

“READ.”

Information On the Launching of One of the Greatest Projects of the 20th Century

INTERNATIONAL CORRESPONDENCE SCHOOLS

FRATERNITY OF THE WORLD

The idea of fraternalism is not new. It is as old as the history of the race. If the original mother of the other sex, the union between her and Adam would have constituted the first real fraternity, we suppose that when they began housekeeping in the Garden of Eden, both of them garbed in a modish and the Highland costume, the combination was something better than even the best fraternity. The term fraternal, from the Latin word for brother, is indicative of very close association. Such associations as the one we propose are derived from the most remote antiquity and civilization naturally may organizations that were formed in their nature and purpose, and every such union among men when constituted with correct principles has done a vast amount of good in upbuilding the race and enlightening the idea of the brotherhood of man.

The oldest fraternity now in existence has a continuous record in the annals of the Masons who trace their organization back to the time of Solomon's temple. From the time of the Crusades until now, this organization has been prominent in the intellectual and material advancement of mankind and has undoubtedly been a powerful factor in the great reformations that have taken place during the past thousand years.

Hundreds of fraternal organizations of some of them good, but most of them having in view some form of human betterment, have been organized in every part of the world. There is no civilization worthy of the name. Each of these organizations has been for some definite purpose looking to the advantage of humanity. Myriad millions of dollars have been expended by them in the alleviation of suffering, in the care of the sick and helpless, and in the relief of the poor and the aged.

Such unions among men have been strong and flourished in the past. It is evidence that the world needs such unions and is all the better on account of their existence.

In classifying the various animals of the world, naturalists have divided them into two great groups—the lower—the animal that goes by the name of beast, and the higher—the animal that is not happy. The divine fiat, "It is not good for man to be alone," uttered many thousand years ago, is still true today as it was then. That spirit of fraternity is innate in man, as is proved by the fact that nearly every man of intelligence is a member of some fraternity or other. It is perhaps true that in some of us there is much that is base and sordid, yet there is a golden thread of fellowship and fraternal love interwoven in the woof of humanity.

A careful analysis of the objects and purposes of all fraternal orders that have existed, however, they may be in practice, will disclose the fact that they were organized for the purpose of furthering the ends of the highest attributes of humanity—we are capable—purity, fidelity, justice, friendship, and mutual helpfulness. They have all had for their purpose the attainment of certain helps that will benefit us, make us more efficient in our vocations and increase our power for our labors.

In connection with our work as men in the greatest university of the world has ever seen, there is a need for the establishment of a fraternity. With more than a million students our institution is in need of help in many ways. We have looked after the interests of the humblest and most remote student and identified himself with us. Our purpose now to establish a fraternity that shall be the most helpful and the most helpful that

we are capable of making it. It is used to be that if anyone could say in any part of the world, "I am a Roman citizen," the most daring and lawless would pause before he would violate the simple rights that the highest civilization known in the world guaranteed. In similar fashion it is our purpose that anyone who is able to say, "I belong to the I. C. S. Fraternity of the World," can array influences in his favor that cannot be ignored or resisted.

Habit in itself is without doubt one of the most powerful forces that dominates in life. The customs of countries and individuals are nothing more or less than the crystallization of habit.

In the organization of the I. C. S. Fraternity we realized that in order to make our union enduring, we should select as the motto of our Fraternity, three habits that count for most in business success. These three are Industry, Concentration and Self Reliance—the cardinal principles or elements that go to make success in life no matter in what business we may be engaged. When you stop to consider what these three habits will mean for you, you will begin to realize that the I. C. S. Fraternity of the World has a mission. Its mission covers an untrodden field—virgin ground. It consequently has no precedents to follow but to blaze its own trail. There are no textbooks on the acquiring of the habits of Industry, Concentration and Self Reliance. Our Fraternity is unique; it is original in conception as well as in the benefits that will accrue to its members by reason of their following its precepts and becoming inculcated with the virtues of its motto.

This Fraternity will undoubtedly become a power in the intellectual advancement of the age and mark an epoch in the world's history since its membership will naturally be composed of men differing in political views and religious principles as well as men having diverse views on the questions of capital and labor. It was thought best that the organization should be non-sectarian and non-partisan and that no question should be introduced at the meetings of the order that would probably engender strife or division.

