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OF THE MOST WORSHIPFUL GRAND LODGE
OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINES

Published monthly for and in the interest of the Members
of the Lodges of this Jurisdiction

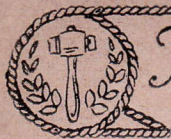
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Plaridel Masonic Temple
1440 San Marcelino

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Manila, Philippines



Most Wor. Bro. WILLIAM H. TAYLOR
*Dean of living Past Grand Masters
Grand Lodge of the Philippines*



The Grand Master's Message



Help The Lodge Master

Cooperation is one thing that is of great importance in keeping a Masonic Lodge alive and is a worthwhile factor in making a lodge a power for good in the community in which it is located.



While it may be true that one doesn't quite come up to everyone's ideal of what a master should be, if such be the case, that is one good reason why he needs your help. Remember, Brethren, that the master occupies the seat of Authority only because you elected him to that office, and he has a rightful claim on every member's support.

Brethren, please refrain from grumbling and fault finding, and lend every assistance in support of your master so long as he is honestly striving to promote the best interests of the lodge. Loyal cooperation will do more than anything else to bring about the true feeling of real brotherhood among both officers and members in any lodge. Having placed your master in the highest position within the power of any lodge to bestow, it is your duty to support him in all his laudable undertakings.

C. J. Carlson
Grand Master



THE CABLETOW

Editorials: . . .

A PLEDGE: A CHALLENGE

Our Grand Master, Most Worshipful Brother Clinton F. Carlson is close to the heels of his immediate predecessor. In his inaugural address he stressed on the practical means whereby the philosophy of "More Masonry among Masons and more Men in Masonry" could be realized. Of course, he reminded all that such a subject is not only broad as it has many branches, but difficult to follow them all, for they may mean brotherly love to some, relief of the poor and the distressed to others and it may mean Truth and the carrying out of masonic ideals and philosophy to the rest.

The Grand Master then singled out Charity and Loving Kindness and picked out a Masonic project or rather a going concern of the fraternity as the Masonic Hospital for Crippled Children. To us there is no better authority on the matter as Most Worshipful Brother Carlson. For many years now, dating back as far as the pre-war days, he has devoted his attention to this humanitarian project and more particularly in the matter of the finances of the hospital. He has discharged the difficult duties of a Treasurer, a position which is charged not only to keep and/or disburse money but more particularly to raise funds to make the hospital a going concern. And this is not an easy job to handle. He is compelled to appeal not only to all the subordinate lodges but to individual Masons as well. And, in his desire to bring home the bacon, he reminds the brethren thus —

"To most of us this means the contribution of funds to support the Masonic Hospital for Crippled Children, the only organized masonic charity program we have in this Grand Jurisdiction and as charity is the cardinal principle of our order, certainly then the brethren should wholeheartedly support this most worthy cause. But why do I stress charity to crippled children more than to adults, simply because a child deformed, becomes crippled through accident, or crippled as a result of polio and with parents too poor to take corrective measures, is doomed to a life of helplessness. A child in such condition is not able to go to school, take part in usual childhood activities and faces the bleak prospect of growing to adulthood a burden to his family or a public charge."

Brethren, our Most Worshipful Grand Master has spoken. He has made a solemn pledge. To each and every one of us comes the challenge. We feel that remembering our solemn obligation and fulfill-

ing it, we will not fail these helpless kids; we will not be remiss in our duties; we will have demonstrated ourselves as loyal and true. Then, the profane will better understand what we are and what our Venerable fraternity is working for. —JER

—oOo—

Our Cover

Most Worshipful Brother William Hendrickson Taylor has served as Grand Master of Masons of the Philippines for two terms, 1916-17 and 1917-18. He is now Dean of living Past Grand Masters of this Grand Jurisdiction. He is the fourth in the line, his illustrious predecessors have long laid down their working tools. His term of office was characterized by the joining of Filipino Masons who were led by Most Worshipful Bro. Manuel L. Quezon the newly organized Grand Lodge, F. & AM of the Philippine Islands (now known as Grand Lodge, F. & AM of the Philippines).

Today, Most Wor. Bro. Taylor is still very much active in business. His present address is 68 Post St., Room 629, San Francisco, California. We wish to recall that he visited us here in Manila with Lady Taylor in 1952. He also spoke before a gathering of Masons at the time. Our elders who heard him then say that our Past Grand Master who is affectionately called "Bill" is still the same fighting Mason of the years 1916-1918.

—Jose E. Racela, Editor.

