes to the poor.

Here lie the only *real* possessions of man, and beside them wealth, fame, power and the applause of men are but the rubbish of that other Temple not made by hands, eternal in the heavens. The Ruffians may indeed destroy the body and be left to their own imprecations.

The Genius of Freemasonry is indeed the strong grip of the Lion's paw, in which is focused the strong Will of man, and which has power to raise the fallen to the living perpendicular of Uprightness, Light, Love, and eternal Progress.

The nature, the life, the mission, and the teachings of Jesus, made the Man, first Master, and then God. He came thus to "*reveal* the Father" that was in him, and that is latent and waiting to be revealed in all men. The Genius, the Landmarks and the Traditions of Freemasonry preserve and reveal the same Great Truths.

We shall presently compare this concept, this *idea*, this Genius, with that of Clericalism, with the caricature it has made of the Man, and the Master—Jesus, and we shall also compare the works they have done,

and are doing, "in His Name", with the works Jesus did, and the spirit in which he did them.

This comparison is made not only necessary but obligatory. This is for the reason that politico-clericalism, while claiming to be the successor, the only accredited representative of Jesus on earth today, to act by his direct and specific authority and speak solely in his name, has sophisticated his whole teaching and converted his ministry of mercy into a political despotism with which to impoverish, oppress and exploit the poor whom Jesus sought to uplift, set free, and bless.

The real Genius of Jesus the *Christos* is set forth in the Sermon on the Mount. How any sane person can confound this Sermon with the Vatican Decrees, the anathemas against all who dissent from the dogmas of the Roman Pontiff, is difficult of apprehension. These Vatican Decrees contain only platitudes to embellish the arrogant dogmas of the church and emphasize its curses.

As a so-called religion, or as a perver-

sion of religion, we might be content to leave Romanism to its fate. But with its political department, its claim of absolute civic power, its unswerving despotism and the active, powerful and ceaseless crusade it everywhere and at all times reveals, it cannot be indifferently nor contemptuously passed by.

When we add to this fact, that Popery is the largest, strongest, best organized, most aggressive and unscrupulous, and at the same time, most secret organization on earth today, we are compelled to recognize and deal with it.

We shall contrast its animus, its *genius*, with that of Freemasonry, which it so impotently and viciously curses at every turn and at all times.

We shall endeavor to make clear the reasons and the animus of this hatred of Masonry and Masons by Popery. It indeed magnifies Masonry to be considered the greatest thorn in the side of this colossal World Power, and there must be a reason for it.

It is herein proposed to place the Genius

of Freemasonry and the genius of Popery side by side and to give various views of each, and invite comparison. Masonry cannot compare in magnitude, material resources, nor in the number of its adherents, with Roman Ecclesiasticism. And yet we are proud to note the admission (see the "New World" quoted elsewhere) that the release of the people in France and elsewhere in Europe from the power of the Vatican, is "directly traceable to its (Masonry's) diabolical influence". We must say, "Well done, good and faithful servants" of Liberty and Light.

But it must not be forgotten that these are Catholic countries, where the great majority of the people were by birth, education and obedience, under the control of the Vatican. Masons were numerically a minority. In other words, the Principles of Freemasonry were pitted against the Power of the Vatican. The *People* adopted the principles of Masonry and won. What France was when the real struggle began, and what she is fast becoming today, should stand as an object lesson to the world.

The same issues, the same struggle, and the same results have occurred in Mexico, as pointed out by the editor of the "New World". These are world issues between world powers, and even beyond the love and reverence every true Mason entertains for his Order, are shaping the history of Civilization. Moreover, these signs of the times should encourage and inspire every true Mason to stand by his Order and do his duty.

Popery is rapidly rising in this country as its power wanes in the Old World. It is here that the Great Crusade is planned and now well under way. It is here and now that the opportunity is presented for Masonry to do what it has done for Freedom in Europe, and to maintain, continue and perpetuate what Masonry did at the foundation of this Government.

It is thus that the Genius of Freemasonry bears aloft the Light and is the herald of Freedom in the dawn of the Twentieth Century. It accepts the challenge of Clericalism in the Great Crusade, and will bear aloft the Lights of the Lodge when the pomp and all the panoply of Clerical

Rome are unearthed by some future traveler from its catacombs.

“Truth crushed to earth shall rise again,
The eternal years of God are hers,
But error wounded writhes in chains,
And dies amid her worshipers.”

No greater work was ever done for man since the man of Nazareth began his mission, than is now presented as an opportunity to the Freemasons of America. They alone are fully equipped for this Great Work, as we have endeavored herein to show. This work will indeed be “for the good of the Order”, as it will be for the love and the benefit of man.

Clericalism seeks to build itself up, at any and every cost to humanity. “Anything and everything for Mother Church”, and “the end justifies the means”. Masonry seeks everywhere and at all times to benefit man and to build up society, and it bestows its benefits at any risk or cost to itself.

Masons have been slandered, reviled, ostracized, persecuted, murdered, whenever

and wherever Clericalism has been in power. It may retire for a season when persecution holds sway, or the Inquisition has political power, but it can never die. Its Genius is unconquerable, because it is Immortal. It was conceived in Love, allied with Truth, and bears aloft the Light of Civilization.

FREEMASONRY AS AN INSTITUTION.

Freemasonry, as an Institution at the present time, is a large body of men scattered over the civilized countries of the earth, organized into Lodges, and though affecting to a considerable degree the well-being of society, yet, as an Institution, it is of a private rather than a public character. At its annual gatherings, conclaves, processions, and in its public ceremonies, at funerals, or in laying the corner-stone of some public edifice, the semi-public character of the Institution is in evidence.

Freemasonry may be said to be, a voluntary association of individuals for mutual benefits and mutual improvement, governed by laws, customs and obligations self-imposed, to secure justice, fraternity, mutual helpfulness and the just government and perpetuity of the Institution itself.

The bond of union which secures permanency in so large a body of men united in a common cause, men differing in nationality, religion, occupation, social and financial standing, ought to elicit more than passing interest.

Freemasonry, as an Institution, represents an *Ideal Republic*, where mutual interest, mutual service and mutual obligation secure Fraternity and the greatest good to the whole.

Upon precisely this idea of an Ideal Republic, Washington and his associates founded this Government, deriving their ideal from Freemasonry. There is, however, one very important distinction between the Ideal and the real Republic.

No man is admitted as a member of the Masonic Fraternity unless after careful examination he is found to be worthy to be admitted, qualified to assume and willing to discharge all the obligations necessary to secure fraternal union and permanency.

In the larger Republic no such requisition is made or seems possible. Here men clamor for their *rights* who habitually disregard their *duties*, and ignore all mutual

obligations. Not only so, but in America today the irresponsible rabble is being increased annually by more than a million of the ignorant, oppressed and revengeful victims of the aristocracy and Clericalism of the Old World.

Few persons, even among Masons themselves, seem aware of the fact, the meaning and the transcendent importance, of the existence, maintenance and mission of this Ideal Republic *which Freemasonry is*, in the midst of the competition, strife and confusion of tongues, which constitute our present "experiment" at self-government. It is important above all things that every Mason should realize this position of Freemasonry as an Institution.

Given—the Ideal "of a more perfect Union"—its realization depends entirely upon the education in ethics and citizenship of every individual composing that Union. In the world outside, this is impossible, except as a work, perhaps, of centuries. In the Ideal Republic—in Freemasonry—it is secured by the invariable demand that *Education shall come before Union*. The Ideal Republic selects and tests its appli-

cants for citizenship before admitting them, and it seldom makes a mistake.

Here, then, exists an Ideal Republic within that conglomerate mass constituting the Nation. It is composed of a body of men representing Equity, Fraternity, Equality, and is like a living germ within an outer structure, numbering between two and three millions of men in this country.

Now comes the important question: Has this body of men, so constituted, so endowed and so prepared for citizenship, no function, office, or duty to the community, on the part of the Institution they constitute and represent?

Masonry says:

“Be a citizen; because thy country is necessary for thy security, thy happiness, and thy well-being. Serve it, and it will protect thee.”

If every just and upright Mason carried into the world of politics, economics and citizenship outside, the principles and usages he recognizes and conforms to in the Lodge, Masonry would today do more than all other influences combined to convert our country into an Ideal Republic

where Justice, Equity and Fraternity would replace poverty, injustice, bitterness and strife.

The Institution of Freemasonry has been, like all other institutions, a matter of growth. The essential principles, however, around which cluster its rights and ceremonies and upon which rest its constitutions, laws and usages, were there in the beginning and have never changed. It is because these vital principles are so essential and basic in all human relations, and because all innovation or departure from them has been securely provided against, that Masonry has endured and prospered.

Masonry is a summary of human wisdom, simple, clear, concise, such as nowhere else exists in the world today. Certain writers have assigned it a divine origin and attempted to trace it back to the days of Solomon, or to mythological characters in the remote past. The principles upon which it rests are indeed eternal and of divine origin, but they have been discerned and instituted by man, for the benefit of man.

In every age of which we have any knowledge, either through tradition, monuments, or written records, there has existed a secret wisdom apprehensible to, and known only by the few. These few have made it their business to *know*. They have invariably preferred wisdom to riches, and the knowledge and practice of Justice, Equity and Fraternity to the applause of their fellowmen.

This concealed wisdom, this inner world of knowledge unknown to and undesired by the rabble, is the source from which Masonry springs. The Landmarks of this concealed wisdom are easily traced by any one who knows their earmarks and is familiar with their basic or essential principles.

There is an ancient maxim which reads: "*Nothing can be concealed from him who knows.*" In order to know, one must have worked up to these basic principles and incorporated them into his own life. Henceforth they are for him, axiomatic, self-evident propositions. They guide his life and illumine his pathway like the rays of a central sun.

Religions, philosophies, institutions, come and go; civilizations arise and disappear; continents sink and rise from ocean beds; but these principles endure forever. Their symbols are cut into the steel-gray granite of those crude statues found on Easter Island, which tradition declares has twice sunk and risen from the submerging ocean, and they witness still to him who "knows the sign", the Unity of God and the evolution of all life.

I have said that Masonry is a summary of human wisdom in those essential principles that concern the ethical well-being of man. He who recognizes them, conforms to them and practices them amongst his fellow-men, is on the lines of higher human evolution. They could not be more true, more essential and beneficent had they been transmitted to man miraculously carved in stone or set in jewels direct from the hand of God.

Wise men in their enthusiasm, impressed with the wisdom and beneficence of these basic principles, have attributed to them divine origin, thinking perhaps that it were better that the ignorant should hold them

superstitiously and follow them blindly than to ignore them altogether.

One writer records the fact that in the far East, beyond the bounds of civilization, the robber while stealing your purse will recite his slogan—"All men are Brothers". Enforced obedience to law is often better than none at all, but he who is first made a Mason in his heart will be a different citizen altogether. "The wicked obey the law through fear. The wise keep the law through knowledge", says a wise Kabalist.

The Institution of Freemasonry rests upon three essential propositions: The existence of God; the Immortality of the Soul; and the Brotherhood of Man. The Lodge neither theologizes nor dogmatizes on these propositions, nor is it necessary here to enlarge upon or elaborate them.

Every Brother is left free to form his own conception of the Divine Being spoken of in the Lodge as the Grand Architect of the Universe. So also with the problem of Immortality. Every one who in his secret heart is convinced of the fact of Immortality, or who accepts it as a conviction on

Faith, will live for the future no less than the present, and shape his life accordingly.

So also as to the essential Brotherhood of Man. If this be a "Doctrine of the Heart", as it is a *fact* in Nature, each may be left free to practice that kindness, forbearance and helpfulness toward others that is its legitimate realization.

The whole ritual and work of the Lodge cluster around these essential principles. It is the Work of the Lodge to illustrate, perpetuate and exemplify them, and this is done in the most dramatic and impressive way.

Loyalty to these principles, traditions and usages is the bond of union and the basis of perpetuity. Mutual love, forbearance and helpfulness are the legitimate results. Hence arises the Ideal Republic to which I have referred. Expand this Ideal Republic *in spirit and in truth* to a village, city, or county, and who will deny that the millenium would be already here?

If every Mason be just and upright, a good man and true, a Mason in his *heart* no less than on his lips, he helps to form just this nucleus of an Ideal Republic, a

perfect State. If he be, on the contrary, thoughtless, careless, indifferent, or insincere, then is he not a Mason at all, deserving of the name, and this is far too often the case. Many good men and true join the Lodge, discover this superficial and indifferent attitude among the members, and after witnessing a few ceremonies of Initiation, drop out altogether.

If the Institution of Freemasonry has no higher mission than to increase its membership, initiate its candidates and simply exist; and if it can secure a full attendance of its members only by a banquet or a bazaar, it will fall in pieces from sheer numbers and inanition.

I hold that there is a Great Work for Masons and for the Institution of Freemasonry to do, and that the time for this work is *now*. True, this work must be done by Masons as individuals, but the corporate strength of these individuals, the mutual support and encouragement emanating from association in the Lodge will strengthen each individual to do his duty, and do it cheerfully, unflinchingly, fearlessly, continually.

If he knows for what he stands in the Lodge, if he gains there a clear perception of what it means to be a Mason, if his convictions are there deepened and his courage and enthusiasm continually reinforced, he will still be a good man and true in the outer world and aid in extending to the world at large the true Light of the Lodge.

He will find the enemies of the Lodge, and of Masonry in general, to be also the enemies of civilization and progress everywhere. He will be among the first to recognize them and stay their hand, as he guards the sanctuary of the Lodge from the approach of Cowans. He will not supinely and with indifference say, "There is no danger", more than he would leave the sanctuary of his Lodge while at work unguarded against any chance comer or secret enemy. He will help guard the rights and the liberties of the people as he would guard his own. He will be a *citizen* indeed, with all that the term implies. Can it be less than this, to be a just and upright Mason, a good man, and true?

If every Mason did his whole duty the Institution of Freemasonry would stand as

it was designed to stand and ought to stand, as *First* among all human Institutions in the onward and upward evolution of the human race, by virtue of its *Work*. This is the "Work of the Lodge", and it is difficult to see how any intelligent, just and upright Mason can overlook, ignore, or deny it. What excuse, then, can he offer for indifference to this work?

Human language and dramatic expression cannot make these principles plainer, nor emphasize them more than is done in every Lodge. The Lodge was designed for precisely this purpose. If this design is all in vain, if selected men, thus taught and pledged to this work, find neither meaning nor obligation in the instruction, then is the outlook for the world at large poor indeed. What can be expected of the thoughtless, ignorant and superstitious rabble, if the "Master", thus instructed, and so trained and obligated, finds no duty to perform?

Freemasonry differs from all other Institutions from the fact that it never proselytes and never persecutes. It does nothing for the aggrandizement of the In-

stitution as such. It has no competition with any other institution. It recognizes neither equals nor rivals.

Here seems to be a strange paradox, and it will be specially noted in view of what is herein said with regard to Papacy. The paradox will wholly disappear, if the Papacy will let politics entirely alone and strictly confine itself to so-called religion.

The Mason everywhere is an enemy of Popery, because Popery seeks to deny, control or abrogate every right of citizenship. It denies man's right to Life, Liberty, and the Pursuit of Happiness. Masons are made out of Free men and not out of slaves. There are, and there can be no free men where Popery has control. This principle of Freedom lies back of Masonry, as it underlies the foundation of this Government.

It is necessary that the basis, the real Genius of these two Institutions, should be clearly understood and accurately distinguished; for they are exact opposites and are antagonistic to the last degree.

This antagonism does not provide that we as Masons shall endeavor to tear down

Popery and build up Masonry as *Institutions*. The Pope recognizes this distinction when he differentiates between his individual opinions and utterances, and when he speaks *ex cathedra*. He does this, however, only as a subterfuge, when from contradictions and inconsistencies he finds himself in a corner; or, when the most glaring inconsistencies and unreconcilable contradictions are shown between his own Encyclicals and those of his predecessors, all of which are declared "Infallible."

The jurisdiction of Masonry and of the Lodge over the individual Mason, has no direct political bearing or religious bias. Every man and Mason is left in both these directions absolutely free. It is in his moral and ethical life as an individual that Masonry undertakes to instruct. So instructed, however, the individual character of the man ought to be a moral force in society. He ought to co-operate with all good men everywhere in upbuilding society.

Thus it may be seen that the Institution of Freemasonry, world-wide as it is, and a World Power in the broadest and best sense, approaches and concerns mankind

as individuals and not *en masse*. Political ambition and the aggrandizement of the Order, as such, are no part of its motive or aim.

Suppose, for example, that in a city of one hundred thousand people there were twenty thousand voters, and that two thousand of these were Freemasons rather equally divided between the two political parties. Suppose that the grant of a franchise was proposed to a private corporation under terms and conditions disadvantageous to the city, but exceedingly advantageous to the corporation seeking it, and that the private corporation included leading politicians of one or both parties, or involved prospective graft for them.

Under these conditions if the two thousand Masons, from a sense of duty, common honesty and civic pride, ignored party lines altogether and voted against the measure, they might defeat it and thus hold the balance of power. Masonry as an Institution would have nothing to do with such a matter, but Masons as upright men and good citizens would have a good deal to do with it.

Suppose that in the same city there were also two thousand Catholic voters (a very small number) and that they were given to understand that if they supported the granting of the franchise, concessions would be made to them greatly to the benefit of the Church. By voting solid for the franchise, or with the party known to favor it, they might hold the balance of power and insure the granting of the franchise for a consideration.

This is precisely what is being done daily in all the large cities of the country.

In the above illustration there comes a double loss to the city through the solid Catholic vote, the steal in the franchise and the graft to the Church. With the individual Masons exercising the balance of power, the city and the whole people are equally benefited. The Masonic Institution gets nothing. It desires nothing of the kind. Individual Masons derive the satisfaction of having done a simple duty. Every good Mason is thus a good citizen.

When honest men without personal motive hold the balance of power in any city, or in the general government, that city and

this country will be well governed, never till then. Special favors to Mother Church are no more consistent with civic justice and the rights and benefits of the whole people, than graft to the Boss, or favors to private corporations.

Freemasonry as an Institution has never received, does not desire, nor would it accept such special concessions under any conditions or circumstances. It would be wholly unMasonic. But such is the meaning and the continual menace of a solid Catholic vote. It ignores justice and civic duty entirely, and means graft only.

The character and meaning of Masonry as an Institution is thus made clear by contrast. Masons ought to accept the challenge of Popery at every point and try issues in the light of the Twentieth Century.

These two World Powers represent a complete antithesis.

..“Modernisms are to be removed from professorships and the direction of educational institutions.

“The clergy and faithful are not to be allowed to read modernist publications.

“A committee of censorship is to be established in every diocese, to pass upon publications which the clergy and faithful shall be permitted to read.”—Pope Pius X. (1907).

FREEMASONRY AS A FRATERNITY.

Probably the most salient feature of Masonry, the feature that is most apparent to the new member of the Order, that which is prominent in the greeting and most frequently on the lips of Masons, is that of Fraternity. "Brother" is the title most frequently applied and is that which prefaces all other titles and offices.

In the Lodge room, in the shadow of the altar, Fraternity is always in evidence. There, certainly, in this country at least, Masonry regards no man for his worldly wealth or honor. Every lesson taught in the Lodge has direct regard to character, manhood, and Fraternity. It undertakes to bring to the front the essentials of all these qualities, to make them clear, to emphasize them.

Thus the "atmosphere" of the Lodge room is the most genial that can anywhere

be found. It is rare indeed that discord or friction exists there. All brothers meet upon the level. This by no means implies that distinctions are not recognized or honors bestowed.

Every Mason is justly proud of the honorary achievements of any of his fraters. But like brothers of one family, where one, returning after successful achievement in the outer world, would find his place reserved at the table, and instead of "looking down" on the rest of the family he invites them to share in the honors nobly won and bestowed upon him. The Masonic Lodge seems more like a family gathering than almost anything that can be found elsewhere.

Now read all this in connection with the Initiation referred to in another chapter and it must be conceded that the true Mason has received instruction that should fit him for a very high order of citizenship in the world.

In all these ceremonies, dramatic representations and lessons of the Lodge, the practice of the Masonic virtues—Faith, Hope and Charity, Brotherly Love, Relief

and Truth—are by no means to be confined to Brothers in or of the Lodge. They are recommended and urged as “Masonic Virtues”, those things becoming in, and to be expected of a Mason.

A Mason *may* discriminate in favor of a Brother Mason. Other things equal, he may give him the preference as he would a brother by the ties of kinship and of blood. This does not mean discrimination against those outside the fellowship of the Lodge. It simply implies those preferences that are consistent with Justice, Equity and Right, the recognition of friendship and fraternity that exists everywhere.

If one outside the Lodge requires an assistant or helper in any department of business, and could find such an one among his personal friends and acquaintances, that very relationship should make his employment mutually desirable and profitable, beyond that of strangers. This would work injustice to no one. It might prevent disappointments.

Now, as a matter of fact, this logical and practical application of Fraternity is too

often overlooked by members of the Order. Masonic Employment Bureaus exist in most large cities, and committees of the Lodge are appointed to look after the sick and relieve distressed worthy Brothers. While all this is good, necessary and "Masonic", it sometimes savors more of Masonic Charity than Fraternal Co-operation.

All this should be done—and *something more*. It is a common saying that "everybody's business is nobody's business". Demands for relief and charity are frequent and widespread, and from their very extent and multiplicity discouraging to those whose time and means are limited. They can do something, but in the presence of the great and multiple need are apt to do nothing.

Now, if the members of the Order recognized at all times not only that they are Fraters, but at the same time determined to be in the broadest and best sense *Helpers* of each other, mutual confidence and co-operation would result. Thus the fraternal relations of the Lodge would secure mutual benefits and helpfulness in the world outside. This has been demon-

strated over and over again in the work of the Masonic Employment Bureau. Mutual confidence and mutual benefits are thus secured at the outset, and they seldom lead to disappointment.

The strife today between capital and labor, between the employer and the employed, seldom regards Justice and Equity. It more often represents jealousy, envy and resentment. The loss is mutual though by no means equal, as capital at the present time has the "whip hand". In the aggregate, the employee loses two millions to the employer's one, by actual statistics, and at the end of the strife, whether "strike", "lock-out", or "boycott", the original conditions remain, only with added bitterness and ill-will.

This might all be changed if real fraternal relations existed between employer and the employed. Fraternity would lead to consideration and co-operation, and even arbitration, which promises so much and is so seldom honestly tried or desired, would seldom need to be invoked. As an object lesson to the whole world such a condition would be of exceeding value.

If the Masonic Fraternity really represents an Ideal Republic why should it not be the first to solve the economic problem so that it would stay solved, and thus prove to the world the truth and beneficence of Masonic principles?

Masonry is not Socialism in any sense in which that term has been defined. Masonry is, in the broadest and strictest sense, Individualism; but this very individualism is intrinsic, not extrinsic. "Masonry regards no man on account of his worldly wealth or honors". Masonic regard goes deeper than this and recognizes the intrinsic character of the *man*.

Worldly wealth and honors are by no means to be despised. When nobly won, justly held, and wisely utilized, they become agents of usefulness, and opportunities for noble work. But whether so achieved, regarded and utilized, will depend entirely upon the real character of their possessor. Take the ignorant, vulgar, snobbish, purse-proud millionaire, frequently seen nowadays. His wealth is simply a monument to his shallow vulgarity. One has only to ask the question,

“What would he be entirely divested of his wealth and reduced to his normal level as a man?”, in order to locate and classify him.

Whether, therefore, the man be rich or poor, prominent or obscure, educated or ignorant, the real manhood in him that is the basis and the crown of individual character remains. No place can be found where the essentials of real manhood are so recognized, applauded, cultivated and honored as in the Masonic Lodge.

The Fraternity that exists between selected men so educated should be more than a name. The one thing that is shared in common is the feeling and expression of Brotherly Love, and this sentiment carries with it appreciation of the genuine characteristics of manhood and of noble endeavor possessed by each and every brother of the Lodge.

Masonry deprives no man of any real honor, nor does it undertake to reduce all men to one common level of mediocrity, nor to prevent them from doing their best and their utmost, as do some of the trades unions today.

When the differences between men are recognized to the fullest extent, differences in intelligence, capacity, opportunity or experience, with the sincere fraternal feeling of reciprocity, mutual helpfulness and mutual benefit are sure to result from intimate association. Here is no Communism, for each is benefited as much in giving as in receiving. Each is thus enabled to do his own work better, and all the more and all the better to realize selfhood.

Does all this sound like a homily? Just nice sentiments nowhere found in practice?

No Mason can say that they are not the sentiments constantly held aloft and illustrated in the Lodge. And suppose these principles and sentiments were carried out to the fullest extent precisely as here set forth, would any one be the loser? Would not mutual good result all around? Can any one study carefully the whole ritual and witness the dramatic ceremony of initiation and come to any other conclusion than that the whole institution was designed for this purpose, to bring about just such results as I here have indicated?

This is Brotherhood, and is far removed

from what most persons regard as charity. One thing seems certain, and that is if real Fraternity is not designed here and cannot be realized in the Lodge, we shall look for it in vain elsewhere.

The barriers of superstition, intolerance and fanaticism are entirely removed. Everywhere and in all time these are the sources of the most bitter hostilities amongst men. The most cruel and relentless wars ever inaugurated have been waged over a text of the Koran or passages from the Bible, and concerning things having no practical bearing in life.

In the Masonic Fraternity all this is laid aside. Theology, Creed and Dogma have no place in Masonic literature. "God is". The human Soul exists, and it survives the death of the physical body; and Brotherhood is a fact in the foundation and superstructure of human life.

Explain these things in your own way. Deism, Pantheism and Philosophical Materialism come to the same conclusion. They differ only in forms of expression. Attribute intelligence to Nature, as we

must, to determine law and order, and you involve God.

It is thus that the source of bitterness and strife, not over real things but over man's *idea* of things, is eliminated from Masonry. Masons may thus compare notes and exchange views, and find no cause for hostility and no disposition to quarrel over that concerning which we actually know nothing, but have simply ideas, concepts, or opinions.

This Fraternity, so fostered and encouraged, by eliminating dogma and superstition puts every real truth in a clearer light. It enables every intelligent person to distinguish between religion and superstition, and to hold his own convictions without unkind criticism of or from others.

People never realize how much we are alike and how much we hold in common till they compare notes like brothers, in order to find, if possible, a common ground of agreement. They too often seek grounds for disagreement and end with criticism and condemnation.

If progress is the law of all life, the time will never come when all men will be equal

intellectually, or interested in the same problems or pursuits, or arrive at the same conclusions at any given time regarding the things most useful or desirable, or how the problems of nature, of life and of human destiny are best to be solved.

Individual intellect means diversity, not unity. The mind of man is the explorer, the pathfinder, while the anchor is in the heart, in the affections, in the love-nature. The love of home, all filial affection and fraternal regard are relatively independent of intellectual attainment.

If we are to wait for the millenium till all men are equally developed intellectually, till they accept the same philosophy, believe in the same theology, and vote the same ticket, we shall forever wait in vain. Diversity all along these lines continually increases as evolution goes on. Intellect provides diversity, fixes range of experience and determines resources. It provides incentive to action instigated by curiosity and gives continually new fields for exploration.

The heart, the affections and the love-nature, differ from the intellect in all these

regards. The heart anchors us to the old home, humble though it may be, to the old associations, the "old familiar faces". "The Love of God passeth all understanding". The mother-love, that love which seems nearest the divine, has a special tenderness for the sick or feeble child, measured only by its needs and its helplessness, and is untiring and inexhaustible.

Love is no "respector of persons". It is spontaneous, unless we quench it by indifference or selfishness, and when we do this, *we* are the greatest losers. Love or Fraternity is an emotion, a feeling, a sentiment, an attitude of the soul. It is the life of the soul, as magnetic vitality is the life of the body.

The loveless and selfish individual is the most unhappy of mortals. The more he grasps, the less he really possesses. The treasures of love, the welcome guests in the "Kingdom of Heaven" within us—the children, the friends, the objects of our affection—these are our real possessions. The impulse to human kindness, the kind word that springs spontaneously to the lips, the helping hand that is quickly extended, the

love impulse that is not calculating but spontaneous and always ready—who is not drawn to these; who does not recognize them and make obeisance?

