

# SCOTTISH RITE NEWS BULLETIN

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## AMERICAN INDIANS WILL RECEIVE ASSISTANCE

[EDITORIAL NOTE: In the July, 1954, issue of the *Scottish Rite News Bulletin*, there appeared an item entitled, "American Indians Again Being Victimized." We are glad to present additional information on the subject. The following article contains excerpts from an address delivered May 5, 1954, by the Hon. Glenn L. Emmons, Commissioner of Indian Affairs, before the annual meeting of the Association of American Indian Affairs, New York City.]

"THERE are two thoughts which I want to emphasize at the outset because they will help to point up the kind of administration I am trying to achieve in the Bureau of Indian Affairs. One is the need for all of us in the Bureau to maintain a humane and warmly sympathetic approach toward Indian affairs, bearing constantly in mind that we are dealing, not with inanimate objects, but with human beings who must be treated with dignity and respect. The second thought is that our most important job in the Bureau is to help the Indian people in solving some of their more fundamental problems and in eventually reaching the stage of economic and social development where they will be able to fend for themselves.

"With this objective in mind, we are now concentrating our efforts primarily in three main fields where the needs of the Indian people are most critically urgent and where the opportunities for constructive accomplishment are consequently greatest and most challenging. These fields are (1) health, (2) education, and (3) economic development....

"All of you, I feel sure, are familiar with the really appalling statistics—tuberculosis rates among certain tribes running eight or ten times as high as the national average, even higher rates in some cases for certain infectious diseases such as dysentery or measles, widespread and frequent infant mortality, and, in many cases, a span of life expectancy which represents only a fraction of the national average. These conditions, of course, do not prevail uniformly in all Indian areas, but

wherever they are found they represent, in my judgment, one of the most important negative factors in Indian life—one of the chief forces holding back large numbers of Indians today and keeping them from a full realization of their potentialities as American citizens and as human beings.

"Because I believe that this is a problem of absolutely fundamental importance in the field of Indian affairs, we are planning to attack it with a vigorous program of preventive medicine using all the skills and techniques that modern science has devised....

"One other health problem which I want to mention briefly is the serious shortage of doctors which now looms up before us in our hospital administration program....

"Now let us turn to the field of education where there is also a big and challenging job to be done on behalf of the Indian people. Illiteracy, like poor health, is one of the major factors now holding back a large part of the Indian population, and will continue to be a handicap for many thousands of adult Indians throughout the remainder of their lives. Although there is obviously very little we can do about this unfortunate situation, we can—and, in my opinion, we must—take action right now to prevent illiteracy from continuing as a blight on the prospects of future Indian generations. Today, there are more than 20,000 Indian children of school age who are growing up without the basic American advantage of an elementary education. Personally, I regard this as one of the most critical problems we face in the whole field of Indian affairs....

"Since approximately 13,000 of the Indian children now out of school are on the Navajo Reservation, we are concentrating our initial efforts in that area.... Just recently we submitted a request for a supplemental appropriation of about \$4,500,000 to cover the operating phases of this program, and our request was sent forward to the Congress by President Eisenhower with

his full endorsement and recommendation....

"The third major goal on which we are now focusing our attention is to provide the Indian people with wider and more diverse economic opportunities. As you all know, comparatively few of the Indian people living on reservations today are enjoying what most of us would regard as acceptable American standards....

"Now, I am definitely not one of those who believe that Indians are 'naturally lazy' or that they lack the inherent capacity of other Americans to make a decent living. The major cause for widespread Indian poverty, in my judgment, lies not in the character of the Indian people but in the nature of their environment."

Commissioner Emmons then discussed the various programs for bettering the economic conditions among the Indians. Space limitations make it impossible to outline these in adequate detail.

When President Eisenhower signed what became Public Law 280, he accompanied it with a statement that he hoped Congress would soon pass amendments to it which would eliminate its inequities. Commissioner Emmons submitted what was known as H.R. 9506 (83rd Congress, 2nd Session) introduced June 9, 1954, to correct these abuses, as the President had requested. But, owing to a disagreement over the use of the word *consult* instead of *obtaining consent*, the bill was not passed, and Public Law 280, unamended, still remains on the Statute Book. S. W.

### SPEAK UP!

Supporting our institutions, joining teams, and passing resolutions will never within themselves preserve our American way of life—not until each one brings the most valuable asset of all—himself.

Our American nation, while great over-all, must always function through small segments. In every community, individual voices must be heard. In whatever neighborhood you live, no other person can take your place, none other can speak your mind.—Dr. J. Richard Sneed, 32°.



## "THE AMERICAN WAY"

VERY recently we received in our mail two copies of a pamphlet bearing the above title followed by the words, "To Jobs, Peace, Democracy." It carries the subtitle of "Draft Program of the Communist Party." In its foreword it is described as a draft to be "subjected to frank and constructive criticism . . . by 'all groups concerned with saving our nation from fascism and war.'" We are happy to oblige.