A WISE COUNSEL

In his annual message, in February 13, 1917, Most Worshipful William Hendrickson Taylor, Grand Master, counseled the members of the fraternity in this wise:

"And now, brethren, as the time draws near when I must lay down the gavel let me impress upon you the need we, each and every one, have of giving the young Master Mason all the light we can, that he may speedily realize in what a noble work he is engaged. He cannot become a power unless he has knowledge. The National Masonic Research Society is doing a splendid work and filling a long-left want. See that a copy of the "Builders" is put in the hands of every Mason you raise this year. Hand him the latest number of the National Masonic Research Society Magazine and endeavour to secure his application for membership. For by so doing you will be playing the part of a real masonic friend."

"x x x. I am not a poet nothing but a plain business man whose Masonry as he interprets it means "be good, do good make good."

The injunction given by Most Worshipful Taylor almost four decades ago is more imperative today. We notice that there is laxity towards helping the neophyte in acquainting him with what we call the vitals of the institution. There are instances when the newly obligated MM is not even provided with the rituals which are very essential to him. Also, after his raising he loses his tutor. These are instances of pure negligence. They should be corrected for the benefit of the member and to better propa-

(Continued on page 87)

Official Section . . .

GRAND LODGE OF F. & A. M. OF THE PHILIPPINES
PLARIDEL MASONIC TEMPLE

1440 San Marcelino
Manila, Philippines

September 26, 1956

TO ALL LODGES:

Supplementing the circular letter issued by Most Worshipful Brother Camilo Osias, President, Masonic Heroes Memorial Temple Association, we wish to inform you and the brethren of your lodge that the Eastern Festival or Carnival that had been proposed to be held in the early part of this year has been definitely cancelled. As this decision has been made, the Grand Lodge desires to refund to every lodge or brother such funds as were forwarded to the Grand Lodge. These returned funds are to be returned to the ticket purchasers.

This must be done as soon as possible. If by any chance the purchasers cannot be located, the amount of money equal to that belonging to the unknown purchaser must be set up in lodge books as an account payable and held on the lodge books for such period of time as required by Philippine Laws for moneys held in trust where addresses of purchasers are unknown.

In the meantime, the Grand Lodge desires to publish in the local papers a notice that this money is to be refunded to purchasers so that our notice becomes public knowledge and that we intend to reimburse all ticket holders who present counterpart tickets thereby fulfilling our legal obligations to endeavour to return money that has been collected.

This matter is of utmost importance and we ask that the import of this letter be carried out without delay.

Fraternally yours,

(Sgd.) C. F. CARLSON
Grand Master

*Contribute To The Destitute Old Age Brethren, Widows
And Orphans Benevolent Fund*

An Urgent Appeal !

Grand Lodge of the Philippines
COMMITTEE ON CHARITY
1440 San Marcelino, Manila

Dear Brother :

We are taking this opportunity of starting a **Benevolent Fund** under the Charity Committee of this Grand Lodge for the purpose of raising enough funds to care of our destitute old age brethren or those in need, also Widows and Orphans, as much as we can, specially in time of emergency or calamity in this unsettled world.

We are specially appealing to you as a Mason and as an active member of your Lodge to join this Benevolent Fund of your own Grand Lodge under which you are a member. Send us any amount at all that you may ordinarily spend uselessly. We will acknowledge the receipt of your kind remittance immediately. Please let us hear from you.

In the name of the distressed and the needy, we wish to thank you in advance for your kindness, for which the Great Architect of the Universe will no doubt reward you in many ways.

With our sincere fraternal regards, we are

Very sincerely and fraternally yours,

GRAND LODGE COMMITTEE ON CHARITY

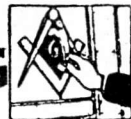
(Signed) MICHAEL GOLDENBERG, P. G. M.
Chairman

WITH THE EDITOR

We like to hear comments from our readers; it was Bro. Rizal who said criticisms will keep us awake; in this way we expect to improve the official organ. We urge them also to send articles for possible publication—direct to the Most Worshipful Grand Master. We especially urge the Secretaries of Subordinate Lodges to keep us posted with the doings of their Lodges; we will relay them to the rest of the Craft.