Here then is the bond of union, the golden chain that binds humanity together. Here is the common basis, the common need and the universal crown of human life. If all men recognized this and responded to it the millenium would be here now. Kindness, co-operation, mutual forbearance and mutual helpfulness would be to the mutual advantage and happiness of all. Not one, rich or poor, wise or foolish, would be left out.

Civilization or the well-being of society does not wait on more knowledge, more resources nor on higher intellectual achievement. It simply waits for the *will to do* what we already know to be just and right. It waits for us to *realize* that selfishness and greed *do not pay*, but forever defeat their own ends. It waits for us to open the windows of the soul, to let the bats of superstition, the shadows of fear, the serpents of intolerance and all the foul vapors of selfishness out, and let Love with its di-

vine radiance come in—one face—the Redeemer—Love to glorify the Kingdom of the human soul.

This is the *Fraternity* taught all around the world in every Lodge of Free Masons. It is realized and exemplified here as nowhere else. Speak the Word or give the Sign, in Europe, Asia, Africa, Australia, the Americas, or the Islands of the sea, and there stands a Brother with outstretched hand ready to serve and to help, to go on foot and out of his way to succor, protect, or defend. He is a Brother and that is enough.

One might fill volumes in proof of this. Some of the deepest and dearest of lifelong friendships have originated in this way. Officers and soldiers of hostile armies have recognized each other as no longer enemies but Brothers, with all that the term implies. Love is not only the sweetest and dearest, but the strongest thing in the world. The flaming sword melts in its intenser ray, and having consumed all meaner things and become triumphant, all in all, it stoops to kiss the babe in the manger and comfort the poorest and meanest

of the children of men. One touch of kindness makes the whole world akin.

When we are tired of fighting and competition, selfishness and greed, we will open the windows of the soul and let Love come in. Nothing but Love would wait so long, and enter at last with a smiling face.

Religions, so far as they are presented by theologies, creeds, and dogmas, are not, and never can be the basis of organizing humanity as a whole. As already shown, and as the history of the world and of every religion proves, here is where mankind disagree and fall apart. Some will make haste to declare that "Religion is the Law of Love", and every sect and denomination will add—"and something more", and each will add something different.

The basis of any true and lasting organization of mankind lies in a common need, a common service. This basis lies in Ethics and Economics, and in the spirit of Fraternity, Co-operation and Brotherhood. Loyalty to these will insure permanency on earth of an association of every people, kindred and tongue. Such an association would be spontaneous

and voluntary. Then men would take off their hats, lift their eyes to heaven and sing together—"Praise God from whom all blessings flow", "till the stars heard and the sea"; and the angels took up the strain, and the joy of earth mingled with that of all the heavens.

We are far more concerned about the Humanities than the Divinities. When we recognize and serve the humanities, the divinity of human life will walk glorified among the children of men, and we shall crown him as the Angel of Peace, and worship him as Love.

FREEMASONRY AS A SCIENCE OF ETHICS.

After the more general view of Masonry, we may consider some of the more specific and exact problems of human life. We shall find here, as elsewhere, the depth and sufficiency of Freemasonry as to all practical problems.

By Ethics is understood, the basis of morals, the principles of action, the rules of conduct. We thence determine our rights, our duties and our responsibilities; what we owe to ourselves, our fellow-men and to God.

Few people seem aware of the fact that this whole subject can be reduced to an exact science so as to bring out the principle of action in any given case. The principles of science are exact. The rules or methods of applying these principles in any given case depend upon judgment, discrim-

ination and experience. If a mathematician or a physicist is thoroughly grounded in the principles of his science, has good judgment and great experience along the lines of his art, he will readily adopt means to secure desired results.

The conditions are not different in regard to the principles of right action. The man who is thoroughly grounded in the principles of ethics, who is convinced of their truth and sufficiency, and who desires, and really intends to do right, will make few mistakes. He will be guilty of no glaring injustice, and he will continually measure the application of all these principles of conduct by all his previous experience. His failures and errors in application will show him what to avoid in all future action. He will learn by his mistakes no less than by his success. All this presupposes perfect sincerity on his part and the determination to do right.

Ethics deals first and foremost with individual intelligence and personal responsibility.

As to Individualism and Collectivism, or, individual conduct and Socialism, there

need be no confusion whatever. The basis of Society is the Individual. He comes first, the aggregate afterward. In any case, and under all conditions and circumstances, such as are the individuals in any aggregate or community, such that community will be.

As a rule, certain features or characteristics predominate. Each individual is himself an aggregate, a community of functions, organs, capacities and powers, with a predominating tendency, a predilection, a bias. By association and fellowship these are mingled, and strengthened or weakened. The individual may not change his nature, but he is quite certain to change his bias.

There is a constant struggle for supremacy. Men insist upon their rights and are apt to ignore their duties and responsibilities. If they do this, they find a combination against them and are soon compelled to compromise, to give something in order to get something. This principle of compromise of mutual surrender, of recognition of the general good, is the basis of all social union. A man may assert that he

will do as he pleases regardless of the rights and the well-being of others, and if he pleases to do wrong, if his pleasure is inimical to the good of the community, he will presently find that community massed against him. If his arm is strong and his club large, he may for a time subjugate the community by fear. If he does this, then, eventually, by secrecy and cunning, they will overthrow him.

In a barbarous age, with an ignorant and rude people, the strong arm and the big club may receive a superstitious reverence, the people preferring such a leader to one inferior.

Now, every principle here defined applies in the highest organized society. In the most civilized society today, the ambitious, the unscrupulous, and the unjust, exploit the people by superior skill, by secrecy and cunning, while the criminal law and the civil code are supposed to protect the people.

Here again the greed and cunning of the man who seeks wealth or power at any cost to the community, sophisticates justice, suborns witnesses, tampers with city

boards, bribes legislators, and escapes punishment. Not a new principle is here seen from those found in barbarism. Only the method of using and applying them differs. The club is usually in the hands of the police, and supposed to be in the service of the people.

If the individual seizes the club, and tries to "run amuck", he is likely to meet the bullet of the policeman. The criminal in rags or in broadcloth, on the street or in the stock exchange, runs to cover. So we are slowly working out the problem of social evolution; but here and everywhere, at all times and under all conditions and circumstances, the basic element is the Individual.

If the majority of individuals are intelligent, just and fraternal, the social status of the community will be high; but not otherwise. The greatest difficulty at the present time lies in the fact that too many persons are indifferent. They are involved in the ambitions, the necessities, or the ease of their own lives, and they injure the community by default of duty, often as much

as the law-breaker and the vicious do by exploiting it.

Now, civic duty lies at the basis of all morals and of all individual ethics.

Hence we are brought back to the point of departure—the principles that underly and govern the conduct of individual life, the Science of Ethics. Given: Individuals imbued with right knowledge, determined on right action, and we shall have the ideal state.

The education of the individual, then, is of the very first importance; and by education is meant, knowledge of the principles of conduct and the rules of action that secure at once the greatest good to the individual and to the community.

In the first place, we must get rid of the fallacy that any real or lasting good can be secured by, or to the individual, that is injurious to his fellowmen.

No resources of life are in their essential nature injurious nor to be despised. All depends upon *use*. Morals, or ethics, determine how they may be acquired, and how they ought to be used; and in the acquirement and use of these resources we

come back to the principles that underlie and determine the character of the individual.

Now, the basis of character is determined by the principle of personal responsibility. Take away personal responsibility by relegating conscience to the keeping of another—be it Church, Pope or Priest—and morals are at an end. The individual is reduced to an irresponsible automaton. He will do whatever his conscience-keeper tells him to do, and assume that it is right or justified because his conscience-keeper says it is right. Discriminating choice and rational volition that determine what we call free moral agency are no longer present.

If the individual is lacking in intelligence, he cannot discriminate as to the basis or result of his action. If he acts under restraint or constraint, the act is at most but partly his own, and he can be held only so far responsible. We may thus see that intelligence, volition and freedom determine moral responsibility.

Next come the standards of justice, equity and right. These determine our re-

lation to others. The one word Fraternity, or the principle expressed in the Golden Rule, defines our highest and best relation to others. The real good of one is the good of all, and reciprocity measures and determines justice. The individual governed by this principle gives and takes, is equally ready and willing to give or to receive. This is Fraternity in its deepest, broadest and truest sense. Founded upon exact justice, the flower of this tree for the healing of the Nations is Love, and its ripened fruit is Brotherhood.

Science deals with facts derived from experiment, observation and experience. The foregoing deduction of principles agrees with all the facts, and the results in every case known to man of these principles, clearly conceived, intelligently applied and consistently and persistently carried out, has been the mutual happiness and well-being of all concerned.

We are therefore justified in concluding that we have here the exact formula of the Science of Ethics, the basis of Morals, the conditions of the greatest good to all. The best interests of the individual at once se-

cure the highest good of the State. There need be no confusion of tongues, no working at cross purposes.

By a science of ethics we thus arrive at a knowledge of what is necessary to be done and how to do it in order to secure the greatest possible good to all. To obtain this exact knowledge is the Science of Ethics; to utilize it constitutes Morals; while Conscience is the motive power that impels the Will to practice what it knows to be right and just. Conscience is the soul's intuitive recognition of personal responsibility.

Now, if every individual realized his personal responsibility, that is, listened to the voice of conscience and acted up to his knowledge of right and wrong, the social conditions would be everywhere changed immeasurably. If right knowledge determined right action, that is, at once secured it, our social conditions would show great improvement.

The Science of Ethics as taught in Freemasonry undertakes to secure to each individual right knowledge, and at the same time inspire him with an unalterable pur-

pose to use every inducement to secure right action. It impels each individual to make a personal application of the lessons taught. This is done through the medium of a practical experience. After this personal experience, the meaning of the lessons and their application to and practice by the candidate are fully explained. Precept and example are thus united.

This education of the candidate occurs through appeal to his reason, his understanding and his conscience. He is not "indoctrinated". There is no dogmatizing. He is urged to use all his faculties, capacities and powers, and to test all that he sees and hears by his own judgment, and in the light of his own conscience.

When it is once realized that in Freemasonry is found the most concise formula of the essentials of a science of Ethics known to man, and that it is made the business of the ritual and work of the Lodge to teach, illustrate and utilize this knowledge in every possible way, no one need be in any doubt or uncertainty as to the influence of Masonry on the individual and upon Society at large.

It is apparent that for such instruction to be so bestowed and utilized, the candidate must be qualified, prepared, and ready to receive it. This preparation and qualification the candidate must himself evince and demonstrate. This is not only required, but illustrated at every step. Nothing that he does, or that is done in his presence, is meaningless; nor is he left in any doubt or uncertainty, obscurity or confusion.

Thus the Great School of Masonry is based on the Science of Ethics.

“The Catholic Church is the sole living and enduring Christian authority.

“She has the power to speak; she has an organization by which her laws may be enforced.

“Our work is to make America Catholic.

“Our cry shall be, ‘God wills it,’ and our hearts shall leap with Crusader enthusiasm.” — Archbishop Ireland (1889).

FREEMASONRY AS A PHILOSOPHY OF LIFE.

Science is analytical. It takes things apart and examines them in detail.

Philosophy is synthetic. It puts things together to discover relations, order and Law.

The facts of experience, gathered and demonstrated by observation and experiment and then arranged in orderly sequence so as to reveal the Law of correct living, constitute the Philosophy of Life.

Real knowledge is never confusing, never obscure. Speculation, theorizing, opinions held regardless of facts, ignoring both Science and Philosophy—these lead to confusion, obscurity, wrangling, hatred, dogmatism, and often to persecution.

The real and basic principles of Science are axiomatic, like the principles in mathematics, self-evident. Demonstrable propo-

sitions are not dogmatic opinions but the reverse. Only the very ignorant or vicious confuse them.

Now, if the aim of Science be "to enable us to discern the rational order that pervades the universe", the interpretation and formulation of the principles which determine that "rational order" is Philosophy—a synthetic apprehension of the whole. So also, if the Science of Ethics can deduce from the facts of experience the essentials of morals, or right conduct, the Philosophy of Life will arrange these basic principles in rational order, or sequence, and so reveal and formulate the Law of Life.

The facts in human experience are innumerable. The incidents and vicissitudes of life are infinitely variable; but the principles of action and the motives upon which individuals act are few and simple.

For example: Take the principle of muscular action, both voluntary and involuntary. It may be clearly defined and easily apprehended. But the varying force, forms, impulses and results of muscular motion are endless. The same principle applies to all the faculties, capacities and

powers of man. The principle that underlies action is comparatively simple. The varieties or forms and conditions of action are endless. Were it otherwise, mankind would be bewildered, and hopelessly involved in the labyrinth of life.

The Science of Ethics and the Philosophy of Life, as such, are never mentioned in a Masonic Lodge, and yet any just estimate and intelligent analysis of the ritual and work of the Lodge reveal just this Science and this Philosophy. Moreover, these basic truths are there condensed, epitomized, illustrated, and dramatically represented and realized, as nowhere else in the world today. The ritual of initiation is thus the curriculum of the School of Masonry. Perhaps few Masons analyze and realize this, and never until they do are they in a position fully to appreciate the "rights and benefits" of this ancient and noble Order.

Now, what is this Philosophy of Life as taught in the School of Masonry?

In the world outside, ethical instruction and moral education are largely the province of religion. The Christian religion in

all its forms and denominations, whether Catholic or Protestant, accepts and promulgates the doctrine of the immortality of the human soul. The doctrine of rewards and punishments hereafter is made the strongest argument or impulse to righteousness. This seemed necessary from the fact that here, the righteous have often a hard time, and the wicked prosper and go unpunished. Hence, to secure justice and promote morality, the religious teacher has to beg the question here, and appeal to the unknown hereafter.

The doctrine of immortality, and that of future rewards and punishments, are held and promulgated as dogmas, articles of faith set forth in a creed. To justify this belief, and support this dogma of life beyond the grave, with conditions of happiness or misery to be determined by the life led here, the teaching of Scripture is appealed to, and the resurrection of Jesus and his appearing to his disciples are held as verifying the dogma of immortality.

Without denying either the immortality of the soul, the resurrection of Jesus, or that the life of man hereafter is based upon

and determined by his present life, it may easily be shown that one may accept these dogmas, and wholly escape the charge of heresy and irreligion, and yet be exceedingly immoral, and ignorant of every principle of ethics.

Numberless illustrations can be found in the Catholic Church of men whose orthodoxy remained unquestioned, who accepted, and loudly proclaimed their belief in the confession of faith, and yet whose lives were wholly immoral, and who were guilty of every cruelty and almost every crime from incest to murder. This fact by no means invalidates the beliefs *per se* above referred to. Numberless other individuals have accepted and adhered to these beliefs, and led holy and beneficent lives. The evil-doer was wicked and immoral *in spite* of his belief.

The conclusion is that too much stress has often been laid on the acceptance of dogmas, and too little on ethics, or the "Living of the Life."

The crucial point is the acceptance and realization of the fact of personal responsibility. In the religious creed this fact is

not only largely ignored or annulled, but by the pernicious doctrine of the vicarious atonement, absolution, or the forgiveness of sin for a *money consideration*, and prayers for the dead for a like consideration, the moral effect attached to the dogma of immortality and future rewards and punishments is destroyed. By the purchase of "Indulgence" the dogma puts a premium on crime. The confusion and viciousness here revealed arise from the absence of any clear philosophy of life, any real science of ethics.

Freemasonry is not a religion. It is a school of ethics. It not only does not repudiate any true principle of religion, but gives to each and all the great religions equal courtesy, and fraternal consideration. It confines its teaching to ethics, and thence deduces or instils a true Philosophy of Life. It begins with a belief in God, the Immortality of the Soul, and the Brotherhood of Man; but once these great truths, derived equally from all religions, are accepted, it neither dogmatizes nor theologizes. It never troubles itself with the "orthodoxy" of its members. It knows no

trials for heresy. It never persecutes, but confines itself strictly to the exercise of the Masonic Virtues—Brotherly Love, Relief, and Truth.

True, if one were to become a “loud-mouthed atheist,” he would have first repudiated that belief in God which he professed on entering the Lodge, and he would no longer represent its teachings, or deserve to be considered a “just and upright Mason.” He could only *misrepresent* Masonry and should retire from the Order.

Masonry does not define, nor dogmatize upon this “belief in God.” One may include it in his concept of Nature, as that Divine Intelligence that is in all, through all, and over all. He may formulate his concept of a Personal God, and call it Jehovah. Masonry designates it as the Grand Architect of the Universe, and the idea of the Fatherhood of God follows the concept of the Brotherhood of Man. Certainly the concept, “the Builder of the Universe,” does not imply a fetich, nor a jealous, revengeful, overgrown man.

Thus it may be seen that the province of Freemasonry is not that of religion; that

it is not a rival nor an antagonist of true religion. Wherever any so-called religion becomes a subversion of all just principles of ethics, and by annulling personal responsibility inculcates or leads to immorality, there Masonry takes issue. But not even there does it so long as such "Religion" confines itself to its legitimate sphere. When, however, under the garb of religion, it enters politics, and seeks to dominate the whole community, and arrogantly claims "all power on earth and in heaven," and seeks to gain that power here by every trick or subterfuge known to the Political Boss, then Masonry protests in the name of Morals and the Common Rights of Man, and stands squarely arrayed against it. It regards such an aspirant to political power, through the union of Church and State, as the most hostile institution possible to the rights of man, and the interests of a free people, that can be imagined, and more dangerous to human liberty than any invading Despot of Barbarism.

Better by far an army with banners, bayonets, ironclads, and cannons, than this invader under the garb of "Religion." Men

would fly to arms at sight of the former, who are disarmed, deceived and hypnotized by the hypocrisy of the latter. Better the foe in the field than one in ambush.

Intelligently conceived and apprehended, Science, Philosophy and Religion are so many departments of Knowledge derived from human experience. The dogmatist will deny this, and claim that true religion is a direct revelation from God to man, overlooking, ignoring or denying the fact, that, even if revelation be thus admitted, its reception in the beginning by him to whom it is first revealed, is essentially a human experience.

This fact is again evaded or denied by deifying or canonizing the recipient. It is seldom admitted that all truths beneficent to man appeal directly to his conscience and understanding. Hence they are dogmatically enforced with threatened penalties and punishments for heresy, or their rejection. In other words, superstition and fear more or less enter into all religious institutions.

The purpose of this discussion is not to attack, criticise or belittle religion, but to

show the difference between so-called religion and Freemasonry. If the Roman Catholic Hierarchy could keep its hands off Politics and confine itself to the legitimate sphere of religion, instead of menacing as it does the Liberty and inalienable rights of all men, Masonry would have no war with Romanism.

We are now ready to answer the question—What is the Philosophy of Life as taught in Freemasonry?

In the first place, it rests upon and emanates from the Science of Ethics. The faculties, capacities and powers of the individual intelligence are to be cultivated for the greatest good, and adapted to the noblest use. These, in their exercise, bring us into social relations with our fellowmen. This relation is fraternal. It recognizes Brotherhood. It is inspired and guided by Love. Fraternal Love alone insures Justice.

We give and receive continually, not always the same things, nor in the same degree, but according to circumstances, or necessities. One bestows with real pleasure and graciousness. One receives with

appreciation and gratitude, and in each instance the spirit of fraternity is deepened and sweetened. The giver is not puffed up with pride, nor the receiver humiliated. Back of all this code of ethics that determines conduct, lies the principle of personal responsibility, and duty becomes a pleasure. It may be equally a duty to give or to receive.

Here we may discern "rational order", in the conduct of life, as related to ourselves, and to others. It is making the best use of our faculties, capacities and powers, of all our opportunities and resources. This rational order in conduct, and in relation to others, is the basis of morals, the Science of Ethics. The result is the true Philosophy of Life. It is the best possible foundation of any true Religion.

Religion naturally and rationally begins where this Science of Life leaves off. It purifies and elevates the emotions. It adds aspiration to all our intuitions, and brings the illumination of the Divine Love into the "Kingdom of Heaven within the human soul." Hence the saying of Jesus—"Inasmuch as ye have done it unto the least of

these, my brethren, ye have done it unto me.”

This Philosophy of Life taught in Freemasonry is not obscure and difficult. The difficulty arises solely from our unwillingness to practice it, or to live up to it. It is merely working out the Golden Rule, the realization of Fraternity, or the universal and unqualified Brotherhood of Man. Masonry means just this, or it is meaningless. No just and upright Mason will deny that this is precisely the teaching of the Lodge, the plainest possible interpretation of the whole ritual, the meaning of the dramatic ceremony of Initiation.

The real Masters of the Great School from which Masonry sprung, and by whom it was instituted, are simply those who have *realized* this Initiation, apprehended this philosophy of life, and lived up to this science of ethics in spirit and in truth. Without juggling with words, can a “Perfect and Sublime Master” mean less than this?

Not only the world at large but even the great majority of Masons have yet to learn that the essential problems of correct liv-

ing and the highest attainment for man have all been worked out ages ago, and the data formulated and recorded for the benefit of coming generations.

What is the greatest good, and the highest possible attainment for man? Is it not exact knowledge of his own faculties, capacities, and powers, their highest use for the noblest ends, and the steadfast, unwavering determination, the constant endeavor, to achieve those results? Opinion, conjecture, belief, will not do. But Faith is another thing entirely.

Faith is the soul's *intuitive conviction* of that which both reason and conscience approve. The foundation of true Faith is knowledge gained by observation and experience, and this is also the foundation of Science. The crown, the glory, the uplift of faith, add wings to the aspiring soul, and as a Light, indicate the lines of least resistance and greatest progress; and this is only another form of expression for that "rational order", which, when clearly discerned and accurately formulated, constitutes Philosophy.

Life in modern times is complicated and

wonderfully diversified, and yet there is recently quite a "craze" over the "Simple Life." Many good and intelligent people see the necessity and feel a strong impulse to return to simpler ways of living. All our activities and experiences are almost endlessly diversified. Our necessities are few, but our conveniences, luxuries, dissipations, ambitions and abominations are legion, and soon or late we realize that few of them *pay*. By and by we begin to look within, to take account of stock, to take an inventory of our resources and our real possessions. Then it is, that we first *realize* our possessions, examine and verify our title-deed, and enter into our real kingdom. Then comes the Law of Use, the Science of Ethics, the Philosophy of Life.

This is *real* Initiation, whether achieved alone, in the silence of the desert, in the groves, which "were God's first Temples", in the sublimity and repose of the mountain-tops, or through the dramatic ritual of the Lodge, or the "Mysteries." The real Work is internal. It first transforms, and then transfigures. There have been those in every age who have experienced this

transfiguration, and become *Masters*. They are Fathers of the fatherless, and "Helpers of all who need." "By their works ye shall know them." They have exemplified and so revealed the true Philosophy of Life with which Freemasonry is in full accord.

“The spirit and character of the Inquisition have poisoned the blood of the body politic in every nation where Rome yet has ecclesiastical hold upon the people.”—King.

FREEMASONRY AS A GREAT SCHOOL.

The Schools of antiquity have been numerous and some of them very famous. Among the Hebrews there were the Schools of the Prophets and the Rabbinical Schools with great teachers versed in the Law and the Tradition. Among the Persians there was the School of Zoroaster, and among the Greeks they were very numerous, for beside the great names, the founders of sects and schools like Aristotle, Plato, Pythagoras and many others, there were the Mysteries, in which many of these leaders and teachers were taught. Still earlier than this, there were the Schools of Egypt, Arabia and of India.

From these Schools, Philosophies have emanated, and it is a very interesting study to compare the various Schools and trace the analogies and the various theories of

life, and the origin of doctrines and dogmas. The Science of Ethics and the Philosophy of Life may be traced in the teachings of all these Schools.

They all concerned themselves with human conduct, with the relation of men to each other, and to that Power everywhere and at all times recognized as above and beyond man, and to which he is indebted for his existence and owes allegiance, whether it be that Nature-worship which we designate as Idolatry, or Pantheism, Deism, Theism and the worship of the gods.

Sometimes the term "School" is used in a very vague and indefinite way, to designate only a prevailing line of research, with perhaps only general agreement as to a few basic principles and methods of procedure. The "School of Modern Science" is such a term, where perhaps hardly any two of its disciples would define its boundaries, laws and precepts in precisely the same terms. They would, however, agree in a few broad essentials.

From all this we discern the tendency of thinkers, leaders, and wise men to gather

about them students and disciples, and the prevailing custom of men at all times and in all countries to group themselves in sects, schools, parties, or believers giving general assent to certain principles, precepts, or dogmas, and holding these with dispassionate moderation, or with the blind zeal of fanatics.

It is not difficult to find among these Schools of antiquity, and in every age, those that dealt largely in ethics and economics, leaving theological questions largely out of account, dealing thus with the facts of common experience, and the common well-being of man.

Some of these ancient Schools denied, and some affirmed the existence and immortality of the human soul. Some dealt dogmatically with some concept of Divinity, and so gave rise to creed, dogma and bitter disputes and antagonisms over things concerning which they had only a text of scripture, or the opinion of a "wise man," or the sayings of a prophet.

Among some of these ancient Schools there arose the process and the practice of so-called *Initiation*. This practice pre-

vailed in all the so-called Mysteries of antiquity, in the Schools of the Hebrews, Greeks, Arabians, Egyptians, Hindoos, and among the early Christians for the first two or three centuries.

The meaning of this initiation was, first, to instruct and indoctrinate the candidate, and afterward to secure experience in putting in practice the precepts and instructions gained. These Initiations in many cases assumed fantastic forms, degenerated into license and debauchery, and in others were so severe and horrible as to endanger life, or result in insanity.

In spite of all these abominations and abuses, the principle remains, and true Initiation represents first, the instruction of the individual as to the nature of his own Faculties, Capacities and Powers, and beyond this, their highest and noblest use in the process of normal evolution. This, in its highest, broadest and best sense, is Education, drawing out man's natural capacities and ascertaining their best use.

All schools, colleges and universities of the present day aim, with more or less directness and intelligence, at precisely this

result. They more often, however, pour into the individual student the opinions of men, leaving the student often as ignorant and helpless as before, regarding his own nature, capacities, and their highest and best use.

Rightly understood, true Initiation means Education in the highest and best sense. The Technical Schools that teach the Arts and Crafts at the present time, as far as they go, come the nearest to the *idea* of a true Initiation. The student so instructed gains a most valuable practical experience that he can put to use in after life.

Freemasonry is a great School of Instruction in the conduct of life, and the whole ceremony of Initiation is specially designed and adapted to bring to the consciousness of the individual candidate those basic principles that lie at the foundation of all human progress and the well-being of man. By instituting this ceremony of Initiation, through a common tradition and uniform ritual, by the selection of symbols and ceremonies, and providing against their alteration, the most completely to

embody, express and illustrate the essentials of right conduct in all human relations, the Genius of Freemasonry not only stands without a rival today, but as far as it goes and is applicable to the average intelligence of good men and true, worthy and qualified for such an instruction, it is not transcended by the best Schools known in any age or among any people.

Nothing in the whole history of man is more remarkable than the existence of this School today, assuming essentially its present form more than two hundred years ago, and remaining practically unchanged. Those who choose may look upon this as a fortunate accident. Those who find in Nature and in life no result *without a sufficient cause*, will recognize in Freemasonry both intelligent design and the most transcendent human wisdom, making use of certain knowledge for the most specific ends. The real student finds here neither accident nor the commonplace.

The aim at this point is not to magnify, but to understand and appreciate. Here lies the real secret of all great discoveries and utilities. Edison appreciated the pos-

sibilities of electricity, and studied and experimented with zeal and determination to discover, apply and utilize these possibilities. They call him a "genius", a "wizard", and yet his whole course consists in observation, reflection, reasoning, and then adapting or utilizing. So also with Marconi and every great discoverer in Science.

The Science of Life offers no exception to the rule. There have been men here with intelligence, zeal and persistence equal to that of any recognized scientist, who for the desire of knowledge and progress, and for love of man, have sought and attained wisdom. All real progress of the individual in the one case, as in the other, is a true initiation.