Among the many categorical statements made in the pamphlet are some which are specially illuminating. It is, for instance, claimed that the monopolists "are preparing to put the American people through the wringer" and that they will "throw millions of workers on the streets and attempt to cut the wages of those employed. . . . They want to . . . push the small owner to the wall and to foreclose on his home and property." The building of air bases abroad, the strengthening of our military alliances, and the giving of financial assistance are stated to be prompted by the desire of Wall Street to dominate the markets and resources of the world "behind the myth of Soviet aggression." No information whatever is offered to show that these "monopolies" and "corporations" are underwritten by thousands of small shareholders who, through their investments, are in reality working for themselves under management chosen by themselves.

The program states that it proposes "Democratic Freedoms and Peaceful Coexistence," and indicates that "the Government has the responsibility to guarantee jobs and living standards." It insists on the inclusion of "People's China" in any big-power agreement for peace. It demands "no intervention in the internal affairs of other nations and the recognition of the right of all nations to govern themselves. This means an end to the Dulles policy of instigating civil wars in other countries. . . . Have the Soviets recognized this right in Germany, Czechoslovakia, Poland, and numerous other countries now their satellites? It wants the abolition of "all Congressional witch-hunt committees and a halt to the Gestapo-like political activities of the FBI." Amnesty must be granted to the convicted Communist plotters, and the "infamous Taft-Hartley Act must be repealed." Later we find that "the Negro people should have their freedom" and a new administration be chosen to resume "where the New Deal left off." We had a suspicion that Abraham Lincoln gave the Negro his freedom about ninety years ago. As for the New Deal, our

last elections seem to have told the story.

After stating that the Communist Party is based on "the scientific (?) principles of Marxism-Leninism" and branding "as a lie the charge that it advocates the use of force and violence in the pursuit of any of its immediate or long-range goals," the pamphlet, note it well, has this to say:

"The Communist Party of the United States has its roots deep in the history and struggles of the American people and its labor movement. It is the inheritor and continuer of the best in American democratic, radical and labor thought and traditions. Its devotion to the true national interests of the American people is the source of its deep and abiding patriotism. That patriotism has been sealed in the blood of hundreds of members of the Communist Party who have died in defense of our country and our people.

"The false and despicable charge that Communists are 'agents of a foreign power,' or 'spies,' emanates from the monopolists who want thereby to cover up their own betrayal of the true national interests of the American people."

After reading this we may well remind ourselves that it was Lenin who said, "There are no morals in politics; there is only expediency." It was also he who advocated killing those who spy on Communists, robbing banks to obtain money for the revolution, and blowing up police stations. These were in part the methods employed by the Communist Party in expediting its infiltration into the countries which, one by one, it has taken over.

A more elaborate tissue of malignant fraud, deception, and brazen lies has seldom been seen since the days of Josef Goebbels. The plain intention of this pamphlet is to mislead those who read it into the belief that they are the abject slaves of a kind of fascist McCarthyism with no choice, if they desire freedom, but to adopt Communism. Its writers follow the usual Communist procedural pattern of taking such words as peace, democracy, and freedom, emptying them of their real and traditional meaning, and filling them with insane and opposing connotations that are meant to confuse and deceive. With this, they weave in a few half-truths to make their statements seem plausible and, to the ignorant and unthinking, factual.

This is not a new tactic. It was used centuries ago by one Niccolo Machiavelli; it is the same system that is still

being employed in subtle fashion by the papal hierarchy, but with a slightly different twist, when it denies its opposition to those principles which are embodied in our Constitution and Bill of Rights. And it will continue to be used until people understand that Communism has no moral principles and that Marx's *Manifesto*, which declares that its "ends can be attained only by the forcible overthrow of all existing social conditions" means precisely what it says.

This "Draft Program" is pure, unadulterated, poisonous bilge. N.S.M.

### RELIGIOUS SUBSIDIES

The Santa Monica (Cal.) *Evening Outlook* for July 22, 1954, reports that the Roman Catholic Archdiocese of Los Angeles obtained a reduction of about seven million dollars on the assessment levy against 206 parochial schools there. The reduction is reported to have been granted by the Los Angeles Board of Supervisors, sitting as an equalization board on the ground that the properties have no resale market value.

In the same dispatch it was reported that the Seventh Day Adventists of Southern California were also favored with a reduction of nearly \$300,000 on 24 of their schools.

Assessment reductions of this kind, when stripped of all excess descriptive verbiage, are nothing but subsidies given by state authorities to specific faiths to the exclusion of all others. Hence, by their nature they are unfair, not only to other denominations which neither ask for nor receive special favors of this kind, but to all taxpayers of different faiths who are, by this means, forced to contribute to the support and welfare of institutions teaching religious doctrines with which they cannot agree.