The central purpose was that we should have an altar around which the brain and brawn could meet regardless of religious and political belief and that they should be bound together as brothers under the bonds of true fellowship, brotherly love. Thus under one common brotherhood, students from all English speaking portions of the earth, who believe in preparing themselves for the wonderful opportunities that are sure to come in this twentieth century, may work together in studying and preparing themselves with the necessary knowledge to qualify themselves for the opportunity when it comes. The I. C. S. student body all over the world is composed of the men who are in earnest in the desire to make something of themselves, men who want to get ahead, men who go to school rather than are sent to school, men who recognize that merit and ability constitute the real differences that separate society into strata. We have, therefore, the very pick and choice of the world's best elements—men who are willing to pay the price in genuine, honest effort for everything that they ask of the world.

The management of the I. C. S. has for a long time realized the advantage and the necessity of binding its students together into a common brotherhood, certain of the fact that in unity there is strength, and certain also that each student who becomes a member of the Fraternity would be strengthened in his position, in his desire to benefit himself, and would reap the benefit from the esprit de corps that is the greatest element of strength in such an organization. It was for these purposes and for many others that could not be specified in a brief address

that the I. C. S. Fraternity of the World was originated. The organization was not the outcome of any special design on the part of the management. Thousands of letters have been received asking that we should do just what we are attempting to do—urging that we take the initiative in the formation of such an order, and the results of years of thought and investigation on the part of the management has convinced us of the wisdom and necessity of what so many students have asked us to do. We have no doubt that our constitution and statute laws will have the allegiance of a greater number than any other organization in the world, and that our Fraternity will be the most beneficial and powerful in its influence of any on the face of the earth. When we consider that the rallying cry of the Fraternity is Industry, Concentration and Self Reliance, there can be little doubt of its ultimate wonderful possibilities. These habits—Industry, Concentration and Self Reliance—are, as every one knows, the trinity of success representing as they do the habits that are most necessary for the upbuilding of the character and efficiency in the struggle that means the survival of the fittest.

History is full of instances of men who have achieved greatness as a result of these three habits—Industry, Concentration and Self Reliance. Take for example the case of our martyred President, Abraham Lincoln. If his life exemplified anything, it was the potency of industry. With him industry became a habit so strong that he was noted as being an omnivorous reader. It is said that he would walk for miles to secure a copy of a book he had not read, and he would make the contents of that book his own by writing an abstract of it on bits of paper, pieces of wood, or other suitable material. It is related that he walked 25 miles to borrow a copy of an English grammar from which he might obtain a knowledge of the structure of our language. Even after he had passed his examination and was admitted to the bar, he made a journey of 50 miles in order to borrow a law book that he deemed of importance, and on his way home, he mastered fifty pages of it. It would be difficult to cite a more commendable example of persistent industry; yet Abraham Lincoln claimed that he was only preparing himself for the opportunity that might come to him. When the opportunity came, he was admirably prepared for it in every respect and the result is that his name is now known and honored in every part of the earth.

In the inventor, Thomas Edison, we have an example of the more tireless concentration. His wonderful success that has resulted in numberless benefactions to the human race has been due in the largest measure to this habit of concentration. When a problem presented itself to him for solution, his practice was to shut himself up in a room and devote his whole attention to the problem. It is said that had a hole cut in the door of the room in which he was working in order that his food might be passed to him without distracting his attention. How many of us are willing to deprive ourselves of current pleasures in order to realize an important object by concentrating our attention upon it as Edison did.

Another example of concentration is Ericsson. It is said that he kept a diary of what he did every hour of the day in his waking moments for 40 years, and that he expressed regret at the expiration of that long period that some of the days showed some wasted hours. His whole life was devoted to the concentration of his energy for the benefit of mankind in the form of inventions. One result of this habit was the building of the Monitor, which compelled a complete rehabilitation of the navies of the world. His little "cheese box

on a raft" caused a great revolution in naval architecture, and from that humble beginning have developed the steel Dreadnaughts of modern times.