Each great discoverer will tell you, like Newton, that at best he has only gathered a few pebbles on the shore of the measureless ocean of truth, and that the discoveries he has made seem to him as nothing beside the possibilities he discerns beyond. Only the ignorant, superficial and conceited are satisfied with their own achievements and doubtful as to the great beyond of human progress.

The love of Truth, and the desire for certain knowledge are often an all-absorbing passion of the human soul, apart from any use that can be made of such knowledge, or any personal gain likely to follow its possession. In one form or another it is innate as a natural instinct, like the love of art or music. It "grows by what it feeds on," that is, the more it is indulged or cultivated the stronger it becomes. In this way the true genius arises. Talent develops art, and this, almost unconsciously, blossoms into genius.

The point of first importance in all cases is the discovery or manifestation of talent, tendency, or adaptation in the given direction. This means capacity to apprehend, utilize, or accomplish along certain lines. It is as natural that one should develop along these lines as for a child to romp and dance in the exuberance of youthful joy. The tendency is innate and the manifestation is spontaneous and repressed with difficulty.

All the great artists, musicians, scientists, discoverers, and explorers have manifested this innate tendency or latent capacity. So also with the mystics, prophets,

seers and redeemers of the human race. Buddha and Jesus were no exceptions to this rule. The boy Jesus at the age of twelve was found disputing with his elders and confounding the priests in the temple; just as Mozart at the age of six astonished the older musicians.

There is nothing miraculous in any of these cases, however exceptional or unusual they may be. They all group naturally under one general head.

In the case of Jesus, and the great seers and prophets of antiquity, the talent or capacity, instead of being confined to one special line like art or music, for example, was rather an all-around development of the innate faculties, capacities and powers, giving rise to intuition and quick perception of the relation and value of things in individual life and human experience.

The individual, so endowed, *realized* his resources, and appreciated his personal responsibilities. The light of what we call conscience was thus full and strong in him. Self-mastery followed as a natural sequence of recognizing and utilizing his resources. Such an individual was nearer to

Nature, in closer fellowship with man, and nearer to God, than the ordinary individual. Here, then, lies the natural evolution of a Master.

The Great Schools of antiquity and of all time in which genuine Initiation was understood and practiced on the candidate, always worked on the lines above indicated, and undertook to realize, as far as possible, the same result; viz., Wisdom and Self-mastery. The title "Master", applied in any other sense is meaningless, or a mere compliment.

That Initiation, therefore, by which the candidate gained continually more and more Light, gained self-control and became Master in the building of his own character was, and is today, something more than an empty show, or a meaningless ceremony.

The candidate for real Initiation was always selected; that is, he gained admission to the first step, or first degree, by evincing interest in and capacity for the acquirement of real knowledge. If he were found indifferent, insincere or lacking in capacity for such work, he was never admitted. It is, therefore, by no means a meaningless

phrase to inquire at every step if the candidate be worthy and qualified, and duly prepared. The ceremony of and in the preparation room symbolizes just these preliminary and invariable requirements.

No regularly initiated Freemason can fail to see the relations of all the foregoing to the ritual and ceremony of initiation in the Masters' Lodge, or in what sense Freemasonry is a Great School in strict keeping with the traditions of the past and in the best sense of the term *real* Initiation.

In every case, in all time and under all circumstances, the results of this initiation depend, in the last analysis, upon the candidate himself. Proficiency in the preceding degree is always *the* essential. If he fails to apprehend and makes no progress in one degree, that bars him from the next degree.

It is said that in the School of Pythagoras students sometimes remained for years in the outer courts, "hewers of wood, and drawers of water," and sometimes failed entirely and were returned to the outer world. Community life was the rule among them, and when the candidate

finally failed and returned to the outer world he was given twice the value of all he had brought to the community. This rendered charges of injustice against him impossible. It also must have induced care in the selection of the candidates.

Initiation in Freemasonry *symbolizes* in every case *real* Initiation. The one resembles the other, precisely as the substitute for the Master's Word resembles the real Word. The loss of the real word and the hope of its future recovery show the true relation of our present Order of Freemasonry to the real School of the Masters from which it originated.

Freemasonry is a Great School in another sense; viz., in the uniformity of its landmarks, traditions and ritual, and in its world-wide diffusion. Its Lodges are found in nearly every country of the civilized globe, and there are traces of it among the native Indians of North and South America. It therefore includes in its fellowship millions of the best men to be found on earth today.

The Great School from which Masonry originally sprung, composed of real Mas-

ters such as above described, has recently appealed to the Intelligence of the present age, under the title of "The School of Natural Science." This School is not of recent origin, we are told by the author of the book, "The Great Work", in which its teachings are broadly outlined.

Just as the teachings of Freemasonry have been perpetuated year after year, and generation after generation by initiates in the Order, aiming at the same results through an unaltered ritual, so in the parent school the real knowledge has been preserved by the same process for ages, and transmitted unaltered to the present time. No one can be expected to understand how this can be, so well as a regularly initiated Freemason.

Let any Brother *imagine* his departure from the earthlife, and his return after, say, a hundred years. Knowing what he does of the Work in the Lodge, the care taken to perfect the language and yet to alter no essential feature of the work, he can easily imagine that he would feel quite "at home" on his return and drop into his accustomed place and share in the work

then as now. Hence the saying—"Once a Mason, always a Mason."

The essential thing that is thus preserved and transmitted in Masonry and in the Great Lodge is not a creed, nor a dogma based upon the opinions of men, and so capable of various interpretations and destined to be changed as intelligence advances and mankind gains larger and broader views of life. It is rather as though the wisdom of the ages, the greatest achievements of man in the essentials of right living, a knowledge of self and our duty to others, had been condensed into a few essential principles and these represented and inculcated in such a way as to constitute a personal experience in the initiation of every candidate. This is precisely what the author of the book above referred to represents by "the School of Natural Science."

Science deals with facts, institutes experiments, and undertakes to discover laws. The result is knowledge. Philosophy speculates and reasons, while Religion, so-called, dogmatizes — "thus saith the Lord."

Freemasonry and the Great School neither speculate nor dogmatize, but undertake to teach the candidate by a personal experience the essentials of ethics and to place vividly before the mind those essential principles that determine individual character and promote the well-being of society.

Masonry today bears the same relation to the Great Parent School that the Lesser Mysteries bore to the Greater in the best Schools of antiquity, notably those spoken of by Plato, and the School of Pythagoras in Greece.

Every intelligent Freemason can see how little what we call "modern progress" has altered or is likely to alter the essentials of Freemasonry. It would be difficult to imagine any body of doctrines or principles that so readily touch the heart and appeal so directly to the conscience of men, and yet at the same time adapt themselves without changing one essential principle to different degrees of intelligence and to people of every Nation, kindred and tongue, teaching everywhere the same lessons—**Brotherly Love, Relief and Truth.**

The only possible explanation lies in the fact that human nature is everywhere and at all times essentially the same, and that the principles under consideration are basic, essential and universal. They constitute the basis of ethics and are calculated to insure economic Justice and the reign of Peace and Goodwill among men.

There ought to be a great awakening among Masons at the present time as to the realization of what Masonry really means, of the Great Work it is capable of accomplishing, and of the great opportunity offered in this Twentieth Century for this work that is so much needed and for which the time has come.

Many persons, both in and outside the Lodge, are prone to criticise the members of the Great School for concealing their very existence, just as outsiders criticise and condemn Masonry for being a secret Order. The reasons for concealment are the same in each case. Any good man and true who of his own free will and accord knocks in the right way will find the secrets of Freemasonry as open to him as to any other. If he does not want them it is both

unjust and lacking in intelligence for him to criticise what he does not want and really knows nothing about, or to criticise those who do want them and who pronounce them beneficent and helpful.

It is difficult to see how these critics outside the Lodge differ in any essential from those Master Masons who are equally skeptical and critical regarding the Great School. They use the same arguments based on the same superficial view. The Master Mason who has learned the lessons of the Lodge and half apprehended their value and significance *ought to know better*. There is far less excuse for him than for the critic outside the Lodge. At every step he is given *clues* that point to nothing else, unless they are altogether meaningless.

The Legend of the Keystone “lost in the rubbish”, the secret vault, the substitute, and its relation to the true Word; the seeking of Light continually! Turn where you will, the whole ritual and symbolism read, “He that seeketh shall surely find.” So plain are the clues everywhere that seemingly “a man though a fool need not err

Word

therein." Every deep and intelligent student of Masonry in all time has realized that there *must* have been superlative wisdom in designing the whole Institution of Freemasonry, and deeper meaning than the ritual carries upon the surface.

Sir Albert Pike, undoubtedly the most profound student and writer of modern times on the subject of Masonry, devoted a lifetime to his researches. He studied Sanscrit after he was fifty years of age, in order to carry his studies to remotest times. He found his strongest clues among the Persian and Hindoo philosophers, and the Greater Mysteries and Schools of Antiquity. Guided by his own intuitions, his love of Truth, his singleness of purpose, and his unflagging determination, he made great discoveries and left, according to his desire, his noblest monument in his writings and work for the Order. But with all his splendid work, there is nothing with which I am acquainted to show that he ever met a member of the Great Parent School, a Master of the Greater Mysteries from which the School of Masonry sprung.

This at first sight may seem discourag-

ing, and an injustice. The real reason lies in the fact that the time was not yet ripe for the *work* in the Western world, and no such representative with all the necessary requirements was ready to take up the work.

The conditions of every age differ essentially from every other. While the essentials of the work never change, more than those of Masonry itself, it has to be adapted in language and forms of thought to the times and people among which it is to be promulgated. There is, moreover, the "Law of Cycles", and the saying that—"There is a tide in the affairs of men, which, taken at the flood, leads on to fortune", is nowhere more true and applicable than in the case under consideration.

Bigotry, intolerance and superstition have had their day and waned, at least with a large number of intelligent people. Phenomenal Spiritualism and Hypnotism have had their day and are fast waning. Out of all the turmoil, the fraud and the fanaticism, has come the conviction that "there are more things in heaven and earth than *were* dreamed of in our philoso-

phy". The ground has been prepared for rational concepts, and there is the dawning, at least, of a Science of Psychology. A few, at least, will listen without prejudice, apprehend without fanaticism, and serve "without the hope of fee or reward". The time is ripe, the *necessity* is here, as elsewhere pointed out, in the encroachments of the spirit of the dark ages upon all our Free Institutions.

Nearly a quarter of a century ago this opportunity was foreseen and provided for. One deemed worthy and well qualified, was duly and truly prepared and *Initiated* into the Great School and assigned to the work of the present age in America. For years he tried to find *one* "listening ear", and *failed*. Real knowledge of the soul! the secret of death! crossing safely the Great Divide!—preposterous!

But with the advance of the New Age and the light of the Twentieth Century, one came, and then another, till several hundred faithful breasts listened to the instructive tongue; and today the rising tide is here in America, where is to be fought out the great battle between Light and

Darkness, between the ethics of the "Man of Sorrows", and those of Torquemada.

None are so near this Great School as Freemasons if they choose to have it so. Holding as they do the perfect points of entrance to the Lesser Mysteries, they *may* "pass" by right of proficiency in the preceding "School of Masonry" and knock at the door of the Great School.

That such a School should exist, gather and preserve the wisdom of the ages and hold and transmit it to the present time "without the hope of fee or reward", but solely for the benefit of man, is no more remarkable than that Masonry should exist, preserve, protect and transmit its secret, unaltered, century after century. Indeed, all our knowledge of Freemasonry renders the existence of the Great School a probability, if not a foregone conclusion.

"Without the hope of fee or reward", is a saying in Masonry only partially adhered to, as the fees for entrance and dues, particularly in some of the higher degrees, are considerable.

In the Great School, however, this rule of "no fees" is literal and absolute. No

one need be in any doubt nor make the mistake of comparing this School with any that teach "Occultism" or anything else "for a consideration." All possible motive for deception or exploitation is thus eliminated.

When we remember, as stated by Bro. Albert Pike, that, at one time or another more than six hundred "degrees" have been introduced into Masonry as "Masonic", it seems remarkable that the Blue Lodge remains uncontaminated, and that the Scottish Rite is so consistent and harmonious with it. Under these conditions the future of Freemasonry in this country seems very promising indeed.

With Popery on the wane in Europe and the hold of the "Little Father" well shaken in Russia, the day for which Freemasonry has so long waited seems now dawning. Its mission as a Great School in Ethics and Fraternity will be that of a *Light Bearer*, an Ideal Republic that shall be to this great Nation at once an object lesson, an inspiration and an ideal.

This Great School is the servant but never the master of the Republic. Asking

nothing for itself except the honor of serving, it seeks no aggrandizement, no other recognition, no higher honor.

There are over two million of Freemasons in this Great Republic who will say to the foregoing—"Amen! So mote it be."

“Politico - Ecclesiastical Romanism continues to be in this, and in all lands, an organized conspiracy against the liberties of mankind.”—
King.

THE ORIGIN OF FREEMASONRY AS A SCHOOL OF PROGRESSIVE MORAL SCIENCE.

Various Masonic writers have endeavored to trace the history of Masonry beyond such records, charters and constitutions as have been accepted and verified, with little more than conjecture for evidence. To discern the origin of the present Institution as a growth from the guilds or trades-unions existing prior to 1700 A. D., is justified by neither fact nor reason. No such germ could develop into such flower and fruitage. None of these guilds can be shown to have possessed any such philosophy. That they were secret, co-operative and fraternal, is true, and that was their aim and object. They aimed at protection, and secured exclusive privileges then as now.

It is a common saying that "a stream

cannot rise higher than its source." The change from "practical" to "speculative" Masonry, as is claimed or recognized by those who trace its origin to these guilds, is left entirely unexplained. It is without a "sufficient reason." Masonry is what they were not, viz., a Great School of Instruction, not in handicrafts, but in the science and philosophy of individual life.

The guilds appealed to self-interest, and promised protection and special privilege. Masonry teaches its postulants to surrender self-interest and to aspire to that knowledge that promises no exclusive privileges, but stands for general enlightenment and beneficent service "without the hope of fee or reward," thus annulling the very genius, origin and purpose of the guild. While Masonry is speculative versus the practical character of the guild, its very speculations have a universal bearing and character that are practical in a more specific and wider sense. Masonry is a Progressive Moral Science.

Instead of comparing Masonry with pre-existing co-operative bodies, where the members sought exclusive privileges, pro-

tection and personal advantages, it should be compared with pre-existing bodies that aimed at higher education of the individual, instilling a broad philosophy of life and an exact and scientific knowledge of the spiritual nature of man, first setting him free from ignorance, superstition and fear, and fitting him as a "living stone" in the Temple of Humanity, a Master Workman in the regeneration and elevation of the whole human race. If this be not true, then how are we to explain the "seven steps" as applied to the liberal sciences, and the references to Plato, Pythagoras, Zoroaster, Confucius and others, in certain degrees? By "Speculative" Masonry reference is strictly made to Philosophy, Science, Ethics and Economics, and not to politics, state-craft and hand-craft.

If the reader will turn to the quotation on another page, he will find the statement that "From the dawn of civilization to the present moment" two factors, two great underlying principles, have been at work. At every stage of civilization these contrasted and wholly opposite principles have been discerned by the advanced intelli-

gences of that time, more or less clearly commented upon and acted upon, and the advocates of these opposing principles have found themselves more or less hostilely arrayed against each other.

The advocates of Power and Privilege as against the rights of the individual, whether Priest or Potentate, always jealous of his own interests and of his wiser and more humane rival and utterly unable to pervert or turn him from his work for humanity, has used every power known to tyranny, injustice, and oppression to restrain or to destroy him. This policy has led in all time to the concealment of the more advanced knowledge and its promulgation under the necessity and the seal of secrecy. The higher teachings of Jesus formed no exception to this rule. He "taught his disciples apart," "the mysteries of the kingdom of heaven," and charged them on more than one occasion that they "tell no man."

Sir Albert Pike has shown in his "Morals and Dogma," by abundant quotations from the Church Fathers, that for the first three or four centuries after Christ the

Christian sect practiced initiation, had three degrees, the members of the lower degrees having no direct share in the knowledge, rights, or ceremonies of the higher, while the non-Christian was excluded from all.

It is more than likely that the term "Mason," meaning *builder*, was used to create a semblance to the guild, outwardly, and so to disguise the real purpose of the teaching of the Lodge. But there came a time when they were interdicted altogether. This increased the secrecy and the precautions of the members and of their assemblies without preventing or destroying them. In Russia today, in spite of the Czar and the most bigoted and tyrannical Greek Church, secret societies fairly honeycomb society and their members are found among the body guard and house servants of the Czar.

That the idea and the necessity of secret organizations, where alone any semblance of individual liberty, difference of opinion, or free speech would be tolerated, or escape punishment, should be taken advantage of by plotters against governments,

or even by societies of assassins, is perfectly natural. From the very beginning of this struggle priest and potentate have equally concealed their designs and plotted in secret. The Pope and his minions today launch their maledictions and bitterest denunciations against secret societies, making this their first count against Masonry; and yet, there is not on earth today an Order so secret, plotting and dangerous to the liberties of man, as the Order of Jesuits and the Roman Heirarchy.

So notorious are all these things that there are in every community today many good people who are "down on secret organizations of all kinds." They "see no need of them," no reason why any good thing should be concealed, and so connect secrecy with plotting and wickedness. If people would withhold judgment concerning beliefs with which they are entirely unfamiliar and principles concerning which they ought to know that they really know nothing, then the necessity for secrecy in these matters would be at least greatly lessened.

But there is still another reason why

great truths with good men are held secret, and that is, the impossibility of revealing them to the incompetent and the unprepared. The "degrees" in Masonry and the ancient Mysteries were a necessity on the part of the candidate. Proficiency in the preceding degree was and is an organic necessity for further progress and more light. There is both a natural and an orderly sequence in the acquirement of any real knowledge. This is recognized in the arts and sciences everywhere. A student in the common school who is allowed to pass to a higher grade before thoroughly mastering the lower, is sure to fail in the higher. His trial will come and he will be found wanting.

The students in the higher knowledge and more exact sciences become fewer and fewer as advancement is made till only the few stand upon the heights, speak a common language, and from their vantage ground face the beyond. Each of these, in all departments of knowledge and in all time, has been quick to recognize his peer.

Thus there has arisen the language of symbols, test words, generic ideas, that

only the proficient or the "Initiated" can understand. The aim of these real students is not "to keep others in ignorance." Indeed, they are delighted to find any young person of promise interested and capable of acquiring knowledge.

These principles that apply to the acquirement of knowledge in all departments are more especially applicable in the deeper and higher knowledge of the soul. Time, opportunity, seclusion, steadfastness and determination in all ages have been deemed requisite for the acquirement of knowledge on the higher planes. "To Learn, to Know, to Dare, to Do, and to Keep Silent," has been the watchword in all time. It must be *sought*, and sought persistently and in the right way. It means and has always meant a personal experience, not merely "a tale that is told."

Furthermore, an increased personal responsibility goes with such knowledge. The more knowledge a man has the greater his power over and among his fellowmen. The more intellectual strength and knowledge an individual possesses, if he is by nature selfish and vicious and unjust, the more in-

jury he is capable of doing to his fellows. Perhaps no good and wise man would take pains or go out of his way to keep such a person in ignorance, but certainly he would not take pains to increase his knowledge unless assured beyond all doubt that the deepening of the sense of personal responsibility and cultivation of the moral sense went with every advance in knowledge.

Hence, to the "personal experience" is added *the living of a life* in conformity with the best interests of society.

The chemist who pursued his studies in order to discover some new explosive, that he might terrorize the world and hold men in subjection through fear, would be punished for his crimes rather than lauded for his skill and knowledge. In other words, Knowledge is Power, and both knowledge and power measure and determine Personal Responsibility under natural, human and Divine Law.

Nothing can be more shallow and inconsiderate than the cry often heard in all time, and today—"If he has such knowledge and it is so valuable, why does he not shout it from the housetops and give it to

the world?" One need only point for answer to Jesus, Socrates, Bruno and Savanarola, and almost every other name in the history of men who knew the truth and dared to attempt the enlightenment of mankind.

Masonry and Masons form no exception at this point. The selection after due trial, the preparation of the candidate and progress through proficiency in the preceding degree, is ever an essential, no less for the real enlightenment of the candidate than for the preservation of the knowledge unaltered and the protection of the Lodge.

He who apprehends the real Genius of Freemasonry, and who has understood and applied the lessons of the Lodge, will find no difficulty in discerning the same signs, principles and usages throughout the past. "By their works ye shall know them." By the promises and inducements held out may they, one and all, be measured. They all fall naturally and inevitably into one of the two classes hereinbefore referred to. They all appeal either to the selfish or the altruistic element in man. They all aim to hold man in bondage and exploit him,

or to enlighten and set him free. They claimed special gifts or advantages, held and bestowed *for a consideration*, or they held out no other inducement except knowledge and opportunity for the better service of mankind.

No intelligent Mason will have a moment's doubt when comparing Masonry with any of these. The disciples of Plato, Pythagoras, Zoroaster, Confucius, Laotse and Jesus practiced the Golden Rule, and their traditions, landmarks and usages long ago were affiliated with Masonry. They are Masonic by adoption, though Masonry is not the lineal descendant of any of them.

But when it is once clearly understood that in every generation good men and true have discerned these basic principles, placed themselves on the side of equity and fraternity and sought to inculcate them among their fellowmen, we shall find them referring to the same principles and practically engaged in the same Great Work; and whether we name them Platonists, Pythagorians or Zoroastrians, all Masons will hail them as Brothers.

Moreover, if we study the writings or character of the founders of any of these Orders or Societies, we find them talking of the same things and adhering essentially to the same doctrines. To discover, exemplify, preserve, and transmit to posterity, seems to have been their steadfast aim. The central character in Masonry seems purposely made a mythical representative of these ancient sages. The Widow's Son stands facing the Ruffians throughout all time. On the one hand stands the man, loyal and true, who would lay down his life in defense of the truth and of his own integrity. On the other are the Ruffians who make their demands out of time and in defiance of all justice and right. Both come to their own reward measured by exact Justice.

It justly may be doubted if these great truths were ever anywhere else more clearly portrayed and dramatically represented than in the ritual of the Lodge. Nor can any intelligent witness or listener fail to see the application. It is to every candidate, indeed, an *Initiation*, a lesson, an instruction, a *personal experience*. He never

can forget it when it has first made entrance in his heart, and he never can be quite the same man afterward if he be really sincere. He does not witness a play. He represents a principle and enacts a character. He becomes, for the time, quite another personality. He does not "imagine himself in another's place." He is like a soldier whose leader has fallen in battle and who seizes the flag and springing to the head of the column carries it unflinchingly to victory or to death. Every Brother Mason will claim to have been *Initiated* in the Lodge. It is my purpose to show what real initiation is. It is not a ceremony performed altogether by others, but a personal experience altogether new and never quite forgotten.

Such has *real* initiation been everywhere and in all ages. The whole life of man on earth is an initiation; that is, a *series of personal experiences*. In no other way does he really learn anything. A personal experience brings more or less into action the capacities, faculties and powers of the individual. He feels, senses, perceives, thinks, reasons, acts, learns, knows. This is a *per-*

sonal experience. It is the real Genius of Freemasonry to reveal this process, apply this means, and gain this result—a personal experience.

The “block of knowledge” selected for this purpose and revealed in this way to the candidate for initiation is not only the sum and substance of the wisdom of the ages, but it is selected with such care, condensed in such concise form, and imparted in such a way as to bring to a focus all past experience of the candidate and place in his hand and heart, not only the elements and facilities of all future growth, but at the same time make clear his pathway and light his progress for all future time. Among the “Jewels of the Lodge,” this is the Crown Jewel.

Condense the meaning and application of the three greater and the three lesser Lights of the Lodge and see if they do not mean exactly this, no more, no less. As outer symbols these lights may be and sometimes are flippantly passed by. But as illuminations in the intelligent and conscientious soul of man, incorporated there

as a personal experience, they are a different thing altogether.

On entering the Lodge the candidate is divested of all superfluities. He is not only poor indeed, but he bears the badge of the most abject slavery. Moreover, he is helpless, needing a guide to direct his course. Eventually he is brought to light and clothed with honor.

From what is he really set free? From all the trammels of ignorance, superstition and fear of his former life and from their bondage in the outer world whence he came. Henceforth he is to be a *Man*, a Freemason. If he is already that in his heart, and he realizes and henceforth utilizes his personal experience in Initiation, he is forever free from the enslaving and corrupting influence of that *other power* which would keep him in ignorance, play upon his superstitions and control him by fear.

Through a personal experience he has entered a new world, recognized his own powers and responsibilities, taken his destiny as a Free Man into his own hands and begun a new life. He not only stands upright, facing the East, but he is prepared

to face the world with uprightness guided by intelligence and imbued with Fraternal Kindness and Love.

Now, whence came such a body of knowledge, clearly conceived, concisely organized, intelligently and successfully imparted to the candidate during a personal experience in Initiation, and undergoing no essential change for at least two hundred years? Like Minerva springing full-formed from the brain of Jupiter, this wisdom in all its essentials was planted in Freemasonry about two hundred years ago.

It had a beginning in and for the Western World, and must have had an author, conceiver, transmitter. It is not a growth nor an evolution in the Order of Freemasonry itself, like modern chemistry, physics, or any of the arts and sciences in the outer world. Hiram, the Widow's Son, the Ruffians and the essential elements of the tragic-drama were as familiar to the Mason of 1717 A. D., as to us of 1907.

Whether Bacon or Shakespeare wrote those immortal plays, *some one who had the necessary intelligence* wrote them. Cer-

tainly the carpenters, stone masons and architects of two hundred years ago were far less intelligent or well educated than their representatives today. We can come to but one logical conclusion: The Genius of Freemasonry, the personal experience through Initiation, was devised and instituted by some Initiate who "had gone that way before." He transmitted to us only that which he himself had received, and only in the way he had received it, and not unto others, except after trial they were found worthy to receive it.

Every real Initiate preserves the traditions and the landmarks, obeys the Laws, conforms to the usages, and protects the Sacred Word and the Secret Vault through all time. He *can* impart the royal secret only in one way. If he tries some other way he not only fails, injures the candidate, or him "who would climb up some other way," but proves himself unworthy and in time loses the secret himself.

Those who are interested in pursuing this subject further are referred to Chapter IV of "The Great Work," written by a Brother Mason.

The opinion is often expressed by hundreds of the most intelligent Freemasons to-day, that there is a very deep significance in the philosophy, symbolism and principles of Freemasonry, and that this deeper knowledge generally goes unrecognized and disregarded. This is really a deep intuition, a direct recognition by the individual intelligence. If asked to define these deeper truths, or even to prove their existence, they may be unable to do so, but their deep convictions remain nevertheless unchanged.

This intuitive knowledge is the kinship of the soul with truth, a guiding light to all who regard it. Intuition may not formulate theorems in mathematics, but it throws a light on life's numberless equations and leads the mind in the search of truth.

Emerson quotes Swedenborg as saying: "It is no proof of a man's understanding to be able to confirm whatever he pleases; but to be able to discern that what is true, is true; and that what is false, is false; this is the mark and character of intelligence."

Careful attention, observation and re-

flection regarding the Work of the Lodge, the dramatic realization of the personal experience of every candidate initiated in the three degrees of the Blue Lodge, ought to enable every really intelligent and thoughtful person to realize that here is an epitome of the essentials that go to make up individual character, define personal responsibility and stand as a guiding light to all future progress.

I am not trying to read into Freemasonry a meaning fantastic, mystical, or transcendental. I am urging the desirability, the utility and the necessity that every Masonic Brother shall realize his own possessions, simply that he may appreciate and utilize them.

Whence these treasures of wisdom and beneficence came he may never know, nor need he care. What they *are*, how they may be utilized, and what duties and responsibilities they define and determine, are other questions entirely. These are questions of individual intelligence and sincerity alone, not above the capacities and powers of any just and upright Mason, and it is to such only that this appeal is made.

