

THE OKLAHOMA MASON

McALESTER, OKLA.

THE STAR-SPANGLED BANNER

O, say, can you see by the dawn's early light
What so proudly we hailed at the twilight's last gleaming?
Whose broad stripes and bright stars, through the clouds
of the fight

O'er the ramparts we watched, were so gallantly
streaming!

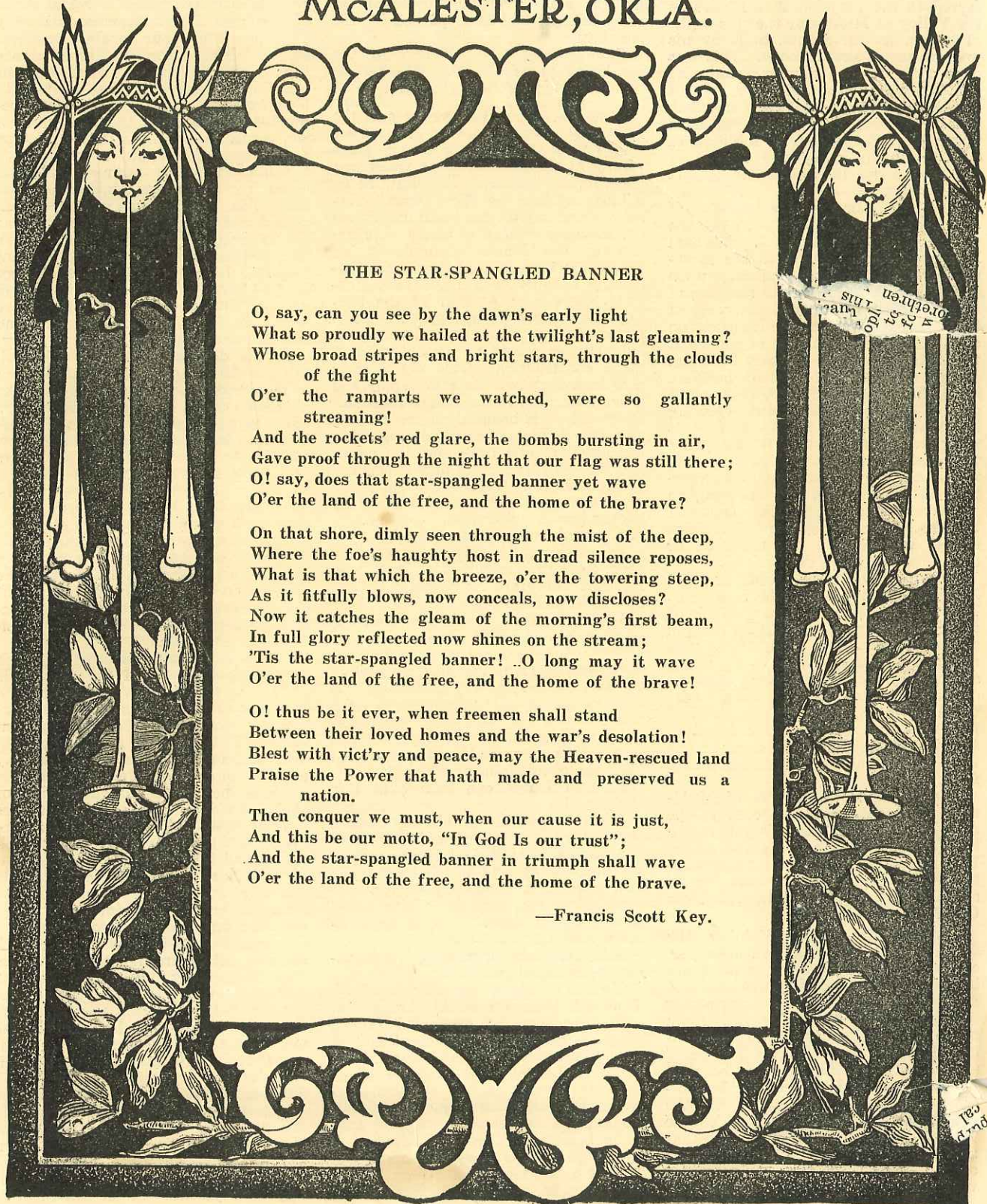
And the rockets' red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there;
O! say, does that star-spangled banner yet wave
O'er the land of the free, and the home of the brave?

On that shore, dimly seen through the mist of the deep,
Where the foe's haughty host in dread silence reposes,
What is that which the breeze, o'er the towering steep,
As it fitfully blows, now conceals, now discloses?
Now it catches the gleam of the morning's first beam,
In full glory reflected now shines on the stream;
'Tis the star-spangled banner! ..O long may it wave
O'er the land of the free, and the home of the brave!

O! thus be it ever, when freemen shall stand
Between their loved homes and the war's desolation!
Blest with vict'ry and peace, may the Heaven-rescued land
Praise the Power that hath made and preserved us a
nation.

Then conquer we must, when our cause it is just,
And this be our motto, "In God Is our trust";
And the star-spangled banner in triumph shall wave
O'er the land of the free, and the home of the brave.

—Francis Scott Key.



NEW ALBERT PIKE HOSPITAL

The Temple Dormitory Is To Be Utilized As The New Hospital Home.

IN 1925 BISHOP THEODORE PAYNE THURSTON, of the Episcopal Diocese of Oklahoma, transferred to the Scottish Rite Bodies of the Valley of McAlester the old hospital known as All Saints, built by his predecessor, Bishop Brooke. This was done upon the agreement that the Scottish Rite Bodies assume a debt of \$10,000.00 owing by the hospital. Since that date the hospital has been under the management of a Board of Control appointed by the Bodies of the Rite, under the new name, Albert Pike Hospital.

About the time of the transfer of the hospital property to the Bodies the old residence lot of Col. William Busby was purchased with the intention to build a hospital building upon it and abandon the original building of All Saints. This dream, however, of the was never realized, on account of the great sum of money it would take to build the new building.

One wing of the present building is not fire proof, and there is constant danger of fire breaking out resulting in great loss of life. To tear this wing down and rebuild it fire proof will cost over \$100,000.00. This sum was not easily raised and the question of what was the best thing to do was constantly upon the hearts of the brethren. The question has been solved and whether for the best or not it has not been determined.

The brethren will remember that illustrious Brother Abraham U. Thomas was taken with an attack of acute appendicitis during last reunion of the Bodies, May 9-12, 1927. His recovery, however, was very rapid, and he was back home in less than ten days. Brother Thomas says that while he was in the hospital he had nothing to do but to think hospital, and hospitalization. He came home with an idea, and that idea has borne fruit.

The Scottish Rite Bodies of McAlester have determined to convert the dormitory adjoining the Temple into a hospital building and to move Albert Pike Hospital from its present location into it. It is the intention to sell the old hospital building, and the Col. Busby residence site.

The fifty-foot lot adjoining the dormitory on the south has been purchased for \$3000.00 and the residence building upon it will be moved off and an addition built to the dormitory building which will give all room needed for immediate use. The dormitory building is thoroughly fire proof and admirably adapted for hospital purposes so our brethren of the medical profession recommend. All the east half of the block upon which the Temple stands has been bought that sufficient grounds may be had for other buildings, recreation and convalescent grounds for patients. It is

the intention to standardize the hospital, making a place for the crippled children of southeastern Oklahoma to get the benefit of the movement for their benefit, and laws passed by the legislature.

Following is the full text of the resolution passed by the Bodies at their meeting on June 10, 1927:

Whereas, about two years ago the Episcopal Church deeded to Albert Pike Lodge of Perfection No. 2 of the Valley of South McAlester what was known as All Saints Hospital, being a block of land on West Grand Avenue, together with the buildings thereon, in consideration of the Lodge assuming the loan indebtedness of \$10,000.00 on the property, and continuing to operate a Protestant Hospital. The east portion of the hospital building thus purchased consisted of a fire proof section, and the balance was a part of the old original wood construction. This old part is now in a very bad state of repair and a fire trap; and if the Lodge continues to operate this hospital on the present site, it will be necessary to tear down the old part and fire-proof the same, and also to construct a new dormitory for the nurses. To do this and equip the new part and standardize the hospital will require an expenditure of approximately \$100,000.00; and

Whereas, said hospital site is located in close proximity to the C. R. & P. Ry. and therefore an undesirable location for a hospital; and

Whereas, there has been purchased what is known as the Busby site consisting of a block of ground in the northwest part of the city, and while the latter site is a very desirable location for a hospital; yet to construct a new hospital on this site would require the expenditure of approximately from two hundred to two hundred fifty thousand dollars, which is more than said Lodge can finance at this time; and

Whereas, said Lodge already owns a three-story fire proof building with basement and sufficient heating plant for a Hospital, and which building is now used as a dormitory during Masonic Reunions, and in which said Lodge has an investment of approximately \$100,000.00; and

Whereas, such dormitory is adaptable for hospital purposes;

Now, Therefore, Be It Resolved, That it is the sense of this Lodge that said dormitory be converted into a hospital, and that the present site of All Saints Hospital and the Busby property be sold and disposed of as soon as a price can be obtained that will meet with the approval of this Lodge;

Be It Further Resolved, That it is the sense of this Lodge that in order for the enlargement of the hospital and in order to provide at the present

time for a dining room and kitchen, it is necessary that there be purchased the 50 feet immediately joining said dormitory on the south and that the option price on said property of \$3,000.00 is reasonable and that said lot should be purchased for the sum off \$3,000.00; and such expenditure is hereby authorized.

INDEPENDENCE DAY

SO MUCH HAS BEEN SAID AND written of that memorable day upon which our forefathers signed the Declaration of Independence that it is difficult to write without entering a field which has repeatedly been covered, yet one cannot be reminded too often of the valuable lesson contained in the struggle of that little band of patriots to establish a republic in which their descendants could live secure and obtain the most from life. The ideals embodied in that famous document have served as an inspiration, a standard by which this country has attained its present heights. In the fight for independence that followed shortly after the signing of that document the colonists were victorious for their cause was just and founded upon right motives.

In the decades that have followed, the growth of the United States from a few colonies, dependent upon the English Crown, to one of the world's most prosperous and powerful nations has been practically uninterrupted, and today ships flying the Stars and Stripes carry American products to every port, and prosperous conditions are noted at every hand.

In such prosperity and uninterrupted progress there lies a danger—the danger of complacency. There is likely to be a tendency on the part of the citizens to become too confident that the government will continue to function properly and maintain its position and progress.

A general lack of interest in public affairs on the part of the citizens is certain to follow such self-confidence, and that condition has caused embarrassment to many institutions and nations. This danger constitutes an ever menacing foe to be vigilantly guarded against. In order to do this it must be the paramount duty of each individual, each voter, to assure himself that the public offices are properly filled by those whose efficiency and loyalty cannot be questioned, and that the different departments and organizations of which the government consists maintain a high standard and function properly.