Probably the best example the world has ever known of self reliance is shown in the life of Cyrus Field. He believed in himself and had perfect confidence that what he undertook, he could do. Undaunted by repeated failures and deaf to the efforts of friends who endeavored to dissuade him from what seemed to them a difficult and impossible task, he persisted until success crowned his undertaking. He believed that an electric cable could be laid connecting Europe and America, and after the expenditure of millions, it was laid. After only one message had passed through it, it ceased to work, and the titanic task had to be undertaken anew. Not one man in a million would have persisted, but today we praise him for the self reliance that has resulted in almost instantaneous communication between all parts of the world.

It would not be easy to select better examples showing the power for good that lies in the three habits of Industry, Concentration and Self Reliance.

The constitution adopted for the government of this Fraternity is divided into three distinct departments—Executive, Judicial and Legislative. The Executive function is vested in the Supreme Worthy Protarch and his Cabinet; the Legislative is the Supreme Chapter in session; while the Judicial function belongs to the Supreme Tribunal. You can see, therefore, that it is modeled on the Constitution of the United States, which I think you will admit, is a very good model to follow. If the constitution of the United States has been grand and good enough under which to build up the greatest and most glorious country that the sun ever shone upon, it is comprehensive enough for a model for a constitution to govern the members of the I. C. S. Fraternity.

The Field of the I. C. S. Fraternity will be the whole earth, for it is intended to organize Chapters in every English speaking community on the face of the globe. Chapters will be formed under Grand Chapter Jurisdiction in New Zealand, Australia, South America, Great Britain, Manila, Canada, Philippine Islands, Alaska, Cuba and Porto Rico. There will be hundreds of thousands of members who have taken the same obligations, the same purposes and the same objects as you have here in the United States. The intention is to divide the United States as well as foreign countries into the greatest possible number of Grand Chapter Jurisdictions. The membership of some states is large enough to form Grand Chapter Jurisdiction of themselves; for instance, there will be sufficient number of Chapters organized in Massachusetts, Pennsylvania, New York, Ohio, Indiana, Illinois, Michigan and possibly Iowa, to enjoy the distinction of being Grand Chapter Jurisdictions. In other cases it may require two or more states, depending entirely upon the number of Chapters organized in each section of the country.

The I. C. S. Fraternity will be purely a representative one, the subordinate Chapters will elect one delegate to the Grand Chapter, for each hundred or fraction thereof of members and then the Grand Chapter will elect delegates to the Supreme Chapter at the home of the Schools in Scranton at the ratio of one delegation for every 40 members or a majority fraction thereof in the Grand Chapter. So you can readily see that each subordinate Chapter will have a voice in accordance with its numerical strength in both the Grand and Supreme Chapters.

The annual meeting of the Grand Chapters will be called annually in the different states within the Grand Chapter Jurisdiction, while the Supreme Chapter will meet annually

during the month of August, at Scranton, Pa.

The names of the officers of the subordinate Chapters are taken from the old English university names, that is, all of the names of the various positions shall have the ancient scholastic flavor.

The names of the various officers for each subordinate Chapter will be: Worthy Protarch, Chancellor, Sage, Instructor, Dean, Verger, Bursar, Registrar, Proctor and Sentinel.

The same titles will be used in the Grand and Supreme Chapters only that they will be preceded by "Grand" or "Supreme" as the case may be.

The Worthy Protarch is the presiding officer of the Chapter and must be a man with some knowledge of parliamentary laws; a man of executive ability, one who has a reputation of doing things, because upon him will depend, in a large measure, the success of the local Chapter.

The Registrar or Secretary occupies probably one of the strongest positions in the Chapter. He must be a student who has a thorough knowledge of the mathematics in all our courses, in order that he may be able to assist the members in difficult problems in the mathematics in their course. It is intended that he devote part of his time to the duties of his office, and in addition to assisting students in their courses, he is to act as kind of a clearing-house or employment bureau for securing positions and promotions for the members of the Chapter. It will be necessary therefore that he keep in close touch with employers of labor. After he has furnished a few good men to the different employers, it will naturally become a habit with the employers to telephone or write him asking him to furnish men for certain positions, because employers will realize that the class of men furnished, are men who are willing to study, who want to educate themselves and fit themselves for advancement; in other words, they will be prepared for opportunity when opportunity presents itself. It is not lack of opportunity that spells failure in the lives of many men, but the lack of preparation when demand arises.