The historical controversy is of little importance. That the deep philosophy and the profound epitome of wisdom could not possibly emanate from those who showed no sign whatever of possessing it, like the guilds and trades-unions of two hundred years ago, ought to be self-evident. That it all came from another source, viz., from those who did, and who do show abundant signs of possessing it, has a still deeper significance.

Equally important with the clear recognition of what Masonry is and what are its lines of descent, is the clear recognition of what that other organization is that is everything which Masonry is not, and that hates, persecutes, curses and seeks in every way to destroy Masons and Masonry throughout the ages.

The gauntlet hurled at Masonry by the Roman Catholic Hierarchy (which has not a single feature in common with the religion of Jesus), has been too long ignored and treated with either indifference or silent contempt. It should be recognized and clearly defined. Each body should stand on its own principles before the

world, and let an intelligent public opinion and the progress of civilization decide between them. If Masonry is not in line with these, the sooner that fact is recognized and Masonry relegated to desuetude and oblivion, the better for all concerned. It is a purely human Institution, the ripe fruit of endless generations of wise and noble men seeking solely to serve mankind.

Masonry is not the enemy of religion, but it is the avowed, relentless, and eternal enemy of the methods and preposterous claims of Clericalism, just as Clericalism is the enemy of all true religion.

That the arrogant claims of Clericalism should be tolerated anywhere or by any one in the light of the Twentieth Century, is the most amazing fact that can anywhere be found. Any one realizing what is implied in thus perpetuating the grossest superstitions of the dark ages, would suppose that the Genius of the present age would laugh it to scorn. But when one also realizes that it counts on ignorance, relies solely upon superstition and fear, holds in ignorance its trusting disciples and claims

for itself the prerogative of God, the wonder ceases.

The Light of the Twentieth Century has not yet penetrated the ignorance of the masses. They are held in bondage by economic conditions that they have thus far been unable to overcome, and they are exploited now, as in all the past, by those who are cunning as serpents but by no means as harmless as doves.

This exploitation is world-wide and world-long. It seems to be the price paid for Enlightenment and Liberty. The most horrible sarcasm lies in the fact that it is all done in the name of the Man of Sorrows, and thus belies his whole nature and his mission among men. Those who crucified him were angels of light when compared with those who crucify him daily, century after century.

Jesus regarded the doctrines he taught as greater than himself and dearer than his own life. Hence he died to give them life. The Jew has been cursed, hated and persecuted for nearly two thousand years as the crucifier of Jesus, but those who have sophisticated his doctrines and so misin-

terpreted his whole mission, are far more guilty.

Politico-Clericalism perverts all the teachings of Jesus. By its record and its doctrines it represents their complete antithesis. On the contrary, Freemasonry stands for, advocates and does its best to practice all that Jesus taught.

The sign of Truth is that it agrees with itself and is consistent from beginning to end. Error is self-contradictory and contradicts Truth.

Freemasonry is a progressive School of Moral Science, and is perfectly consistent from beginning to end with the Sermon on the Mount and all that Jesus taught. It teaches that right conduct and economic Justice are the foundation and preparation for the religion of Jesus, which Clericalism has delayed and defeated, to the extent of its power, for centuries.

In the crusade which Clericalism has inaugurated for the conquest of America, these same issues again are to be fought out. Freemasonry is squarely aligned with Freedom, Justice, Equity and Right; and it claims fellowship with all the heroes and

martyrs who throughout the ages have fought the same great battle against darkness and despotism, cruelty and fear, in their effort to enslave mankind.

FREEMASONRY AS A GREAT WORK.

Not only have the essentials in Freemasonry remained practically the same for over two hundred years, but almost every feature and principle of the Order can be traced to the remote past. Masonry seems to have adopted and adapted many things from pre-existing Orders or Societies. Its roots reach out in many directions and it draws sap or sustenance from many sources. All of these elements are united in Masonry in a definite way, and in a concrete form.

Analogies may, therefore, be traced in many places, and yet Masonry is not the direct successor of any one known or recognized society. When, however, we trace these analogies, a flood of light is thrown on Masonry itself. This is particularly true in regard to Masonic symbolism. Here one very important consideration must be

kept constantly in mind. The symbol is only a sign. Its interpretation is not always clear, and the mistake is often made of taking the symbol for the thing symbolized.

Take, for example, "X" as representing an "unknown quantity." If, in the solution of our equation, we find the value of "X" to be, say, 345, we must not make the mistake of fixing that number as the permanent value of X. In the very next equation its value may be something else entirely. X may, however, remain as a "symbol" of an unknown quantity, while its use and changing value may be almost infinite.

The overlooking of this feature of symbolism not only has prevented many from finding the truth, but also has resulted in the most fantastic and worthless interpretations of the use made of symbols in many cases. Even beyond all this it is not at all clear in many cases that those who used a given symbol had any rational concept of its meaning. They simply copied the image or picture, and we must be careful not to read into it, *for them*, a meaning they never imagined.

Such a symbol, no doubt, is the *Swastika*, found among almost every people in all time.

Beyond pictures or images used as symbols, there are words, phrases, and forms of expression. Every language and people has its *idioms*; every trade, profession and department of science its symbol or its slogan.

One of the most impressive word-symbols, running far back into antiquity, is the term "*Magnum Opus*," the "Great Labour," or the "Great Work." Even in ordinary life to-day the word *work* has a very wide and various meaning. It refers to accomplishment or the means by which anything is accomplished. We speak of the "Works" of Shakespeare or Dickens. We speak of a student in Chemistry, Art or Music, as "doing splendid work," of a man breaking stone on the street as "doing hard work," etc., etc.

Now, the use of the word "Work" in Masonry has a still broader and more definite meaning. It is a symbol back of which is a design, involved with which is a specific method; all aiming at a definite result. Of

course, design, method and results are considered in all "good work."

"Work" in Masonry is constructive in a very large and broad sense. It is symbolized or epitomized by the building of a temple. The Temple is peculiar. While its construction requires workmen of several degrees and tools of many kinds, still it not only is put together "without the sound of axe or hammer", but the likeness of the temple built to that "other spiritual temple eternal in the heavens" is kept constantly in mind. Both the earthly physical temple and the ideal heavenly temple supplement and are a continual play upon each other. From first to last the *Work* is that of building, or of a builder. The Temple built is made *real*, by analogies at every step, with King Solomon's Temple at Jerusalem. It is made *ideal* at every step, by analogy with the temple in the heavens.

This whole *work* of Building and of a Builder, involving a physical and a spiritual aspect, and the Temple built, on earth and in the heavens, *symbolizes the Building of Individual Character*. It is the *Work* of making a just and upright Mason out of

good men and true, of making a Master out of a Man.

This is the “design on the trestleboard”, that is, the concept or idea of the whole Genius of Freemasonry. The *method* of its accomplishment is called “Work”, the “Work of the Lodge”. When accomplished it is a “Great Work”. The design, the method of work, the process of growth (previous proficiency) and the accomplished result—a *living temple* not made by hands, with its foundation in the “rubbish of the temple on earth, but existing eternally in the heavens—here is a Man, made a Master, and endowed with Immortality.

This is precisely the *Magnum Opus* of our ancient brethren, the “Great Labour”, the “Great Work”, the “Great Achievement”. First: Self-Mastery; second: The mastery of Immortality, or a conscious individual experience of life beyond the grave.

The *Magnum Opus* in this sense is the recovery of the Real Word of a Master. The “Work” of the Lodge has been to preserve the tradition of the Lost Word and

give to every candidate a substitute till the *real* Word could be found, recovered and restored to the Craft.

It may thus be seen that the word "Work", like the word "Light", has a very deep significance in Masonry; and here is another reason why Masonry is called "a progressive science."

There is found in very many Lodges great interest taken and pride shown in the smoothness and perfection of the Work; that is, in the use of the ritual in the initiation of candidates, and this is exceedingly commendable. Any Lodge or body of men ought to be ashamed to render such a splendid dramatic representation in a careless and slovenly manner. The more perfectly this dramatic work of the Lodge is rendered the stronger and deeper the impression made upon the candidate and the more highly will the whole ritual and work be regarded by every Brother of the Lodge.

Moreover, such appreciation, regard and loyalty for the ordinary work of the Lodge, is the best possible preparation for that larger *Work* thus symbolized. It would

seem impossible for any intelligent, thoughtful and sincere Mason to witness this good, square work of the Lodge, without an added enthusiasm and renewed love and zeal for the Order itself.

When from this appreciation and laudable pride thus engendered, he reflects that here are *living truths*, not empty words and dead and meaningless ceremonies, he ought to be prepared and qualified to take the *next step* and study the *real thing* of which the whole ritual and work of the Lodge stands as a Living Symbolism from beginning to end. He will find, moreover, that he has been given the key and numberless clues to the combination. If he chooses to dig beneath the surface, explore the secret vaults in which the ancient Jewels were concealed and preserved, he will be able to answer the challenge, give the countersign, and *pass on* into the Light of the *Magnum Opus*.

If he be indifferent, careless, skeptical, or contemptuous, still he may pass on, and be neither poorer nor wiser than before. He can neither force the arch nor touch nor destroy the treasure. He may become, lost in the labyrinth, hopelessly bewildered,

and come to the conclusion that there is no clue, no escape possible for man. It is this bewilderment in life, life without a meaning, that results from "no designs on the trestleboard", and gives rise to "confusion among the workmen." And then—"Have you seen the Grand Master?"

It does not seem possible for symbol, ceremony and dramatic art to go further, or make the question of the ages ("If a man die shall he live again?") more plain. It would seem impossible to give a stronger clue to the real secret.

Absence of design (plan, proportion, relations, methods—how to build) leads to noise and confusion. The Grand Master alone can furnish the designs, for he alone *knows*. He knows, because he has "gone that way before." He is missing and the secret is lost. Restore and *listen* to the Master (listening ear, etc.), and he will restore the Lost Word.

Then there is the *search* for the Lost Word or a clue to it. There is the Jewel found, but the Key (Life) lost. Life is restored and the *substitute* found. It is a substitute to the candidate, because he lacks

the personal experience of the Grand Master. He cannot travel in foreign countries, except as a personal experience.

It seems the purpose and aim of Masonry to give the candidate at this point (of the real secret) everything but the personal experience of a real Grand Master, and it gives every possible clue to and direction for this personal experience.

I have known, even Masons, who had come to the conclusion that life is without any well-defined purpose or meaning, and that the future life is entirely unknown and unknowable. We shall realize any future life there may be for man, precisely as we do this; that is, it must be a personal experience in order to be realized. How do we know that we are here now, as living beings? By the daily experiences of life. So also the actual knowledge of a life beyond this must be experienced to be realized or known.

The Grand Master whom Hiram symbolizes has had the experience on the spiritual plane, seen, sensed, heard, knows. While he cannot transmit that experience directly to another, more than *I* can see through an-

other's eyes on the physical plane, he can give the results of his own experience, describe what he has felt, seen and heard on the spiritual plane, and give specific instruction how to gain a like experience with his own. Can any intelligent person imagine how he can do more?

It can be seen why Masonry is called a Great School in the Philosophy of Life, a Great School in Progressive Moral Science, and the Work of the Lodge a Great Work. Initiation in Freemasonry places the candidate directly in line with this Great Work. Hitherto he has had a guide. Now he must find his own way (do it himself). Formerly others have prayed for him. Now he must pray for himself. To know is to realize, and to realize is to become.

To travel in foreign countries and receive the wages (actual knowledge gained by a personal experience) of a Master, one must utilize or apply the philosophy taught, and follow the clues and hints so plainly given. If he thinks it is not "worth while", he may resume work in the same old way, as a hewer of wood and stone, and there is nothing to prevent him from disre-

garding all the designs on the trestleboard and spoiling the work if he chooses.

Free choice goes with personal responsibility. There can be no free men without free choice, and no *real* Masters except as the result of personal effort and personal experience.

Here, indeed, lies a Great Work.

“Moreover, we declare, say, define and pronounce, that every human being should be subject to the Roman Pontiff, to be an article of necessary faith.—Boniface VIII.

FREEMASONRY AS A WORLD POWER VERSUS CLERICALISM.

We may now take a still larger view of the Institution of Freemasonry, regarding it as one of two great world powers, influencing the progress of the human race and shaping the destiny of man. Underlying the incidents of time, the rise and fall of empires, the waging of wars of conquest, the conflicts of political ambition—back of all these there lie two concepts by which rulers and those ambitious to rule mankind, shape their policies toward the multitude.

These concepts or principles seem basic in human nature, and are readily classed as Good and Evil, Selfishness and Altruism. They are the two powers that forever contend for mastery in the soul of man.

One seeks all for self, at the sacrifice of others. The other seeks to serve for the

benefit of all. The one seeks to keep mankind in ignorance and slavery, in order that it may live in ease, luxury and profligacy. The other seeks to enlighten man and set him free, in order that it may clasp his hands in fellowship and fraternity and call him comrade and Brother.

These two principles are hidden deep within the soul of man. They are ever in conflict, and they influence all political association and all institutions of man. In two instances they have been definitely recognized, carefully formulated, persistently and deliberately acted upon for ages. Both have many imitators that more or less clearly conceive and act upon these opposing principles. These endure for a time and pass away, but the two Great World Powers endure.

The following summary by a Brother Mason is the most concise statement possible regarding these opposing principles and the two organizations that represent them and confront each other through the ages:

“From the dawn of civilization to the present moment two active and opposing

forces have been engaged in deadly conflict over the destiny of human intelligence.

“One of these has ever been the unfaltering, courageous and consistent champion of individual life, individual liberty and individual happiness. The other has, with equal consistency and persistency, sought to dominate and control the life, intelligence and conscience of the individual and subject him to intellectual bondage and servitude.

“The one has openly fostered the spirit of freedom and independence as a basic principle of individual and organic human life. The other has covertly sought to reduce the individual to the status of a mere instrument in the hands and under the domination and control of an aggregate organic will and design.

“The one has dignified and emphasized the individual intelligence and appreciated its value to both itself and society. The other has persistently ignored the great fundamental fact of Nature, that the individual in his own right, as such, is invested with certain indefeasible attributes and

certain inalienable rights, privileges and benefits which must be respected.

“The one has recognized the fact that man’s value to himself as an individual is the only sure and true measure of his value as an active, living factor in the social organism of which he is a part. The other has proceeded as if upon the assumption that man has but one value, namely, his value to the great aggregate body of which he is a part, and that his value, even in that capacity, is measured by the degree to which his individual will, intelligence and conscience are subject to the domination and control of that aggregate body.

“The one develops individual Intelligence, Courage and Perseverance and a sense of Individual Responsibility through the power and process of a broad and liberal education. The other commands obedience and subjection through the power of Ignorance, Superstition and Fear.

“At the very cradle of humanity these two forces arrayed themselves in an irrepressible conflict. At that point the struggle began. From that point forward throughout all the subsequent ages, even

to the present time, it has continued unabated. At no time within the limits of authentic history has the conflict reached a more critical stage than in this, the dawning of the twentieth Christian century.

“And who are the contending parties to this vital conflict?

“Broadly and abstractly speaking, they are Light and Darkness; Truth and Falsehood; Construction and Destruction; Life and Death; the Widow’s Son and the Ruffians. But more specifically and correctly, they are the two most powerful organic bodies of intelligence upon earth, together with the individual intelligences who have voluntarily arrayed themselves upon opposite sides of the two great principles involved in the struggle.

“But to what great organic bodies is reference here made? It is sufficient at this time to state that *one is the great organic body of MASONRY*, together with the parent organization from which it received its noble inspiration to Life, Liberty and Happiness.”*

*“The Great Psychological Crime,” page 385.

It would be difficult to imagine and impossible to define a stronger contrast than is here drawn between the agencies of Good and Evil, Light and Darkness. If any one word is monumented in Masonry more than another, it is the word—Light.

Every just and upright Mason is in a position to judge how far the foregoing references to Good and Light, Liberty and Fraternity, apply to the Institution of Freemasonry. They are embodied, preserved and monumented in the ritual and Work of the Order from beginning to end.

The author above quoted does not at that point designate the opposing organization. Can any Mason familiar with the history of his Order, or of its trials and persecutions in the past, be in any doubt as to the identity of the opposing Institution referred to? It is, it can be no other than Organized Clericalism, or the Roman Catholic Hierarchy.

It is more than fifteen hundred years old. Its history is a trail of blood and relentless persecution of all its accredited enemies, among which it counts Masonry as first. It rests its claims to power on the

dogmas of divine authority and obedience. It boasts that it "never forgets an injury nor forgives an enemy." It is relentless and cruel. The principles of Liberty, Justice, Equity and Fraternity outside its "authority" it resents and repudiates. It curses Masonry for its secrecy, and yet is itself the most secret and cunning of all known Institutions of man.

It should be distinctly understood and never for a moment forgotten, that the Catholic Hierarchy is a secular political Institution, ambitious for power, and utterly unscrupulous in its methods of securing it, "the end always justifying the means." This political machine shields itself under the so-called Christian Religion which it has sophisticated for its use. This so-called "Religion", therefore, furnishes a cloak under which the schemes and ambitions of the Hierarchy can be continually disguised and safely and relentlessly pursued.

No reference is herein had or designed regarding the average Catholic Priest or the mass of communicants. These are for the most part ignorant of the political ma-

chine, though compelled, under the dogma of blind "obedience", to further its schemes and ambitions.

That there may be no misunderstanding and no debate at this point, the Dogma of Papal Infallibility was instituted. The Pope is "the first and the last," "the sole and last judge of the consciences of men," as claimed by Archbishop Manning and by all Papal representatives.

Here, then, is the largest and most powerful organization that ever existed on this earth; secret, unscrupulous, ambitious, to the last degree. It tramples on every individual right, ignores every human and fraternal obligation and holds the masses in bondage through Ignorance, Superstition and Fear.

Freemasonry is the only Institution, the only World Power, that fully recognizes this enemy of man, this bar to freedom, progress and evolution.

Fortunately for mankind the march of civilization, the trend of evolution and the onward and upward progress of man are all against these monstrous claims and ambitions of Clericalism. This gigantic Mo-

loch here faces the *lines of greatest resistance* and works against both God and Nature. Were it not so, the world long ago would have been helplessly and hopelessly in its clutches.

The body of the Church, however, outside the central hierarchical core, is torn by dissension. In spite of all that a narrow, dogmatic and superstitious education can do to deprave the thousands of young Catholics all over the world, both individual priests and some of the laity imbibe something of the real spirit of Christ, and of the rights of conscience and of individual responsibility.

Freemasonry is the world-wide and eternal enemy of all this modernized Paganism. It stands everywhere and at all times for the opposite, the exact antithesis of all this. It stands for Individual Freedom and Personal Responsibility, for the rights of conscience and private judgment. It is, therefore, in line with, and is the handmaid and helper of the Uplift, the higher evolution of man.

What if it be outnumbered a thousand to one by the ambitious Hierarchy of Cleri-

calism and their ignorant and superstitious hordes. It has Right and Justice, Light and Liberty, God and Nature, on its side. It is squarely aligned with human evolution, and can never fail while God is in the heavens, while law exists, and Nature, Progress, and Civilization are possible to man, *provided*, he adheres to its principles, preserves its landmarks, and every Brother exemplifies these principles in his own life and does his duty.

The principal activities of Masonry today in this country consist in the reception and initiation of candidates, and in such business meetings and transactions as seem necessary for the preservation and government of the Lodge. If wise precaution and just discrimination are exercised in the admission of candidates, so that only those who are duly prepared and found worthy and qualified are admitted, then this growth and steady increase in members of the fraternity is wise and beneficent.

But if this increase in numbers is all there is to the Work of Masonry; if this great body of good men and true do not realize the work in and for the world

whereunto they are ordained and set apart; if they do not array themselves everywhere and at all times, on the side of Justice, Equity and Right, Liberty and Fraternity, regardless of Party Politics and all other considerations; if they are not watchful of the constant encroachments of the hereditary enemy upon our liberties, our Free Schools and all our Democratic Institutions—then this Institution of Freemasonry ceases to be a World Power and degenerates into a fad, a mere pretense.

With God, Nature, Liberty, Progress and Evolution on its side and Light as its beacon star, this World Power may take the lead in all progress and do more than all other influences combined toward *Constructive Liberty* and the upward march of man. The highest good of the individual will thus secure permanent benefits and the greatest good of all. If the welfare of the individual were essentially antagonistic to that of the State, then God and Nature and Man would be essentially at cross purposes and progress and evolution would be impossible.

Huxley declared the object of all Science to be the discernment of the “rational or-

der that pervades the universe." This is the meaning of Law and the foundation of Justice. Whenever man discerns this rational order and builds upon it, his foundation is sure and his work enduring and beneficent.

The greatest reproach that can be brought against Masons today is that they seem ignorant of, and indifferent to these great Principles of the Order. If they could but realize their privileges and awaken to their real obligations as one man, they could transform this "experiment in self-government" into an Ideal Republic, and constitute a World Power hitherto unknown on any such scale in the history of the human race.

The time is near at hand when every Mason as every freeman will have to define his position on these momentous issues. The progress of scientific discovery, the arts, manufacture, commerce and means of transportation and communication have developed so rapidly as to draw all parts of the earth and all sections of the habitable globe nearer together. War has be-

come so destructive that it will have to cease, or civilization must perish.

In the meantime, the rapid increase and enormous accumulation of wealth have intensified the struggle between the wage-earner and the capitalist, so that intestine strife is as imminent as hitherto that between nations or political parties has been. The aggregate population in cities as compared with rural districts has increased enormously and is rapidly increasing. These issues are imminent, and strife is engendered in the interest of Power at the expense and in defiance of Justice.

The recognition of the principles of Equity and Justice, based on the principle of mutual interests and mutual needs, can alone prevent collision or maintain peace and prosperity.

Capital is accumulated and massed as an engine of power, and used to exploit and oppress the poor and the producer. Labor organizes and retaliates. These powers are equal, however dissimilar they may be. Neither can exist without the other, and yet they may destroy each other. If they would but *co-operate*, frankly and honestly,

they might secure mutual advantages and avoid all the waste and the dangers of strife.

The principles of Freemasonry aim at precisely this fraternal co-operation between individuals and corporate bodies everywhere. Every Masonic Lodge is a Peace Conference, where arms and ammunition are forever laid aside and where he who is Master is the servant of all.

I trust that the time may never come when Masonry as an organized body shall appear in the arena of the world's politics, or seek political power. This is a condition almost inconceivable and entirely foreign to the real Genius of the Order. It is inconceivable for the reason that all parties are likely to be represented in the Lodge, and the dominance of a majority would not carry but split the Lodge. The same may be said of the predominance of any sect or religious Order or organization. Too much prominence already has been given in certain quarters to symbols and ceremonies of the Christian Religion. Any doctrine, symbol or ceremony that could in any way be offensive or exclusive to a Jew or Par-

see is just so far *un-Masonic*. No real World Power with the claim of Justice can be exclusive. It must be inclusive and not dogmatic.

Clericalism is, indeed, a World Power, and it is ambitious to be at the same time inclusive, exclusive, dogmatic and intolerant. It would include all peoples, races and religions, *provided* they would drop all other obedience and conform to the dogmas and yield to the authority of the Roman Catholic Hierarchy. The Church does not affiliate. It proposes to stand alone and supreme, and to *absorb* all other organizations. It appeals to no principle of Justice or Equity. The "*Thunders of the Vatican*" are proverbial. They are dogmatic, unreasoning, autocratic and insolent. They seek power in "Free America" for the sole purpose "of making America Catholic. God wills it"—declares Archbishop Ireland.

Here, then, is a World Power seeking dominion, declaring openly its motive, but concealing its methods. These methods are monumented in torture, persecution and blood, on every page of the world's history.

Masonry is a World Power, not through ambition to rule, not through organizing and exploiting the ignorant that it may degrade and oppress them, but through its educational influence on the individual, through the transcendency of character over creed, of justice over oppression, and through its Fraternal influence on the whole human race. It is not ambitious for numbers, regarding as it does a few selected good men and true who are ready to do their whole duty as *Men* and *Brothers*, as the conservators of society and exemplars to the world. Need any intelligent man be in doubt as to which of these two World Powers floats the banner, "Peace on earth, and Good Will to man"?

It is folly for any Mason to ignore or deny this plain issue, or seek to evade it. Let Clericalism continue to gain power in "Free America" for another decade, as in the past, by the amassing of wealth, increasing and organizing its voters and consolidating and drilling its Catholic Knights, and it will be in position to issue its decrees and make its own terms. It is simply imbecile to ignore or deny it.

The supine indifference of many otherwise good Masons simply fortifies the power of Clericalism and gives it an easy victory. The outcry of Papacy against Masons in France shows that it knows where to locate and how to curse its hereditary enemy.

Whenever and wherever Roman Clericalism has had political power or sufficient political influence it has imprisoned and tortured and killed Masons and done its utmost to crush out and destroy Masonry. Now that it has but little direct political influence it works in secret for the same end, and by Jesuitry and secret cunning seeks to accomplish the same purpose with the hope, through amassed wealth and the control of all Catholic votes, of ultimately regaining political power. No one need be in the least doubt as to how that political power, however gained, would be used.

“Roman Catholicism wherever acting as a politico-ecclesiastical organization, purposes to vote as a unit. This is a standing menace to republican government.” Listen to Pope Pius IX in his Syllabus, Dec. 8, 1864. “She” (the Church) “has the right to exercise her power *without the permis-*

sion or consent of the State. She has the right to require that the Catholic religion shall be the only religion of the State *to the exclusion of all others.*”

In his Encyclical of December, 1892, the Pope says: “Permit us then, in addressing you, to point to Masonry as an enemy at once of God, the Church, and our country.” * * * “Since we are dealing with a *sect* which has spread itself everywhere, it is not enough to be on the defensive towards it, but we must go courageously into the arena and meet it, as you will do, dear children, by opposing press to press, school to school, association to association, congress to congress, action to action.”

Read the whole Encyclical in “Facing the Twentieth Century,” and see if there can be any mystery in the consolidation of the Knights of Columbus all over the world, or in the recent convocation of *six hundred* Jesuits in Chicago, with doors closed except to the “Sons of Loyola,” or in the announced gathering of *one and a half million* of representatives of Catholic societies in St. Louis in July of this year.

The Freemason who is indifferent to

these things, or who simply "poo-poohs" them, had better begin with the alphabet of Masonry, and see if he cannot gain a little more Light. Or does he prefer to wait till the "gun goes off," and then say he "didn't know it was loaded?"!! It is his business to know it *now*, and so curb blind fanaticism and prevent disaster.

The interests of Freemasonry are bound up with the interests of Light, Freedom and Progress in this Republic. The enemy of one is the avowed enemy of both. A traitor to one is a traitor to the other, because they both spring from the same source, are based upon the same principles, aim at the same results, viz., Liberty against Despotism; Light against Darkness; Progress against Paganism, Ignorance and Superstition; Courage against Fear and Degeneracy.

We hear the boast everywhere today that these United States are a "World Power". If this be true, this power lies not in our Navy or our Standing Army, or in our physical, agricultural or financial resources alone, though the governments of the world would hesitate in defying all

these. The real power lies in the Principles of Justice, Equity, Freedom and Fraternity upon which this government was founded. If our starry banner means less than this, or deliberately ignores or forgets these Principles, then is it a pretense, deserving only to be trailed in the dust. We honor it, and the world respects it for what it represents.

The hands of Freemasons placed these eternal Principles at the very foundation of this Republic, and proceeded to pledge to them "their Life, their Liberty, and their Sacred Honor". Many of them sealed the compact with their blood. These United States today are a World Power, because Masonic Principles lie at their foundation. Masonry is a World Power because of these same Principles. The Principles are the same whether advocated and adhered to by one man or by seventy million men. Numbers and Navies and Standing Armies do not create Principles, nor make right wrong. Principles are eternal and as unchanging as fate, and the nations that forget Justice, Equity and Right *Die!* So perished the civilization of Egypt, and so per-

ish "all the Nations that forget God", for God is Justice and Light.