WHAT OUR LODGES ARE DOING



ANGALO LODGE NO. 63
Vigan, Ilocos Sur



1956-1957 OFFICERS

Left to Right: *Wor. Bro. Federico Lazo—Treasurer; Bro. Hubert Reynolds—Senior Warden; Wor. Bro. Francisco Ba. Soller—Worshipful Master; Bro. Antonio Soller—Junior Warden; and Wor. Bro. Graciano Pada—Secretary.*

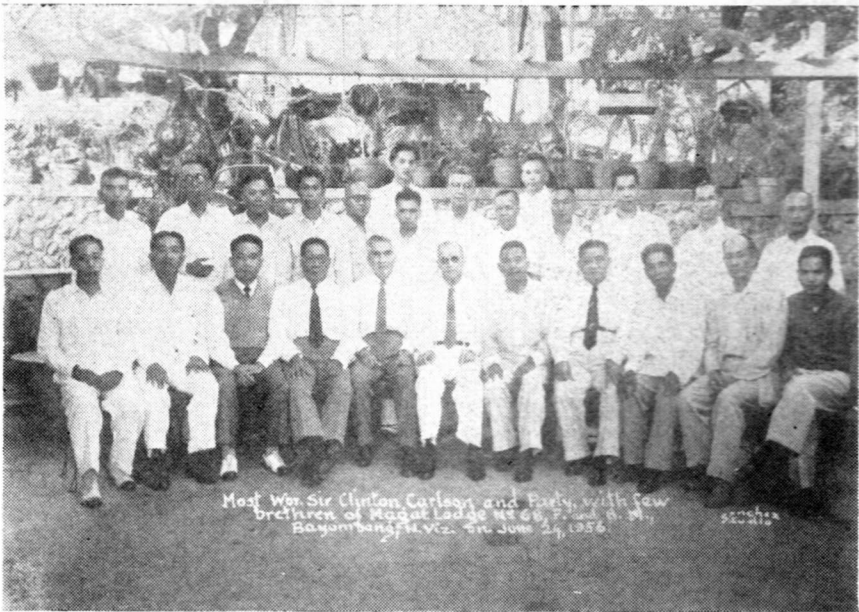
Standing from Left to Right: *Wor. Bro. Angelo Baylon—Visitor; Bro. John Robert Miller—Tyler; Bro. Benito Dolor—Junior Deacon; Wor. Bro. Fructoso Ibe—Auditor; Bro. Salvador Cabanilla—Senior Deacon; and Wor. Bro. Victoriano Alabado—Visitor.*

Wor. Bro. Victoriano Alabado and Wor. Bro. Angelo Baylon assisted in the raising of Bro. Paulino Concepcion at the Angalo Lodge on October 20, 1956.

A WISE COUNSEL (Continued from page 84)

gate the goodness of the Craft. As well said by a Grand Master, "our Craft needs reading Masons, thinking Masons, and creative Masons." Following the suggestion of Bro. Taylor, reading materials are available in the office of the Grand Secretary which can be secured without charge. Brethren, please approach the Grand Secretary or his assistant.—JER

MAGAT LODGE NO. 68



Most Wor. Sir Clinton Carlson and Party, with few Brethren of Magat Lodge No. 68, F. and A.M., Bayombong, N. Vizcaya, on June 24, 1956.

Most Wor. Bro. Clinton F. Carlson and Party, with few brethren of Magat Lodge No. 68, F. and A.M., Bayombong, N. Vizcaya, on June 24, 1956.

SCHEDULE OF STATED MEETINGS OF SUBORDINATE
LODGES WORKING IN MANILA

PLARIDEL MASONIC TEMPLE, 1440 San Marcelino

Name of Lodge	No.	Day of the Month	Name of Lodge	No.	Day of the Month
Bagumbayan	4	2nd Wednesday	Zapote	29	3rd Saturday
Island Luz			Noli Me Tangere	42	1st Wednesday
Minerva	5	1st Saturday	Luzon	57	1st Thursday
Biac-na-bato	7	2nd Thursday	Labong	59	1st Saturday
Nilad	12	1st Saturday	Kasilawan	77	1st Tuesday
Walana	13	3rd Wednesday	Taga-Ilog	79	4th Saturday
Dalisay	14	1st Tuesday	F. D. Roosevelt		
Sinukuan	16	2nd Friday	Memorial	81	3rd Saturday
Araw	18	2nd Saturday	High Twelve	82	2nd Saturday
Dapitan	21	3rd Monday	Hiram	88	1st Friday
Jose Rizal	22	4th Friday	Service	95	4th Tuesday
Batong-Buhay	27	2nd Tuesday	Keystone	100	2nd Saturday

SCOTTISH RITE TEMPLE, 1828 Taft Avenue

Manila Lodge	1	1st Tuesday & 3rd Tuesday	St. Johns	9	2nd Friday
Corregidor-South- ern Cross	3	2nd Thursday & 4th Thursday	Mt. Lebanon	80	1st Thursday & 3rd Thursday
Cosmos	8	1st Monday & 3rd Monday	Mencius	93	1st Wed. & 3rd Wed.

Note: We are publishing the above schedule primarily for the benefit of visiting brethren and also, to remind the individual members of the Lodges therein of their day of obligation.—JER

Pledge of Service...