Let each American be inspired with genuine patriotism, not the patriotism that flares only during the time of national danger from an outside enemy, but patriotism that steadily burns through all time; hold sacred the ideals set forth in that immortal document, the Declaration of Independence, signed by our forefathers on July 4, 1776, let its tenets ever be the standard by which one's efforts are guided, and strive to retain unblemished the flag which was born during the struggle for freedom that it may ever represent democracy, liberty and justice.—S. R. N. B.

Masonic Interest In The Public Schools.

THERE ARE TWO PATENT facts to be considered at the outset: (1) That Masonry, through its various branches, has been actively promoting public school education in this county, has diligently sought out the most effective methods which would insure an enlightened citizenship, and has given unstintingly of its largess to aid the unfortunate boy or girl who is seeking an education as a means to gain a livelihood; and who, through financial reasons would otherwise be deprived; (2) that Roman Catholic opposition was recently noted by the condemnation of the Masons of California for their obvious interest in the celebration of "Public Schools Week" in that state.

Decries "Strange Interest"

In The Tidings, a publication of Los Angeles and bearing the imprimatur of the Right Reverend Roman Catholic Bishop of Los Angeles and Monterey, is to be found the following editorial comment (issue of March 18, 1927):

"California Masonic brothers have very graciously taken the public school system under the protecting shadow of the square and compass. Precisely what concern of theirs the welfare of the state's schools may be, beyond that direct interest incumbent upon every thinking citizen, is difficult to determine. They have no more business to assume the patronage of the schools of the people of California than the Elks or Moose or Knights of Columbus. The Masons are a private secret society and as such have no right or need to consider any public institution as their peculiar charge. Their strange interest in the welfare of the public schools, displayed quite boldly of late, gives further evidence of the well known propensities of the order, the world over, to assume the functions of a super-government.

Further on The Tidings asks, "What business have Masons, or any other private organization for that matter, to dictate or direct the policies of public institutions?"

Masonic Editor Replies

The Masonic Digest, published in Los Angeles, did not permit the statements, contained in the Roman Catholic periodical referred to, to go unchallenged, but proceeded to remind the editor of The Tidings that the Government of the United States is Masonic in origin, spirit and principle, that those men most conspicuous in the founding of this government were active and earnest Masons. Why then, should American Masons seek to create or establish a "super-government" when the government we now have is Masonic in purpose and essence? Further, it was made clear that the Grand Master of California, in requesting the lodges of that state to hold public meetings to which the citizens of all classes and grades were urged to be present to discuss public school affairs, was entirely within his rights. Pointing out that Masonic

teaching and American ideals are identical, and that Masonic loyalty to the Government of the United States has never been questioned, the editor of The Digest reminded his critic that within the last two years six republicans have demanded the withdrawal of Roman Catholic prelates for conspiracy against the peace and well-being of the state. On the other hand there has never been a case known where a Masonic Grand Master has been ordered to withdraw from a republic for any such reason.

Clinton, Educational Pioneer

The Digest cited the activities of a Mason who has done more than any other one man to establish the public school system of New York State—DeWitt Clinton, at one time Grand Master of Masons of that state. It averred that it was safe to say that seventy per cent of all men engaged in the public schools of this country are Masons, therefore holding that it was in complete harmony with the memorial traditions of the Order that the Masons of California called the citizens of the communities together yearly to consider, in public assemblage, the needs of the schools.

In a spirit of frankness the editor of The Digest stated that if any Roman Catholic organization would openly co-operate with the Masonic Fraternity in the observance of Public Schools Week, it would be assured of courteous recognition. However, he was of the opinion that the real reason for Roman Catholic hostility to Masonic interest in the celebration of this specified week does not appear upon the surface, but lies in the convictions of the individual Catholic that the teachings of the public schools, separated as they are from religious instruction, tend to free thought, and to instill in the minds of the Catholic youth attending them liberal impressions which are not exactly in consonance with the teachings of the Roman Church. He states that the parochial school system is paralleling the public schools throughout the nation and that Roman Catholic parents are obliged under penalty to send their children to the church schools rather than the secular schools. The article concludes as follows:

"Now we unhesitatingly concede the right of any editor to criticize as frankly as he pleases, the efficiency, the morals, the educational standards of the public schools, provided, of course, he keeps to the facts and within the sharply defined limits of the truth; but we rise to declare that it is very ungracious and in very bad taste for a Roman Catholic editor to cast aspersions, unfounded and obviously absurd, upon the Masonic Order because it is endeavoring to stimulate public interest in the work of the public schools."

The Supreme Council, Ancient and Accepted Scottish Rite of the Southern Jurisdiction, has adopted a program to which it is lending its efforts towards the improvement of the educational system of the land by inspir-

ing the people to take more active interest in public school affairs. It is not the policy of the Supreme Council to seek to direct or dictate in school matters, nor does it endeavor to use its influence for the election of members of the various school boards. Its sole aim in the matter has been to bring the public school system to its highest point of efficiency that the American youth may be prepared in the most thorough and effective manner for the experiences that must follow graduation.

Favors Education Department

Along this line of constructive reasoning the Supreme Council has warmly supported the proposal to establish a Department of Education, regarding this measure as the best means of promoting the general interest of the schools. In emphasizing the need for such a department, Grand Commander John H. Cowles, in a recent speech delivered at Danville, Va., stated:

"If America is ever to become the 'melting pot,' if its people are ever to become homogeneous—same ideals, and to woud the foalizations of objectives for more intelligent American people striving, it must be through the school system."

This should prove beyond cavil that Masonic interest is entirely unselfish and applies only to the point that our schools continue to educate the youth of this country in the highest ideals and obligations of citizenship, train the mind and body that the student may later successfully cope with the every-day demands of business life, and make of him a useful, law-abiding and patriotic citizen.—Supreme Council Bulletin.

PRESBYTERIAN SYNOD IN SCOTLAND BARS MASONS

AT THE RECENT SYNOD OF the "Free" Presbyterian Church of Scotland, in Inverness, Scotland, it was agreed that anyone who wished to become a member of that church must, first of all, sever his connection with Freemasonry.

This is not the first occasion that Scottish Presbyterianism has placed a ban upon the Craft. In 1757 the Associate Synod of Scotland attempted to disturb the peace of the Fraternity, their proceeding being marked with a fanaticism akin to that of the Roman Catholic Church, which was very active at that period in issuing bulls and anathemas against Freemasons and the Craft.

The action of the Synod in 1927, writes The Freemason, is likely to prove as ineffective as was the action of the Associate Synod in 1757—S. R. N. B.

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WHAT MASONRY MEANS

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THERE WERE FOUR OF THEM in the Ante Room besides the Tiler; a Past Master, a Junior Officer, the Oldest Member and a newly raised brother. They had been telling the newly made brother what they could of the Ancient Craft, what he might expect from it and in it, and how he should proceed to get the greatest benefit from it.

When they had finished, he asked: "Tell me, you who are old and experienced in Masonry, what it really means to you?"

"What does Masonry mean to me?" The Past Master stopped to weigh his words. "I think it means the chance of being of service to my fellow men.

"I have had the distinguished honor of being selected, at one time, to preside over this lodge. The honor, deserved or not, came because I was willing to serve my fellow members and work for the good of the Order. As I look back on it, I see that readiness to serve was created in me by my feeling of gratitude to the Fraternity for what I had received from it. Yet all that I did receive—friends, good times, instruction, a new idea—came to me from serving. So, in a way, I have to say that a desire to serve came from serving!

"I think every man has a desire to be of use in the world. It may be in the big outside world, or some inner, restricted world, but the desire to serve is the same. The teacher in the schools is not one because of the rewards; a good teacher has to teach. He can't be happy doing anything else. The minister in the church is seldom rewarded materially as he might have been in some other profession. His reward has to come from the consciousness of having been of use. I have talked to a great many men who are distinguished successes in their several lines, and none of them ever considered their material success as their greatest reward. I know a railroad builder who is far prouder of his success in tunnelling a mountain than in the riches he has won for his family. I know a banker who points with much more pride to the businesses he has helped to build than to his own substantial fortune. And so I find it in Masonry—there is a much greater joy in the actual feeling that one is of use to his fellows, than there is in the honor of being selected as one to lead, for a while, an organization.

"I am still active in this lodge. There are no more honors for me to win here. I shall never be anything but a Past Master. Yet I find a real pleasure in working on the Education Committee, and in being a member of the Instruction Committee.

"I believe that many men, especially those whose vocations in life do not appear, on the surface, as being of conspicuous service to mankind, find in Masonry an opportunity to

express that altruism which is deep in every man's heart. They here express themselves as servants of men. They learn, in order to teach. They work, in order that other men may have a better time, be happier, more comfortable. They call on the sick, not because it is the thing for a Mason to do, but to render to their unfortunate brethren some mead of comfort from their own state of health and happiness.

"The lodge to me is a place of labor—a place where I can be of some use in the world without thought of reward or hope of any material pay. Yes, I think I can answer your question by saying 'Masonry means to me the chance to be of service.'"

The Junior Officer took up the conversation.

"To me, Masonry means inspiration," he stated. "I am a municipal court judge. My daily work is concerned entirely with the lower, harder, meaner, dirtier side of life. I spend my day with bootleggers, wife-beaters, thieves, sneaks, dope-peddlers. I hear only the sadder sort of stories. If I believed all life was like what I see of it, I wouldn't want to live.

"I don't believe it. A very wise old judge, with whom I talked before I went on the bench, told me that the most important thing a judge had to do was to keep a sane viewpoint. He said a judge who allowed himself to become warped in his valuation of human beings, because he saw only one kind, was not a good judge. Masonry is the inspiration that keeps me from allowing what I see, to be, to me, all there is.

"In Masonry I find only an altruistic viewpoint. There is not, anywhere in Masonry, a single thing that is selfish. There is in it not a prayer for self. There is in it not a single act which a brother does, which is for himself. Officers in the lodge, of whom I am proud to be one, work hard to put on a good degree, doing the work correctly, trying to make it impressive—why? Not for themselves. Not that they may get anything out of it, but in order that the candidate be properly impressed and instructed—so that he can make something of Masonry his own, and thus be a better man.

"Brethren, appointed on an investigating committee, must go out and work. They must take time from their own pleasures or labors, to look into the qualifications of one who wants to be a Mason. There is nothing in it for them. They do it unselfishly, for their fellows. That is

inspiring. It shows that there is another side to life than one I see all day long.