The intelligence of mankind has evolved too far for the continued dominance of ignorance, superstition and fear. The policy of Roman Clericalism was evolved in the Dark Ages. Its boast is that it is infallible and never changes. Every step in the onward and upward march of the human race weakens its hold by freeing from superstition its adherents. From open and aggressive warfare has it turned to secrecy, cunning and fraud to gain its ends.

It seeks to control the education of the young in order to instill into them the dogma of authority and obedience. It protests against Freedom and the rights of Conscience, the very basis of character and personal responsibility, and this it does in the name of what it *calls* "Religion". It is now making its supreme struggle to retain its prestige and power in this country, through massing and controlling votes and the accumulation of wealth. It thus debauches the very freedom which America offers to the world.

If any Masonic Brother doubts the ex-

istence of such a religio-political scheme on the part of Roman Catholic Clerics, let him read carefully, "Facing the Twentieth Century", by James M. King, published by Jennings & Pye.

That this body of scheming priests in Rome can *accomplish* all this in Free America, only they—debauched by arrogance, pride and ambition—could ever imagine. But that this is their effort, aim and ambition, "to make America Catholic", they have declared openly over and over again; and when with confidence, through organization, votes and wealth, they think they can win, or their real purpose can be no longer concealed from an awakened people, *then* resistance will mean strife and bloodshed. If every just and upright Mason will *awake* and do his duty, these politico-religious schemers will realize here, as they have in France, that their ambitions are vain, and their political power at an end.

I am not seeking to excite hostility. I am urging the prevention of civil war, and fraternal strife. When this strife is over, if come it must, the secret, cunning Jesuit

will be banished from America, as he has been from almost every other country on the earth. That Freedom which he has only abused will be no longer his. He will be recognized as a traitor to all our Free Institutions, and sent back to that muck heap of the Roman Pontiffs whence he sprung.

America will never be governed by a lot of monks in petticoats from the Roman Vatican, *whatever it may cost to loosen their clutch*, and reduce them to the rank of aliens and traitors. They would have no power at the present time had they not sophisticated and then exploited the religion of Jesus, and under the *pretense* of religion carried on their political schemes. To expose the utter falsehood of their so-called religion is to defeat their political schemes.

There are probably few Masonic Lodges in our great cities to which the Jesuit does not gain admission. Secret and cunning, and regarding no oath nor obligation as binding outside his Order, and absolved in advance under the Jesuitical doctrine that "the end justifies the means", he re-

ports to his superiors those "secrets" he so loudly condemns.

There are also few if any of the daily newspapers that are not under boycott to exclude everything inimical to the interests of Clericalism. It is thus that this dark World Power has apparently everything its own way. It will find in the denouement that it has "reckoned without its host", and will be held *responsible for the consequences*.

FACTS AND REFERENCES.

It would be beyond the scope and dimensions of this book to multiply references and to give all the facts that justify the statements and lead to the conclusions herein set forth. The records are by no means meager nor inefficient. Bowers' "History of the Popes", Middleton's "Letters from Rome", Robertson's "Footprints of the Jesuits," and Gladstone's edition of "The Vatican Decrees", will abundantly justify the general trend of Clericalism herein portrayed.

The relation of auricular confession to Politics is well set forth in De Lasteyrie's "History of Auricular Confession". Some of these works are quite old, but as the policy of Rome is said never to change, and as the principles of nature and of human action are themselves changeless, they all apply to present situations.

In spite of all that is known and verified, the policy and resources for concealment in the Catholic organization are altogether unequaled. With the superstitious fear of excommunication, and the opportunity to persecute, evil deeds are well concealed from the public. In spite of all this, even in Catholic countries, the protests against abominations countenanced or perpetrated by the priesthood are loud and deep. The whole history of the Dreyfuss episode in recent times is an instructive lesson. Jesuitical Intrigue, Injustice, Cruelty and Persecution—four-faced monster—thy name is Clericalism!

“In countries of Anglo-Saxon civilization an accused man is considered innocent until proved guilty, but in countries of Latin civilization an accused man is considered guilty until he is proved innocent.” The Dreyfuss case is in point.

“The spirit and character of the Inquisition have poisoned the blood of the body politic in every nation where Rome yet has ecclesiastical hold upon the people.” (King.)

“Latin civilization at the present time

has only one bond in common, and that is the recognition of Romanism as a politico-ecclesiastical religious power, used for political purposes." (King.)

Tact and expediency, knowing how to avail itself of conditions, circumstances and opportunities, characterize the whole history of Roman Ecclesiasticism. In pagan countries, in India, Ceylon and the far East, Catholicism modified, rechristened, sophisticated and then adopted the heathen deities, temples, ceremonies and customs. The whole Roman Pantheon is thus derived. Not only have all roads thus led to Rome, but all peoples and all religions and superstitions have paid her tribute.

This "worldly wisdom" has thus built up Rome, but at horrible cost to humanity and the progress of civilization. All real progress for man has been in the face of, and in spite of this incubus, which is the real genius of the Latin Race and the animus and policy of Roman Clericalism. Its policy in America today is in strict keeping with all its past history. Without honestly adopting one of the principles of our

Free Country, it is secretly and surreptitiously adapting and sophisticating them, one and all, to Politico-Clericalism.

Take a single practical illustration already referred to. The present writer lived in the city of Chicago as a boy of the age of twelve, when the city had 45,000 inhabitants. Now it numbers over 2,000,000. All this growth has occurred in the lifetime of one man. Today the Catholic Church holds \$50,000,000 of *untaxed* real estate in the city of Chicago alone. At the same rate of increase, how much will the Church hold fifty years hence, sequestered from taxation? The State holds no title or claim to this vast estate, except the power to tax it for revenue.

The conditions were different and far easier in France, but witness the hullabaloo there in the effort of the State to release the grip of Rome.

Does any one imagine that Clericalism has not realized its opportunity here in America and taken the utmost advantage of it? How will you *dispossess* them when they own the whole of Chicago? Who will then pay the taxes? The Clerics will run

the city, if they do not already, but they are always willing that others should pay the taxes—to *them!* Taxation of Church property is the only present solution of this problem.

What the Clerics are accomplishing in Chicago they are doing in every State, County and City in America.

Not only does this Roman Clericalism add nothing to the revenues, but aside from thus gaining vast estates free from taxation, it continually taxes the people to procure more land and build more churches, parish houses, parochial schools and the like, and stands in with the Boss for revenue in every possible way by delivering a solid Catholic vote. Over \$8,000,000 were thus secured during three years of the Boss Tweed regime in New York City from the public funds, many of the beneficiaries having no existence except on paper. How long will it take this foreign bird of *pray*, settled so cozily in the nest of the American Eagle, to oust the eagle and claim the nest “by the grace of God”? He who even protests, is an “atheist attacking Religion.”

This Roman Clericalism, working seven days a week in Politics, is a religion, and all the religion there is, according to the Roman Pontiff. As a cold matter of fact, it is the worst fraud, the most colossal humbug that ever disgraced humanity in any age.

“Politico-Ecclesiastical Romanism continues to be in this, and in all lands, an organized conspiracy against the liberties of mankind.” (King.)

“The Inquisition was an ecclesiastical torture machine, run with religious zeal, and employed for political purposes.”

* * *

“The secret of the diabolical possibilities of ‘Holy Office’ (inquisition) was found in the *Confessional*, where the more honest and pious the believer, the more valuable the testimony he would be liable to give to the unscrupulous priest who stood between his soul and his God; and, prostituting his sacred office, the priest passed the secrets of the soul and the safety and lives of kindred into the hands of the pitiless Inquisitor. Has dishonor ever exceeded this?” (King.)

“The accused when summoned, paralyzed with fear, appeared without protest, and without knowledge of charge or testimony, for secret trial, and without counsel with family or friends, or knowledge of the process of his trial, except as its steps were punctuated with torture. Appeal to Rome could only be made through the Inquisitor himself.” (King.)

“The Inquisition inflicted as penalties: (To be accused was to be found guilty in nearly every case), confiscation of property, which was divided between the civil and ecclesiastical authorities; the dungeon, the galley, the lash, the brand of infamy upon the subject and his descendants, and death in various forms—the most popular being the *auto-da-fe*, where after a long and ostentatious celebration, the victims were burned as an exhibition.”

“It is asserted by high authority that the official records show that during the eighteen years of the Inquisitor-General Torquemada, 10,220 victims were burned, 6,860 condemned and burned in effigy as absent or dead, and 97,321 subjected to penalties less than death.” (King.)

When Philip II sent Alva to the Netherlands and established "The Council of Troubles," he sent 10,000 armed men and 2,000 *prostitutes* as a reinforcement to the Inquisition.

Motley says (King): "The whole country became a charnel house; the death bell tolled hourly in every village. Columns and stakes in every street, the doors of private houses, the fences in the fields, were laden with human carcasses, strangled, burned, beheaded. * * * Alva after six years' rule boasted that in addition to those slain in battle and massacred he had executed 18,600 people, and in a single massacre mercilessly slaughtered 7,000 patriots." (King.)

"This was good Catholic politics in 1567, and Rome has never repented nor repudiated it. She would do it all again today if she had sufficient political power. She is 'Infallible' and cannot err." (King.)

"Spain has always been an exterminator among the nations, and never a civilizer. The Spaniard is cruel and conscienceless, but very religious." (King.)

"Latin civilization of the medieval and

modern centuries is the product of the power and teachings not of Imperial Rome, but of Imperial Papal Rome.”

Under Weyler in Cuba from 1895 to 1898 the *reconcentrado* system was enforced. By it over 500,000 non-combatants, largely women and children and aged people, were corralled in the towns, hedged in by bayonets, until over 400,000 were starved to death. Where was the Pope’s protest against this Catholic General’s “tactics”?

Dr. Lyman Abbott said regarding the Cuban War: “I believe that the war just ended is the inevitable outcome of the antagonisms of three centuries here, and for eighteen centuries in the world; the conflict between the notion of government *embodied in the public school and the government embodied in the Inquisition.*”

Remember that Politico-Clericalism, expressed by the Inquisition and fortified by the Confessional, is the genius of the Latin race; and this genius has over 3,000,000 voters in America today to be voted solid by this same genius to destroy our public schools and “make America Catholic.”

Shall we curb her power and pull her fangs *now*, or wait till in her snarling hatred she involves us in civil war?

Satolli, the Papal Apostolic Delegate who visited our country not long ago, was here for the "purpose of temporarily lulling the storm of indignation which was raging against his Church authorities because of their hostility to the public schools, and to compose the differences existing in the American Hierarchy on the question of methods in securing public funds for parochial schools."

"The greatest triumphs in late years of Rome as a political power have been witnessed in this republic, by its influence over executives in municipalities, states, and nation, by its control of legislation, by its drafts on public treasuries, by its control of the balance of power in the centers of population all over the nation as the result of the solidarity of its votes. And yet men claiming to be intelligent continue to assert that America has nothing to fear from Romanism. This fact emphasizes the peril." (King.)

"How is it that the secular papers will

discuss and criticise the theology and internal economy of Presbyterianism, Methodism, Episcopalianism and other Protestant Churches, and uniformly deal so gently with Romanism? The reader knows why.”

“Romanists claim and exercise the right in this country, while enjoying the liberties so dearly bought for them, to criticise and undermine our fundamental institutions, but chafe and protest against any criticism of their methods and efforts.”

“Knowing perfectly well the value of cunning accompanied by fair pretenses, the Church of Rome carefully conceals her methods, and in a measure disclaims any movement against our institutions. But this only serves to increase the danger.”

“Professor S. F. Morse says that Lafayette, who was a Romanist by birth and education, said to him, and again and again repeated the warning: ‘If the liberties of the American people are ever destroyed, they will fall by the hands of the Roman clergy’.”

“Romanism in history has been one continuous politico-ecclesiastical conspiracy against the liberties of mankind. It has

never deviated from its purpose to conquer nations and subject rulers to its sway." (King.)

"The darkest deeds of rascality which have cursed the history of civilization for four centuries have revealed the figure of a Jesuit in the background." The Order "has been expelled from the territory of European governments over seventy times. It has espoused the cause of nations, and ruined them. It has planned conspiracies, plotted against sovereigns, overthrown cabinets, kindled insurrections, incited wars, promoted persecutions and procured assassinations."

Thomas Carlyle said: "For some two centuries the genius of mankind has been dominated by the gospel of Ignatius Loyola, the poison fountain from which these rivers of bitterness that now submerge the world have flowed. Long now have the English people understood that Jesuits proper are servants to the Prince of Darkness."

The Mafia and the Jesuits spring from the same soil and are near neighbors. The Mafia have the grace not to sophisticate

religion. Possibly they may have killed more people by assassination, but they have depraved and demoralized communities less.

“Moreover, we declare, say, define and pronounce, that every human being should be subject to the Roman Pontiff, to be an article of necessary faith.” (Boniface VIII.)

“The Catholic Church is the sole living and enduring Christian authority. She has the power to speak; she has an organization by which her laws may be enforced. * * * Our work is to make America Catholic. Our cry shall be, ‘God wills it’, and our hearts shall leap with Crusader enthusiasm.” (Archbishop Ireland, 1889.)

Mr. Froude says: “So much only can be foretold with certainty, that if the Catholic Church anywhere recovers her ascendancy, she will again exhibit the detestable features which have invariably attended her supremacy.”

“Undoubtedly it is the intention of the Pope to possess this country. In this intention he is aided by the Jesuits and all

the Catholic prelates and priests.” (Dr. Brownson.)

“The Pope demands for himself the right to determine the province of his own rights, and has so defined it in formal documents as to warrant any and every invasion of the civil sphere. * * * Against such definition of his own power there is no appeal to reason, that is rationalism; nor to Scripture, that is heresy; nor to history, that is private judgment.” (Gladstone.)

“I acknowledge no civil power; I am the subject of no prince; and I claim more than this—I claim to be the supreme Judge and director of the consciences of men—of the peasant that tills the field, and of the prince that sits upon the throne; of the household that lives in the shade of privacy, and the legislator that makes laws for kingdoms; I am the sole last supreme Judge of what is right and wrong.” (Cardinal Manning, speaking for the Pope at Kensington, October 9, 1864.)

Such a case of big-head, colossal cheek, arrogance, presumption and egotism can

nowhere else be found outside of asylums for the imbecile or the insane.

When His Holiness has amassed a little more wealth, gathered a few more pauper votes, and a little further subsidized or boycotted the public press, we shall be treated to this same thing in America; and it always carries a sting like a scorpion, and sneaks in the grass till it can strike with security or imagined safety.

“It is wrong * * * under pretense of civil rights to transgress the laws of the Church. * * * But if the laws of the State are openly at variance with the laws of God—if they inflict injury upon the Church * * * or set at naught the authority of Jesus Christ which is vested in the Supreme Pontiff, then indeed it becomes a duty to resist them, a sin to render obedience.” (Leo XIII, 1890, What is Treason?)

It is a fine piece of sophistry for every Catholic to accept and *obey* the above, and remain “loyal” to this, or any other government. Of course, the government alone is to blame, and Clericalism now expects it to kiss the hem of the Supreme Pontiff’s

petticoat, and be thankful for permission to exist at all.

“Every Catholic should rigidly adhere to the teachings of the Roman Pontiff, especially in the matter of modern liberty, which already, under the semblance of honesty of purpose, leads to destruction. We exhort all Catholics to devote careful attention to public matters, and take part in all municipal affairs and elections and all public services, meetings and gatherings. All Catholics must make themselves felt as active elements in daily *political* life in countries where they live. All Catholics should exert their power to cause the Constitutions of States to be modeled on the principles of the true Church.” (Leo XIII, Nov. 7, 1885.)

Has his Holiness no designs on America; none at all?

THE POPE'S POLITICS.

“The State has not the right to leave every man free to profess and embrace whatever religion he shall deem true.”

“It has not the right to enact that the ecclesiastical power shall require the permission of the civil power in order to the exercise of its authority.”

The Church “has the right to require the State not to leave every man free to profess his own religion.”

“She has the right to exercise her power without the permission of the State.”

“She has the right of perpetuating the union of Church and State.”

“She has the right to require that the Catholic religion shall be the only religion of the State to the exclusion of all others.”

“She has the right to *prevent* the State from granting the public exercise of their own worship to persons immigrating into it.”

“She has the power of requiring the State not to permit free expression of opinion.”

We might care no more what the Pope’s politics in Rome might be than that of the Pharaohs in ancient Egypt, but when with a solid vote of over 3,000,000 he proposes to graft it on Free America we are bound to care, and we shall presently be compelled to take notice. He is gaining power in America every day by graft, secrecy, cunning, boycott and organization, all the tricks of the wily politician, and when we are reluctantly *compelled* to take notice, civil war will be the logical result. Really, “*is there no danger*”?

“A religious sect wherein the conscience of the individual is subject to ecclesiastical authority is a dangerous factor in politics; the non-control of conscience leaves nothing in the individual to which argument can be addressed.” (King.)

“Roman Catholicism, whenever acting as a politico-ecclesiastical organization, purposes to vote as a unit.” (King.)

“Modern constitutional government, liberty of conscience, religious liberty, free

speech, free press, free popular education, equality of all before the law, the imperial liberties which give character to free governments and institutions, are tolerated from necessity, and never conceded as rights by Roman Catholic ecclesiastical power." (King.)

Speaking of the Jesuits in Mexico, Dr. William Butler says: "This hateful society, whose machinations give the religious world no rest, prepared the plan which God reversed in Mexico. Standing back in the shadow, they work unseen day and night for their purposes. By the use of the confessional they can lay their hands on every secret of social and personal life in every family where they have a representative of their religion. And as to politics and public men no power in this world is so debasing as that of Jesuitism."

"Mexico, instead of being—as she was twenty-five years ago—the most priest-ridden country on earth, has worked her way up by the help of God and the valor of her sons, to the position of the most free of all Roman Catholic lands, while her existing laws now sanction no monastery

or nunnery, Sisters of Charity or Jesuits within her bounds." (King.)

Mexico has journeyed from Rome to Freedom, thanks to the wisdom and power of Freemasonry. We in America are going the other way, and the trials of Sisyphus were easy compared with what our return journey will be if we put it off much longer.

If asked to name the strongest resource and the greatest power of Rome in America today, I should unhesitatingly declare it to be its Jesuitical hold upon the public press. It realized this power, planned it, *bought it*, and now not a warning note from the press is sounded as the black-robed army goes marching on, chuckling at their own cunning and our folly and supineness. We are "too easy."

The historian Froude, writing on "What a Catholic majority could do in America," says: "It is only as long as they are a small minority, that they can be loyal subjects under such a Constitution as the American. As their numbers grow they will assert their principles more and more. Give them the power and the Con-

stitution will be gone. A Catholic majority, under spiritual direction, will forbid liberty of worship and will try to forbid liberty of conscience. It will control education; it will put the press under surveillance (already done); it will punish opposition with excommunication, and excommunication will be attended with civil disabilities." "Mr. Froude speaks like a seer." (King.)

Archbishop Ireland has at times become eloquent, even emotional, over our Free Institutions. In 1890 he said: "I am the friend and advocate of the state school. * * * I protest with all the energy of my soul against the charge that the schools of the nation have their enemies among the Catholics."

That sounds nice, but wait a little. In a book written two years before by Rev. Michael Muller, appears the following endorsement over the signature of "John Ireland, Pastor of Cathedral, St. Paul, Minn.:

"Your book is so well-timed, its doctrines so correct and precise, the arguments you employ so cogent, that I am

confident it will, under God's Providence, do a great deal of good. May your book be found *especially* in the hands of every priest in the land."

Now listen to Rev. Muller, as endorsed by the Archbishop:

"Were you given to see a devil and the soul of an infidel at the same time, you would find the sight of the devil more bearable than that of the infidel. * * *

Now the Public School system was invented and introduced into this country to turn the rising generation into men of the above description.

"We may, then, confidently assert that the defenders and upholders of *Public Schools without religion* seek in America, as well as in Europe, to turn the people into refined Pagans."

"The object, then, of these Godless irreligious Public Schools is to spread among the people the worst of religions, the one *religion*, the religion which pleases most hardened adulterers and criminals—the religion of irrational animals."

"The moral character of the Public Schools in many of our cities has sunk so

low, that even courtesans have disguised themselves as schoolgirls in order the more surely to ply their foul vocation."

Possibly the Rev. Muller got his statistics from the "Godless Public Schools" in Chicago and Boston, where more than seventy-five per cent of the teachers are Catholics. Father Crowley's specific charges against Parochial Schools and some of their teachers ought also to be taken into account.

The reader can now judge what an adept at juggling with words is Archbishop Ireland. He carries water on both shoulders without a quiver.

Mr. King still further follows the record of Archbishop Ireland on the school question, but we have not room for more here. The above is sufficient as an object lesson. Is the orthodox Catholic truly the "Friend of our Godless Public Schools?"

Now listen to Rev. Daniel Cunnion, on December 12, 1897, in St. Patrick's Cathedral in New York, to the New York Union of Catholic Young Men's Societies:

"It is strange that millions of Catholics can be governed by men who hate the name

of Catholic. It almost seems as if the struggles of past centuries had been in vain. In this country, where democracy is on trial, we must not lose sight of the fact that history may repeat itself. We aim in our national union to keep young men in a novitiate whence they can be graduated *into those movements which are fast becoming the strong arm of Mother Church.* There should be a society in every parish. *It is thus that Mother Church hopes to make these United States entirely Catholic."*

Not by the number of voters, mind you, but by a solid Catholic vote holding thus the balance of power. They hold it largely today, and America is fast becoming as Catholic as Italy, even more so than France. When will Americans awaken to a knowledge of the volcano over which they sleep? An eruption is liable to occur any day. The rumbling is as plain and as ominous as at Vesuvius, and still we sleep and dream of no danger.

“Bossism never entered American politics until politico-ecclesiastical Romanism showed it how to move and set its pace.

The inventors of the Inquisition were the inventors of Bossism as well as of the boycott, and the same principle is involved in both institutions." Catholics can be and are massed and voted solid, and this gave the example and set the pace. It is one of our Plagues from Rome.

If the mass of the American people actually realized what is being done in their midst, the motives and methods used to steal away their liberties, they would arise *en masse* and scourge the representatives of Rome back to the Holy City; and yet they have been warned openly, again and again.

I would like to quote in full Mr. King's masterly treatment of the cry—"No peril!" One paragraph must suffice:

"No peril! When a Roman Archbishop announces that he and his brethren hold the *balance of power* in Canada, and through it have controlled the elections, and asserts that, by a similar use of the *balance of power*, Presidential elections will be decided in this Republic."

The foregoing quotations are gathered almost at random from "Facing the Twen-

tieth Century," a book published by Jennings & Pye, of Cincinnati, in 1899. It is written by James M. King, and deserves for every reason to rank side by side with our Declaration of Independence as a conservator of all our Free Institutions. It is scholarly, dispassionate and exhaustive; and yet I have seen no reference to it in "the conservators of our Liberties," the daily press. I can imagine and indulge at least a faint hope that the foregoing quotations may incite Brother Masons to read carefully Mr. King's book.

I might quote from current events and newspaper notices almost innumerable to show how stealthily, rapidly and securely this unholy Crusade against all our Free Institutions is being pushed in every direction. If Masons will *take notice*, they will find evidence in abundance to substantiate every claim herein made.

Today, as I write, a notice in the daily press declares that the Pope has just prohibited a procession of Cardinals for fear they would be insulted in a Catholic country and in the shadow of the Vatican. Something must be getting wrong with

these good Catholics when they forget to reverence these political despots in petticoats, bedecked with jewels. God's vice-regents seem hardly appreciated by those who see them most and know them best.

They may presently seek asylum in this free country and look after the morals of the rising generation here! The Mafia, with which New York and other cities are just now concerned, ought to be sufficient without a further scourge from the Genius of politico-ecclesiastical Romanism, which begot the Mafia, their ignorant and bungling imitators.

“The secret of the diabolical possibilities of ‘Holy Office’ (inquisition) was found in the Confessional, where the more honest and pious the believer, the more valuable the testimony he would be liable to give to the unscrupulous priest who stood between his soul and his God; and, prostituting his sacred office, the priest passed the secrets of the soul and the safety and lives of kindred into the hands of the pitiless Inquisitor. Has dishonor ever exceeded this?”—King.

THE REAL ISSUES.

America today is not only facing the most momentous issue in her history, but the issue is one that cannot possibly be long evaded. It is imminent. This issue strikes at the very roots of the Republic and assails the principles upon which this Government was founded.

If an army of ironclads manned by a foreign government threatened our seaboard a cry of alarm would be heard far and near and vigilance and resentment would be found on every hand. If a regiment of soldiers had crossed our northern boundary our government and people would not be long in ascertaining its intent and destination, and unless these were speedily and clearly defined such an army would meet with quick and stern resistance.

These visible intruders would be "tin

soldiers'' in a child's play as compared with the foe of all our cherished institutions. That foe is not only already in our very midst and secretly and surely seeking the Nation's life, but is so disguised as to deceive the great majority of our people and excite scarcely a protest.

Indeed, whenever protest is made, or one attempts clearly to define the danger, he is apt to be met with incredulity, or be laughed at as an alarmist. So cunningly has the encroachment of the enemy been concealed and its policy disguised, that the paramount danger consists in the cleverly fostered impression that there is no danger at all.

It will be shown herein that nothing else on earth could possibly so strengthen the hands of the enemy or further its designs as this very idea and impression that there is no danger. This is the keynote of the whole policy of aggression and of the determination to put Free America into its clutches before it could be aware of what is being done.

In order to make the situation clear it should be distinctly understood, and never

for a moment forgotten, that the Roman Catholic Church so far as it represents a *religion* in America, with its mass, its mummeries, and its ceremonies (much of which is conducted in a dead language), is not directly concerned in the foreign invasion herein referred to. Many of its priests and the majority of its laity are not only wholly ignorant of the real issue, but many of them would both deny and repudiate it altogether were they intelligently informed of what is designed and now being consummated.

Notwithstanding all this, the whole Catholic following is exploited and made use of to further the design. Papal "Infallibility" and the dogma of blind, unquestioning *obedience* not only secure this co-operation, but cover the secret designs. The rank and file are never taken into confidence. The leaders in the Crusade realize all this, planned for it, and count on it securely.

But there is another and a very different feature of Roman Catholicism. That is the Hierarchy at Rome. This clerical organization is *Political* to the last degree, with

all that the term implies, and "religious" in no sense whatever. In the "union of Church and State," it stands for the State. This has long been claimed. The claim has been fought out and is now lost in France, Italy and other places on the Continent.

Against this union of Church and State the very origin and foundation of this government stands as a protest. Such union having been undermined in the Old World and found everywhere there to be on the wane in spite of monarchical government, the Pope, "playing the baby act" as a "prisoner in the Vatican," to excite sympathy for his waning cause, now turns to Free America and takes advantage of every opportunity which freedom here offers secretly, cunningly, and surreptitiously to further his claims here.

The Pope therefore is not merely the head of the Church and "God's Vicegerent" in all religious matters. But as a foreign despot filled with political ambition, with the College of Cardinals as his Ministers of State and the Order of Jesuits as his secret spies and unscrupulous emis-

saries, he dictates the campaign of political conquest of America from his politico-religious throne at Rome. He has declared in so many words his intention to make America Catholic. He has declared that he will make the Catholic religion the religion of the State to the exclusion of all other religions and that the *State* shall have no voice, as such, in dictating what the policy of the Pope, as the one supreme ruler of Church and State *united*, shall be.

To safeguard this double-headed abomination, if any one protests against any political feature of the combination, he is at once charged with "*attacking religion!*" Religion is made a shield as it is a disguise under which any and every form of political ambition is fostered and trickery practiced.

Any opposition within the Church is "heresy" and "blasphemy!" Any protest from outside is said to come only from "atheists" who deny Christ and are trying to destroy religion. This has been the tactics in the recent struggle in France, but the disguise and the trick have there failed to arrest the march of Freedom.

It is thus that this Italian Autocrat, with millions of followers in this country pledged to a blind and unquestioning obedience, carries on his war of conquest right in our midst; and we are either so blind as not to see it, or so cowardly as not to protest or oppose it.