How Philippine Masonry Was Organized In Japanese Territory — *An Appraisal*

The first dispensation was issued to Okinawa Lodge by Grand Master Goldenberg in 1946. The brethren of Okinawa had a large Square and Compass Club which in 1945 greatly assisted the Grand Lodge during the Christmas Season of 1945 in contributing a substantial sum to the Widows and Orphans X'mas Fund. A large party was organized by Okinawa brethren at the provisional Grand Lodge Hall, at which all needy brethren, widows and orphans were present to receive much needed gifts. It was a grand and memorable affair. Later on, these brethren petitioned the M.W. Grand Master for a Dispensation to form a Lodge at Okinawa and after due consideration, the petition was granted by Grand Master Goldenberg in 1946. However, when this Dispensation was taken up in the Grand Lodge session of January 1947, both the Committee on Reports of Grand Lodge Officers Reports and the Committee on Jurisprudence refused to confirm the action of the Grand Master but blamed him of having deliberately invaded the territory of Japan occupied by the Grand Lodge of England in violation of all masonic laws and usages because England had some lodges working in Japan before the war.

Grand Master Goldenberg fought hard against their contention and maintained that Japan and its territories were positively open and not occupied exclusively by any Grand Lodge. They openly

claimed that it was a gross mistake and a bad error to have issued the Dispensation in the first place to establish a lodge on Japanese soil. At that time, there existed plenty of hard feeling against Japan and it was the general feeling that it would take at least twenty years before the Japanese people would understand what Democracy would mean before establishing lodges there. Finally, the Okinawa Lodge was allowed to continue under Dispensation but the Charter would be granted after due investigation. The report favored the Grand Master's action and the Lodge was finally constituted in 1948. M.W. Brother Goldenberg never changed but stood firm on his contention that the Japanese Islands were free territories therefore we had absolute right to establish our lodges there. When a petition was brought to M. W. Brother Goldenberg by the brethren of Yokosuka Naval Base desiring a Dispensation, he immediately supported the proposition and the second lodge under the Philippine Jurisdiction was thus established on Japanese soil. Subsequent lodges have been established in Japan, so that now we have sixteen chartered Lodges working on the Japanese mainland, with a District Grand Lodge of Japan to supervise their work there. We can safely and justly say that Okinawa Lodge No. 118 is the mother Lodge and the oldest Lodge established by the Philippines in Japanese territory. Had it not been for the fight put up by the then Grand

* * * PLEDGE OF SERVICE * * *

Master in support of the Dispensation he issued authorizing the establishment of a Lodge in Okinawa Island of Japan, there would most likely be no lodges now under this Jurisdiction in Japan.

Now, on its Tenth Anniversary,

* * *

Additional intelligence has furnished that according to an official notice issued by the Grand Lodge of England the following lodges in the Far East have ceased to exist, "owing to changed conditions in the countries concerned:

- 1092 Yokohama Lodge, Yokohama, Japan
- 1263 O Tentosama, Yokohama, Japan
- 2015 Tokio, Tokio, Japan

we sincerely wish to congratulate the brethren of Okinawa Lodge No. 118 and wish them continued success and hope that Peace and Harmony will always prevail in all of their deliberations. (*Reference: Proceedings. 1947, JER*).

- 3729 Albion in the Far East, Kobe, Japan
- 2855 Far Cathay, Hankow, Northern China
- 4613 Lydda Lodge, Haifa, Israel

It would appear from this that England is withdrawing from the Japanese field where several lodges are working under the Grand Lodge of the Philippines.

—*Masonic World, 1956*

—oOo—

DECORUM IN LODGE

"Behold how good and how pleasant it is for brethren to dwell together in unity." Ps. 133:1

This should be the dominant theme at every gathering of Masons, particularly in the tyled lodge.

Not only harmony and good fellowship prevail, but also the dignity of Masonry should ever be maintained. As one enters a church with reverence, the Mason should always remember that the lodge is also a place of worship and that certain formalities must be observed.

The lodge is a place of worship because Divine blessing is asked at the opening and closing. It is a place of reverence and dignity because, in the ritual, the flag of

our country receives homage and is advanced to a place of honor in the East.

Throughout the ceremonies, especially in the conferring of degrees, dignity and decorum should always be preserved. There is no excuse for levity, no place for those who fail to appreciate the solemnity of the occasion. Silence and circumspect conduct should be maintained. It should be kept in mind that to make the proper impression on the candidate, the dignity of the lodge must never be violated.

This does not mean that a lodge is a place of gloom and sadness. Far from it. At stated communications there is ample opportunity to enjoy fellowship, renew ac-

quaintances and meet one's fellows on the level.

But in the exemplification of the degrees, talking, inattention or any deviation from the established rules of dignity and good order should not be permitted. Respect should always be shown the offi-

cers and consideration given the candidate.