"Any one who sits all day in my sort of a court might well be excused for thinking that God deserts a part of the earth, and some of His people. It's hard to believe that the drunken sot who beats an innocent child, the dope-peddler who deliberately tries to turn a school boy into a cocaine fiend so he can sell him 'snow,' the bootlegger who deliberately sells, to unsuspecting fools, booze he knows to be poisonous, can have any good in him. Masonry teaches me that there is good everywhere in every man, if you only hunt deep enough. Masonry never lets me forget that a Perfect Ashlar is made of a Rough Ashlar—that the perfect stone is inside the rough stone all the time, only waiting the cunning hand of the workman to knock away the roughnesses, to reveal the perfection underneath. Masonry teaches me there is a perfect ashlar under the roughest of the rough exteriors I see. I am not sure I could keep on knowing that, if it wasn't for Freemasonry, raising my eyes upward, and keeping always in my heart the knowledge that more men are good than bad, more men helpful than hindering, more men God-fearing than God-hating. So I must answer you, my brother, that to me Masonry means inspiration, a holding constantly before my inner eyes a spiritual ideal, so that I can forget the material wrong and evil which is so rife in the world in which I live."

"Well, I'll agree that Freemasonry may be all things to all men," the Oldest Mason began, seeing that the Junior Officer had finished. "And perhaps you won't think what Masonry means to me is as big and as fine as the opportunity for service that the Past Master sees, and the inspiration that that Junior Officer finds. To me, Masonry means the chance to make friends.

"The young man thinks that friends are easy to make, and I dare say many a man thinks he could make them as easily in a club or a board of trade as he could in a lodge. But there is a great difference between the friendships made in profane gatherings, and those which result from meeting 'on the level.'

"As I see it, there must be some sort of a mutually shared background for any real friendship. Two men must have something to which both can hold if they are to draw themselves together, against that naturally repellent force which makes us all

suspicious of all the rest of humanity.

"There is a 'golden cord' in Masonry to which we can all hold. We all have a cable tow about us, and by it we can pull ourselves closer together. We meet on a common level. We think the same sort of thoughts at the same time. When we worship the Grand Artificer of the Universe, we do it in the same way, with the same words, at the same time. It is not germane to say 'but so they do in a church,' for there are a great many churches, each with its own way of approach to the throne of the Most High. But in all Masonic lodges, the approach is the same, made with the same thoughts, and for the same purposes. This is one ground for unity, on which friendships may be formed.

"There is another. How says our ritual? To relieve the distressed is a duty incumbent on all, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries and restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections. I find the charity and the sympathy of a Masonic lodge a great force in the making of friends, and strangely enough, it makes little difference which end of the gold cord the individual brother holds. If I sympathize and try to help my brother, I become friendly toward him. If I am in trouble, and he sympathizes with and tries to help me, I feel friendly toward him. I feel friendly to the new young brother just coming into lodge, because he has won his way against odds, into our charmed circle, and I wish him well. The mere wishing him good luck makes me feel friendly. To the older members, with whom I have stood so many times in lodge prayer, with whom I have joined so many times in degrees, with whom so many times I have visited the sick, attended funerals or enjoyed innocent gaiety at refreshment, I am friendly because of our common interests and feelings.

"I have made, and I think that every good Mason does, some of the best friends in the world, through Masonic association. Masonry picks her brethren. We are all alike in a few fundamentals, before we ever become Masons. So we have an unusual opportunity to make friends in Masonry. I think that must stand as my answer to our young brother's question, what Masonry means to me—an opportunity to make friends.

"Now that your young friend has heard us, I should like to hear what he thinks. What, my brother, does Masonry mean to you?"

The newly raised brother flushed a little, embarrassed at being called on for an expression of opinion in the presence of those so much older and wiser in the Craft.

"It's all so new to me," he answered, hesitating a little, "I am quite willing to take your several interpretations of Masonry and its meaning.

But so far none of you has mentioned what is to me the meaning of the opportunity which Masonry gives. To me, Masonry means a chance to learn. I have been instructed that I should study the seven liberal arts and sciences, and the several degrees all put a good deal of stress on the teachings of Masonry. I have read one or two books which hint at a great deal that is concealed, much more than is revealed. It seems to me that the world of study and information which Freemasonry opens up to her initiates is her greatest boon. I find a great many different interpretations of Masonic symbols. Unless I conclude that some are right and some are wrong, a symbol must have many meanings. Yet only one is given in the degree. That must mean that it is intended that I study them, and dig into them for myself, and try to find all the various meanings.

"My business in life is that of a teacher of English. I know how peculiar is the symbolism of words. Take the word profane, which one of you used. It comes from pro—with-out—and fane, the church. You used it as meaning just that—some one without the temple of Freemasonry. Time has corrupted that good old English word to mean something entirely different—most of us think of something profane as meaning opposed to what is sacred; to profane is to make light of, or blaspheme, that which is holy. It seems to me that some Masonic symbols may have been changed by time, too, as words are changed, and that the patient digger after facts might uncover a mine of interesting and valuable information if he is willing to study. So, without in any way putting my thoughts forward as better than those I have heard, I think Masonry means to me, at least so far, an opportunity to increase my knowledge."

"We haven't heard from the Tiler yet!" The Past Master turned to the Guardian of the Door. "What does Masonry mean to you?"

"You've all wasted a lot of words to say something you all mean!" responded the Tiler. "One of you thinks Masonry means service, another thinks it means inspiration, another thinks it means friends, another thinks it means knowledge. They all come from the same Source. And that, is what Masonry really means.

"You have overlooked what is to me the most significant of our symbols.

If Masonry means service, and friends,

and inspiration, and knowledge, what else can you say it means, except just God!"

MASONIC WREATHS AT HARDING'S GRAVE

AT SUNRISE MAY 30, MARION LODGE No. 70, at Marion, Ohio, assembled in the Masonic Temple and was opened by the Master, Roy H. Waddell, for its sixth annual memorial communication. Following the services for those who passed on during the year, a procession was formed and the Masons marched to the cemetery to place two memorial wreaths on the tomb of Warren G. Harding, one for Marion Lodge No. 70, in which President Harding received his Masonic degrees, and the other for Warren G. Harding Lodge No. 2550 at Woodcliff, N. J. The memorial address which followed was delivered by C. S. Chappelle, 33 degree, of Circleville.


Both the wise man and the fool like to be praised: the difference is that the wise man knows when he is being flattered and the fool does not.

Freemasonry, from its earliest beginning, has taught its votaries to be true to God, to country, to neighbor and to self. Living up to these teachings, it can be no menace to any community.

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THE PARABLE OF THE WASHOUT

I TRAVELED ON THE CHESAPEAKE AND OHIO. And I left Cincinnati when the Rain was pouring and the River was rising. And we proceeded on the F. F. V. as fast as under the conditions it seemed safe to travel. For it was not a day that could comfort the heart of a railroad man.

And as we approached the Mountains, the Night fell, and so did the Rain. And the Rain fell faster than the Night, and that was Some Fall. And there were places where Water washed over the Rails, and we moved ahead with Caution.

And about Midnight, we stopped, and we were there in the Early Dawn. And other Trains came up behind us, and they also stopped.

Then came the Conductor, and said unto us, There is a Washout, and ye are to Transfer.

So we all got out of the Train, and those of us who could do so, and were willing to admit it, carried our own Luggage that the Porters might assist the Feeble and the Women.

And we walked the half of a mile, and over a Temporary Bridge, and found as many trains waiting on That side as the Other.

And there stood there a man who said, Passengers for Washington take the Train on the Right. Passengers for Richmond and Norfolk take the Train on the Left.

And as I approached the Train on the Right a man inquired of me, What was thy Car? And I said, it was Number Eleven.

And he said, Thou wilt find the same number on this Train, Fourth Car Back.

And when I came to the Fourth Car Back a man of Ethiopia inquired, What was thy Space?

And I said, Lower Seven. And he carried my Bag to Lower Seven.

Then the train backed up to the Next Station, and shifted the Engine, and we moved on. And albeit we got to Washington Fifteen Hours late, yet did I hear no one complain.

Now I thought of this, as I settled down in my new Lower Seven in my new Car Eleven, that on some night on Life's Journey, I shall be running through the Storm and the Dark. But in the Dawn I shall hear the voice of one of God's Angels saying, This is where thou art to Transfer.

And I somehow think it will be as it was on this Journey. I think that I shall not go unticketed into Undesignated Space, but that I shall find a Place Prepared for me, with a Number and a Name which I shall know. And I believe that on the other side of the Washout that men call Death, I shall go on some longer and nobler Adventure.

And I shall go by day. For there shall be no Night there. Thus spake Safed the Sage.—Association Men.

Deal faithfully with thy humblest duties and the sublimities shall descend unto thee.

THE PRENTICE PILLAR

IN SCOTLAND, WILLIAM ST. CLAIR built Roslyn chapel in 1445. The workmen were probably imported from northern Spain. In the chapel there is a beautiful pillar known as the Prentice Pillar. There is a legend that the Master Mason who had charge of the erection of the chapel, being unable to understand the designs for the column, had gone to Rome. During the absence of the Master, an apprentice conceived the idea that he could chisel the design and complete the pillar. This he did, and in due time it was set in its place at the entrance of the crypt. When the Master returned and saw the pillar he at once became envious. When he learned that it had been wrought by an apprentice, he became so enraged that he picked up a mallet and struck the workman on the forehead, killing him instantly. This cruel deed caused so much indignation among the workmen that they recorded the evidence of their wrath in several heads carved in stone, one of them bearing a deep scar on the right temple. These are commemorative of the skilled but unfortunate apprentice. Three heads are shown at the chapel as representing those of the Master, the apprentice and the widowed mother, but it has been suggested that they may equally represent Joseph, Jesus, and Mary, says a writer in the Masonic Monthly.

This story has been associated with an early and historical phase of Freemasonry, of which art or science in old Scotland the grand mastership was hereditary and was traditionally vested in the St. Clair family. A similar legend is current at Strasburg and Rouen, and possibly in all these cases it had its origin in fact. The legend has a distinct esoteric reference easily understood by all Masons and may be referred to the ancient superstition that a building intended to endure must be cemented by the sacrifice of a life. Again it would seem to indicate the existence of a legend which may have been incorporated into the Masonic ritual in its early evolution, later developed into the Hiram legend.—Montana Mason.

BEAVER MASONS TO BUILD

A NEW, TWO-STORY, FIRE-PROOF lodge hall will be constructed by the Beaver Masons, it has been announced by officials of the lodge.

The new building will be constructed of hollow tile with a brick front at an estimated cost of \$10,000. The lower floor will be designed for business. The upper floor will contain a large assembly hall, ante-rooms and a dining room and kitchen.

The Beaver Masons already have \$2,700 as a building fund. The remainder of the finances will be raised by \$10 loans from each of the members and an issuance of 5 per cent bonds.

LEGEND

WHEN ADAM WAS FAR ADVANCED in years and at the point of death, he sent his son to the angel Michael, who kept the gate of Paradise, to pray for the oil of mercy so that he could be healed.

The angel answered that he could not be until fifty-five hundred years, but he gave Seth a branch of the tree of which Adam had eaten, bidding him plant it on Mount Lebanon, and that when it bore fruit his father should be healed.