The distance of this "Holy Father" from American soil and the glamor of his religious office surround him with a halo of enchantment and an odor of sanctity. He allows people from this side the ocean to "kiss his ring" and prostrate themselves before him as the "Vicar of Christ." All the while his political designs on America are openly declared and his methods and the political trickery of his emissaries are cunningly concealed. Such a colossal humbug as here faces the Twentieth Century is not new to the world, but it has never had an existence in modern times outside Roman-Catholic Politico-Clericalism and the Greek Church.

This Crusade for the express purpose of making America Catholic is now and has been for years carried on here in every direction and in many ways.

The public press and many of the leading dailies are subsidized, edited, or controlled by threatened boycott to keep every sign of what the enemy is doing from reaching the people. News from Rome, notices of Catholic gatherings, and everything favorable to Rome and its policy gain ready entrance to the secular press. But let some innocent Brother Mason offer an article revealing the plotting of the autocrat occupying the Chair of St. Peter, or anything deemed inimical to the interests of the Catholic Crusade in this country, and he will be politely informed by the party on the lookout who has the say, that they "cannot make use of it." *Try it and see!* I HAVE!!

Having captured the sentinel (the press) and bribed or threatened him into silence so as to prevent the sounding of any alarm, he pipes the praises of Clericalism and works solely in its interests.

In the city of Chicago alone \$50,000,000 of untaxed real estate is held by the representatives of the Church, and it will soon become, if it is not already, the richest corporation in America, paying no taxes

and owned and managed by an Italian living in Rome. What is true in Chicago is rapidly taking place in every other large city in America.

Our Free Public Schools are often declared to be the bulwark of our Liberties and the hope of the future. The Pope and his representatives are everywhere and at all times the avowed enemies of our Free Schools and would replace them with the Parochial School, ostensibly in the name of their religion.

They called them "the ungodly Public Schools." How does it happen that in the cities of Chicago and Boston more than seventy-five per cent of the teachers in the public schools are Catholics? We employ as teachers those who are enemies of the schools themselves. The man who sees no design, no policy of the man in Rome and the Jesuit in this, would stumble over the problem of how many two and two make.

Now, to this condition of the secular press and the public schools add the graft with politicians and the Boss. Add also the pressure everywhere used to get Catholics into office by an unscrupulous, secret,

tireless organization. Add the further fact that this organization is governed by one head, so that it can focus this immense influence instantly at one point; and we get a further picture of the present Crusade against America and everything American.

There are undoubtedly more than three million Catholic voters in this country. The exact number is not here of consequence. The number, however, becomes of consequence when the votes are counted in an election where the Catholics are found almost to a man on one side and voting blindly in the interests of the Catholic Crusade at the dictation of the Clerics. Our boasted right of suffrage thus becomes the greatest menace to all other rights of a free people.

Add to all this the emigration to this country of over a million a year from the lowest classes in Europe, the majority of whom are Catholics and so helping to increase this army of blind obedience and political peril (to say nothing of the economic problem, the "Black Hand," the real genius of the Latin race and the land of the "Holy Father"), and the picture is

still incomplete. It ought to be enough, however, to serve as object lessons, even to an infant in politics and economics.

This Crusade under the disguise of religion, in the name of Jesus, and by direct "authority of God," is political and economic, solely and absolutely. There is not only not one iota of true religion in it from beginning to end, but it stands for the reverse. It annuls every principle that by any courtesy could be called religious. It is a direct, specific, cunningly planned Political Crusade. Its purpose is to transform this country into a dependency of an *Italian Autocrat* who has already sophisticated the religion of Jesus to Egyptian Paganism, and now lays his *unholy* hands on "Free America" with the avowed purpose and determination to do for all our Liberties here what Clericalism has long ago accomplished for the true Christian Religion. Destroy what Jesus stood for, what America stands for today, and then —*the Deluge!!*

The conditions in Russia today were made possible and were actually necessitated by the union of Church and State in

the person of the Czar. It is not the Political Autocrat, but the Politico-Religious Dictator that has kept Russia from the light of the Twentieth Century. *The day of reckoning there has come!* Are we Americans so foolish as to invoke the same fate in the light of the Twentieth Century? Are we ready to allow ourselves to be exploited by secrecy, cunning and fraud in the name of Religion?

When Clericalism is ready to assert and use its power, Freemasonry will be its first point of attack. Masons will not only be compelled to fight for the existence of the Order. They may have to fight also for their homes and their lives. In other sections of this book the reason for this enmity against Freemasonry and Masons is made clear.

No intelligent Mason need ever be deceived by the pretenses of Clericalism. Were it possible to cut this political taproot of Catholicism, Masonry would be content to leave it to its beads, its mummeries, and its superstitions. Christianity it is not, by any stretch of the imagination, but paganism pure and simple. But

with its political attachment it is indeed the Beast of the Apocalypse, and an abomination unequaled in the history of man.

Every conscientious individual in America ought to protest in the name of religion against this Crusade and all that it represents. The single claim of Clericalism to be the true and only representative of the religion of Jesus (when it is known that Clericalism is everything that Jesus was not and sophisticates his whole teaching and ministry), ought to excite an intelligent protest that would shake this old globe.

But when behind this veil of hypocrisy there lurks an organized, aggressive, secret and cunning political ambition that aims to reduce a free people to the despotism of Russia and make possible a Torquemada as a double-headed tyrant on earth and "Vice-gerent of heaven,"—where is the sufficient protest?

The well-fed and complaisant American citizen is likely to reply—"It is all bosh. You are an alarmist. It cannot be done." I grant you, my Brother, that it cannot be done and *stay* done.

Reference has already been made to the Czar and the present conditions in Russia. In America today we have the so-called religious organization seeking to gain sufficient political power, through wealth, office and voters, to unite Church and State under one head. In Russia we have the spectacle of a strong, autocratic, political government, thoroughly entrenched in every way and despotic to the last degree, seizing hold of the religion of the people.

The Little Father, as head and dictator of the National Church, and the Czar as the Autocrat of the State, were united about the year 1700 by Peter the Great. By forbidding the election of a Patriarch of Moscow, and then waiting twenty years till the people had learned to do without the Patriarch, a Holy Synod was appointed by the Czar over which he has ever since presided. This Synod is merely a figure-head of the Czar.

The awakening in Russia today means nothing, except in just so fast and so far as the people repudiate the Little Father in his so-called religious office. In other words, the key to the situation in Russia,

where the first ray of National Freedom has resulted in a great awakening among the people, is the separation of Church and State. This coming separation is already at the sacrifice and slaughter of thousands of the Russian people, but in spite of increased cruelties and all the barbarities of despotism the separation is bound to be accomplished. The people have at last found the key to the situation, and nothing can again deceive or enslave them. Cost what it may of the blood of the people, cruelty and persecutions will only intensify the struggle and hasten its consummation, even though it sweeps every Romanoff from the face of the earth.

Here is an object lesson under our very eyes and in this the Twentieth Century. Despotism in Russia is powerless to prevent the separation of Church and State, upon which alone the progress of Freedom and National Life in Russia depend.

We in America are at the other end of the struggle. A foreign Power is doing its utmost to unite Church and State in America. The Political Czar in Russia seized religious authority, and with all his

power and despotism he had to wait twenty years for the accomplishment of the union, even in "darkest Russia."

In America today the equally autocratic and despotic religious Czar or Pope is determined, by undermining our liberties, amassing wealth and dictating votes, to "make America Catholic," and so here unite Church and State. Can it be accomplished? *No!* No more than it can be longer maintained in Russia.

Read the history of Russia for the past two hundred years of the rule of this double-headed Octopus, and you have a picture of what it will mean to dislodge this same Octopus in America after it openly shows its fangs and reveals its power. Its power and sources of revenue are becoming as thoroughly entrenched under our form of government as they were under despotism in Russia. The titles of the Church property that pays no taxes are as legal as any others. The votes of the millions of Catholics dictated by the head of the Church and holding the balance of power are legal votes under the law of franchise. The boycott and trick-

ery are concealed and difficult of proof, and when the revelation comes and the fight is on and in the open, "*what are you going to do about it?*"

Is any one so stupid or ignorant of history as not to realize what it will mean and what it will cost to dislodge this Octopus that has cunningly and secretly wound its tentacles around the life of the Nation? Our civil war was child's play in comparison with this Crusade, this Impending Crisis, when it is once in full sway. These conditions more than all others combined are likely to bring in "the man on horseback." Two or three decades more of our folly and blindness will put the "Free Schools" in all large cities under the control of their avowed enemy, and by votes convert our "Godless Public Schools" into the Parochial Schools of "His Holiness"—an Italian monk who would thereafter administer them from Rome.

I would prevent the consummation of all these abominations. I would save to Protestant and Catholic alike the sacrifice that

Russia is making today for the wickedness and folly of uniting Church and State.

In America the power is in the People, not in a centralized government. He who is powerful, wise, or cunning enough to control the people or hold the balance of power, holds the government. The People *are* the government. The Despot in Rome realizes this, counts on it, and governs himself accordingly in his American policy. It should be impossible for intelligent people to forget that no such policy or consummation can hold with the advance of civilization, or that its profits can ever outweigh its penalties.

The Egyptian Paganism that is the Genius of Rome today overlooks this Fiat of Destiny, but the people here will have to pay the penalty to the last poor scruple. The Laws of Light and Progress know no absolution, nor vicarious atonement. They are as inexorable as Fate, and the "Vicar of Christ" cannot "stack the cards".

The issues are plain. The Crusade has been long under way. The enemy is thoroughly entrenched, foraging on the country and taking advantage of every liberty

and every opportunity here offered so generously to the world. The leaders and plotters, the real power, are in Rome at a safe distance. They are masked by the stolen mantle of the Man of Sorrows and cloaked—or petticoated—in the name of religion. Their secret emissaries avoid publicity. On the Jesuitical doctrine that “the end justifies the means,” they carry on their work of conquest under our very noses, and laugh at our folly and supineness. Really, is there “no danger”?

Auricular confession is the strongest kind of a political device. It saves the work of an army of spies. Some penitent and superstitious sinner is certain to confess knowledge of, or complicity in, the very things the religious boss would like to know about, anticipate and defeat. Any penitent may thus act, consciously or unconsciously, as a spy, pay for the privilege and thus bring in revenues instead of a bill of expense.

Let any intelligent individual ask himself the question—Suppose the Roman ecclesiastical authority were to drop the *name* of religion and with its claim of ab-

solute authority in Church and State (on earth and in heaven) and its dogma of blind, unquestioning obedience, and the penalties for disobedience, subject to such *fees* or bribes as can be collected or enforced—would any one consider the term “Political”, as applied to this Hierarchy, in any sense a misnomer? Can any one imagine or devise more powerful engines of Political Despotism than these? And because this political Potentate has stolen the mantle of Jesus and adopted the name of religion, is this diabolism either justified or sanctified?

No more cunning or damnable fraud has ever been perpetrated upon the children of men than is here seen in sophisticating the religion of Jesus and making it a disguise of ambitious political despotism. Clericalism is nothing that it claims to be. What it really is has been demonstrated in Europe and will become patent to the whole human race before the present Crusade in America is completed.

Let any one who doubts or denies any statement or inference herein made, read King's “Facing the Twentieth Cen-

ture," and Father Crowley's "Parochial Schools". If he is not then convinced, he might as well make obeisance to the Pope. The time is near when every man will have to show his true colors.

In the Crusade that is now so perfectly planned, so cunningly conducted, and so well under way, the most hostile and bitter enmity is directed against Freemasonry. This is not on account of any special activity or opposition coming from Masons here at present; for, as a rule, they are indifferent and complaisant to a remarkable degree. The policy of Rome is now, as it has always been,—“Wherever you see a Masonic head, hit it, and hit it hard”.

The Roman Hierarchy has been trying its utmost for centuries to destroy Masonry. Read the Bulls of the Popes directed against the Order, and the impotent and hysterical curses fulminated against Masons everywhere and at all times.

How many Masons really understand the cause of this policy? To say that it is of no consequence in the face of the tremendous power of the Pope and his minions, is simple folly. Very true, Masonry has

managed to exist and Masons to multiply in spite of this enmity.

Witness the hysterical spasms of the Catholic press over the laying of corner-stones in government edifices. Of course, an emissary of the Pope "*ought* to perform all such functions" in this "Free Country", and of course the precedent at this point since the days of Washington is another of our "Godless Designs" against "Religion."

Why is Masonry such a thorn in the side of this crucified Italian "Vicar" who dotes on playing that he is a "prisoner" in the Vatican? Jesus (and even the Abbas Efendi) went everywhere among the poor, "ate with publicans and sinners", and was the friend of the lowly and the comrade of poor fishermen. His "Vicar" struts within the confines of his Italian palace, wears costly robes bedecked with jewels, and plays prisoner and despot at the same time.

Judea is indeed far from Rome, and Jesus must have been a bungler in the matter of running a Religious Campaign. On his second coming he will have the benefit of the example of "His Holiness" at Rome

to guide him. Even the "Little Father" at St. Petersburg might make suggestions, exhibit his *knout* as a *persuader to holiness*, and perhaps suggest a summer excursion through Siberia as an object lesson in converting the world! Ah, Master! what works have been done in thy name!

The animus of Clericalism against Freemasonry has been fully revealed elsewhere in this work. The Genius of Freemasonry, and the Genius of Rome, constitute the most complete antithesis possible to imagine. No such complete denial of every claim set up by Clericalism can anywhere else be found as confronts it in Freemasonry. Masonry stands squarely and on well-defined principles for the precise opposite of Clericalism.

Catholicism, through its Hierarchy, curses and would destroy all other religions and would "make the Catholic Religion the Religion of the State." It claims the *right* to do this as coming directly from God, and boldly declares that it would enforce this right if it had sufficient political power. It expects to get that power by a solid Catholic vote.

Masonry stands for Religious Freedom. It shows equal courtesy to all religions and would discriminate against none. It is herein denied, unqualifiedly, that the Hierarchical department of Catholicism has a single element that can by any courtesy be called "Religious." It is political, and of the most despotic and despicable kind of politics.

Just so fast as the world is converted to the ethical principles of Freemasonry,—Brotherly Love, Relief and Truth,—and the ethics taught and lived by Jesus, just so fast and so far the world repudiates every principle and every claim and practice of Roman Clericalism. The antagonism is here complete, and no one knows and realizes it better than the Roman Hierarchy. The indifference and supineness of many Masons at this point must mean either ignorance, folly, or cowardice. Every intelligent and loyal Mason ought to accept the challenge of Rome, with all that it implies, and proceed at once to act upon it. He should do this or frankly confess himself a coward. There is no other alternative for such a Mason.

Masonry has back of its principles and inspiring its Genius, every principle of progress, and of man's higher evolution. It is one with the Light of the Twentieth Century.

Clericalism is a nightmare of the Dark Ages, the galvanized corpse of the superstitions of all time. It aims at complete despotism, tramples on every right of the individual, and through the bugaboos of ignorance and fear seeks to rise into power by trampling humanity into the dust. It has imprisoned, tortured and burned its helpless victims who denied its authority, whenever it has had the power. It boasts that it never changes its policy, never forgets an injury, never forgives an enemy. And all this, in the name of the man who delivered the "Sermon on the Mount"!! What more could Satan himself have done to earn his title of "Roaring Lion"?

One can well understand and appreciate the exasperation of Clericalism over its impotency and failure to destroy Masonry or stay its progress in this Twentieth Century. At present it only curses, makes faces, calls names, lies about Masonry, and warns

the faithful to beware! But give it a little more wealth in this country, a few more millions of imported voters, a little stronger control of the public press, a little more political power, generally, and Masons will not be in the least doubt or uncertainty as to the animus and enmity of Roman Clericalism. Clericalism itself has sounded the warning and is repeating it every day, and those who think she is incapable of carrying out her threats had better take a course in Juvenile History!

How any intelligent, just and upright Mason can overlook or be indifferent to this Clerical Crusade here and now going on, is difficult to understand. Masons will awaken one day. May it not be too late to save their altars and their inglesides? Masons have not only Fraternal ties but civic duties and responsibilities, and these in the end are inseparable.

The Italian Pope is a figurehead elected by the College of Cardinals, and the Cardinals, as a body, is the most arrogant, despotic and unscrupulous political organization on earth today; intrigue, plotting and murder entering into their policy in all

time. The Jesuits are the secret service organization of this political ring, particularly menacing to America to-day, because we hear so little about them. Knowing their "Double Doctrine," their animus and history in the past, a recent gathering of *several hundred* of the Order in the city of Chicago, in secret conclave, with little reaching the public as to their designs and deliberations, is as suspicious and menacing to the liberties of the people as though they were known to belong to the *Mafia*.

What good thing can this Order point to that it has ever done for the liberty or enlightenment of any people under the sun? Plotting against governments and against Rome itself, expelled from nearly every country under the sun, interdicted at times by a Pope who found them too bad to be of any good even to him or his government, these emissaries are a menace to America today by their very numbers and their silence.

And these are the Ruffians that continually protest against Masonry and snarl like wild beasts because it is a secret organization. They even sneak into

our Lodges and give the lie to their own charge of "secrecy," so *consistent* is this "Holy Order"!

The Principles of Freemasonry are published openly to the world. They are the principles upon which this government was founded, and with which this country faces the Twentieth Century, and our long list of heroes and martyrs is largely a list of Freemasons.

It will be charged that the present writer is trying to excite hatred against "our fellow-citizens who are Catholics." So far as any of these are intelligently informed and act consciously with the political gang at Rome, they should be held strictly responsible. Beyond this they are entitled to the same courtesies, the same liberties, rights, benefits and governmental protection as all other American citizens, no more, no less.

As religionists, while completely affiliated and under the bond of blind obedience to Rome, they cannot wholly escape the charge of seeking to "make the Catholic religion the religion of the State." They are thus hostile to all other religions, and hostile alike to any Free State. As citizens

they are so far hostile to the State and all its Free Institutions which they are thus seeking to destroy. With this animus openly acknowledged by their dictator, they should make haste to repudiate the union of Church and State, and thus go on record with all good citizens as friends of the Genius of this Republic.

So long as they evade this issue or fail to make the declaration, they will be compelled to stand on the record that has been made for them. The issue is too plain to be sophisticated, denied, or long concealed. The issue between Whig and Tory was not more specific at the foundation of this government.

The purpose at this point and at this time is to arouse Masons from the lethargy, indifference and skepticism in which they sleep and dream that "there is no danger". Their numbers are few but they are "select men", good men and true, and while they cannot outnumber or outvote the hordes of Roman Clericalism, they can, by their intelligence, courage and perseverance, hold the balance of power here, as Masons have long held it in France. They can *use* that pow-

er for the good of every citizen of America, Catholic and Protestant alike; no favorites, no special privileges to any; just common citizenship, and One Common Country, with equal rights, equal duties and equal Freedom to all.

If this be not at once the Ideal of this Republic, and the Genius of Freemasonry, what is it?

Are Masons ready to do the work for which Masonry was instituted and has been preserved throughout the ages? Will they stand for their altars and their firesides, and hold the Ruffians strictly to the imprecations of their own mouths? Will they help to raise prostrate Liberty from the dead level of superstition, fear and intolerance, to the living perpendicular of Freedom and Light, Equality and Fraternity? Are they prepared to receive the Real Word and move Onward and Upward into the Light?

The fate of this government lies in the principles of Ethics, Economics and political Freedom upon which it was founded. "In the beginning" notice was served on Religion, *per se*, to keep its hands off this government. It was informed that no

union of Church and State would be tolerated, whether sought by force or fraud. This government was not founded for the glory of God, but for the freedom and betterment of man. When this is secured, the glory of God will rise in gratitude as an anthem that will reach the stars. Let us first learn to be just, and then join in the anthem.

Masonry stands for sound morals, economic justice, and, at last, for a common Fraternity of all mankind. Clericalism would divide the world into saints and sinners, reserving to itself in every case the deciding vote, and send to hell or to the dungeon, the rack and the flames all who refused to kiss its ring or make obeisance before it.

The issue is indeed exceeding plain; so plain, indeed, that only a knave or a fool need err therein. It is not because of lack of knowledge nor of due warning that—

“We wait beneath the furnace blast
The pangs of transformation.”

If we wait longer it will be because we are recreant to plain duty.

THE BALANCE OF POWER.

Money today, in this country, holds the balance of power. Our national divinity is *Mammon*.

By the "balance of power" is meant any principle, agency, or power that is capable of influencing the trend of events, shaping the policy of the nation, or controlling the activities of the majority of the people.

As a country at large our financial and commercial prosperity is unprecedented. Money is massed by millions in the hands of a comparatively few individuals. This money has been gathered in a comparatively short time, in manufacture, trade, transportation, commerce, and by utilizing discoveries in the arts and sciences. Many gigantic fortunes have been made by "watering stocks" and giving fictitious values to the assets of corporations, and yet so rapid has been the growth in all di-

rections that even these fictitious values have often been realized and made good by the growth of industries.

The agents and representatives of these immense money interests have shaped legislation, organized and consolidated their wealth and often pooled their interests for mutual profits. Hence there has arisen a centralization of the money power far beyond the interests of the country or of the whole people. The people are said to be the governing power in a Republic, and whenever this power is centered in one, or in even a few individuals, no matter under what name or pretext, the welfare of the people, as a whole, is jeopardized.

Coincident with this rapid accumulation of wealth has been the growth of great cities, and hence has grown up another agency for centralization of power. The representatives of great fortunes, concentrated in these large cities, have realized their dependence upon the State Legislatures, which make laws for cities, and have influenced, controlled, bought, or exploited them accordingly.

At present the General Government is

taking a hand in endeavoring to check these abuses. But this is likely in the end to prove a still more dangerous centralization of power, even though the measures proposed may seem a pressing necessity and appeal to the people as justified under present conditions.

The remedy is very simple. It lies in a direct appeal to the people, in a restoration of power to the source of its creation, the people themselves. They really have the power, but have been tricked out of it by laws, usages, customs and abuses that have grown up with the increase of wealth and population. The remedy here lies directly and specifically in what is known as the Initiative and Referendum.

The purpose here, however, is not to discuss politics, but rather to illustrate the principles that dominate society, shape public policy, and so involve the well-being of every citizen as well as every Mason.

In its last analysis, the Balance of Power lies in the will, the intelligence, the strength and the influence of the majority of the citizens at any given time. True, a single individual may so appeal to or influence the

people of a city or a nation as to control the majority.

Such an appeal would have to be made in a form that seemed at least to promise general benefits to all concerned. The appeal would here be to the self-interest of the majority. Hence, a promise or a prospect of securing peace, higher wages, greater prosperity and the like, would meet with response in proportion to the confidence in, or reasonableness of, the man or the measures proposed.

Tyrants, despots, rulers, and those greedy for power in all ages have resisted the necessity and avoided as far as possible any appeal to the people at all. So long as it was admitted that they had hereditary rights belonging only to the few, or the claim was admitted that they ruled "by the Grace of God," the people were never taken into council.

With the increase of intelligence and the growth of civilization, the "Grace of God," hereditary prerogatives, and special privilege have slowly disappeared till in democratic countries and would-be Republics they are denied altogether. Hence the

money power, as above referred to, has usurped their place and equally exploited the people.

In the meantime, there is still another source of power by which the people may be exploited and the majority ruled. That is by appeal to ignorance, superstition and fear.

In a republican form of government where votes count, if the influence of wealth can be added to that of superstition and fear the strongest possible combination is secured for exploiting the many in the interests of the few through the control of votes. In such a case it is not necessary that a majority of the whole people at any time should be so exploited.

If, for example, a solid vote of say 2,000,000 electors can be securely counted on and dictated by one head regardless of all political issues or parties, by shifting that vote in any general election and by compromising on minor questions in order to secure special aims or results, the party so controlling the 2,000,000 votes would hold the balance of power as securely as any despot ever held the reins of govern-

ment. That is precisely what the Pope of Rome through his agencies and minions is doing in America today.

No Free people, no Democracy, no real Republic will ever get rid of this question of the balance of power. It is inevitable in the nature of things and organic in all human associations. This is not only proven by all history, but demonstrated every day by organizations such as the Dowieites, the Eddyites, and hundreds of communities all over the country.

People are appealed to, organized, dominated, or exploited by an *Idea*, by some real or fancied gain, by some promise or expectation held out by an individual or represented by an *Idea*. If then, this balance of power cannot be gotten rid of, the question is—*For what purpose shall it be used, and who shall hold it?*

Suppose this influential factor could be divested of all personal ambitions, all selfish interests, aims or ends, whatsoever, and held solely for the common good of all alike. This would constitute it a Sacred Trust, an influence for civilization, the uplift of humanity as a whole.

This is by no means inconceivable. It is altogether rational, *provided* the 2,000,000 voters, as before, held the balance of power and used it for this purpose and in this way. Not, however, dominated by any one individual, but by a *Grand Idea*; say, the Golden Rule, or the genuine principle of Brotherhood based on common needs and inspired by a common duty.

Can any one fail to see here a great *opportunity*?

Now, we have in this country today over two million voters who are Freemasons. Every one of them has given his voluntary assent and pledged his allegiance to precisely this Grand Idea, viz., the common, unqualified and universal Brotherhood of Man.

True, they belong, as individuals, to different political parties, to different religions, or they profess no religion at all. They are found in every trade, occupation or line of reputable business and in every walk in life. Can they urge self-interest or indifference to their obligations as an excuse for ignoring all their solemn obligations as men and Masons? If every one of

them adhered to his obligation and did his duty would they not hold today the *balance of power*?

No such appeal can be made elsewhere to any such body of men, for the reason that it *nowhere else exists*.

Organization into a body of voters is neither desirable nor contemplated. Masonry, as an Institution, *has no business* in politics. Masons *as individuals*, regarding their obligations, adhering to their principles and doing their duty, is another proposition entirely.

Can any one who has once been a Mason and assumed these obligations give a single reason why he should not discharge them? Was there in any case mental reservation, or secret evasion of mind? Or was it provided and determined that there should be wholesouled and unequivocal assent to every obligation assumed? If this be true—and I challenge any regular Mason to deny it—let him not suggest that I am reading into Masonry any new or foreign interpretation.

Let any Brother Mason contemplate for a moment how he would feel if he could

realize that he was one of a body of 2,000,000 voters who had held the balance of power in a recent election, and by standing solely for equity, justice and right, had turned the tide against usurpation and wrong. Would he not feel as he always does when he has done his whole duty as a man, with clean hands, a warm heart and an approving conscience? Would he find in his heart any cause for shame or regret?

Now, my Brother, some one individual, some body of men, some principle, or some *Idea*, always does and always will hold the balance of power in this country. Who shall it be, and for what purpose? Only the man who has no principles and recognizes no obligations can truthfully say, "*I do not care.*"

At the present moment this balance of power in America is held by an *Italian* who has condemned every one of our Free Institutions, for he enforces and confirms the decrees of his predecessors. He has the most colossal, compact, powerful and secret organization on earth today. The College of Cardinals are his Ministers of State, and

the Order of Jesuits are his secret minions and emissaries.

This Italian Despot has the pledged allegiance of every Bishop, Priest and Communicant in America. He proposes to use a solid Catholic vote to make America Catholic, destroy every one of our Free Institutions, make the Catholic Religion "the religion of the State to the exclusion of all other religions," and he, the "Infallible Pope," become the dictator of this government. He holds today in this country the balance of power for this avowed purpose, and pledged to this end.

No use saying, "He cannot do it." *He is doing it*, and slowly but surely accomplishing his purpose. Read "Facing the Twentieth Century," and see. The only question is, at what point are we going to call a halt. Shall it be *now*, or after every one of our Free Institutions has been undermined by Jesuitry and nothing but a religious civil war will enable us to regain our freedom? No freeman can escape this issue, this Impending Crisis, nor his Personal Responsibility regarding it.

Why this special appeal to Freemasons?

Simply because they constitute the only body of men in the world pledged from beginning to end to the reverse of every precept and principle in the policy of the Roman Pontiff. If these fail to do their duty what are we to expect from others?

This balance of power is like the ballast of a great ship. If allowed to shift around in a disorderly way it may help to sink the ship. But shifted wisely and judiciously when the ship rolls or is in danger, it helps to right it and secure safety.