There seems to be no end to the subterfuges that are employed by an avaricious priesthood in order to gain access to the public treasury. N. S. M.

The late Clarence Darrow, eminent Chicago criminal lawyer, was one evening the principal speaker at a meeting of a women's club. After his speech, he found himself engaged in conversation with a couple of ladies who insisted on discussing birth control.

"Now, Mr. Darrow," said one, "what do you think of birth control for the masses?"

"My dear lady," replied the famous lawyer, "whenever I hear people discussing birth control, I always remember that I was the fifth child."—*Massachusetts News*.

## TRAINING FOR CITIZENSHIP IS ALMOST CONTINUOUS TASK

THE importance of training for citizenship for years has been conceded by educators and many civic groups, but a realization of that importance has become intensified and spread from the comparatively few to the many as a result of World Wars I and II.

Dr. Benjamin C. Willis, general superintendent of schools in Chicago, Ill., writing in the *NEA Journal*, made this observation: "Teachers have long known that only as the schools succeed in teaching citizenship do they succeed at all. But the present decade has seen a new urgency come into this old duty, as we have come to realize the full threat of Communism. Communism is more than tyranny, brutality, and lies—it is also a body of ideas. With skillful propaganda, these ideas, though based on false premises, can be made appealing to the insecure, the oppressed, and the ignorant."

Doctor Willis then explains that we cannot do anything new and different to meet this threat or to maintain a "positive program of advancing our basic principles of freedom and justice." He points out that there is "no magic key," and that those who are recognized authorities in the teaching of citizenship agree that the welfare of each community in this country, and, for that matter, throughout the world, depends upon "a constantly rising level of civic participation" by the men and women who reside in these communities.

The teaching of citizenship, strange as it may seem to adults who have not had occasion to study the question, begins in the kindergarten. There and in the first grade the children are taught to get along with each other and also to get along with their parents and brothers and sisters. In grades two to four they, little by little, learn to encompass their residential block as their community. Later on, in the upper grades, they encompass the neighborhood. At the high school and college level, they learn to include the city or county, then the state, and from there the nation and, finally, to think in terms of the world.

A good citizen is defined by Doctor Willis as being first of all a good person. The basic human emotional needs of each pupil are ministered to by the teacher. The teacher works with parents and others to create and develop a healthy personality in the pupil by seeing that he has the success, the recognition, the security, the affection,

the respect and understanding that are necessary for achieving that end.

Besides a wholesome emotional adjustment, the teacher of citizenship, says Doctor Willis, keeps in mind four qualities that mark the good citizen: (1) The citizen knows and understands the story of man's progress toward liberty and justice. (2) He is loyal to the high ideals of human relationship that are basic to the American tradition. (3) He is able to think clearly and critically in making decisions on civic problems. (4) And he has learned, while still young, the habits and skills of cooperative action in meeting group responsibilities."

It is emphasized that the experiences in civic responsibilities and service in school and community organizations and activities "should be shared by every child and youth, not merely the most willing."

The different types of communities should be a part of these experiences—"nation and world as well as the home and state and those in between." Another point brought out is that "at each age the service should represent *growth in self-direction*," and that this should be in "keeping with the advance in maturity."

Nor does Doctor Willis forget to mention that "what the school administrators and classroom teachers do in citizenship education depends at every turn on the support of the adult community." There has been abundant evidence of the accuracy of this last comment in the minority uprisings in various cities throughout the land in the past two or three years, by persons actuated by their prejudices rather than by a knowledge of facts and a thoughtful appraisal of them. S. W.

### YALE HEAD TALKS OF BASIS OF SECURITY

THE bicentennial celebration of Columbia University which extends throughout 1954 has, during the past several months, brought as speakers a galaxy of distinguished persons from both public and private life. Dr. A. Whitney Griswold, president of Yale University and the speaker on June 2nd, emphasized that the surest safeguard against treason is a system of government "so just and equitable that no one will wish to betray it." He said that, in the Soviet system, the concrete definition of freedom "has utterly ceased" for obvious reasons, and in the

free world "it has slowed almost to a standstill."

He asked this question: "Why should the life process of freedom falter among its creators?" The reasons he gave were: (1) "because we fear and mistrust our enemies and must devote so much energy to protecting ourselves against them," and (2) "partly because we fear and mistrust ourselves and choose to devote so much energy to catechizing one another."

He said that many consider these times unprecedented and, therefore, these conditions seem to furnish strong reasons "for suspending the definition of freedom in face of the needs of security and national defense."

