

ing the Church is the Masonic fraternity—a strong bulwark of freedom through belief in a righteous God whose rule of life for all is love, brotherhood and unselfish service.

Then let the Church and Freemasonry strive better to understand

each other. Let them be allies in doing God's work. Let them be allies in their strong and untiring support and advocacy of freedom and self-government without as God intends that it should function.

—*Freemason of Missouri*

MOSES

By *RABBI H. GEFFEN*, 32

F. P. S.

When Moses was born, a cruel law existed that every male child should be put to death. The poor mother was obliged to separate herself from her beloved babe, but the daughter of the tyrannical king who made that cruel law, became the child's benefactress. That great man who became the deliverer of his nation was trained and brought up in the house of Israel's most inveterate enemy.

As Moses grew up he did not remain a passive spectator as regards the wrongs of oppression, with which his people were afflicted; and on one occasion in his anger he slew a man who had brutally assaulted one of his brethren. As the result of this hasty act he had to leave his country, going to Midian, where he entered the service of Jethro, the priest.

While he was brought up amidst the dazzling splendors and gay luxuries of a royal court; while he saw before his eyes the ever-flowing sources of abundance and wealth; he hardly thought that a time would come when he would, by hard labor, have to seek for himself an honest living. The adopted son of a princess, moving in an atmosphere of sunshine and prosperity, must have felt wretched when suddenly overtaken by the changes of fortune; having to leave all cherished remembrances of his youth, and bending his steps to a foreign country, had to offer his services as a shepherd to Jethro.

Imagine a man like Moses, accustomed to polished manners practiced in royal courts; instructed in all branches of science and learning in which Egypt at that time excelled; well acquainted with the history of his suffering nation; and then having to stoop down from his exalted position and content himself with a mere shepherd's staff. What a decline, what a contrast; a royal favorite and a humble shepherd.

We also mark the humility of Moses in the latter narratives of his life. It is one of the noblest features of his character that he condescended to listen to the teachings and directions of other people, as soon as he perceived that by so doing he could further his great plans. How willingly he submitted himself to the more practical wisdom of his father-in-law, when the latter advised him to adopt a better method of judging his people. But let's turn back to his wardering before he came to his father-in-law.

This great man's zeal for justice drove him from his country. Before finding a friend and shelter, he hears once more the cry of outraged justice, and immediately aids the sufferers. Here we are deeply indebted to Moses for his contribution to Freemasonry, which teaches us to exercise justice to all, without discrimination because of race, color or religion.

Moses, at this time, met wranglers not Hebrews, but foreigners and strangers, but made no distinction between man and man; only between right and wrong. He saw strong shepherds trampling upon the rights of weak women — "and Moses stood up and helped them." He commanded: "Keep aloof from every false matter."

One of the greatest reasons for preference for man over the animal kingdom, is that he possesses the gift of speech; of language to express his thoughts and feelings. If this gift is employed in the service of education, progress and welfare of humanity in general, then it is verily the greatest boon which God has conferred upon man. The gift of language, however, one of the most precious blessings of heaven, is often shamefully desecrated and lowered by man. Therefore, when the candidate first comes into the lodge, with the cable tow symbolizing the throat as the seat of speech, we teach him not to use bad language; not to make a wretched use of his priceless blessing; and not to make use of language for the purpose of dishonesty, and thus destroy God's precious truth.

Even Moses was afraid of the improper use of language. When God sent him to Pharaoh to try to persuade him to let the Israelites go, he said to God: "Pardon, Oh, Lord, I am not a man of words, neither yesterday, nor the day before, nor since Thou hast spoken unto Thy servant; for I am heavy of speech, and heavy of tongue."

So even the great law giver, Moses, realized that we have to be very careful with our tongues. We in Masonry instruct the candidate by the symbol of the chained throat — not to speak evil of a brother, but to use the tongue only for preaching brotherly love, tolerance and truth, not in false utterances.