Seth planted the branch on his father's grave; it took root and grew, and from it were made Aaron's rod and Moses' staff, with which he struck the rock and sweetened the waters of Marah.

It also formed the pole on which the brazen serpent was lifted up, and the ark of the testimony.

At last it came into the hands of Solomon, who used it in building his palace, but it continually resisted the efforts of the builders to adjust it; now it was too long, and then again it was too short. The builders being angry then threw it into the marsh, so that it might serve as a bridge.

The Queen of Sheba would not walk upon it, but adored it, and told Solomon that on it should be suspended the man through whose death the kingdom should be destroyed.

Solomon then had it buried deep in the ground, where afterward the pool of Bethesda was dug, and from the virtues of this tree healing properties were imparted to its waters.

After it had been buried three hundred years it rose to the surface of the water, and the Jews took it and made of it the cross of our Savior.—Scottish Rite Progress.

A true man is himself a temple, a radiating centre of influence that tints the lives that come into its light. We have heard that Masonry is grand because it is old. Not so, Masonry is old because it is grand. What is truth is effective, generative, makes for itself room, food and allies. All truth and moral force is a positive good; it goes out from you whether you will or not, and profits those whom you never thought of.—Queensland Freemason.

A distinguished writer has said if your face is toward the sunshine the shadows are behind. And going through life this would be a good thing for many of us to remember. Masonry teaches a hopeful philosophy of life. It makes the face radiate with the light of truth which cast the shadows behind.

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PHILADELPHIA'S FIRST JULY 4th CELEBRATION

FROM A NEWSPAPER FADED and yellowed by time is taken this account of the first anniversary of the Declaration of Independence in the City of Brotherly Love:

"Friday, the 4th of July inst. (1777) being the Anniversary of the Independence of the United States of America, was celebrated in this city with demonstrations of joy and festivity. About noon all the armed ships and galleys in the river were drawn up before the city, dressed in the gayest manner, with the colors of the United States and streamers displayed. At one o'clock, the yards being properly manned, they began the celebration of the day by a discharge of thirteen cannon from each of the ships, and one from each of the thirteen galleys, in honor of the thirteen United States. In the afternoon an elegant dinner was prepared for Congress, to which were invited the President and Supreme Executive Council, and Speaker of the Assembly of this State, the General Officers and Colonels of the Army, and strangers of eminence, and the Members of the several Continental Boards in town. The Hessian band of music, taken in Trenton the 26th of December last, attended and heightened the festivities with some fine performances suited to the joyous occasion, while a corps of British deserters, taken into the service of the continent by the state of Georgia, being drawn up before the door, filled up the intervals with feux de joie. After dinner a number of toasts were drank, all breathing independence, and a generous love of liberty, and commemorating the memories of those brave and worthy patriots who gallantly exposed their lives, and fell gloriously in defence of freedom and the righteous cause of their country. Each toast was followed by a discharge of artillery and small arms, and a suitable piece of music by the Hessian band. The glorious Fourth of July was reiterated three times, accompanied by triple discharges of cannon and small arms, and loud huzzas that resounded from street to street through the city. Towards evening several troops of horse, a corps of artillery, and a brigade of North Carolina forces, which was in town on its way to join the grand army, were drawn up in Second Street, and received by Congress and the General Officers. The evening was closed with the ringing of bells, and at night there was a grand exhibition of fireworks (which began and concluded with thirteen rockets) on the commons, and the city was beautifully illuminated. Everything was conducted with the greatest order and decorum, and the face of joy and gladness was universal."—National Republic.

IT APPEARS TO ME

THAT THERE ARE SOME mighty good Masons who are not allowed to join the order.

That speaking of Masonry and religion; they are the two ends of the same thing. Their interests are identical—vitally identical. They are the original Siamese twins.

That when brother Masons do not hit the bull's eye in their living, we want to look upon their mistakes as something to be forgiven, not to be clubbed, not to be magnified, nor even talked about.

That there is a law—just one—that is a solvent for all Masonic troubles. And it can be used for other troubles as well. It will solve anything—and aside from it there is no solvent. That law is the law of Love—just as Jesus of Nazareth laid it down.

That each individual Mason must decide for himself his conduct through life. The great task being to live so closely in conformity with God's laws and the laws of men that our examples shall influence others to live more nearly in accordance with divine principles.

MASONIC LODGE MEETS IN ABANDONED TOWN

NEVADA LODGE NO. 4, OF OLD Nevadaville, Colorado, has the unusual experience of holding its

monthly meetings in an abandoned town, which twenty years ago was a thriving center known as Nevadaville. In its prosperous days this town was considered an enterprising mining center and boasted a population of over 1,800 inhabitants. The stores and dwellings are now empty, the streets deserted and silence reigns. Notwithstanding the spirit of desolation which abounds on every side, Nevada Lodge retains its charter and holds its regular meetings. It is stated that the Master who presided over the lodge in the prosperous days of 1865 is still living and is presiding over the lodge this current year.

Those who attended the recent meeting of the lodge began to arrive about seven o'clock and for an hour men walked the old streets, entered the old buildings and stopped on the same corners as they were wont to do in the past. Automobiles lined both sides of the main street where years ago horse-drawn vehicles, saddled horses and a few burros stood, waiting for their owners. The only lights in the town were in the Masonic Hall, symbolizing that from these ruins of what was once a thriving village the light of Masonry still gleams forth as brightly as in the days of yore. Those who attended the meeting reported a pleasant and impressive evening, the occasion being the visit of the Grand Officers of the state.

IN MEMORIAM

- James Levi Luman, 14°; Calvin May 31, 1927.
Toney Shavland, 32°; Asher May 13, 1927.
R. Breck Stroud, 32°; Valliant June 29, 1927.
William David Taylor, 32°; Eagletown May 15, 1927.
Ernest M. Yates, 32°; Sand Springs May 31, 1927.
Wm. Roy Alexander, 32°; Beverly Hills, Calif. June 19, 1927.

THE PHILOSOPHER

By Sara Teasdale

I SAW HIM SITTING AT HIS door Trembling as old men do, His house was old, his barn was old, And yet his eyes seemed new. His eyes had seen three times my years, And kept a twinkle still, Though they had looked at birth and death And two graves on a hill. "I will sit down with you," I said, "And you will make me wise. Tell me how you have kept the joy Still burning in your eyes." Then like an old orator Impressively he rose; "I make the most of all that comes, And the least of all that goes." The jingling rhythm of his words Echoed as old songs do; Yet this had kept his eyes alight Till he was ninety-two.

The above poem was sent to Father Murrow, Atoka's most highly respected and dearly beloved citizen. Father Murrow celebrated his 92nd birthday on June 7 and as usual, on that date, many of his friends called to pay their respects. The wish of all is that dear old Father Murrow be spared for many years yet.

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JULY, 1927.

Will Rogers, cow-boy humorist, who is a member of the McAlester Bodies, will be with us during our Spring Reunion, 1928, and give us an evening's entertainment.

It is up to the brethren to make the Fall Reunion of the McAlester Bodies, October 10-11-12-13, 1927, a great one. We have promised that we would have always at heart the prosperity and advancement of the Bodies of the Scottish Rite to which we belong. The prosperity of these Bodies means help in the way of building the new Albert Pike Hospital.

Mussolini, the blacksmith dictator of the great Italian kingdom, solemnly declared in a bombastic speech a short time ago that he had buried universal democratic suffrage. However, history tells us that democracy finally buries too deep for resurrection tyranny in whatever form it may appear. Vox populi, vox Dei, and when God speaks let all the earth keep silent. The world has had many Mussolinis in the past. When he passes, as pass he will, there will be one more added to the list of those who have tyrannized over people and live only in the contempt of the world. By the way, where was this Bombastic Furioso during the World War?

Our brethren should not forget that the great objective of our Fraternity is the diffusion of Light. Our search is for "more light," and the more light we receive the more light we can give, not theoretically but practically. We get light by the exercise of our reasoning and thinking faculties. It is the way that the Father communicates with His children. By education the boy and girl may better exercise the faculty of reasoning. The wider and more universal the education the more the nation has. A greater number can be reached by the public schools than by any other way. It is, therefore, the paramount duty of the Freemason to give it his best endeavor and to strive to perfect it that it may be brought to the highest standard of efficiency.

TO THE BRETHREN OF THE SCOTTISH RITE:—

The dates for our Fall Reunion have been set for October 10, 11, 12, 13, 1927. The prospects for a big class are most flattering, as we had more than one hundred applications for membership come to the office before the first day of July.

Read in another column what is going to be done with the Dormitory Building adjoining the Temple. Plans and specifications have been drawn for the New Albert Pike Hospital. Contracts will be let on July 11, 1927. Our Bodies are going to make a good excuse for their existence. Perhaps that is why applications are coming in so well. Genuine Masons like to help do things worth while.

Sincerely and fraternally,

WM. P. FREEMAN, 33°,
Secretary.

Col. Charles A. Lindberg, the world famous flier, is a Master Mason. He was initiated June 9, passed October 20, and raised to the sublime degree of Master Mason December 15, 1926, in Keystone Lodge No. 243, St. Louis, Missouri. Brother Lindberg, like thousands of other brave young men, who are endeavoring to do something in this life worthy of the name of men, has honored himself by joining a Fraternity that teaches the highest standards of morality and justice coupled with courageous simplicity. The most telling thing, and in our estimation the greatest thing that Brother Lindberg has done and which stamps him as a gentleman and true Mason, is that he has remained the plain, unspoiled American lad that he was while he was yet an air-mail pilot, and before Kings and Princes and Peoples lauded him as a world hero and almost demi-god. There are few of the so-called great men of earth who could have stood the test the boy did without having an attack of swollen caput and exaggerated ego.

In an address before the Pennsylvania Bar Association a few days ago Attorney General Sargeant severely criticised "intellectual educated men who hold up to ridicule rules for its conduct which society has made." Perhaps it is because of this ridicule of law, both statute and fundamental, by these so-called "intellectual educated men," that there is such a tendency in the American youth to lose respect for all law and order, and that crime is running riot. There was a time when, though statute law might be questioned as to its need in a mild way, the Constitution was held in reverence next to Almighty God, for it being the supreme law, was the Voice of God. In these days when the Red and the Pink and the Yellow do not hesitate even to assail the Almighty, the Constitution is held up to execration, ridicule and contempt by them. Is it because good citizens who love peace and harmony, have been so brow beaten by this twaddle of "free speech and free press" that they do not lift their voices and vote against such propaganda, and are not firm in condemnation of this treason to our government that it is growing? The Reds and the Pinks and the Yellows are working to bring about world-wide revolution and the destruction of all governments and to Sovietize the world according to the Russian

idea, and if they can destroy law and order they have their case won. They point to the youth of America and tell us that we have the most lawless nation on earth, and we must hang our heads in shame because of the truth. American Freemasons, is there work in the quarries, and are there designs upon the trestle board whereby you can pursue your labors?