It must be remembered that, as in a place of worship, we should observe decorum "for the place whereon thou standest is holy ground." Ex. III:5.

—Robert C. Hill, P.M.

—oOo—

AFTER THE LODGE IS CLOSED

Masonry teaches us how to live, how to die, and our duty towards our fellow men. Do we all realize the significance of the word "fellow men?" It means more than fellow-Masons. We naturally have a special tendency to safeguard our Brethren of the Mystic Tie, but actually our duty lies beyond the fold as well. In these difficult times when the kindly courtesies of bygone days seem to be fading away in the struggle for existence, the Mason often finds himself presented with opportunities for rendering kindly help. Not necessarily the giving of alms, that of

friendly counsel, loving sympathy, and a willingness at all times to render aid when properly called upon. The giving of a kindly hand of help to a mother with young children on an escalator, the call at a neighbor's when serious illness has occurred, and other small acts of courtesy and kindness in daily life, are factors which should distinguish the Mason from others. Let thought for others be the motive in daily life, and then the Mason reflects the teachings and tenets of his Craft.

—Masonic Record, London.

—oOo—

A RESPONSIBILITY

Youth offers Masonry its most important challenge today. Nothing we can do will have such far reaching influence in our community and national life as work with youth through the sponsored DeMolay movement.

Youth is face to face with trying, uncertain years. The world is at an hour of crisis; our young men are being asked to stand between us and catastrophe; asked

to be shocktroops against destruction. At an age when most of us were planning for college or business our sons find themselves looking forward to an interruption of their plans by military service.

Many of them already have made the decision and have enlisted as soon as they were out of high school. Our people were startled when they learned that the aver-

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age age of the enlisted personnel at Lackland Air Force Base was seventeen years and seven months! Boys, who only last year were playing sand-lot baseball, now are apprentices to war. They may well ask, "What does the future hold for us?"

We adults must answer, "Whatever the future holds for you we also share!" We are together in this struggle that has to do with more than a standard of living; it has to do with the reasons for living.

It is going to take more than words to make those young men know we can share with them the responsibility of the future; to

make them realize that we wish to do something to help make that future secure for them.

One of the best ways I know to start that task is through our Masonic sponsored DeMolay movement. Surely, we cannot all work with DeMolay, nor can all lodges sponsor chapters. Some of us are not equipped temperamentally, or by training, to work with youth. But we can all help through such programs as the one set up in Minnesota to give every Mason the opportunity of supporting the work that can mean so much to all of us, and to Masonry.

—*Dr. Warren Roapke, President,
Minnesota De Molay Foundation*



THE CODE OF HIRAM ABIFF

It is certain that could the Masonic principles of justice, equity and fairness guide the transactions between employer and employee, there would be neither strikes nor lock-outs in American industry.

Employers would receive an honest profit and labor would be as contented as the toiler was under Hiram, of whom it is said that so fair and just was the treatment of the workmen that during

the years of the Temple's building there was neither discord, discontent nor dissatisfaction.

Let the labor code of Hiram prevail today, and peace and harmony would purple every horizon of human effort. Profiteering would fade into normality and there would be no place for that element to whom discontent is capital, trouble is profit, and turbulence fame and power.

—*The Ohio Mason*



A MASONIC BENEDECTION

May no strife disturb thy days
nor sorrow disturb thy nights and
may the pillow of peace kiss thy

cheeks, and the pleasures of imagination attend thy dreams, and when the length of years has

* * * PLEDGE OF SERVICE * * *

made thee tired of earthly joys, and the curtains of death gently close around the scene of thy existence, may the angels of God attend thy bed and take care that the expiring lamp of light shall not receive one rude blast to hasten

its extinction, and finally may the grace of God wash thee free from all impurities and prepare thee to enter into the land of everlasting felicity.

—*Author Unknown*



USE YOUR BRAINS

A man, to appreciate Masonry, must use his brains. He must study its meaning and work out its philosophy. There is nothing in the ceremonies of the Craft to furnish entertainment or amusement. A young man once said that he didn't like the study of Masonry because there was no fun in it. He added that he did like to attend lodge much better, because he always had a barrel of fun whenever a candidate was initiated.

This young man, like many others, went into Masonry looking for something which wasn't there. Whenever a man says that he doesn't like Masonry, it is because his powers of perception are so dwarfed that he cannot appreciate its beauties. It is because his desire is not one of knowledge, but rather the gratification of low

desire for amusement. There is no "horse play" in Masonry, and the man who is looking for it had better stay out.