He drew attention to the fact that history is full of examples of freedom struggling for and finding expression in times and circumstances like ours. "If the definition of freedom had had to wait upon the perfection of security and defense measures in times gone by, the chances are there would be no freedom to talk about here tonight, and, for that matter, no Yale and no Columbia. Indeed, as we follow the history of modern democracy from its inception in the English revolutions of the seventeenth century to its culmination in the American Revolution and the Constitution of the United States, it would seem that the definers of freedom knew no times other than those of insecurity and war."

"The founding fathers realized that a just and equitable form of government was a more dependable guarantee of national security than the most searching catechism or the most diligent secret police. They were enabled to tell true freedom from false by liberal learning and due process of law which are ours by inheritance." S. W.

### YOUR THOUGHTS

As you think, you travel, and as you love, you attract. You are today where your thoughts have brought you; you will be tomorrow where your thoughts take you. You cannot escape the results of your thoughts.

You will realize the vision (not the little wish) of your heart, be it base or beautiful, or a mixture of both, for you will always gravitate toward that which you secretly love most. Into your hands will be placed the exact result of your thoughts, for you make yourself a magnet, drawing that thing to you of which you think. Like attracts like.

Whatever your present environment may be you will fall, remain, or rise with your thoughts. Your wisdom is your ideal. You will become as small or as big as your dominant aspirations.—James Allen.



## CASE FOR SEPARATION STRENGTHENED

AN editorial in the Roman Catholic *Central California Register* (Colo.) for June 18, 1954, extends sympathy to the Scottish Rite of the Southern Jurisdiction by reason of the recent Supreme Court ruling on segregation. It states that segregation gets its strongest support in the South, but that now, as regards the school issue, the Scottish Rite must either reverse its position or cease fighting against private schools, which it points to as representing a type of segregation. We appreciate the kind gesture.

The reasoning behind the thought expressed is flawless, but the conclusion is wrong because the major premise is untrue. Our Jesuit contemporaries are so prone to this sort of thing that we are forced to conclude it to be an established policy.

The Scottish Rite has never opposed private schools. It believes, now and always, that parents should be permitted to send their children to the educational institution of their choice without the exertion of any kind of pressure on the part of anyone outside the family. If the decision is in favor of a private school, all expenses attendant upon it should be borne only by those making the choice and not by the public at large through taxation. It also believes that the same procedure should be observed with reference to attendance at parochial schools, which the *Register* apparently includes with private schools.

The *Register* has either intentionally or inadvertently ignored one very important feature which is the reason for our having drawn a distinction between private and parochial schools. The private school does not have as its main purpose the teaching of sectarian religion. Some of them do so, it is true, as a secondary activity, but more of them do not even permit it. The parochial school, on the other hand, exists primarily to teach Roman Catholicism and to indoctrinate its pupils, secular and cultural subjects taking second place.

The Scottish Rite supports the free, tax-supported public school to which every family in the country has access; but it neither condemns nor opposes private or parochial schools so long as the authorities controlling them neither ask for nor receive assistance in any form from the public treasury.

With reference to segregation, we believe that the case for the unconstitutionality of contributing public tax money for the support of or assistance

to parochial schools has been further strengthened by the recent decision of the Supreme Court. We can see no inherent difference between segregation on the basis of race or color and separation because of a difference in sectarian belief. If the former is unlawful, the latter should, by extension, be equally so, certainly insofar as contributions from the public monies are concerned.

We would be interested to know whether the Roman Catholic hierarchy and officials, who have championed non-segregation with such great gusto and eclat, have fully considered the rather awkward position in which their strategy has now left them. N. S. M.

### PERSECUTION IN COLOMBIA CONTINUES

In May of this year, according to the Evangelical Confederation of Colombia, Catholic priests and nuns in the Pacific coast port of Buenaventura led an active campaign to close the Protestant chapel in that city.

The first move was the erection of an image of the Virgin across the street from the chapel, where these priests and nuns brought groups of school children to recite the rosary. Shortly thereafter, the image was moved next door to the chapel where the priests directed outdoor Catholic services, at one of which the Protestants were reviled and insulted. They led their followers in singing a 23-verse song entitled "We Want No Protestants." The next day this procedure was repeated and, during the Protestant Young People's service at 6:30 p.m., the volume of the radio loud speaker operated by the priest was increased so that those in the chapel could not hear the voice of their pastor.

Later the same evening, after interruption by a procession led by two Roman Catholic priests during the time the Protestant congregation was at prayer, some of the mob entered the chapel and broke a pew in pieces with which they armed themselves, while others outside threw large stones through the door and windows injuring several persons inside, including the minister. When the priests were told that the Colombian Constitution guaranteed the Protestants their right to hold such meetings, the reply was, "There is tolerance, but there is no liberty." The chapel's neon sign was destroyed and the demonstration continued even after soldiers attempted to restore order. Later, upon telegraphic order from the Interior Ministry, the neon sign was permitted. Meantime,

considerable damage had been done to the building.