A reporter, calling himself Hill Billy, writing in the editor's old home town paper, lifts up his voice in lamentation because the office is full of job work, the job press had nipped his thumb, the weather hot, he was forced to "stick type," had to rustle news and do forty-seven dozen other things to keep the old boat going, in the absence, we take it, of the captain in command. But to cap the climax, he says, his wife was having the front hall floor painted and he was forced to detour in order that he might park in his own home, or the one people think he owns. However, he winds up his tale of woe with "But the sun keeps on shining." That boy is a philosopher and if he keeps on thinking that way he will get all there is in life, and when the end comes there will be no question in his mind that it was worth living. We forget, sometimes, that however low the clouds hang and how dark the day is the "sun keeps on shining." When we begin to feel the sting of ingratitude and to get sorry for ourselves we should stop short and remember the fellow that did us a good turn or lightened a burden, not because we deserved it, but purely out of the goodness of his heart. When we do this we will at once be sensible of a ray of light in our own heart coming from the "sun that keeps on shining." There comes to us a line from an old song: "Tomorrow the sun may be shining although it is cloudy today." There is no question but that the sun will be shining tomorrow, nor that it is shining today. It is the duty of the Master Mason to tune his heart in on the love song that is being broadcasted by the All-Father and when he does it will be no trouble for him to see the "sun that keeps on shining" however fierce the storm rages.

Freemasonry allows one to participate in the glorious work of spreading the propaganda of the Fatherhood of God and the Brotherhood of Man.

The Missouri Freemason prints excerpts from an address made before Tuscan Lodge No. 360, of St. Louis, by Most Worshipful Brother R. J. Meeksen. In the course of his lecture he said among other things that Freemasonry in France is organized chiefly to study economics and political economy, with a view to the general improvement of society. In Germany it studies philosophy. In the British Isles it is organized almost wholly to raise money for benevolent purposes, and the small lodges of less than fifty members give surprising sums for this purpose. The charity collection is made at every meeting, in addition to the grants from lodge funds.

But, he asks, "What is American Masonry organized for? I hardly like to say. It might appear that it is building costly temples, and dodging the rest."

This question of our Most Worshipful Brother, though not an accusation smells mighty like one to us. It is certainly a mighty strong suggestion that things might be different. And though, perhaps, there is some excuse for the question, we believe that American Freemasons are waking up to the fact that there is something else more important than wearing rings and pins, and using high sounding titles. Freemasonry means the glorification of God the Father, and service to Mankind. That this truth is taking root in the hearts of the brethren was forcibly demonstrated by the action of the McAlester Scottish Rite Bodies last month when they determined by vote to turn the fire proof dormitory just south of the Temple into a hospital. This hospital will be standardized and will be used in caring for the crippled children of eastern Oklahoma. This is real "work and action," and genuine Freemasonry, and the brethren of the Valley of McAlester Scottish Rite deserve the greatest commendation.

SOUTH McALESTER LODGE
ELECTS MASTER UNDER
SPECIAL DISPENSATION.

TO FILL THE VACANCY IN THE East caused by the tragic death of Brother Eugene Warren Farmer, by authority of a special Dispensation issue by Grand Master Earl C. Flesher, South McAlester Lodge No. 96, held an election on St. John the Baptist Day, 1927. At the election Brother Lawton Beasley, Senior Warden, was chosen Worshipful Master to serve the remainder of the year. He was immediately installed by Past Grand Master Freeman, and took his seat in the East.

Brother Beasley is Assistant Secretary of the Scottish Rite Bodies in the Valley of McAlester, and is held in high esteem by all our brethren. He will make an excellent Master for old South Town Lodge.

BROTHER STANTON'S LETTER

THE OKLAHOMA MASON:—
I have two more interesting general meetings in District No. 34 to report to you. I am very en-

thusiastic about these meetings and am growing more so all the time on account of the wonderful success we have been having.

On May 16th Walters Lodge No. 228 held a get-together meeting for a dual purpose. It was very successful in every respect. There were twelve lodges represented at this meeting. The degree team was made up from the visiting lodges and three Fellowcrafts were raised to the sublime degree of a Master Mason. After the work was finished the lodge called for Masonic picnic. Several good talks were made and definite decision was made to have the picnic, but they withheld dates until later. However, these dates will be announced at an early date. The picnic will be sponsored by the following lodges: Walters, Temple, Randlett, Hulen and Devol, and with such sponsorship I cannot see why this should not be a huge success, and I know it will be. After all the discussion, refreshments were served and everybody went to their homes with a feeling of good will and good fellowship.

On May 23rd Temple Lodge No. 210 held a get-together meeting with five lodges participating. The weather was not in our favor, in fact the clouds looked so bad that a number of the brethren left and went to their homes. However, we had a great number stay and help put on two third degrees, and after the work was finished, ice cream and cake were served, which was very delightful and everyone had a good time. The Temple Lodge is not very easily discouraged, for they announced another meeting similar in the very near future. I like their spirit over there, and I know it will bring added interest. Let's have more of these meetings, they are doing a world of good.

Fraternally yours,
R. J. STANTON, D. D. G. M.

SOUTH McALESTER LODGE
BURIES CHESTER F. CONNETT

ON JANUARY 26, 1920, CHESTER F. CONNETT was raised to the sublime degree of Master Mason in South McAlester Lodge No. 96, and on Friday, June 10, 1927, his Mother Lodge buried his body in the Masonic Cemetery, laying it tenderly away in the bosom of great Mother Earth to await the resurrection morn "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, and there shall be brought to pass the saying that is written: 'Death is swallowed up in victory.'"

Brother Connett dimitted from South McAlester Lodge to affiliate with Pittsburg (Kas.) Lodge No. 187, September 26, 1924, having, after his marriage to Miss Ruth Jones, daughter of E. P. Jones, of McAlester, Oklahoma, moved to that city to make his home. He died in Pittsburg, Kansas, June 8, 1927, and his body was brought to McAlester to be buried in the Masonic Cemetery here. It was buried with Masonic honors by South McAlester Lodge No. 96, at the re-

quest of his home lodge, at Pittsburg, Kansas. He leaves a wife and young daughter to mourn his untimely death.

Brother Connett was highly esteemed and respected by all who knew him, having lived for several years in McAlester.

THE MASTER OF SNEED LODGE
NO. 379 SPEAKS UP

OTHER LODGES FROM THIS section of our Grand Jurisdiction having had their say through the columns of The Oklahoma Mason Old Sneed Lodge No. 379 demands to be heard. Brother Tuba Gillum tells us that the only way to be heard is to speak and that loud enough that those having ears to hear may hear.

Sneed Lodge is located at Milo, just a little country village, but in such places are where genuine Masons are made, and where they live, and love, and labor for the benefit of the great family of Man. Sneed Lodge has for its Master L. D. Pollock, and its Senior Warden is R. T. Richards, with Abel D. Chase as Secretary.

We have from two to three, and sometimes five, degrees each week. On June 18, 1927, we had three, and on July 15 we are planning to have three Masters. Cannot you and Brother Sturgeon be with us? Brother Gillum has given us his word—and he never breaks it—that he will come. Come on and bring somebody with you. We promise all the fried chicken and things you can eat besides a glorious time in the work.

L. D. POLLOCK.

Who is so desperately hard on sin as the repentant sinner?

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FATHER MURROW PASSES HIS NINETY-SECOND MILESTONE

ON A PERFECT JUNE DAY WE found him seated in his study surrounded by Bibles, books, papers, pictures, and mementoes of other days long gone by. His table was literally covered with huge bouquets of flowers, each one having tied to it a snow-white note upon which was written messages of love and congratulations. Two of these he seemed particularly proud of—one a beautiful bunch of artificial leaves, lilies and flowers, the work of the pupils of the Indian School he founded years ago—the other a huge bouquet of beautiful blooms which came to him that morning from his old friend, Sister Agnes Cameron, of McAlester. He told us that she never forgot that the seventh day of June was his anniversary and when she could not come and bring them in her hands she sent them.

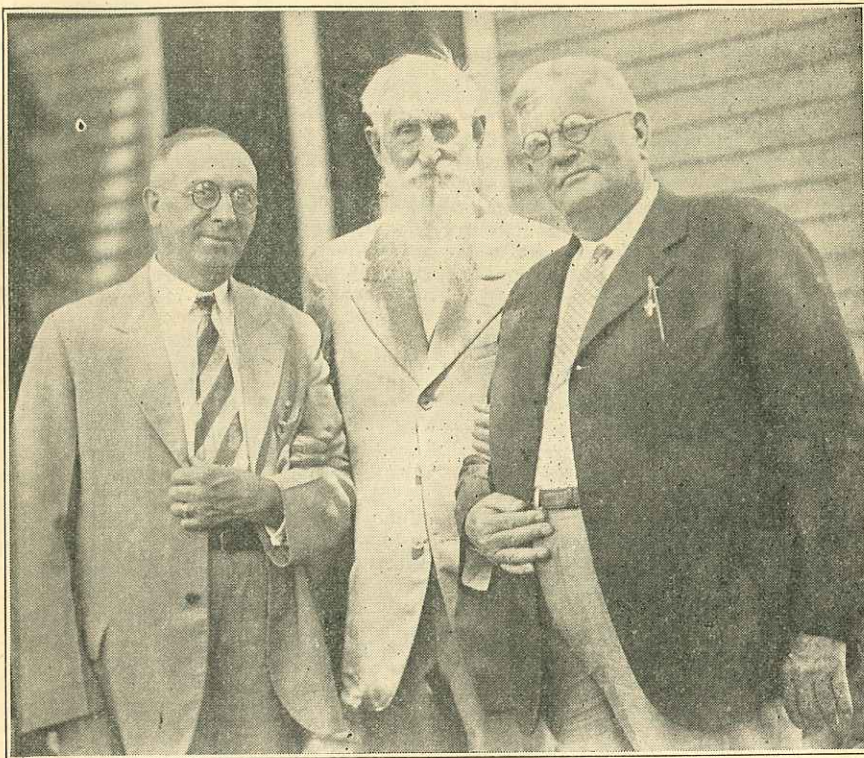
Upon his table with the flowers, were scores of letters and telegrams from old friends and co-laborers in the vinyard of the Master, some of whom he had not seen for years, and some he had never looked upon with mortal eye, yet he had seen them many times with that spiritual vision which sees the true man inside the temple in which he lives though he may be a thousand miles away. His dear old face beamed with happiness. To him the world was beautiful and creation was beautiful—was it not all the handiwork of Omnipotent God? His smile seemed to say:

"If God hath made this world so fair,
Where sin and death abound,
How beautiful beyond compare
Will paradise be found."