Two million Catholic voters (and this is a very low estimate) under the control of one dictator, held by superstition and fear to the dogma of obedience, and obeying blindly regardless of all else, is a most dangerous menace indeed. Freed from this dogma of obedience and this exploitation the Catholic citizen and voter deserves no criticism. But massed, dominated and exploited, these voters add nothing to the prosperity and perpetuity of our country. On the contrary, they are a shifting ballast and a dead weight that may sink our Ship of State at any time. They not only do nothing to conserve our liberties, but

are continually used to annul and undermine them.

One of their strongest points of attack is our Free Secular Schools. These they everywhere seek to undermine and destroy and to substitute for them the inefficient sectarian Parochial School. Notwithstanding the hostility of the Pope and his representatives everywhere expressed toward our Free Schools, in the cities of Chicago and Boston, more than two-thirds of the teachers in the Public Schools are Catholics. These teachers as good Catholics are the avowed enemies of the very schools in which they are employed to teach.

Any one innocent enough to see no design back of this condition of things had better read the History of the Jesuits and the "Double Doctrine of the Church of Rome. They might supplement these with Father Crowley's "The Parochial School."

If we should read of these things in the History of some ancient Republic, showing how it went to pieces or was converted to a form of absolute Despotism, we would feel indignation. But this is the very his-

tory we are *making* in this country today.

When Catholics get in other cities and in this country at large what they already have in Chicago and Boston, our Free Schools will be a thing of the past. The Parochial School will have taken their place. The dogma of obedience will be drilled into every youth of the land by the dark Sons of Loyola, who long ago declared, "Give us the education of the child for the first seven years, and we care not what follows."

Now, for the peace and perpetuity of this Republic, it is necessary to neutralize this balance of power that is already in the hands of Clericalism. This can be done only by opposing to it continually not only an equal number but a majority of voters who can be equally relied upon to oppose all such ambitions and exploitation of the ignorant masses.

This opposition must be by voluntary impulse from individuals who realize the danger and the necessity of eternal vigilance regarding the common danger, and with whom the sense of civic duty and per-

sonal responsibility is sufficiently strong to keep them continually active.

The only sufficient body of men who from their voluntary obligation and intelligence along these lines could be expected to do this work is the Order of Freemasons. True, they will find many assistants and co-operators, for which they will be fraternally grateful. Chief among these is the Junior Order of United American Mechanics, who realize the danger and are already active in neutralizing it.

The object is not to create hatred and strife but to prevent unjust legislation and injury to our Free Institutions. In the long run the rank and file of our opponents will really be benefited more than any others. Their eyes will eventually be opened to the real character of their dictators and the injustice done to them under the name and garb of religion. This will result in forcing them from the degrading bondage of superstition and fear, whereupon they will bless their liberators and join with them as in France and Italy they are now doing.

If we are ever to realize an Ideal Republic composed of every people, kindred

and tongue, where Justice shall reign and be secured to all, it will have to be built up slowly and at some sacrifice from all. Freemasons ought to be foremost in realizing all this. They should do their utmost in promoting it.

As elsewhere indicated, Peace on Earth and good will to man will never be realized except on a basis of ethics and economics. In the absence of universal justice in all secular affairs a Universal Religion can only be inaugurated through force or Jesuitry. Clericalism has invariably employed both, and the more they succeed the less religion there is and the farther we are from peace and justice. Secure in these, Universal Religion will be already here.

The most hopeful sign of the times is the fact that the interest in and discussion of ethical and economic problems was never so great as today. Except in the rigid conformity and obedience of Roman Catholics in attending churches, the real interest in Churches and so-called religion has steadily decreased as interest in ethical and economic problems has increased. Those who represent the latter now hold the balance

of power instead of those who represent so-called religion.

This means that a new basis for religion was demanded by the people. First become reconciled to thy Brother—first be just, equitable and right—and *then* offer thy adoration to Deity. The reign of the Christ can only come *after* economic justice. Before this, he brings a sword!

The “religion” of unjust men has ever been a fetish or Moloch, according to their political power. The union of Church and State has never once in the history of man failed to enthrone Moloch, and to exploit, rob and murder the people in the name of Religion.

Political Parties, Religions, Theories of Government, Institutions of all kinds, are on trial. They will be sifted to the last analysis and tried by the *Law of Use* and the greatest good to the whole of mankind. There can be no lasting concealment, no lasting evasion of this Law. Freemasonry can claim no exemption and seeks no evasion.

Take the lowest estimate that the most ignorant and superficial Mason may put

upon the Order, viz., that of a merely social organization for the purpose of securing a "good time." If that were admitted, then we would have to explain the necessity of having the Bible on the altar, of invoking the name of Deity, and of otherwise profaning the most holy things. The Bacchanal of barbarians could go little further. The "Judicial Congress" added only lust and profligacy.

No man was ever "prepared" and "qualified" and made first a Mason in his heart, who does not know that such an estimate of Freemasonry is not only a profane caricature, but a wicked lie. If any Mason, so-called, holds it, he should hide his head in shame. It is solely the creation of his own heart and depraved imagination.

And so Masonry itself is on trial, like all other Institutions of man. What can it offer for the education of the people? How does it deal with ethics and economics? What does it offer for the common weal? What can it add to the commonwealth?

In the day that is dawning every Mason will be compelled to answer these pertinent questions. Why not answer them *now*, and

array ourselves on the side of Liberty, Fraternity and Light, and so hold and *use* the Balance of Power?

ROMAN CLERICALISM—A MENACE TO CIVILIZATION—THE WORST ENEMY OF MAN.

Man is a self-conscious, Individualized Intelligence. He knows that he is Himself. This knowledge is as patent to the child as to the man. It is a matter of individual experience, from which the whole tide of life flows and the whole range of man's varied experience proceeds. All speculations as to Life or Organism, Structure or Function, Mind, Thought or Feeling, Soul, Spirit or Ego, start from this empirical experience of man. Without it, man would not be man. What Consciousness or Life or Mind is, *per se*, no one knows. They are "Ultimates" beyond which we cannot go, as are also Matter and Force.

Self-cognition in man enables him to recognize also the existence, relations, and behavior of these Ultimates, the essence of which is concealed from him.

All knowledge for man proceeds from a knowledge of Self, an experience of his relation to other individuals and other things; the Self, and the Non-self. Next to man's Self-Conscious Intelligence stands his Rational Volition, the power to act and the power to choose. Next in the line of normal action and progressive evolution come the necessity and the duty of Self-Control, and finally there dawns and develops in him the sense and the obligation of Personal Responsibility. Here are the essential elements, the foundation of Psychology and all true Philosophy of the nature and life of man.

To recapitulate: We have the Self-Conscious Intelligence, endowed with the Power of Rational Volition or Free Choice, with the Duty of Self-Control and the recognition of Personal Responsibility. These are the Elements, the Principles and the Conditions of the normal evolution of man.

This individualization of man, this self-identity, is the culmination of the impulse of Nature running through all lower forms of life, segregating the one from the many.

With the dawn of Self-Consciousness in

man this segregation is complete. Then begins the power of choice, the dawn of Volition or Free Will, and with the progress of Individual Intelligence there is also, progressively at every step, Personal Responsibility. From savagery to barbarism and from barbarism to civilization these principles are everywhere operative. They are everywhere and at all times recognized. The idiot, the imbecile, the insane, and in later times the hypnotic subject, are relatively exempt from Personal Responsibility.

All laws for the protection of communities or the punishment of crime hold the individual responsible for his acts, according to his intelligence and freedom of choice. Self-restraint is thus inculcated and enforced, and wherever and whenever it fails as a restraining power the law with its penalties steps in. Outward constraint begins where Self-Control leaves off.

Wise, just and humane laws are only found in communities the individuals of which habitually recognize Personal Responsibility and exercise a large degree of Self-Control. In a community where every

individual habitually exercised intelligent Self-Control and recognized to the fullest extent Personal Responsibility laws for external restraint would be wholly unnecessary. Therein crime and injustice would be unknown.

Man can become a "law unto himself" only through obedience to these basic principles of his being. Man can become free from outward restraint only through recognition and obedience to the inner Law upon which his whole evolution depends. What we call Conscience is neither more nor less than the recognition of Personal Responsibility.

If these principles of ethics, these postulates of evolution, be true—and they cannot be denied—then whatever obscures, ignores, subverts or denies Personal Responsibility, whatever weakens individual Self-Control and Rational Volition, is a menace to civilization and the worst enemy of man. It facilitates crime, promotes injustice and subverts the real purpose of law as an outward restraint by ingenious subterfuges to escape just penalties.

In the present age, the subversion of law

and the escape from just punishment come directly from Mammon Worship and the power of wealth. This defeats justice, promotes rascality and lowers the ethical or moral standard in every community. Bad as is this power of wealth when thus depraved, no one attempts to justify it. It is never claimed as a right, but exercised as a privilege. It is the power of the autocrat and the Robber Baron in another form in defiance of justice and right. It will inevitably in the end meet the same vengeance, and so we leave it to its own Nemesis.

But there is a deeper wrong than this upon the surface of our civilization, one that goes to the very foundation of human conduct, subverts every principle of moral responsibility and weakens self-restraint. It annuls virtue and places a reward on crime.

In order to promote its objects it does its utmost to keep man in ignorance of these basic laws of his being. It practically denies the necessity of Self-Control and pretends to relieve man of Responsibility. In place of these normal and healthy safe-

guards of the individual and of the community it inculcates and enforces the dogma of blind obedience. It subverts every law of Nature designed for the normal evolution of man.

Its motive is Wealth, Power and arrogant Dominion. To secure these its insatiable greed is ready to sacrifice the whole human race. Unlike Mammon, this Moloch carries on its crusade in the name of God, and pretends to justify it in the name of Christ. It does not dare to appeal to Reason. That is a "deadly sin." It claims for itself Authority. It demands of its ignorant dupes blind obedience and claims to be the sole Judge of Right and Wrong.

Here might seem to be iniquity enough, but it is not all. To disarm criticism and wholly blind its ignorant dupes, it has stolen the banner of Christ, and wholly sophisticated the teachings of Jesus. It thus not only claims a place among the religions of the world, but claims to be the one, only and true religion. It demands that it be made the Religion of the State to the exclusion of all others.

It has done, and is everywhere doing, its

utmost to secure political power, with the declared object and end in view to enforce obedience to its claims. Not only with its ignorant and demoralized followers, but everywhere the superstitious reverence for the very name of religion disarms opposition and enables it to carry on its war of conquest under this Jesuitical subterfuge.

It *preaches* the religion of Jesus with all the images and mummeries of Paganism added thereto. It *practices* every trickery and resorts to every crime to gain its diabolical ends. It thus demoralizes Virtue and deifies Vice.

It has done more to prevent the reign of peace, and to retard the Brotherhood of Man as lived and taught by Jesus, than all other agencies combined. It is the one gigantic, relentless, conscienceless Menace to Civilization.

It has from the beginning manifested greed for wealth. It has not only robbed the poor of their scanty store during life, but by that most colossal fraud of claiming power over the destiny of the soul after death, it has taken (under the bugaboo of superstition and fear) the widow's mite

and bread from the children's mouths as the price of Masses for the dead. It now unites in its greed for dominion all of the abominations of Mammon Worship, all the superstitious fear of death and all of the ignorant mummerly of Paganism in the name of the religion of the Christ.

This World Power—for it exists in nearly every part of the habitable globe—unblushingly proclaims a Double Doctrine, and undertakes to lay both God and Mammon under tribute to its ambition. To the multitude, with its priests, sodalities, and institutions, it assumes a lowly garb and mien, holds aloft the crucified Redeemer, proclaims charity and proffers the forgiveness of sins as the price of blind obedience to its authority. Thus it gains the attention of the ignorant, the superstitious, and those under the dominion of fear.

Its arrogant, autocratic Hierarchy, under cover of this mantle of the Man of Sorrows which it holds up to the world, not only outrages every principle of morals, practices every vice and tramples on every precept of the Christ, but boldly and arrogantly assuming the mien of the aristocrat,

struts in royal robes bedecked with jewels, drinks and feasts like their prototypes, the Roman Cæsars.

Inculcating purity and celibacy, it robs and revels in debauchery, and while inculcating poverty in the priest it robs the poor of the hard-earned pence and steals the widow's mite in order that it may live in luxury and debauchery. No autocrat known to human history has ever equaled its arrogance, assumption and air of pride and contempt for all beneath its authority.

This Hierarchy blasphemously assumes to derive its power and authority direct from God whose Vice-gerent it claims to be. It claims to stand in the place and speak in the name of Christ. No intermediary for them! No question of "hereditary succession," no toppling of the "Throne of St. Peter." They assume to hold it direct from God Almighty and to *curse* all who deny their claim! They are "the sole and last Judge of the consciences of men." They recognize no other authority than their own and claim the power "to bind or loose on earth and in heaven."

His Satanic Majesty could not claim

more power or exercise that so gained with more diabolical cunning and effrontery.

How have they gained this power, and how are they able to exercise it so brazenly and with such effrontery, with so little protest from civilized man?

Take the College of Cardinals and the Roman Hierarchy alone. Separate them from the work of Priest and Nun, the ostentatious "charities," the *claim* of the religion of Jesus and the ceremonial mummeries practiced with obeisance to the Christ, and the Roman Hierarchy would meet the execrations of civilized man. Here then in *sophisticating* the religion of Jesus and making it a pretense, a cloak for their diabolism, they gain their power and escape execration.

But how, we ask, could such a gigantic fraud be perpetrated without protest? It proceeds from two dogmas, and by thus appealing on the one hand to a "Mystery," and on the other relying on ignorant credulity and the sanctity of and reverence for Jesus, it is able to humbug the world.

These two dogmas are the *Immaculate Conception* and the *Divinity of Jesus*. No

one in the Church or out of it pretends to understand or undertakes to explain these "Divine Mysteries." They thus offer a Fetish, a Bugaboo, upon which the Hierarchy seizes, claims to be at once the authority and the interpreter, and as the price of blind obedience promises to *take care of the Mystery* and answer for the results. The ignorant and superstitious rabble believe, fear, tremble and *obey!* And so they keep the Hierarchy in power.

Now where stands Protestantism at this point? In spite of all its protests, and in the face of its nearly two hundred sects and schisms, it is unconsciously the aider and abetter of the Roman Hierarchy. Rome "laughs in its sleeve" and cherishes only contempt for Protestantism. It carries off the spoils and avails itself of the aid which Protestantism gives in holding down its monstrous claim.

Protestantism would fight as strenuously and as bitterly perhaps for the *dogmas* of the Immaculate Conception and the special Divinity of Jesus as would Rome itself. It is in either case a relic of superstition and is held as an "incomprehensible mystery."

Protestantism leaves it there as an article of faith, as an essential dogma. But Rome takes advantage of it for secular power and as a cloak for all its preposterous claims and diabolical practices.

Protestantism, with all its protests since the time of Luther, is still the unconscious abetter of the Roman Pontiff.

It clearly should be borne in mind that this whole question is one of *Interpretation* solely, and that this interpretation received by Catholic and Protestant alike originated with ignorant and superstitious monks many centuries ago. No man, be he wise or foolish, priest or layman, can alter *by interpretation* the facts regarding the nature, the mission, or the teaching of Jesus.

These old monks were totally ignorant of any method by which Jesus the Man could become the Master Christ except through miracle and mystery. Hence they gave their interpretation through ignorance and superstition.

That Jesus was both Man and Master and hence Christos is *undeniable*. The question now is, shall mankind accept the interpretation of the ignorant monks of

fifteen hundred years ago, or that of the present age of enlightenment, civilization and evolution?

The old interpretation is the bulwark of Roman Clericalism, by which it misinterprets the true religion of Jesus and claims dominion of the world. It thus attempts to enforce its claims and secure the dominion by every sophistry, subterfuge, political trick and every crime known to civilized or uncivilized man. We need to redeem the Redeemer from this most colossal outrage of all time.

The crime is not only against the Christ and his pure and undefiled religion of which mankind is thus cheated and his religion "made of no effect," but the very essence, principle and process which in the normal and higher evolution made Jesus to become the Christ, which belongs to man, and was intended by Jesus in his preaching and mission to be transmitted to Humanity, is annulled, abrogated, obscured and brought to naught by Roman Clericalism.

Intelligent Choice, Rational Volition and Personal Responsibility are not only the whole essence of the teaching and ministry

of Jesus, the "Way, the Truth, and the Light" by which Jesus became the Christ, but these are the principles that determine the evolution of every "son of man."

The Roman Hierarchy, by denying them as potent in the life and nature of Jesus, deny them equally to man. In their place are put the Vicarious Atonement, which annuls Personal Responsibility, and prevents the normal higher evolution; and as a miserable subterfuge the Church assumes to "forgive sin" as the price of blind obedience.

Having shrouded and obscured the natural life of Jesus by mystery and miracle; having made its own interpretation orthodox and all others heresy; having styled itself the "sole and last judge of the consciences of men," Roman Clericalism proceeds deliberately to violate every precept and break every commandment of Jesus, and to justify it "In His Name."

The sin of Pilate and the crucifixion were nothing compared to this. It was a *Cleric* and a professed representative of Christ who when asked by his soldiers how they were to distinguish the faithful from heret-

ics, replied, "*Kill them all.* God will recognize his own." Following this command thirty thousand men, women and children were slaughtered.

No Italian brigand was ever half so rapacious, cruel and bloodthirsty, kill though they may for gold, or hold for ransom. The tiger kills for food, but for sheer wanton love of murder the Cleric bears the palm. This is the beast in human form that is to interpret the nature, speak in the name and be obeyed in the place of the Christ.

This abomination is made possible through the ignorant and superstitious reverence—not for the Christ, or for Jesus as he was and is—but for the crude, absurd and wholly false *interpretation* that with mystery and miracle have concealed the Christ and put this abomination in his stead. If you deny the interpretation you are accused of denying the Christ, declared a heretic, and (so long as the Cleric had the power) fit only for a bonfire here and hereafter.

And all this diabolism passes even in this Twentieth Century for "Religion." God save the mark, and protect the religion of

the Humanities and the Beatitudes! No other such foul and festering blotch can elsewhere be found on the face of humanity, and it affronts the present age with all the arrogance of a Roman Cardinal almost without a protest.

How much real progress, Brother Protestant, are you making in "converting the world to Christ?" Your churches are empty. Mammon Worship and Commercialism have well-nigh destroyed them. The "Boss" and political rottenness fester in our cities; and the Bulls and Bears of the Stock Exchange, the watering of stocks and gambling in food stuffs represent our National Deity and its worship.

Do you still think that in such an age mystery and miracle can stand as representative of true Religion? Can you not see that when by mystery and miracle you have separated Jesus from the nature and life of man you have "made him of no account," annulled his *example* and set at naught all his Humanities and Beatitudes?

"These are they that testify of him." It was by and through these that he became the Christ. He promised his disciples who

followed him in spirit and in truth that they should do "greater things" than he had done. How could this be possible if his whole nature were separated from theirs by an impassable gulf of mystery and miracle? How could it be if he were divine in a sense beyond their attainment?

The Immaculate Conception, the Divinity of Jesus in a mystical and miraculous sense and the Vicarious Atonement that annuls all personal responsibility, have completely set at naught the real mission of Jesus to the human race.

The Clericalism built upon this foundation is the greatest possible menace to civilization. It dethrones virtue and deifies vice. It encourages license in the place of self-restraint. It annuls personal responsibility, the one principle which builds character, promotes self-restraint and tends to enlightenment and civilization.

It fills almshouses with paupers, hospitals with wrecks from self-indulgence, prisons with criminals under the specious plea of forgiveness of sin. It holds the rabble in ignorance that they may the more readily yield obedience through supersti-

tion and fear, be exploited to fill the coffers of greed, and furnish to an age of Mammon and materialism that wealth which is the engine of power to the Cleric equally with the political Boss and Commercial Magnate.

The Double Doctrine of the Church of Rome justifies all this, carrying aloft the banner of Jesus and claiming to be his sole representative among the children of men. While depraving and demoralizing mankind it annuls and abrogates the entire life and mission of Jesus to man. The Double Doctrine of Rome is thus a double curse to humanity and a menace to civilization.

Protestants dare not *protest* because they lack either the intelligence to perceive or the courage to declare how *false is the interpretation* placed by Clericalism on the nature and life of the Man of Sorrows who was everything that Clericalism is not.

If Protestants point to their lives and character as essentially different from those of many Roman Clerics it only the more condemns the false interpretation that makes the Cleric possible. It should only determine them all the more to rescue

the Man of Sorrows from his diabolical captors and restore him to the heart of Humanity and the natural life of man.

If they fail to do this what will happen? Anarchy and confusion will reign among the children of men. Clericalism, now putting forth all its energies to amass wealth and gain political power and massing its ignorant hordes as voters, denying allegiance to any other power on earth or in heaven, will dominate this country as the autocrat dominated France; and down-trodden humanity will write another *Marseillaise* and erect another guillotine for slaughter; for—

“Ever the Truth comes uppermost,
Ever is Justice done.”

The “Second Coming of Christ” may indeed be “with armies and banners”. Such is the lesson of history. Such is the Nemesis that follows all “inhumanity to man.”

Clericalism is the Worst Foe of Man because it keeps him in ignorance and annuls and subverts the nature and mission of Christ and of every principle upon which man’s higher evolution depends. Jesus

was the Elder Brother, the "Forerunner," the Exemplar of all that man's higher evolution is and the principles and practices upon which it depends. His real mission was and is to teach, to practice and to exemplify this *Law* of man's higher evolution. Otherwise what but sarcasm was it for him to give to his disciples the injunction, "Be ye perfect, even as your Father in heaven is perfect."?

If perfection of man in the Christ sense were impossible how cruel and tantalizing for him to issue such an injunction! He declared that those who do his will and practice his precepts are his true disciples; and a mere matter of belief, the ignorant opinions of men, have been allowed to stand for ages in the place of all such practice. The "heretic", the "sinner", the "lost soul", have been those who denied the ignorant interpretation of the Priesthood, even where they practiced the precepts of Jesus. The better the practice, where the dogma was denied, the worse the heretic.

Every honest man and woman who loves justice and feels "the touch of kindness that makes the whole world akin" ought to

hate, loathe and abhor the arrogance, egotism and brutality that place their own ignorant interpretation above the life of the Christ and undertake to force it upon humanity by knavish trickery, and every engine of cruelty and brutality known to barbarism. Those who practice this barbarity are degenerates masquerading in the mantle of Jesus. Those who countenance it through ignorance and fear are in the worst of company, to say the least.

It should be distinctly remembered that by Clericalism is meant the official Roman Hierarchy. The majority of the priesthood and the ignorant populace know little or nothing of the Double Doctrine of the Church of Rome. Their sole obligation is *Obedience* to the Hierarchy. The Pope is merely a figurehead "elected" or "assassinated" by the "College of Cardinals." The Cardinals and the Jesuits are the *executives*.

No other such organization has ever existed on earth or disgraced the name of humanity. Their power consists in the perfection of the organization, the secrecy of their policy, the wealth that they are so

fast accumulating, the absolute despotism of their rule and the dogma of obedience from all subordinates. The Pope issues the Decree, but the Cardinals prepare and dictate the verdict.

One proposed candidate for the "Chair of St. Peter" has declared since the last election that he feared assassination from one of the Cardinal parties had he been elected. Good "Politics" this, for Rome or Constantinople! And this is the *Power* that is determined to "make America Catholic", and dictate her laws without protest or revision. Archbishop Ireland says, "God wills it! and our hearts leap with Crusader enthusiasm."

There is not a fact in Nature, nor a single analogy, nor an explanation that any intelligent individual has put forth or can accept in support of the Immaculate Conception. There is not a fact recorded in the Gospels, nor in any reference to, nor account of the life of Jesus, that shows him to have been divine in any extra-human sense.

Jesus seems to have been a remarkable child, when at the age of twelve he dis-

puted with the elders in the Temple. From the age of twelve to his thirtieth year he disappeared as though the earth had swallowed him, as it was said to have concealed Melchizedek at its center.

This remarkable boy of twelve returned at the age of thirty to begin his ministry. It is far more than likely, and may presently be proven beyond all controversy, that Jesus spent these eighteen years with the "Wise Men from the East," who visited him at his nativity. They were wise enough to know of his birth in spite of its obscurity. No explanation has been given of the saying that "Jesus was made a priest forever after the order of Melchizedek."

The difference between the miraculous powers attributed to Jesus (for which there is nothing but dogma and the interpretations of ignorant priests) and the same powers possessed as the result of special training and instruction, giving rise to a normal evolution through a knowledge of and conformity to natural and spiritual laws, is very great indeed.

In either case Jesus remains the same.

But in the latter case his powers, life and

teaching offer the greatest promise, hope and encouragement to man, as something to be striven after and attained.

If this be true, and there is such a highway of holiness and of achievement opened by Jesus to the present age, it is a jewel of knowledge beyond all price. Any man or body of men who should ignorantly or wantonly destroy this jewel and deprive man of its light must be counted as man's worst enemy.

The dogma of the Vicarious Atonement; the forgiveness or absolution of sins *for a financial consideration*; the putting of the burden on the Man of Sorrows and doing nothing for oneself; the lip service that pretends to adore, and the life that repudiates and denies—this is the role of Roman Clericalism. It is this that is offered to man and enforced by every anathema and every crime, in place of the Truth in the life of Jesus the Christ. No greater crime has ever been perpetrated on the children of men than this of Clericalism.

Intelligent Choice, Rational Volition and a deep and abiding sense of Personal Responsibility are everywhere recognized as

the conditions of Individual Evolution. The criminal laws of the civilized world and the standards of ethics and right living in every enlightened community recognize these principles as basic. Nothing else can logically be drawn from the Gospels and the teachings of Jesus.

Roman Clericalism practically repudiates and denies these basic principles and puts in their place the dogma of obedience to blind authority. It thus purposely keeps the people in ignorance of the truth, that it may exercise its authority and satisfy its greed for gold. It rests its authority on ignorance, superstition and fear. It plays upon these, counts upon them, exploits them.

Clericalism has done more to retard civilization, more to degrade and demoralize man, than all other agencies combined. It is like a physician who should spread pestilence far and near deliberately, secretly and with consummate cunning, in order to reap a rich harvest from disease and death.

It has not done this ignorantly, but designedly, as its "Double Doctrine" abund-

antly shows. It is cunning, relentless, Godless. It profanely claims to speak in the name of Christ and as God's Vice-gerent. It is, therefore, the most colossal menace to the civilization of the Twentieth Century and the worst enemy of man. It unites in the closest communion with Mammon Worship and becomes a double-headed monster. It is the Beast of the Apocalypse.

There is nothing in Protestantism that in any way compares with Roman Clericalism. There is no centralization of power, no dogma of obedience. The result at this point is the breaking up of Protestant Christianity into nearly two hundred sects, or denominations. In place, however, of this centralization of power and dogma of obedience there is the canon of "Orthodoxy."

Here the three dogmas already referred to, viz., the Immaculate Conception, the Divinity of Christ and the Vicarious Atonement, constitute a trinity of beliefs. If we add the dogma of the plenary inspiration of the Bible, we shall have the line of general agreement.

The Unitarians, who accept none of these dogmas, are of course classed as unorthodox. There has recently been shown a strong disposition amongst the more advanced and intelligent clergy to break away from the canons of Orthodoxy. This is specially apparent in the Protestant Episcopal Church; while on the other hand, and especially in England, there is a secret movement well under way in what is known as High Church to go bodily over to Rome.

From all these conditions and signs of the times it is easy to discern the trend of events and the doom of dogma. Few of the more intelligent class of Protestants hold the dogmas of the Church without mental reservation. The lower classes repudiate them with scorn and contempt in favor of Socialism, often based on the teachings of Jesus; while the wealthy classes are given to Mammon Worship and Materialism. Or, if they regard religion at all, it is in the garb of the pomp and show of ceremonialism.