The humblest object beneath our eye defies our scrutiny as completely as the economy of the most distant star. Every loaf and every blade of grass holds within itself secrets which no human penetration will ever fathom. Wherever we place our hand we lay it upon the locked bosom of mystery. Step where we will, we tread upon wonders. The sea sands, the clods of the field, the water-worn pebbles on the hills, the rude masses of rocks are traced over and over in every direction, with a handwriting which is old and significant and sublime.

—*Illinois Freemason*



MASONIC CHARITY

Brethren, have you ever stopped to think of the real meaning of charity? We have been taught that charity is love. There are many ways in which love can be

expressed, and charity does not need to mean the giving of alms in a money form. Often the consolation of a kind and sympathetic word is the acme of relief; some-

* * * PLEDGE OF SERVICE * * *

times a job is the real answer to the need of a brother. Don't be too sure as you stand in your security today that tomorrow you may not be in his place. Yes, it can happen to you and it might be tomorrow you will need help. How nice it would be to have

some to call and assure you that you have not been forgotten. Pause and think. Don't be in such a hurry that you forget the other fellow.

—*F. W. Tucker, Secretary,
Masonic Service*

—oOo—

K I N D N E S S

A few days ago an automobile stopped suddenly in the middle of the street in front of the Masonic Temple. As this was unusual I walked over to the window to see the cause and I saw a man about 40 years old get out and walk around in front of his car and pick up a little kitten that had strayed out in traffic and carried it carefully over and put it on the sidewalk. As I pondered this over, I thought to myself that here is a good man; for any man who would be kind to dumb animals would be kind to his fellow human beings. I do not know who this man was or whether he was a member of the Fraternity or not but if he isn't he has the necessary qualifications if he should

desire to petition.

Kindness seems to be a lost virtue relegated back to the "Good Old Days" when honesty was the best policy and kindness was the rule rather than the exception. It doesn't cost anything to be kind and sometimes it pays big dividends. I can remember and I know you can too, those who were kind to us back in our childhood days and as we grew on into manhood our thoughts were most pleasant ones. Kindness is contagious. You try it and see how quickly it spreads. I wish we members of our great Fraternity would practice it more often. Think it over, brethren.

—*The Masonic Outlook*

—oOo—

L E T T H E R E B E L I G H T

In Switzerland there is a church among the Alps far up on the mountainside and in it there are no lights or lamps. When the time comes for evening service one can see the villagers coming from their homes, each one bearing his own light. At first there is only a glimmer in the darkness, but when they have all arrived for the

service the little church is aglow with the combined light of many lamps and candles.

Many of us have only a small light, perhaps; others have a large light. But the world has no light at all, save as we all bring our lights together. The world is waiting for the Masonic lights of hu-

man love, friendliness, cheer, kindness, courage, faith, hope, and prayer as exemplified in the individual life of every Mason. Are

you bringing your light to help brighten a dark world?

—*The Mansfield Mason*

—oOo—

I AM A FREEMASON

Because I believe that there is but one God, the creator of the universe and the things it contains, and who is the giver of all justice, love and mercy.

Because I believe it is my duty to constantly heed only those desires and ambitions in life that will keep me on the path of righteousness and salvation.

Because I believe that my soul was given a body in this world that it might learn to improve itself morally and spiritually.

Because I believe that Freemasonry, although not a religion, is more than a religion: it binds all men, irrespective of their race, creed and color, into one brotherhood under the Fatherhood of God.

Because I believe I will be better able to obey my spirit and thus enable myself to faithfully comply with the laws of God and thereby further complete understanding among all men.

Because I believe I will be better able to serve my country in any required capacity and to defend it in the event of any aggression, external or internal, or from any other eventuality that would gravely endanger its existence or its liberty and independence.

Because I believe, lastly, that it is my duty to do all in my power to contribute my share toward making the world in general a haven of peace and happiness.

—*Exc.*

—oOo—

George Washington was the only one of the nation's eleven Masonic Presidents who did not live in the White House.

Masonry has made its largest contribution to humanity's well being through the faithful translation of its teachings into actions by its myriads of faithful members. Thus in the advancement of civilization in manifold relationships, Masonic duties have played no mean part.

Let a man try faithfully, manfully to be right, and he will daily grow more right. It is at the bottom of the condition of which all men have to cultivate themselves.

—*Carlyle.*

The man that counts is the man who makes himself a force for decency, a force for clean living, for righteousness.

—*Theodore Roosevelt*

—oOo—

THE SILENT TONGUE

The Masonic merits of the "silent tongue" are well expressed in our lectures, and ought to be understood by every brother. The following from a secular paper is neatly said:

"The art of silence, if it be not one of the fine arts, is certainly a useful one. It is an art attained by few. How seldom do we meet a man who speaks only when he ought to speak, and says only what he ought to say?"