On Tuesday morning, June 7, 1927, the scribe, in company with Brother Claude A. Sturgeon, Past Grand Master, went to Atoka to pay respects to one of the most remarkable men in Oklahoma, Reverend Joseph Samuel Murrow, Baptist Missionary to the Indians of Indian Territory in 1857, thirty-third degree Mason, and Past Grand Master of Masons of the Indian Territory. It was his ninety-second anniversary, and on that day his home was the Mecca of friends from far and near, for no Mason in Oklahoma is better known and better loved than Father Murrow.

As we entered his home he arose in majestic dignity and coming forward he embraced us, bestowing upon each a patriarchal greeting kiss, such as must have been given by the old fathers in Israel when history was young.

Time has left its footprints upon his face, it is true, and he does not hear so well, but his step is firm and his body stands erect, towering above the common run of men. The "keepers of the house" do not tremble nor have the "years drawn nigh when he has no pleasure in them." He stands like a fine rugged old oak in the forest, his mind is clear, and his memory wonderful. Four score and twelve years have come and gone since he first laughed at the light in that little town in the sunny southland long before it was baptized in blood in fratricidal strife.



He was born at Louisville, Georgia, on June 7, 1835. When he was a youth of twenty-two he came to the Indian Territory to bring to the red people the wonderful story of that wonderful Galilean peasant whose birth and life brought a new order of things into the world. For seventy years he has been telling the story of Jesus and His Love, not only to the Indians but to the other children of God as well.

Now, as the sun is going down in golden glory for him he sits complacent in the home where he has lived so many wonderfully beautiful years waiting for its setting. And he smiles as the sun drops lower and lower, and it does not take much of an imagination to hear him sing:

"If God hath made this world so fair,
Where sin and death abound,
How beautiful beyond compare
Will paradise be found."

He showed us some of the messages he had received. One was sent him from Chicago where the Northern Baptist Convention is being held. It was signed by J. Chester Hyde, a distinguished minister from New Hampshire. It read:

"We are thinking of you on your 92nd birthday. May your converts we saw this evening live to do as much good as President Weeks says you have done. I had the 'Friendly Indians' read your letters again."

Other messages and greetings were from Stanley Posey Chapter 1299, U. D. C., old friends and Masonic bodies of Ardmore, Atoka Masonic bodies, and many people, which limited space prevents from quoting in full.

His dear old wife seemed as happy as it is possible for one to be, and smiled upon every one who came to show their love and pay their respects

to her distinguished husband. Her face fairly beamed with pleasure. She sent for a photographer and the picture that heads this article is the result. It is that of Father Murrow with Brother Sturgeon on his right and the editor of The Oklahoma Mason on his left.

FATHER MURROW

I, the daughter of a long line of Masons, and the wife of one, had the honor of being entertained at the beautiful home of Father Murrow of Atoka. I live nine miles from that town and am only a "year-old" citizen of it. A printer and a journalist can be forgiven for intrusion. I wanted to meet the splendid gray old eagle of my future home town, so I called at a very unconventional hour, Sunday afternoon. He sat near his hammock that was swung in a shady corner of the lovely yard. His devoted wife, Bible on lap, sat near him. I stammered an excuse for my intrusion.

"Why, you write the 'Observer' department for the Gazette," said Mrs. Murrow, with a smile that made her beautiful. "You live in the country so you must stay with us tonight."

I told her I had a poem I wanted to read the Father of Masonry in my State. She led me to him and introduced me. I stated my errand. His face was aglow with pleasure as I read "Jacques DeMolay."

"It is beautiful and wonderful," he said, honest conviction in his tones. "I love it," said his wife gently. "The subject is original and it is proof of the immortality of Brotherhood to find him glorified so long after his martyrdom."

I enjoyed above expression the dainty meals, and the rare old room

I rested in. Mrs. Murrow is a worthy mate for the grand old Eagle of Masonry. He is a Leader and she is a leader's tender caretaker, now old age has drawn near.

His last question to me was "Are you a Christian?" "I don't know," I said humbly. How could I lie to this sublime old man? "But you believe in Christ our Lord?" he said wistfully. "With all my soul," I replied, and the shadow lifted from his massive brow. "May God bless you, my child," he said to me, whose childhood is a thing of the beautiful past.

"Amen," I answered reverently, as I left the old Eagle, not on a lone peak, but in a veritable Garden of Eden, his loyal mate beside him.

MARY STUART BANDY.

VIVE JACQUES DeMOLAY

By Mrs. Frank Bandy

Why is the crowd in the street today?
They are burning Jacques DeMolay!
What hath he done that they burn him there
With no "Hail Mary" and never a prayer
His heart was kindly, his faith was broad—
DeMolay was a foe of God!
How was he foe to the God he loved?
Where is the court where his guilt was proved?
Never a trial had DeMolay
And they burn him here on the street today!
Why do we hear him make no cry
When smoke is heavy and flames are high?
Why, a DeMolay knows how to die.
Vive! Jacques DeMolay!

Hundreds of years have come and gone
The DeMolays of the world live on,
Loyal and true through smoke and flame
They know no terror who have no blame.
They cling as close to their Brotherhood
As Solomon clung to the Faith of God.
It has been a compass when lost at sea,
It has kept them square and forever will be
An anchor here—and eternally!
Oh, born in anguish and grief and shame
But borne aloft like a taper flame—
Ever—Forever will blaze thy name
Vive! Jacques DeMolay!

MASONIC WORK IN THE CITY OF TULSA

FIVE DAYS OUT OF EVERY week in the Masonic Temple will be found a Blue Lodge in session. On many occasions it is necessary that a day session, as well as an evening, be held in order that the lodges may keep up with the work they have to do.

It has often been said that a Mason in his younger days will be active, and efficient in degree work, but as the years pass by he begins to give way to the younger members. This does not prevail in the city of Tulsa. Some of the most active members in the five lodges of Tulsa have passed the age of three-score and ten. It was the good fortune of the writer on the evening of June 15th to visit Delta Lodge No. 425 and witness the conferring of the Third Degree. The work was about as near perfection as could be expected from any team, and the team as a whole made the work the most impressive the writer has ever witnessed.

There is a Past Grand Master hailing from the city of Okmulgee, who claims to have the champion degree team of the state. From the standpoint of efficiency and age, I believe that Delta Lodge No. 425 has them all beat. The average age of this degree team is 67 years. Following

are the names and ages, together with the station or place that was filled by them:

J. H. Bunger, 81, W. M.; V. E. Bonell, 78, S. D.; J. S. Monfort, 75, 3rd Ruffian; J. H. Reedy, 75, J. W.; J. D. Garber, 66, Second Ruffian; A. Baker, 63, J. D.; Jas. Hoff, 64, S. S.; H. Nethercote, 61, J. S.; J. H. Gibbons, 58, S. W.; John Barnett, 57, Lecturer.

Brother William E. Gobrecht, Worshipful Master of Delta Lodge, deserves much credit for the work he is doing. It was he who conceived the idea that it would be interesting to his brethren to see the above-named brethren confer a degree. The result of his efforts brought out the membership to such an extent that the large lodge room would hardly hold the crowd present.

It occurs to the writer that this would be a splendid thought for the lodges that feel that they are not having the attendance at their regular meeting that they should. If the Master of each lodge would look ahead to the coming meetings and have something a little different from the regular method of procedure, and would let the members of his lodge know about it, I'm sure that he would be surprised to find how greatly increased the attendance at his meetings would be. Brother Worshipful Master, this is a thought for you to try once and see how it will work.

C. A. S.

IN MEMORIAM

SOUTH McALESTER LODGE NO. 96, at its meeting on June 24, 1927, adopted and spread upon its records the following memorial concerning the death of Brother Eugene W. Farmer, and directed that a copy be sent to the widow by the Secretary, under the seal of the Lodge:

Death is always a time of sorrow. No matter whether it comes to the sweet babe, to the man in the noon-time of life, or to the aged, it is always a time of tears. When those we love take leave of things mortal our hearts fill and we bow our heads in grief.

But when the end of life comes in a

moment, and without warning, as it did to our Worshipful Brother, Eugene Warren Farmer, we are stunned at the awfulness of the tragedy. Our lips refuse to give utterance to the thoughts that are in our hearts. We stand beside the bier mute. Our sorrow is too deep for tears or speech. Mentally we whisper "Good-bye until we meet again," and plant the sprig of acacia, and turn again to our vocations in life, leaving him in the tender mercy of the Father of all Mankind, who is Infinitely Just, and Merciful, and Loving.

That South McAlester Lodge No. 96, Ancient Free and Accepted Masons may keep upon the pages of its written record memory of its Worshipful Master, Eugene Warren Farmer, who lost his life in an automobile accident on the 3rd day of May, 1927, we ask that this memorial be adopted and recorded in the minutes, and the usual outward observances of mourning be had for the time required by our Fraternity.

WM. P. FREEMAN,
CLAUD A. STURGEON,
LAWTON BEASLEY,
Committee.

Do not substitute your Lodge for your church. Freemasonry is religious, but is not a religion. The one is entirely dependent upon the other. Without a belief in T.G.A.O.T.U. the whole fabric of Freemasonry would collapse.

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OF FREEMASONRY

THE NEWLY REVISED TENTH Edition, 1927, of Dr. Mackey's foundation work on the laws of Freemasonry contains sixteen introductory pages added to the four hundred and three other pages of text, four hundred and nineteen pages in all, beautifully bound in substantial cloth, and excellently printed, the typographical appearance of the work being especially fine, rendering it a very suitable library possession, as a gift it will be excellent for the purpose. Numerous notes on nearly every page bring the contents up to the present time and add most helpfully to the worth of this well-known and highly-esteemed treatise.

Dr. Mackey's researches and reflections were so generally thorough and sound that the Revisor, Robert I. Clegg, 33°, has faithfully preserved them, merely commenting freely upon and recording such important variations and developments as have arisen since the latest edition was supervised by the author himself.

A complete general index to the several items of consequence is inserted and there is a preliminary table of contents comprising the following subjects:

Foundations of Masonic Law; the Landmarks, the Unwritten and the Written Law.

Law relating to Candidates; Qualifications of Candidates, Internal Qualifications, External Qualifications, Petitions of Candidates, Balloting for Candidates, and Consequences of Rejection.

Law relating to individual Freemasons; Entered Apprentices, Fellow Crafts, Master Masons, Past Masters, and Unaffiliated Freemasons.

Law relating to Lodges; Nature of a Lodge, Rights of Subordinate Lodges, Officers of a Lodge, and Rules of Order.

Law relating to Grand Lodges; Nature of a Grand Lodge, Powers of a Grand Lodge, and Officers of a Grand Lodge.

Masonic Crimes and Punishments; Masonic Crimes, Masonic Punishment, Restoration, Penal Jurisdiction, and Masonic Trials.

These illustrate the scope of this indispensable handbook but only a critical examination of the work itself will show how ably the book deals with the important subject it contains. All concerned with the Craft will find it most valuable whilst the officers of authority in any branch of the Masonic Institution will derive benefit in support, instruction and inspiration from this compendium of the laws and the governing influence of the weighty principles that underlie and fundamentally sustain them.