At Calamar, a few days earlier, the parish priest, Father Jose Maria Gallo, led a procession through the streets with an image of the Virgin of Fatima at its head. The Protestant pastor was seated at work in his home. When he failed to rise as the image passed the house, the priest shouted at him and then entered the house and struck the minister, knocking him to the floor. He was prevented from inflicting further injury by a friend of the minister who happened to be at hand. That evening the Protestant chapel was stoned and bombed, but the mob was later dispersed by the police.

Over a considerable period of time occurrences of this kind have been attested to by numerous witnesses, the victims themselves, and the American consular and diplomatic officers jointly with Colombian officials, yet in almost no instance has any mention of them been made by our newspapers and periodicals having general circulation. Church publications, almost exclusively those of Protestant interest, have been substantially the only ones which have given them space and registered any protest. Virtually the same criticism can be made of the news programs broadcast over the various networks. The very fact that these vitally significant episodes are denied the status of news in a world rapidly succumbing to the virus of totalitarianism is seemingly a measure of exactly how great a value our "free" press places on the liberty which one day it may greatly regret it made so little effort to defend. N. S. M.

### STARTLING, BUT TRUE

Has it ever occurred to you that in our social system the politician is enabled to reach a position of responsibility without having any training. He serves no apprenticeship. He masters no course of study. He need pass no examination as to his ability. He receives neither a diploma nor a license to practice. The veterinary who doctors our dogs and cats is required to show more careful preparation for his calling than is the politician who seeks to assume the right to direct not only for our industrial but much of our personal life.—*The Shriner*.

In an analysis of 4,000 discharged employees, only 34.2 per cent lost their jobs because they lacked skill or training. The other 65.8 per cent were dismissed because they did not get along with fellow workers. You can learn the art of getting along with everybody. You must!—*Dr. J. Richard Sneed, 32°*.

## STATE SHOULD BE SERVANT, NOT MASTER

IN AN address at Columbia University, New York, the British historian, Arnold Toynbee, is reported by the press to have warned against letting the State become the master instead of the servant of the people in the manner of ancient Greece. Although the Greeks of the Age of Pericles excelled in literature, drama, art and philosophy, ultimately that country fell. Mr. Toynbee believes that one of the contributing causes was the excessive exaltation of the State over the individual.

Science has, among its many valuable achievements, given us modern sanitation, transportation and communication systems, public schools, and private schools financed at their own expense. It has also given us our many colleges and universities, the faculties and alumni of which have contributed mightily of their talents to the service of their fellow man.

Now the Roman Catholic hierarchy, in its ambition to rule the world through its control of men's minds, claims broadly that all these achievements are but dust and ashes unless the spiritual element in man is recognized as supreme and superior to them. In its own terminology, this means that the Roman hierarchy must supervise man and his activities. It must, however, be remembered that nearly all of the worthwhile achievements of man occurred in Protestant and not in Roman Catholic countries.

In 1931 the late Charles C. Marshall, a distinguished New York lawyer, wrote a scholarly book entitled *The Roman Catholic Church in the Modern State* (Dodd, Mead & Co., N.Y.C.) in which he called attention to the theory of the Two Powers—that "the dual expression implied union and not separation for it connoted the union of the Two Powers in one State and under one constitution." The two powers referred to are the Church and the State.

In Mr. Marshall's preface to the English edition of the same book, he stated: "The Roman Catholic Church, on the other hand, under the penalty of the loss of salvation, has subordinated the free will and free conscience of Roman Catholic citizens to obedience to the pope, in a vast field of subjects over which the Modern State claims and exercises jurisdiction. The result is that, as matters stand, the autonomy of the Modern State may at any time be nullified *pro tanto*, at the will of the Papacy, by the voting power of Roman Catholic citizens in the enjoyment of the elec-

toral franchise granted to them by the State."

During Governor Alfred E. Smith's campaign for the Presidency in 1928, Mr. Marshall had called attention to a church-approved statement that the hierarchy has the right and duty to proscribe schism and heresy for the good of both the individual and the nation, "for religious unity is the principal foundation of social unity."

Mr. Marshall then commented: "Now I am in Roman opinion a schismatic and a heretic. So are millions of my fellow Americans. I object, and I think under American constitutional principles that I have a right to object, to the children of twenty million of my fellow citizens being taught that it is the right and duty of the American State to proscribe my religious belief, . . . the conflict is here in the very teaching of this manual." In effect, Mr. Marshall was objecting to the exaltation of a few men, the Roman hierarchy, to a position greatly superior to that of the State and the civil law.

Mr. Toynbee might also have mentioned, although he did not, probably because he was speaking in a Roman Catholic city, that a far greater threat to our country than the exaltation of the State is the creation of a "State within a State," such as the Roman Catholic hierarchy is building in this country in its efforts to "make America (Roman) Catholic." S. W.