"The Bible enjoins the practice of this art. It commands us to make a door and a bar for the mouth. It declares that if a man bridles not his tongue, his religion is vain.

"The attainment of this art will enable us to avoid saying foolish things. We often speak without reflection; consequently, foolish thoughts, or expressions destitute of thought, are uttered. Possessed of the art of silence, we shall not speak that which ought not to be

spoken.

"Again, it will enable us to avoid saying hurtful things. Since we are placed in the world to do good, since the endowment of speech is one of the greatest means of influence, it is most unseemly for us to utter that which will do injury. He whose business is to root out the tares should not scatter their seed.

"It will enable us to govern our feelings and direct our trains of thought. He who gives expression to his feelings increases their strength.

"It will increase our influence with our fellow men. A fool uttereth all his mind, but a wise man keepeth it until afterward. Gravity and reserve are associated with wisdom. Even an affected gravity is sometimes effective—the true art of silence is always effectual. We can be useful only as we are influential."

—*The Orphan's Friend and Masonic Journal*

—oOo—

A TRUE FREEMASON

He is above a mean thing. He invades no secrets in the keeping of another. He betrays no secret confided to his keeping. He takes selfish advantage of no man's mistakes.

He uses no ignoble weapons in controversy. He never stabs in

the dark. He is not one thing to a man's face and another behind his back.

If by accident he comes into possession of his neighbor's counsels, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with

the wax. Papers not meant for his eye, whether they flutter in at his window or lie open before him in unguarded exposure, are sacred. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, notices to trespassers, are none of them for him. He may be trusted, himself out of sight—near the thinnest partition—anywhere.

He buys no office, he sells none, he intrigues for none. He would rather fail to obtain rights than win them through dishonor. He will eat honest bread.

He tramples on no sensitive feelings. He insults no man, if he have rebuke for another he is straightforward, open and manly. He cannot descend to scurrility.

Billingsgate slang doesn't lie in his track. Of woman and to her he speaks with decency and respect. In short, whatever he judges honorable he practises towards every man.

—*The Committee on Education,
Grand Lodge of North
Carolina*

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MASONRY IS RELIGIOUS, BUT NOT A RELIGION

Masonry is not a religion, but it is religious. It is perhaps true, as Mackey says, that too much energy and talent have been expended by Masons trying to prove that Masonry is not a religion, but it is still an interesting subject and another brief summary might be of interest.

No informed Mason will say that Masonry seeks to substitute its teachings for that of any religious sect. It matters not if an applicant for Masonic degrees is Mohammedan, Jew, Christian or a member of some other sect so long as his beliefs conform to certain broad principles common to all sects. In a brief general way, the Mason must believe in the existence of one God as the all powerful Creator and preserver of the universe; that there is a future reward or punishment according to the life here and that there must be a true Godliness or piety

in our lives. These are the essential beliefs and practices demanded of a Mason. These beliefs are religious, but not a religion.

Religion goes farther than do that requirements of Masonry. Religion includes a system of faith and worship. The systems of faith and worship of the Jew is different from those of the Christian and the Mohammedan. They in turn are different from each other. Indeed, there are hundreds of different beliefs in each of the great faiths. In the Christian religion, the Catholic, the Methodist, Baptist, Mormon, etc., differ in many, to me, unimportant details, but they agree upon the one essential thing that makes the Christian religion—that Christ was the Son of God and was crucified to redeem the world. The Jew and the Mohammedan do not so believe. But these great faiths agree upon certain things. They all believe in

one God as the Creator, guide and preserver of the universe, and that man has certain duties of piety and worship toward that God, as well as the obligation of rectitude of conduct toward God and man.

These beliefs and this conduct are basic requirements for the Mason. That is where Masonry stops. But all the great religions go on from there with their various beliefs and practices and the theology to exemplify them. These religious beliefs include many things such as confession, baptism, pass-over celebrations, footwashing, sacraments, a belief in the trinity, the ascension, and a host of other things essential to religion, but non-essential to the Mason. Indeed, we wrote recently that the Mason is under no duty to obey the ten commandments as such, but both Jew and Christian are obliged to chart their lives by them.

If a man lived up to all the tenets of Masonry he would indeed be a good man, but nowhere does Masonry teach that that is enough of religion to make the complete life. Masonry is not a substitute for religion nor does it seek to supersede any form of worship or system of religion. Masonry promulgates no scheme or system of

faith, salvation, conversion or baptism, etc. These things are left to the religions.