Employers would soon realize through an energetic Registrar that the class of men to be secured through the Registrar, would be the best possible for them to employ. It would be the business of the Registrar, in case a member was offered a larger salary to go to work for some other firm, to notify the firm for whom he is working of this fact, with the idea that they would see the wisdom of raising his salary to such an extent that the member would be justified in remaining. This could all be done by the Registrar in a diplomatic way with mutual advantage both to the employer, and to the member of the Fraternity. You can therefore see that a great deal will depend upon the kind of a man you select for the position of Registrar.

It will become the duty of every member of the local Chapter to do what he can to help make the position of Registrar in his Chapter a paying one.

In compiling and writing the ritualistic work of the Fraternity, we realized that it would be necessary to secure the best brains in the country, therefore we called into consultation some of the foremost Fraternity men in the country in order to secure the benefit of their suggestions and ideas. The result has been that we have now prepared what we believe to be the most perfect Ritual from a literary standpoint that is possible to conceive; it is a literary classic without a doubt, representing as it does the brains and genius of many men, men who have made a reputation for themselves in other Fraternities in the line of ritualistic work.

The obligation taken by every member in accordance with the

Ritual is one of the most broad and comprehensive yet conceived by any Fraternity. There is nothing in the obligation that any man may not subscribe to. The member could be of any religious belief, and could entertain any ideas he may desire politically or upon almost any other question and still be able to subscribe to the obligation of the I. C. S. Fraternity, for there is nothing in it to conflict with the dictates of his conscience, the laws of his country, the laws of his church or the tenets of his political creed.

It has been endorsed by a Catholic Bishop, a Presbyterian Doctor of Divinity, and has been subscribed to by Methodists, Baptists and Episcopalians. There is, therefore, nothing in the obligation to which any honest, well-meaning man could object.

In the preparation of the Ritual we realized that a large majority of the members of the Fraternity would be men who work during the day in different vocations and that a relaxation from the serious conditions of life would be necessary in order to make the Fraternity meeting pleasurable. We concluded to pay particular attention to the burlesque end of the first of the matriculate degree, that is, the degree that all students must take in order to become members of the I. C. S. Fraternity. This burlesque part is perfectly innocent, every one who goes through it, will come out just as good physically as when he went in, but while harmless it will keep the candidate guessing while there. We are having a special apparatus designed and manufactured which will be patented and be the sole property of the I. C. S. Fraternity, and when in working order, the I. C. S. Fraternity goal will be as vigorous and animated as that in any other Fraternity.

It is the intention to have three different pieces, each one exemplifying in a harmless way the cardinal principles of the fraternity; that is, Industry, Concentration and Self Reliance.

As was mentioned before, the initiatory degree is called the Matriculate degree, but we still have another degree called the Fellowship degree, which can be taken only by those members of the Fraternity who have passed certain subjects in their courses.

A circular is now in preparation that will give the name of every course taught by the schools, and with the name of the course will be given the name of the subjects which the student must pass before he is eligible to the second or Fellowship degree.

In the burlesque part of the second degree, the goat will be a little more educated than the Matriculate goat; that is, in the Fellowship degree, his head will be up and his tail down, while the opposite is true of the first degree goat.

The costume of the Fraternity will be the student's cap and gown. Every member within three months after initiation must procure one of these black caps and gowns. These costumes are to be secured only by an order through the local Chapter Registrar who has all necessary blanks for measurements, etc., and he will in turn send such blank to the "Supreme Registrar, who will fill the order. The reason for doing this is to secure uniformity in style and material. The cost of the costume will be \$5.50, including cap and gown, and every member will have three months from the time he is initiated to secure the costume.

Every member who has taken the Fellowship degree will be entitled to wear three gold bars on each sleeve of his gown, that being the mark of the second degree. You can readily appreciate the effect of these bars upon the members who have not yet taken it.

Naturally it will be an incentive to study to pass the required subjects in order to wear the bars. It