### UNDER WHICH FLAG?

IN THE May 10, 1954, Paris edition of the *New York Herald-Tribune*, a United Press dispatch summarized an address by Spanish Dictator Francisco Franco, which followed his investiture as an honorary Doctor of Laws at the celebration of the seven hundredth anniversary of Salamanca University. The ceremony was attended by members of the diplomatic corps, Spanish government officials, and many Roman Catholic Church dignitaries.

Declaring that "the Protestant Reformation laid the groundwork for the subversion of modern society," he asked for the promulgation of better and more just laws for the benefit of "all men of Spain." He said, "We never will allow the invocation of freedom to do away with legitimate life under the only true right, which is serving the eternal law of God." After claiming that the Reformation had ushered in the omnipotent state, broken Roman Catholic

world unity, and subverted modern society, he stated that the French Revolution had completed this destruction by establishing the principle of individual independence and liberty. Moral subversion was then spread in the Spanish universities by "Masons and francophiles," he said. He then asserted that international law reached its highest standard under the Catholic principles of moral unity and the brotherhood of men.

Franco both as the dictator and as an official of the Roman Catholic Church by virtue of the Concordat of last August, is most cordially hated and despised throughout his entire realm. He is commonly referred to as "el enano sangriento" ("the bloody dwarf"), and we are informed that in the Basque country it is quite customary to spit after pronouncing his name. He appears to be completely under the thumb of the Vatican and the papal hierarchy, and seems to be devoting much of his time to devising ways and means of handing increasingly large blocks of Spain's economy and property to the church hierarchy at the same time that he is increasing its political power.

It would be a salutary move to re-examine our contractual relations with Franco in the light of his fulminations against human freedom and his statement that the establishment of individual liberty and independence is an indication of the "breakdown of moral principles." Nothing could make us look more hypocritical to others or lose us more friends abroad than to talk loudly against totalitarianism while we, at the same time, are fashioning legions for its victims by giving it financial support. N. S. M.

### POSITIVELY NOT USED

An item printed some months ago suggested that many once common English words are now obsolete or are rarely used, while their negative forms are still in general use. Among examples were *ruth* and *licit*.

A friend offers more words in this class, possibly the best of which are *kempt*, *spid*, and *choate*.

He also produces: *maculate*, *pecable*, *evitable*, *delible*, and *trepid*.

None of these positive words is found among the 80,000 modern English words in the 1951 Thorndike and Barnhart Dictionary. All of their negatives are listed.

*Born Yesterday*, the Broadway and cinema hit, uses the idea when the dumb blond heroine floors her keeper with the jibe: "You're just not couth."

Since Chaucer's day *couth* has become one more Anglo-Saxon word not used.—*Bagology*.



## FRANCO SPEAKS ON COEXISTENCE

IN THE first news conference he had held since the end of the Spanish Civil War in the late 1930's, Generalissimo Francisco Franco declared that coexistence between the Western and Communist worlds is impossible. The Franco statements to five American newspaper correspondents, in his study in the Pardo Palace, sound very much as though they had been written, signed and sealed in the Vatican and turned over to Franco for delivery to the world.

The Vatican Church-State seeks world control just as much as does Moscow. Franco speaks about returning freedom to the peoples that the Soviet Government holds in control, but is strangely silent as to the restrictions placed on civil and religious liberty in his own country.

He advocates an "economic cabinet" alongside the joint general staffs "to plan the economic side of the cold war." This is akin to the "corporate state" championed by Leo XIII and Pius XI.

Another interesting statement made by the Spanish dictator, as quoted by the Associated Press, was an answer to a query as to whether Spanish newspapers would, in future, be given greater liberty. "I, who have been a newsman and still have it as a hobby," he said, "do not believe in freedom of the press."

Franco warns the Western democracies against seeking potential markets behind the Iron Curtain, adding that, in time, the Western democracies will cease to be the "suppliers" of Iron Curtain markets and that, as before, Germany and Japan will conquer these markets.

Under a "free enterprise system" there is not, and never has been, any guarantee that a given market can be maintained in perpetuity. Franco, of course, knows that. So do the consultants of the Vatican Church-State, but somehow they gamble on the idea that the rest of the world doesn't know it.

Franco is quoted as saying that the sacrifices needed for the common cause are few. What "common cause" can the Western democracies have with Fascist Roman Catholic Spain? The principles on which America was founded, principles which Thomas Paine said "opened the Bastille," are directly contrary to those on which the Vatican Church-State and Fascist Roman Catholic Spain were founded and on which they continue to operate. Communism and political Catholicism are so closely akin that it is merely a case of shifting labels, and the onlooker is baffled to know which is which and who is who.

It is good to have Spain's Franco speak out so that the informed observer can judge for himself. S. W.