This book is mailed postpaid for \$3.65 by the publisher, The Masonic History Co., 307 North Michigan Avenue, Chicago, Illinois.

Freemasonry gives in its literature fellowship with the deepest minds

GOOD OLD MEN AND TRUE

EVERY ONCE IN A WHILE IT is our good fortune to engage in conversation one of the good Masons of the old school, such an occasion falling to the lot of the editor of The Tri-County Mason a few weeks ago when we spent a most pleasant hour with our good old friend and brother, G. W. Oakes, affectionately known to his brethren in southeastern Oklahoma as "Uncle Billy," member of Doakville Lodge Number 2 of Grant.

In every section of the country there is usually one Masonic character who stands out in the estimation of his brethren heads and shoulders above the rest, and in southeastern Oklahoma is "Uncle Billy."

Uncle Billy has spent 46 years of his life serving the craft, having been made a Master Mason in Paris, Texas, in 1881, later admitting to Doakville Lodge No. 2, where he has served faithfully more than half the total number of years allotted to man by his Master. He is now tyler and a regular attendant of his lodge. In the last 35 years Uncle Billy has missed but three grand lodge sessions, and has for several years been Grand Bible Bearer. He is a life member (which is an honorary distinction) of the Consistory at McAlester.

Recounting the good old days of long ago, when Masons were MASONSONS, Uncle Billy relates many interesting experiences. One incident in his Masonic life which he says is more indelibly imprinted on his memory than all the rest was the burial of a Masonic brother who had been dead for several days. In the early days of Indian Territory, when Masons were few and far between in this country, Uncle Billy received a letter, brought to him on horseback, from a woman living on Red River about three days' ride from Frogville, where he then lived, urging him to come and perform a Masonic funeral over the body of her husband who had died the day before the letter was dispatched. Uncle Billy of course had to get out and rustle a quorum, covering many miles on horseback in the task, but in the meantime sending word to the wife of the deceased brother that "we'll be there." The wife allowed the body to be placed in

a coffin and lowered into the grave, but would permit only a light covering of dirt to be placed over it. Uncle Billy finally got his quorum together, opened lodge, went in buggies to the place of interment, performed the funeral rites and planted an evergreen at the head of the grave, making due report thereof to the Grand Master.

Another incident Uncle Billy recalls quite well is riding 240 miles to hold a lodge. Here is how he explains that: He lived at Frogville, which was 20 miles from Doakville where the lodge was located, and was Worshipful Master. At the time all this happened an epidemic of sickness was prevalent in the country and court was going on. There was not a quorum present when he went in to hold his lodge—and there was no lodge. The next time there was not a quorum, and so on until the sixth time, when lodge was opened in due form and a volume of business transacted. Uncle Billy counts 20 miles to Doakville and 20 miles back to Frogville the equivalent of 40 miles; then he multiplies this by six and says all this equals 240, which is the exact number of miles he rode on horseback to hold a lodge meeting.

But Uncle Billy even now doesn't complain of that. He says the brethren were detained by unavoidable circumstances; that all the boys were prompt and faithful to their duties and never missed a meeting when they could attend, lots of times making great sacrifices to be present.

Faithful? To the core, those pioneers of yesterday. Honest? As the days are long. True? As steel. MASONSONS? Every inch of them.

Reflecting on the past of these grand old men such as Uncle Billy almost makes us wish that we were numbered among them; that we had spent our youth and manhood with them in the days when MEN WERE MEN and MASONSONS were more than a fellow with a membership card in his pocket and an insignia on his lapel. These old brothers can truly "enjoy the happy reflection consequent on a well spent life, and die in the hope of a glorious immortality." —Tri-County Mason.

It is part of the great mission of Masonry to develop the nobler and better attributes of our nature.

A HISTORY OF MASONRY

"A History of Masonry," by H. L. Haywood, Editor of "The New York Masonic Outlook," and James E. Craig, of the Editorial Staff of the New York "Sun." \$3.00. New York: The John Day Company.

MOST WORSHIPFUL HAROLD J. RICHARDSON, Grand Master of New York Grand Lodge, in writing an introduction for the present volume expresses precisely the feeling of the present reviewer when he says, "It is competently executed and fascinatingly written. Those who essay the first two or three chapters will soon find themselves absorbed in a narrative nowhere surpassed for romance and glamor, or for vital human appeal." And if we quote further from the Grand Master's introduction it is because he has phrased so much more eloquently than we ourselves could do our own conclusion on laying down the book: "The authors have spared no pains to bring into the comparatively narrow compass of one volume such essentials in the history of our Craft as every well-informed Mason desires to know; written it with rapid ease; conceived it in the modern spirit; brought it to proper forms; and grounded it in a sound conception of the place of Masonry in the life of the world."

The task was not an easy one. The authors were confronted with a vast body of Masonic legend that was epic in its sweep, spanning far separated centuries and linking the age of Tubal-cain with our own. Identifying Masonry always with the noblest impulses of man toward civilization, this heroic lore has drawn into its main body side currents from "cult inheritances" and other sources, until the serious student of Masonic history is completely lost in a maze of fable.

Masonic symbolism tells this story very clearly. Here we have symbols that have come down to us through devious channels—not alone from Hebrew history and literature, but from pagan sources as well. Just how all these legends (strange bedfellows often in Masonic lore) became fixed in the lodges of operative Masons as existing by the beginning of the eighteenth century would be as difficult to determine as to learn precisely the genesis of the medieval guilds of Masons from which those lodges probably had derived. And the line of descent, if any, of the medieval guilds, the Cathedral Builders, from the "collegia" of ancient Rome, and of the "collegia" from forms anterior to them—here was still another problem.

To enter this vast body of legend and bring order out of chaos, to appraise each legend, to find a point from which it would be possible to say, "Modern Craft Masonry started here, and grew out of such and such conditions to meet definite human needs"—here was a task worthy of the finest scholarship and of the best historical method. The authors, approaching the task from the American point of view, have acquitted themselves most successfully, and earned the gratitude of all who believe that

Masonry will be most beautiful and most effective as an instrument for good when its origins and the impulses out of which it sprang are best understood.

The reader, too, will be grateful to the authors for the clear picture they have given of the status of operative Masonry in 1717, when the first Grand Lodge was organized in London. With the Grand Lodge operative Masonry officially now became a thing of the past—practically it already had become pretty much superseded by "speculative" Masonry, as the authors well show. Other Grand Lodges sprang up subsequently, in a few cases to dispute the authority of this first Grand Lodge. How the conflicts between the claimants were waged; how the problems growing out of the formation of Grand Lodges on the Continent only added to the load that emergent Grand Lodge Masonry had to bear; how all these difficulties were solved, and order and harmony brought out of discord; how the Craft carried Masonry to America, and nurtured it through good times and lean, until it has reached its present high state—all this is set forth with a skill and a charm that sets the book apart in Masonic literature. And no Mason, we believe, will lay the volume down without having a new and a bigger vision of the Order, without feeling in his heart a deeper pride in being a member, and without declaring fealty anew to those high aims and ideals which are truly Masonic.

THE LODGE IN FRIENDSHIP
VILLAGE

"The Lodge in Friendship Village," by P. W. George. \$2.00. New York, The John Day Company.

P. W. GEORGE IN THESE stories of "Fraternity Lodge" has made a distinct contribution to Masonic literature. In the fiction end, Craft literature has been neglected. Notable stories of a distinctively Masonic character could be counted on the fingers of one hand. This fact is all the stranger inasmuch as Masonry—its history and ritual, are so essentially dramatic. Brother George's stories thus fill a very definite want, and fill it splendidly, as attested by their popularity in the magazines that publish them.

As a setting for the stories in the present volume the author presents

"Friendship Village," not a backwash, but rather an eddy, of modern life—Friendship would resent such an imputation, what with the Silver Cornet Band that during the summer plays two nights a week from the flat top of the hotel verandah, its electric lighting system, and all. No, Friendship Village would not relish being looked upon as either backwash or as an eddy.

Friendship, then, presents a background of very real charm for these delightful stories about the men who made up the membership of Fraternity Lodge, F. & A. M. There were Joseph Moore, who kept the village store (pardon us, one of the village stores, for Friendship lays claim to others), and Doc Pettigrew, and Everett Sykes, who ran the paper, Rev. Amos Halstead—these and others were the men who made Fraternity Lodge stand for some very tangible force in the Village, and who in turn drew material strength from the Craft—men and Masonry in turn exerting a strange, subtle influence upon their community, where life sometimes took on a dramatic intensity that needed just such a healing force as Masonic teaching and practice had to offer. The short-story art finds its full exemplification in these delightful stories, and we heartily recommend them to our readers.

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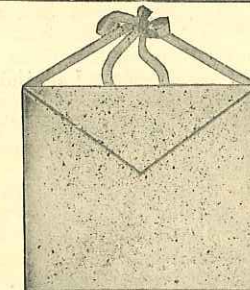
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EASTERN STAR DEPARTMENT

MRS. ANNETTE B. EHLER, Editor.

Matter for this Department must be sent to the Editor, Mrs. Annette B. Ehler, Hennessey, Oklahoma.

Brother Ehler, Past Grand Patron, O. E. S., who was taken to Rochester, Minnesota, about June 1st, to the Mayo Clinic, is still there under observation of specialists. He is reported much improved. Mrs. Ehler is with him.

OKEMAH

Mrs. S. C. Wilson, Worthy Matron 1926, and Mrs. Jim Stone, Worthy Matron 1927, of Okemah Chapter No. 131, O. E. S., were delightful hostesses to a 1 o'clock luncheon at the Masonic Temple Wednesday, March 16, where they entertained their officers and committees of the year 1926-1927.

The rooms were decorated with flowers, ferns and shamrocks. After all had found their places, they sang "Blest Be the Tie That Binds," after which Mrs. Harrison Box asked a blessing on all.

Mrs. Billy Mann and Mrs. H. J. Parks chose sides and questions from the Blue Book on the work of the O. E. S. were asked by Mrs. Stone. This was enjoyed immensely by every one, as well as being helpful.

Mrs. Stone and Mrs. Wilson each gave talks thanking their officers and committees for their co-operation in the work. Mrs. Wilson closed the afternoon with these words:

"A glad hello and a hearty grip
Are the first beginnings of comradeship;
And Father Time in his kindly way,
Binds us closer day by day.
We grow from the smile and the kindly hand
To know each other and understand,
And I hope some day you will find in me
The faithful friend that I want to be."

O. E. S. ACTIVITIES IN THE NORTHEASTERN PART OF STATE

Chapters in the northeast part of the state have been rejoicing and celebrating over the election and appointment of their own and sister Chapter members to offices in the Grand Chapter at its last session.