Out from all these elements of religion and superstition there is slowly but surely

taking form the Religion of Humanity. Founded upon no dogma of interpretation, it is slowly and with increasing force and clearness, recognizing and promulgating the pure religion of Jesus, so long obscured and set at naught by dogmatic theology. It recognizes the Humanities and the Beatitudes and emphasizes Loving Kindness and consideration for others. It endeavors to lift the burdens of the poor, to enlighten the ignorant and so to spread the reign of peace and good will among the children of men.

Among its promoters and philanthropists are hundreds of writers of books, and in periodicals and newspapers, workers in slums and college settlements, organized charities, prison reforms; and in nearly every direction and every walk in life they say the kindly word, extend the helping hand and *do* what Jesus did. In place of arguing and wrangling over his Divinity they exemplify his Humanity. Surely they heal the sick and *practice* the doctrine of Love to the poor.

These are they, coming out of every Nation and speaking every tongue that testify

to the *Divinity in man*, that was, that is and ever shall be the Christ, the Redeemer. They are working on the lines of the higher evolution through which and by which Jesus became the Christ, the Anointed, the Son of the Father. And they too shall attain Divinity.

When Priestcraft and Clericalism have become curious fossils in the story of the higher evolution of humanity, and the "trinity" of dogmas like a trilobite on the shore of the infinite ocean of truth, these workers for Humanity will clasp hands as Brothers with the Man of Sorrows, and share with Him the Mansions of the Blest in the Father's Kingdom.

The foregoing is a plain, unvarnished statement of facts and logical deductions. While the author has set naught down in bitterness or malice, and while he is perfectly well aware that from the Cleric he may expect only personal abuse and curses, the issues are so momentous and so imminent that to evade them or soften the crimes referred to would itself be a greater crime.

The appeal is made here especially to

Freemasons, for reasons elsewhere abundantly shown, and no sincere and intelligent man who is in his *heart* a just and upright Mason can avoid the issue raised. If he be a lukewarm and indifferent Mason, he may signify his indifference by the cry that "There is no danger", and his contempt by a complaisant shrug of the shoulders. Like a Jesuit in disguise, he may thus carry grist to the Cleric's mill and receive from them his toll of contempt and hatred, equally with every just and upright Mason.

The brief outline of the concepts of man's higher evolution at the beginning of this chapter, are also the concepts upon which the whole fabric of Freemasonry is founded, the real Genius of its life and work. They explain the nature, the ministry and the life of Jesus. It was in strict conformity to these that Jesus became Master, and was the Christ; and this Genius, this Concept, this Mastery, was the *complete reverse* of Roman Catholic Clericalism.

Let every Mason *stand for his altars* and their Lights, or join the Cowans and the

Ruffians, as he pleases ; but he cannot serve two masters. The time is near when every Brother will be *obliged* to choose. How many are ready to stand for their altars, just and upright, facing the East whence cometh Light?

“It is asserted by high authority that the official records show that during the eighteen years of the Inquisitor-General Torquemada, 10,220 victims were burned, 6,860 condemned and burned in effigy as absent or dead, and 97,321 subjected to penalties less than death.”—
King.

THE CRUSADE.

Problems change continually. Principles are eternal.

The problem of civilization has shifted its base. Involving as it does at all times the whole of humanity, every people, kindred and tongue have tried this problem in different ways. Sometimes it has been with partial and temporary success; often with utter failure, desolation and destruction, like ancient Egypt. Sometimes the struggle has been suddenly ended by foreign invasion, like that of Cambyses "The Mad" in Egypt; and then again ruin has come from rottenness at the heart of a nation or a people.

The Philosophy of History, when really understood, and with due consideration of all the facts, conditions and circumstances involved, reveals the causes of both success and failure, as well as the principles that underlie and determine results.

The hatefulness of oppression and the cruelty of religious bigotry and persecution sent the English settlers to this country. It became an asylum for the oppressed, with "Freedom to worship God." They formed a purely secular government and provided for the permanent separation of Church and State.

This one principle defined the purpose and represented the Genius of this government more than all others combined. A Free Country with equal rights for all. A government of the people, by the people, for the people, with special privileges to none.

With this dominant idea of a Free State and a Free People we have undertaken to assimilate people of every nation, kindred and tongue, to naturalize these newcomers and give to them equal rights and opportunities. This foreign stream is now adding over a million a year to our population.

Given equal rights in every way, if these foreign-born citizens out-numbered the native born, there would be nothing to prevent them from changing altogether the

basis and character of this government. The expressed will of the majority of the people represents this government.

The radical distinction between the Latin and the Anglo-Saxon civilizations has been already herein clearly defined. The Latin civilization is everywhere on the decline.

Spain today is the complete embodiment of its Genius and its fate. It is ignorant, superstitious, autocratic, cruel, and very religious. It exploits, oppresses and impoverishes the many for the benefit of the few. It insists on the union of Church and State, and through the mummeries of superstition and fear holds the people in bondage while the Prince and Prelate share the honors and divide the spoils.

The Roman Catholic Hierarchy represents this genius of the Latin race. It is in the strictest sense the centralization of power, the perfect antithesis of democracy. It has not a single element in common with the genius of the Republic of America. It is in politics despotic, and in religion but modernized Egyptian Paganism. It changes its methods and its policy in order

to secure its ends, but it never changes its principles or its aims. It represents in spirit, in purpose and in practical results (as fast and as far as it can attain them), an arrogant, proud, grasping, cruel and relentless Despotism.

Through its so-called religious department it plays upon the ignorance, superstitions and fear of the multitude. It claims jurisdiction in the other world to bless or ban, and so strengthens its earthly despotism and disarms resistance. It thus impoverishes, degrades and demoralizes the people wherever it gains either religious or political power.

It plays its religion against all politics, and its politics against all religions except its own. It uses force and cruelty (whenever and wherever it is dominant) and fraud, secrecy and cunning to gain dominion. As already shown, this same genius under another name—the *Greek Catholic Church* in place of the *Holy Catholic Church*—is responsible for all the despotism and cruelty in Russia, and likewise for the degradation of its people.

This is the power that today is engaged

in a Crusade in this country, determined to "make America Catholic." It masquerades here in the name of religion. In this garb it is ostentatious, pretentious and devout. It commands obedience and does its utmost to counteract the influence of every one of our free institutions upon its adherents.

Its main point of attack is our Secular, Free Public Schools. It fears the influence of these upon the rising generation of its believers, because the cultivation of intelligence without religious superstition is dangerous to its claim of obedience and despotic authority. It is a maxim of the Jesuits from their inception, that the early religious education of the child determines the status of the man or woman. It must counteract all the tendencies to freedom or lose its hold on the masses.

Under this garb and pretense of religion, which is superstition and paganism pure and simple, it is running a political campaign. Its religion is superstition; its politics secret, cunning, despotic and unscrupulous. Its method is bargain and sale.

Civic duty or any element of patriotism is wholly wanting.

The solid Catholic vote which Clericalism is able to count on and deliver, is the sole origin of Bossism in all our large cities. It uses this power to place its servants and tools in office and shamelessly pockets the graft and influence of the office so created or controlled. It is thus rapidly accumulating enormous wealth, the greatest engine of power in a commercial age.

It uses its wealth to build Parochial Schools, to train its youths in obedience and superstition. It then clamors for a division of the school fund to support the school built by graft and exploitation. In the meantime it does its utmost to discredit and destroy our Free Public Schools. To accomplish this it resorts to the Jesuitical trick of getting Catholics appointed as teachers in the very schools they are seeking to discredit and destroy.

As already stated, more than seventy-five per cent of the teachers in the Public Schools in Chicago and Boston are thus Catholics. He who sees no *design* in this,

or fails to see the cunning hand of the Jesuit as promoting or dictating it, or who attributes it to successful competition alone in securing appointment as teachers, is either ignorant or wilfully blind. It is the most vital part of the Policy of the Roman Catholic Crusade in this country today.

This same power is organizing, consolidating and drilling its Knights of Columbus and similar organizations. It may presently supply them secretly with arms and ammunition. Catholics are directed to form these organizations in every parish, in order to consolidate its young men and enable them to vote solid, and thus hold the balance of power. Can any one doubt, after all this, that so far as Catholicism has any influence in this country it represents the union of Church and State, and repudiates, defies and seeks to destroy the very genius of this Republic?

All efforts to counteract or destroy Boss rule in our large cities have signally failed. And they will continually fail, because no newspaper will clearly and honestly define and expose the real origin and power of Bossism. It is the solid Catholic vote

which the Cleric is able to deliver *for a consideration*. The Boss counts securely on the votes, and the Cleric as securely on the revenue.

It is not necessary that the Cleric shall from his pulpit *order* his followers how to vote. It is only necessary to report that a certain party or candidate "favors the cause," or will advocate a grant, or help to build a Church or a Parochial School; and his army of obedience is quick to understand and obey.

Boycott is also a sure persuader and a purely Catholic invention. It is thus able to edit or control the public press and prevent any of these things from being hinted at or exposed to warn the public.

Publishers and book dealers are often handled in the same way. Objectionable books deemed inimical to the interests of Rome are thus suppressed even more effectually than by the *Index* which more often advertises them and increases their sale. Many of these large dealers will not expose for sale, even where they carry in stock, books thus objected to by Clerics. These agents of Clericalism are so numer-

ous, so vigilant and so cunning, that scarcely anything deemed important escapes their Argus eye.

The larger dealers and publishers of books have a syndicate of their own, and constitute a censorship wholly consistent with their own interests, extending to book reviews and advertisements in the public press. Reviews of books other than their own, or those deemed against their interest, find scanty room, or are excluded altogether.

It is thus that intrinsic merit and beneficent influence are sacrificed to commercialism. The Politico-Cleric, however, appreciates the situation fully, turns it into opportunity and is able to bring sufficient "influence" to bear to serve the interests of his party.

In the *Arena* for July, 1907, is an article by Thomas McGrady, for fifteen years a Catholic priest and thoroughly familiar with the principles and the discipline of the Church. His article is entitled, "The Catholic Church and Socialism." It is scholarly, profound, dispassionate, and shows the most intimate acquaintance with

the attitude of the Church and its history and relations to modern progress.

He chose to retire from the priesthood rather than conform to its commands regarding the interests and welfare of the common people. He gives a very careful analysis of the relations of the Church to political issues and parties. He shows it to have been always allied with the plutocrat and the autocrat against the common people. He shows it to be utterly void of all moral or ethical principle of its own, advocating one thing at one time and its precise opposite at another, putting the seal of orthodoxy and infallibility on both.

All things to all men, but everything at all times for Mother Church. Here are *morals* with a vengeance.

Father McGrady shows that in the "triple attitude of defiance and condemnation, compromise and reconciliation, submission and acceptation, the Church maintains that she has never changed." To admit change or defeat, even in the face of her own records, would annul Infallibility.

Father McGrady points out some of these contradictions and ecclesiastical som-

ersaults. He shows the exhaustive familiarity of ecclesiastics with jurisprudence, diplomacy and politics.

“For three hundred years they have defeated all the efforts of judicial lore in England to enforce the laws of mortmain which were passed to prevent the growth of vast estates in the possession of the monastic institutions.” This is the legal lore, diplomacy and politics that will presently safeguard the immense untaxed real estate of the Church in America.

He declares the Church of Rome to be “the most potent psychological factor since the dawn of history. When fear is the best weapon, she is relentless; when courage is requisite, she is equal to the occasion. Persuasion is used when command would fail. She rewards the loyal and efficient servant with the highest honors, and she visits the obstinate with excommunication and degradation.”

“Ninety per cent of Frenchmen are avowed agnostics. In Italy religion is practically dead, the temples are deserted, the priests are called beggars, and the Pope is treated with contempt.”

“Christianity is rapidly dying in the kingdoms of its early birth. * * * Italy and France have repudiated the Church. Catholic sentiment has lost its influence over the Belgian population, and religious reverence is rapidly vanishing in Spain and Austria.”

“In the foreign countries cited, Catholic influence is destroyed, and Catholic faith is dead. The priests, like the people, are generally freethinkers and have no sympathy with the pretensions of the Papacy.”

“Catholic Europe has been burdened by convents and monasteries and religious fraternities, besides the ever-increasing army of secular priests. The congregations are diminishing and the revenues are dwindling. The ecclesiastical funds in Italy are mainly derived from offerings presented by the faithful in other lands.”

“It will be a long time before similar conditions prevail in America, it will be a long time before the Catholic Church loses her power in this country.”

“*Rome is stronger in America than in any other land beneath the sun, and it is on the shores of the Western World that*

she is determined to make her last grand fight for universal dominion.”

“There are three million Catholic voters in this Republic. Although the Church claims that she does not interfere with the politics of her subjects, nevertheless she controls their votes.”

“It is immaterial to her whether the Democrat or the Republican is elected, but whenever the candidate takes a position against the Church or advocates a measure that would be detrimental to the pretensions of the Papacy, or the interests of the Hierarchy, he is destined to meet his Waterloo.”

The writer cites the case of Judge Maguire in California and shows his defeat by Catholic votes made solid by Father York.

“Through the ballot the Catholic Church is the mistress of the situation. She can defeat any candidate, blight the career of the politician, and control the action of the statesman. She forced the government of the United States to send its representative to the Vatican, armed with plenipotentiary powers to grant all her claims in

the Philippine Islands.”

“She affiliates with no political party, and yet she dominates the two great parties of this country. She compels the Democrats and the Republicans to court her patronage and seek her influence.”

“Self-preservation, the first law of nature, will inspire the Church to cast her lot with the capitalist, and she will ever use her influence in the perpetuation of class rule and the dominion of wealth.”

“*The press will publish no communication of a derogatory character against the interests of the Hierarchy, and the Protestant pulpit has ceased to hurl anathemas at the Vatican.*”

“Presidents, politicians, statesmen, financial kings, journalists and publishers realize that Rome is a mighty potentiality on the American Continent, and they court her smiles and fear her frowns. Rome uses the boycott with terrific results. With this weapon of coercion she dominates the political and the commercial sphere, from the ruler of the nation to the humblest merchant.”

And so this insatiable power that has

impoverished, degraded and demoralized the people of the Old World till it is met with hatred and derision there, when nothing more is left for it to devour, is allowed to carry on this crusade here; and, wresting Freedom from the New World, enact for us the same infernal tragedy in the name of Religion, and with the banner of the Christ. To imagine that no reckoning will come here, as it has at last come in Russia, is to admit that the impulse of evolution in the human race can be annulled and all civilization set at naught.

But the spectacle of seeing every Romanoff swept into the Baltic, as a final Nemesis, would be a tardy and inadequate atonement for the misery, despotism and brutality of two hundred years, and the cries of the exiled, the victims of dungeon and the knout, and all of the horrors put upon the Russian people, by the "Little Father" in the name of religion, and by the Czar in the name of the State.

These abominations in Europe, however, arose in the earlier ages before the advent of modern science. Here they are being inaugurated in the face of civilization, in

the light of the Twentieth Century, with the object lesson of all their horrors and their final failure in Europe before us. If we permit them here, we are parties to the crime.

There are sins of omission as far-reaching and disastrous as any others. Eternal vigilance alone can safeguard that Liberty which is a sacred trust, a duty no less than a boon and a blessing.

If it took England three hundred years with all her political power, judicial learning and diplomacy, to enforce the laws of mortmain and to prevent the growth of vast estates in the possession of the monastic institutions, how long will it take us to tax or to control them in any way here in America?

These estates are enormously on the increase, devouring our land and our resources, and contributing not one farthing for the support of government. They are like a great tumor on the side of the body politic, eating its substance and consuming its vitality. We could tax them today and at least check their growth, but that would involve innumerable Protestant and other

denominations, and self-interest everywhere would defeat such a measure.

These other interests are scattered. Though never aggressive, they are covetous and devouring like Romanism. They would protect Romanism in order to protect themselves. No one knows this better than the Roman Cleric, and he counts on it for security.

The Supreme Court of Ohio has made a beginning in this direction by limiting the Church holdings exempt from taxation. If the matter could be freely discussed in the public press, this grave danger might be somewhat averted.

Now, where stands Freemasonry in relation to this Great Crusade, this impending crisis, this menace to our civilization and to Freemasonry itself?

Romanism temporizes, compromises, stoops to conquer with all her other enemies, but never with Masonry. She curses it openly and eternally, and uses against it every weapon in her measureless and unscrupulous resources.

Masons ought to feel honored in belonging to an Order thus recognized as having

nothing in common with this maleficent World Power. In the midst of all her grand schemes and diplomacy to conquer America, the Pontiff pauses to curse Masonry again and warn his army of obedients against it.

The following quotations taken from Mr. King's great work, are found in an Encyclical of the Pope against Freemasons, issued in December, 1892:

“Permit me then, in addressing you, to point to Masonry as an enemy at once of God, the Church and our country. Once for all, recognize it practically as such and guard yourselves against such a formidable enemy with all the arms that reason, conscience and faith place in your hands. * * * Let those, then, who to their great misfortune have given their names to any of these Societies of perdition, know that they are strictly bound to separate themselves from it if they do not wish to remain cut off from the Christian communion *and lose their souls in time and eternity.*”

“Let every one avoid having ties of friendship and familiarity with people sus-

pected of belonging to Freemasonry.” (Sic) * * * “Since we are dealing with a sect which has spread itself everywhere, it is not enough to be on the defensive towards it, but we must go courageously into the arena and meet it, as you will do, dear children, by opposing press to press, school to school, association to association, congress to congress, action to action.”

Masonry is thus placed on a par with our “Godless Public Schools”, both of which seem to be in the Pontiff’s way, both of which he regards as “societies of perdition”. They must contain something of real force to have excited such hysterical spasms in the anatomy of the Holy Father.

Now listen to Rev. Judge in an editorial in the *New World* (Catholic) published in Chicago, the issue of April 7, 1906. This editorial was called out by the proposed laying of the cornerstone to the new Congressional building in Washington, D. C.:

“Every Catholic whose soul has not been debauched by commercialism loathes Freemasonry. *The crippled condition of the Church in France*, and the degeneracy of a

large number of French people, are directly traceable to its diabolical influence. Catholic priests and religious of both sexes have been robbed of the elementary rights of free citizens in Catholic Mexico by the same agency."

(How can Mexico be "Catholic" and "Masonic" at the same time? Catholics have *awakened*.)

The editor of the New World then addresses himself to the President, through a whole column, and at last gets down to the stock argument, the boycott:

"Will you, Mr. President, force the Catholics of the United States, hitherto your most loyal comrades in every crisis of your life, into *active opposition to you in the future*? The Federation of Catholic Societies (N. B.) will infallibly sound the tocsin, and all their Catholic fellow-citizens, with the exception of the devitalized specimens that hover around the White House or lobby in the Capitol, with no asset or influence except their own unlimited egotism, *may be trusted to actively protest* against the most notorious official

insult that has ever been hurled in the United States against their Church."

All this hysteria is in regard to the laying of a cornerstone in a Government building with Masonic ceremonies, a custom begun by Washington and continued from that time to the present, a thing not vital, but in every way appropriate. The President risked the boycott. He happens to be a Mason, notwithstanding Rev. Judge's professions of friendship hitherto.

If these Roman agents in America thus protest, vilify and threaten in a matter like this, what will they not do in matters of more serious import? History shows that they *hesitate at nothing*, from lies and slanders to murder, to gain their ends. And when defeated they curse like devils and snarl like wild beasts. "Never forget an injury nor forgive an enemy," is one of their maxims. "Vicars of Christ"!

Professed Christians have largely ceased to protest. These traitors on American soil should be forced to stand openly and squarely on their record. They and their work should be completely illuminated in the light of the Twentieth Century.

These are some of the features of the Roman Catholic politico-ecclesiastical Crusade as conducted in "Free America" today, in the light of the Twentieth Century. These plotters and traitors to all our free institutions already hold and use the balance of power. How much further shall they be allowed to go before we call a halt and demand a reckoning?

How shall we counteract and oppose their influence? I am appealing solely to Masons, and I answer: By eternal vigilance, and by united opposition at the polls; by opposition to this double-headed octopus wherever it shows its head or conceals its Jesuitical folds. It *can* be unearthed, exposed and routed, but it will require "eternal vigilance as the price of Liberty."

Two million Masons who are voters with the influence they can exercise openly and honestly, on principle among their fellow-men, can completely check and defeat this Crusade of Clericalism here as it has finally been checked in France and is being overthrown in "darkest Russia" today.

Masons cannot be vilified, abused and

cursed by this double-headed dragon more than they have already been. It would burn and destroy Masons today if it had the power, and it is working twenty-four hours a day to gain this power. There is no vile name in the calendar, and no wickedness in the measureless criminal experience of Clericalism, that it has not attributed or applied to Masonry. Here they have already done their worst. They can only snarl with impotent rage, and rehash their billingsgate.

Masonry should not only stand openly before the world for what it is, but Masons should awake to civic duty and personal responsibility and vitalize those eternal principles which are at once its own foundation and the rock upon which this Government was founded. Masons should thus inaugurate another and opposing Crusade, by rising above party politics, self-interest and all lesser considerations and meaner things, and with steadfastness and determination, without bitterness or ill will toward any one, *enlist for the war*, and never cease fighting till Rome shall let our

politics, our Free Schools and all our Free Institutions severely alone.

America is for Americans, and whosoever lives here with all the rights and benefits so honestly, openly and freely accorded to the world, should be notified in no uncertain terms that they must conform to the principles we represent and not hatch treason from politico-clerical eggs, nor Jesuitically seek to steal away our Liberties and destroy our Free Institutions.

Roman decrees for America in the light of the Twentieth Century should be treated with scorn and contempt, and not with good-natured complaisance, tolerance, or indifference. The "Holy Father", to any true American, is a monk in petticoats, with a psychic delusion that he is the ambassador of Jesus Christ and the mouth-piece of God Almighty. His College of Cardinals is a gang of corrupt, conscienceless politicians; and his Order of Jesuits, plotters and spies as immoral and dangerous to liberty as the Mafia.

The issues are plain, and it is high time they should be openly defined and accepted. Having defined religion in its own

way, and having arrogated to itself the monopoly of all the religion there is or can be, and having instituted a Political Department derived in the same way, Clericalism is ready for business "at the same old stand,"—Imperio-Pontifical Rome.

Now if any one questions her *political* power, or claims or exercises any political right without the consent of the Pontiff, he is called *atheist* and an *enemy of religion*, is cut off from all fellowship, and the faithful are warned against him and forbidden to shelter him in any way.

If any one questions or denies any *religious* dogma of this Janus, the engines of *political* despotism are engaged against him and he is imprisoned for heresy, or burned as a warning to all the faithful. This beats the negro who was after the coon—"If he missed him going, he sure caught him coming."

If all the cunning and ingenuity of devils were boiled down and crystallized, it could not exceed this Politico-Religious statecraft of *Holy Church*. Her Religion is as immoral as her Politics are irreligious and devilish. Rome proposes that they

shall rule the world together. They both should be damned together, and held up to the execration of mankind.

Some Cleric will refer to the works of charity by priest, nun and laity. The greed of the Church has made ten paupers where it has fed, clothed or housed one. The priest with his crucifix is called upon to quell riots. He often succeeds, because the rioters are often Catholics. Many mobs have been thus dispersed. Having kept its followers in ignorance, governed them by superstition and fear, impoverished and degraded them, so long as they do not discover the fraud they obey and tremble.

Catholics admit everywhere that European countries—Italy, France and even Spain—are rapidly becoming atheistic. The Churches there are empty. Over here they are full. This “atheism” is the direct, logical and inevitable result of Ecclesiastical teaching and rule. Taught that there is and can be no other religion than Romanism, and having found themselves robbed and degraded by that, they say, “Very well! we will try and get along without religion.”

A few deep, full inspirations of the air of Freedom, and then they are ready to revile and insult those who have enslaved and robbed them so long. This is why the Pope felt obliged to prohibit the procession of Cardinals in Rome so recently, "fearing they would be insulted." Very likely they would—*by Catholics*, whom they now call "atheists", of course.

A Catholic with his eyes open is always an "atheist" or a "heretic." "Good Catholics" must veil their eyes, or at least pretend not to see too much.

It may thus be seen that the Crusade of the Twentieth Century goes on in Europe no less than in America. In Europe it is the People against Ecclesiasticism, and the *people* are gaining everywhere. They may even adopt Mark Twain's suggestion after seeing the poverty and degradation—"Why don't they rob their Churches?"

In America it is Ecclesiasticism against the people, and the *Clerics* are gaining ground everywhere. It seems a little strange that "we Americans" should allow the "Roman Harlot" to associate so

openly with our "Goddess of Liberty." As a people our morals seem a little lax.

If this Roman Harlot "contracts an alliance" with some of our multimillionaires, they will breed such progeny as no Republic ever saw or dreamed of. Pierpont Morgan bought and presented not so long ago to the Vatican "a treasure of art" valuable enough for a King's ransom. A purely "innocent flirtation", perhaps, but one would suppose that the American Goddess might be a little jealous. It might be safer to keep an eye on Pierpont!

With Power in the hands of a few multimillionaires to "*stop the wheels of trade*", and with Power in the hands of Ecclesiastics to dictate the policy of government by holding the balance of power through a solid Catholic vote; when the God Mammon and the "Vice-gerent of God" sleep in the same bed, or stand on the same platform clasping hands, our Goddess of Liberty will be found counting her string of skulls for beads!

"Socialism!" "Anarchy!" "No Popery!" "Alarmist!" Call it what you will, my Brother, *names* do not alter facts.

This game of *Liberty* we are playing has 80,000,000 pawns, but only one king, one queen, and one castle to a side. The game is not yet decided. The castle *may* be a "Castle of Tears" or a "Tower of Silence." It may be a *Kremlin* or a new *Bastile* with its reign of terror.

Mammon and Priestcraft are now playing the game, and the *pawns* are *living souls!* It *may* be a "draw game", while Priest and Plutocrat divide the spoils. What then will happen? History is not all "organized fiction". Read Middleton's "Letters From Rome", Arthur Young's "Travels in France", and let Thomas Carlyle's "French Revolution" complete the picture, if details are necessary.

Why does the Vatican hate, fear, loathe, forever curse and seek to destroy Masonry and Masons? Because Masonry stands squarely across its pathway, repudiates every one of its preposterous claims and, whether its mask be labeled "Politics" or "Religion", defies its power.

Masonry embodies the wisdom of the ages for the Freedom, the Fraternity and the well-being of man. It is an epitome of

all progress, the genius of civilization. If it conquers slowly, it dies hard. When its precepts and principles die in the hearts of humanity, then will come the Deluge. When it really dies, Humanity will have become a failure, and the angels will weep over the sorrows of the children of men.

This is my contribution for the "good of Masonry", my Brothers, and it is equally for the good of all men. I would have it an Awakening; a Warning; an Inspiration; a Hope.

The first duty of every Mason, as of every citizen and patriot, is to see that the Sanctuary of our Liberties is securely guarded.

The Cowans are at the door. The Rufians are in our midst. The Lights on our altars are dim. Awake! Arise! O Freemen, and pass from indifference to Labor and inaugurate another Crusade, "*by opposing press to press, school to school, association to association, congress to congress, action to action.*"

The above is the Roman Pontiff's challenge to Masons, issued in December, 1892. Let Masons be the first to accept it for the

Freemen of America. Let us no longer supinely ignore it or fear it.

Hitherto Masons have submitted in silence or gone bravely to death, like De Molay and a host of good men and true who have died in defense of their integrity.

The Ruffians are convicted by the imprecations of their own mouths. Leave them to the Nemesis they have invoked, and let us raise prostrate Liberty to the living Light of Twentieth Century Civilization, before its golden bowl is broken, and the mourners go about the streets. *Awake!*

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This book is also from the pen of the author of "*the great psychological crime*", and is a presentation, analysis and elucidation of the fundamental principle and working formulary of the Great School of Natural Science, which principle and formulary are known to the "Masters of the Law" and their students and friends as the "*constructive principle of nature in individual life.*"

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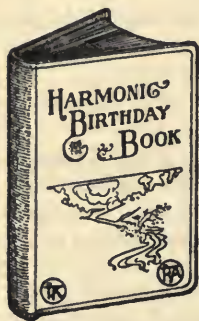
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