### ONE-WAY STREET

THE Rev. E. E. Kent, Chairman of the Toronto (Canada) Centre Presbytery, in a letter dated November 17, 1953, and addressed to the Canadian Secretary of State for Foreign Affairs, applauds the Canadian Government's protests against the periodical attacks by Communism on the Roman Catholic clergy and laity in many foreign countries. He also expresses the belief that all right-thinking Canadians will join with him in doing so. At the same time he emphasizes the lack of any official remonstrance or protest against the attacks on Protestants instigated by the hierarchy in Colombia, Spain, Italy and other Roman Catholic countries. He summarizes conditions affecting non-Roman Catholics elsewhere and discusses the concordat between Spain and the Vatican, noting the lack of certain restrictions upon Protestants there in so far as the *private* practice of their cults is concerned. Referring to the *public* practices of Protestantism, he asks, "What liberty, dignity or peace of mind can people possess if they cannot express their deepest thoughts in a group on a street corner, by means of the radio, in the press, etc., in ways frankly open to Jewish folk and Roman Catholics as well as Protestants in Canada—to make their faith understood to others or to propagate it?"

Doctor Kent then notes that although the appalling situation in these countries as regards persecution of non-Catholics has frequently been called to the attention of the public by the secular press, the Department of External Affairs has maintained "a large and incredible blanket of silence . . . over the Protestant aspect of the case of violation of essential human rights." He then asks that the voice of the Dominion be raised clearly "on behalf of the spiritual kinfolk of Canadian Protestants."

Numerous publications in the United States have, from time to time, made equally clear a similar point of view in the same matter. Many have condemned wholeheartedly all forms of religious intolerance as a blot upon modern culture and a denial of the spirit of Christianity. We, like Doctor Kent, have yet, however, either to see any protest by any member of the Roman hierarchy in this country or to hear of

one by any responsible Roman Catholic official publication against the persecution of our Protestant brethren in Italy, Spain, or any of the church-dominated Latin American republics. These have not only remained shamefully silent regarding these recent attacks, but their "church" has blessed or beatified those who over the years have contributed toward the sum total of human suffering and kept their followers in darkness.

The urgent need to speak out in the face of these injustices and to demand that international cooperation be made a two-way thoroughfare is imperative. To be patient is one thing; to remain supine in the face of both insult and injury at the hands of calculated iniquity is another. N. S. M.

### THE BRAZILIAN SENATE REJECTS FRANCO'S CULTURAL TREATY

A strange new form of censorship, this time an international censorship, showed its ugly head in July when the Franco-Spain government attempted to force Brazil into a cultural pact that would require all history textbooks used in Brazil to obtain first the approval of the Franco regime. Preposterous, one exclaims. Well, the Vargas regime approved of it, but the Brazilian Senate voted it down.

In the first place, Brazil was settled by Portugal and not by Spain. Secondly, the Franco pact insulted the people of Brazil by implying that they were not competent to form their own judgment as to what their history books should or should not contain.

The Spain of Francisco Franco is a puppet of the Vatican; in fact it might be characterized by the name "satellite." This proposed pact would have been one of the most brazen and presumptuous attempts in our knowledge on the part of a foreign government to interfere in the strictly domestic affairs of one of our sister republics. Obviously it was a studied effort to strengthen the grip of the hierarchy on the minds of the Brazilian people and to conceal the facts of politics, history, and education where they cannot be denied.

The action of the Brazilian Senate is to be commended. It will have the unqualified approval of all freedom-loving persons throughout the world.

### HOW TRUE

A father was solemnly explaining the ceremony to his sixteen-year-old daughter who was looking at a wedding picture of her parents, trying to give it meaning. Suddenly the little daughter exclaimed: "Oh, is that when you got mother to come and work for us?"—*Tips.*

## POPE WARNS FRANCE AGAINST WEAKNESS

POPE PIUS XII, in a letter dated July 14th (Bastille Day) and made public July 20th, sent to the chairman of the Social Week at Rennes, France, warned the French nation against the "temptation of weakness." It was the fiftieth anniversary of French Social Weeks held each year by Roman Catholic clergy and laymen to discuss problems of sociology, economics and politics.

The *New York Times* of July 21st, in a special dispatch from Rome, quotes the pope as saying that, while he realized the French Government had to deal with powerful pressure groups, some of them with international ramifications, nevertheless it was desirable to remember that these "collective forces" are becoming more powerful and that a democratic regime is scarcely capable of coping with these problems which are becoming bigger and more complicated each day.

To give a religious complexion to his message he quoted from Psalm 127, which, in the King James version, reads: "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." The Douay version [Psalm 126] used in *The New York Times* article reads: "Unless the Lord build the house, they labor in vain that build it. Unless the Lord keep the city, he watched in vain that keepeth it."

The pope was quoted as stating that weak governments presented as serious a danger in yielding to the "temptation to substitute public power for free private initiative" as do authoritarian and dictatorial regimes.