Unity Chapter of Bartlesville at their first regular meeting April 21, held a reception and special meeting for the Grand Patron, Alonzo W. Neal, their own Worthy Patron, Ethel Rood, Grand Electa, and invited guests from Chapters in the immediate vicinity, and among those who responded were Bro. Wm. G. Bryson, Past Grand Patron 1910, Mary E. Seaman, Past Grand Matron 1917, Blanche B. Neal, Past Grand Matron 1918, Norma L. Norvell, Past Grand Matron 1919, Grayce Young, Grand Matron 1920, Lillie Green, P. G. Mar. 1926, Sister Porter, D. D. G. M. No. 6, and D. Green, P. P. Tulsa Chapter, and several P. M. and P. P. with

members of Bartlesville Chapter 142. Tuloma Chapter held a special meeting and reception for Sister Grayce Young, Grand Ruth, and Sister Mayme Porter, D. D. G. M., at the regular meeting held May 3, and others in the receiving line with the honor guests were Mary E. Seaman, P. G. M., Minnie Mason, W. M. Alverson Chapter, Bro. West, P. P., Grand Rapids, Mich., and the officers of Tuloma Chapter.

May 12 Alverson Chapter paid its compliments to Sisters Young, Grand Ruth, A. W. Neal, Grand Patron, and Sister Porter by a reception and program. Among the guests were Blanche B. Neal, P. G. M., Norma L. Norvell, P. G. M., Mary E. Seaman, P. G. M., Blanche Fansler, Past G. Martha and Grand Representative of North Dakota, Louise G. Smith, Grand Representative of Washington, Ruth Montgomery, W. M. of Tulsa Chapter.

May 13, the Past Matron's Club of Tulsa paid special courtesy to Sisters Young and Porter, both being members of that organization. Sarah Dotson and Mary E. Seaman were the hostesses on this occasion and they were glad indeed to welcome Sister Blanche B. Neal, an honorary member. Sisters Young and Porter were extended the best wishes of the club and remembered with gifts.

May 13, Skiatook entertained especially for the A. G. P., Bro. L. L. Wiles. Skiatook feels that Bro. and Sister Wiles are in a measure responsible for existence of that chapter, as they removed their membership from Cherokee where they had been charter members, and became charter members of Skiatook Chapter and have assisted the Chapter in many ways. On this occasion there were present from other Chapters Grayce Young, Grand Ruth, Mayme Porter, D. D. G. M., Norma L. Norvell and Mary E. Seaman, Past Grand Matrons, Blanche Fansler, Past Grand Martha, Geneva L. Hudson, Past Grand Electa, Merle Houghton, Past G. Adah, Ruth Montgomery, W. M. of Tulsa Chapter 133, and Minnie Mason, W. M. Alverson Chapter, Tulsa, and many other sisters and brothers.

Wednesday, May 18, Tulsa Chapter planned a meeting for the charter members and although Tulsa Chapter has passed its twenty-second birthday there were twenty-seven charter members left and five of the officers that served when it was instituted, among whom were Mary E. Seaman, P. G. M.; Norma L. Norvell, Past Grand Matron, and Blanche Fansler, Past Grand Martha. Among the visitors were Lizzie Buffington, P. G. Electa, and Sister Abbott from Sapulpa, who were members of the official team that exemplified the work for Tulsa Chapter at its institution. The first Worthy Matron of Tulsa Chapter, Sis-

ter Grace McHenry, was accorded special welcome and was seated in the East together with Sisters Carrie Santrock, W. M. Tuloma Chapter; Flora Davidson, W. M. Circle Chapter, and Minnie Mason, W. M. Alverson Chapter (being the three Chapters that have since been organized in Tulsa); Sister Rogers of Naomi Chapter, Sapulpa; Grayce Young, Grand Ruth; Nellie Green, Past Grand Marshal; Ida Snyder, Past Grand Adah; Inez Foote, Past Grand Ruth; Sister Rose, Past Grand Electa of Iowa; Bro. Rose, P. G. P. of Iowa, and many visitors from the four corners of the globe. The charter members were introduced and welcomed and presented with flowers. The oldest member, a brother, was in his eighty-sixth year; the member belonging to the Order longest was a sister from Sapulpa who had been a member forty-five years, having been initiated in Little Rock, Ark. There were present three sisters who were eighty years and more of age.

May 19, Unity Chapter at Bartlesville celebrated its birthday with a six o'clock dinner and initiation with the Past Matrons conferring the degrees. All guests and officers were presented with birds of varied plumage from a large pie which was portioned out by Brother Neal, W. G. P., and Sister Rood, Grand Electa. We heard Sister Alverson say that hers was a "Filliloo" bird, while Sister Seaman couldn't name the especial kind of a bird that she drew, still she gave us an idea of the songs he sung by whistling "Three O'clock in the Morning." Chapter was opened and the following visitors were introduced: A. W. Neal, W. G. P.; Mary C. Alverson, Blanche B. Neal and Mary E. Seaman, Past Grand Matrons; Grayce Young, Grand Ruth; Jennie Stewart, Past Grand Ruth; Blanche Fansler, Past Grand Martha; Althea Terry, Past Grand Adah and Past Grand Marshal Mayme Porter, D. D. G. M.; Minnie Mason, W. M. Alverson Chapter, Tulsa; Adah Oberholtzer, P. M. Alverson Chapter, and Mack Porter of Tuloma Chapter, Tulsa.

May 23, the Grand Matron, Amanda McDaniel, W. G. P., A. W. Neal, A. G. P. Lester L. Wiles, Blanche B. Neal, P. G. M., and Sister Wiles were guests at six o'clock dinner with Sister Grayce Young, G. Ruth, and Mayme Porter, D. D. G. M., as hostesses. Afterwards, the party, accompanied by Mary E. Seaman, P. G. M., Norma L. Norvell, P. G. M., Sister Blanche Fansler, P. G. Martha, and Bro. Norvell motored to Mannford to constitute Mannford Chapter No. 446, returning to Tulsa in a terrific rain and wind storm.

Tuesday morning at ten o'clock a party of six (Amanda McDaniel, W. G. M., Blanche B. Neal, P. G. M.,

Mary E. Seaman, P. G. M., Grayce Young, Grand Ruth, and Mayme Porter, D. D. G. M., and Blanche Fansler) left Tulsa, motoring through Catoosa, Claremore, Pryor and Salina to Spavinaw where they spent the day at Graycan Inn as guests of Blanche Fansler. After a wonderful luncheon and a sightseeing trip around the lake they climbed into the launch and were taken for a trip to the head of the lake (which was seven miles away) and back to the club house where they rested before starting at six o'clock for the town of Adair to assist the Grand Matron and Pryor Chapter in constituting Adair Chapter 443, returning to Tulsa in the wee sma' hours.

May 24, the Grand Matron, Amanda McDaniel, together with Sisters Neal, Young and Porter motored to Shidler for a six o'clock dinner and meeting and were there met by the Grand Patron, who had motored down from Bartlesville. The Grand Matron, Sister Young and Sister Porter returned to Tulsa in time for the Grand Matron and Sister Porter to catch the 6:50 a. m. train for Oklahoma City in order to be present at the School of Instruction held by the Grand Lecturer in Weatherford.

The Grand Matron regretted leaving this part of the state and the sisters who had made it possible for her to see the beautiful scenery along the Arkansas river and in the foothills of the Ozarks, but felt "that duty called and she must obey."

WOODWARD

Swinging of the social pendulum for

the week-end brought all the gladness of spritetime transfused at the L. P. Northup home when Mrs. Northup arranged her beautiful home to receive Miss Amanda McDaniel, Worthy Grand Matron of O. E. S., and Mrs. Mabel Geismer, Grand District Deputy, at a well-appointed buffet dinner, the epitome of the season's offerings.

The guest list included the Past Matrons and their husbands, and friends of Miss McDaniel. Mrs. Northup has extended hospitality upon many occasions to the members of the Eastern Star and her home is a mecca for outstanding social events in club and church activities, but the event for the Grand Officers was the surmounting recognition.

Dainty little attendants, carrying baskets with a predominance of stars, preceded the honorees to their seats of honor. Gifts from the hostess were presented the two officers with kindly greetings. A short program was rendered before the distinctly Northup dinner was served, in which the riot of colors used in the house decorations was extended into the menu. The table was presided over by charming girls.

Outstanding is the fact that Woodward Chapter O. E. S. was organized in 1904, and today 15 Past Matrons of the Chapter are residing here, seven have moved to other cities, but not one has dimitted.

Miss McDaniel was the impetus for a number of social events during her short stay in Woodward, stopping here while en route to Waynoka from Laverne where she conducted a school of instruction with her Grand Lecturer, Marian Derr.

ENTHUSE A LITTLE.

"Enthusiasm in a chapter works like yeast cakes in the dough, Each depends upon the other if you want to make things go, Dough would always be as heavy if you left it to itself, And the yeast cake, too, is useless when upon the pantry shelf. When we mix the two together—zip! the stuff begins to grow, There is life and zeal about it, soon its work begins to show; Any body may sit and sour like a batch of heavy bread, When enthusiasm is lacking, and the energy is dead, Get elated over something—get inspired with the work— Subscribe to Mizpah, get new members, make a supper—do not shirk; Keep your chapter from being lifeless, if you want to see it grow; Mix in some enthusiasm—it will rise, just like the dough. Wealth and leisure are not needed— workers are the ones that thrive, Talk Mizpah up; enthuse a little; show that you are still alive, Make believe that you are happy; make the crowd around you smile, They will grow enthusiastic, if you only start the style."

—Anonymous.

John T. Leibrand

General Agent
United States Fidelity & Guaranty Co.
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"Hush-a-by, Baby, pretty one sleep,
Daddy's gone golfing to win the Club Sweep
If he plays nicely—I hope that he will—
Mother will show him her dress-maker's bill."

In order that he might play nicely and win the Sweepstakes of the Club, and to brace him against any calamity that might come to him, Daddy had for breakfast a Good, Fragrant Cup of

HALE'S LEADER COFFEE

"THE BRAND THAT MOTHER USES"

"Fragrant and Mellow." None as Good.

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91

N O S V W



SIZE

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1. It receives the patronage of approximately one hundred and fifty thousand persons, who entrust to it their income protection against the losses occasioned by accident or sickness.
2. It has more health insurance in force than any other commercial accident and health company in America.
3. It is the largest company in the world limiting its business to the members of a given Fraternity.
4. It has sent into the homes of its policyholders, in payment of claims, during the past five years alone, over FIFTYFIVE MILLION DOLLARS.
5. It has more non-cancellable accident and health insurance in force than the total carried by all other companies combined which issue policies of this type.

The Massachusetts Protective Association, Incorporated,

Worcester, Massachusetts

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For North Central Okla.,
311 Mayo Bldg., Tulsa, Okla.
- MURRAY L. NEWMAN, General Agent
For North Eastern Okla.,
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