There are several interpretations that have been placed upon the pope's pronouncement. One has to do with Indo-Chinese affairs which, in part at least, were the outgrowth of multi-party government in France, although he did not mention Indo-China in his letter. Another has to do with the long known wish of the Vatican to make France as susceptible to Roman Catholic control as Franco Spain.

One part of the pope's statement was a subject of debate as far back as World War I, namely, the contention that a democratic government cannot act as quickly as a dictatorial or authoritarian government in dealing with serious questions that require quick action.

There are some, however, who argue that, because the Vatican Church-State is as determined on world control as the Kremlin, the pope might be intending to pave the way for his own authoritarian

control. If a democratic regime is too weak because it is too cumbersome and slow moving, what is more logical than to let a semi-Roman Catholic country be ruled either directly or indirectly by the authoritarian, ecclesiastical and political system that is the Vatican Church-State.

The pope used the term *civisme*, regretting that so many Frenchmen lack it. This is a word that formerly indicated devotion to the principles of the French Revolution but today implies concern for "civic principles." That he should have released his message on Bastille Day as well as using the word *civisme* is not without significance.

The key to the Bastille, which now hangs in a mahogany case in the front hall of Washington's home at Mount Vernon, Va., was aptly described by Frazer-Hurst in the *Belfast Weekly* of July 25, 1952, after a visit to Mount Vernon, as "the key that closed the door of the past and opened the door of the future." Did the pope have some similar idea in using Bastille Day for the release of his message, thereby giving it a special impact on the French patriotic emotion? It seems hardly probable that any pope could have been in sympathy with the principles of the French Revolution, but to appear to be so in order to capture the heart of the French people would, judging from history, not be beyond the bounds of likelihood. S. W.

### DOES SILENCE MEAN ASSENT?

IN a recent issue of the *Congressional Record* there appeared in the appendix an extension of remarks by a Midwestern Congressman entitled, "Religious Persecution Behind the Iron Curtain." This insertion set forth the names of 86 cardinals, archbishops, bishops, and other Roman Catholic Church dignitaries who have, in times past, suffered death, exile, long imprisonment, sentence to a concentration camp, or some other form of persecution either in the Soviet Union or one of its satellite nations. One who escaped from behind the Iron Curtain furnished the list to the Congressman who was sufficiently impressed and concerned to have it inserted in the *Record*.

A few days later Executive Director Glenn L. Archer of POAU (Protestants and Other Americans United) asked the Congressman if a further list of other persecutions in the name of religion, properly certified to, could also be inserted, and he was assured by the Con-

gressman that the additional list would, when received, be placed in the *Record*. It was sent, and the Congressman promptly stated that it would be impossible to print either the list or the information accompanying it. The information sent by Mr. Archer was a carefully verified recounting of the murder, stoning, and mutilation of non-Catholics and the burning, bombing, and destruction of their churches and homes in Colombia, Spain, and other countries dominated by the Roman Catholic hierarchy, by mobs some of which were led or instigated by Roman Catholic priests. It also set forth the fact that these persecutions have been in violation of the law in those countries.

Thus far we have not been able to determine the real basis for the Congressman's decision to speak out against the persecution of Roman Catholic churchmen in Communist countries and his prompt refusal to condemn or even make public the facts regarding similar or allied types of persecution of non-Catholics by Roman Catholic priests and laymen in other countries. We could be charitable and say that he was probably anxious to avoid giving offense or stirring up strife over religious issues. We might, perhaps, think that the politics of the present day had merely dulled his sense of right and wrong—of fair play—or even that his attitude under the circumstances must be one of silent disapproval. Still another alternative, however, would be to suspect that, in view of the hierarchy's strength in the district which he represents, the publication of such a bill of particulars would alienate a substantial number of votes.

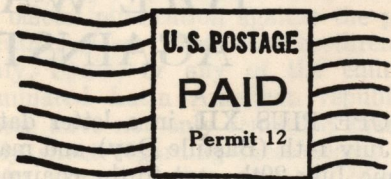
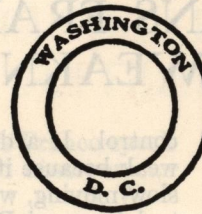
There are and always have been some members of the Congress who believe that their first duty is to get elected and their second is to keep on getting elected. For them, of course, votes are a first consideration. We would by no means cast any reflections upon the motives of the Congressman at this time, but could he, by chance, be one of these? N. S. M.

### RIGHT THINKING

Back of the light that hangs above me as I write there is a powerhouse that generates the current. Without the current the filament in that bulb would not glow.

Back of every personality there is a powerhouse of right thinking and worth-while purpose. If you would spread light in the world (that has all too much darkness), see to it that your ideas and your ideals are the kind that glow.—*Exchange.*





## SCOTTISH RITE NEWS BULLETIN

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