Masonry is neither Jewish, Christian nor Mohammedan, but contains nothing to which each may not agree. It inculcates virtue, but teaches no scheme for redemption from sin. It points to righteousness, but does not claim to be "the way, the truth and the life." It is not a substitute for religion but is the handmaiden of religion and acts as the porch to the various temples of divine truth.

The tendency of all true Masonry is toward religion. All its symbols and allegories teach lessons leading to true religion, its observance and truth; a man may be religious without being a Mason, but a Mason can not be true to his order if he does not respect religion and observe its principles.

A friend recently complained that one of my Masonic paragraphs did not comply with his ideas of religion. Of course not. It was a Masonic paragraph intended to teach a Masonic lesson and was not set out as a doctrine of religion.

—C. Clyde Myers

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THE SECRETS OF MASONRY AND SACREDNESS OF THE BALLOT

By Thomas J. Betts, P. M.

My brethren, as you now observe, I am now about to embark upon the delightful task of discharging a duty by no means of

my own choosing imposed on me by unanimous vote of this lodge at its last regular meeting, as all of you observed if you paid even

* * * PLEDGE OF SERVICE * * *

passing attention to the reading of the minutes of the last "regular." In addition to according me this unsolicited and much protested privilege, my brethren were exceedingly generous and "helpful" in that they selected my subject for me: "The Secrets of Masonry and the Sacredness of the Ballot." Just why they assigned to me this difficult task, I am unable to say, unless perchance, there are those among you who are really disturbed over this perplexing question as to just what are the secrets of Masonry. In fact, I am persuaded that this is true, since I have queried many since being assigned to this duty, and I have yet to find one who gave an answer satisfactory to myself as to just what are the "secrets" of Masonry.

First of all, let us understand ourselves. Do not be shocked when I tell you that Masonry is not a secret society. Do not let any one tell you that it is. Secret societies are societies which are secret; that is, which do not acknowledge membership. Every one knows of the Masonic fraternity; its members are proud to be known as such. There is nothing secret about the membership list; any one can ascertain from Grand Lodge records and from printed lodge reports, who is and who is not a Mason. So then, there is nothing secret about the organization. It possesses, and imparts to its members, certain information which Masons are required to hold sacred, and thus "secret" from the profane. It is a society which possesses "secrets," but is not itself secret.

Then what are the "Secrets" of Masonry? The secrets of Masonry are few in number and valuable only to her membership. A few modes of recognition, a few solemn promises made by each of us to each of us, a few ways of teaching knowledge which was old when the pyramids were built, and you have encompassed most of Masonry that may not be told. True, the order has elaborate ceremonies of initiation which are kept from profane knowledge, not that their spreading before the world would harm Masonry, but would undermine its power for good. The "real" secrets of Masonry are never told, not even mouth to ear. For the real secret of Masonry is spoken to your heart, and from it to that of your brother. Never the language made for tongue may speak it; it is uttered only in the language of the eye, in those manifestations of his friend, which passeth all loves of which we have any knowledge. Masonry may be said to have accomplished one of its prime fundamentals though for the moment you may be wholly unaware of it—if it has conveyed to your heart a real desire for better living. You have acquired one of the "secrets" of Masonry that word of mouth will never disclose if you have unconsciously been taught and put into actual practice the circumscribing of your desires, the subjugation of your passions, the building of yourselves into square and virtuous lives, with your fellowmen as brothers, taking as your motto the golden rule to do unto others as you would be done by, and that older law

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given from Sinai's mountain, which commands us to love our neighbors as ourselves. The man who lives up to these requirements is all that a good husband, or an upright Mason, can be, and is in possession of one of Masonry's most cherished secrets. In fact, the most valuable "secrets" Masonry possesses are the lessons she tries to teach, and if successful, implants them indelibly and deeply into the hearts of men, from whence they cannot be revealed by word of mouth, and are only revealed and recognized from brother to brother by the extent to which one will go to aid and serve his fellowmen. Masonry would like to spread her gentle teachings before all men but if a man have no love for his fellows his heart, if he possess not the charitable instinct and the love of God, how shall she make him comprehend what she knows and how she teaches?

"The "Sacredness of the Ballot," is a matter that very properly and appropriately claims our attention. In fact, we ought never to use the ballot without first giving its object our very grave and careful concern. Masonry has been greatly criticised by many who have failed to pass her doors, because of the anonymity of the ballot, and the fact that it requires but one black cube to keep an applicant from being elected. The secrecy of the ballot is as essential to its perfection as its unanimity or its independence. But, with this secret ballot there is imposed upon each user thereof a most sacred duty, because how he uses it is a

matter strictly between him and and his God.

It has always been regarded as one of the fundamentals of the fraternity, that all members of the Craft have the right to say, each for himself, who shall and who shall not become members of his lodge. And it is highly necessary, if the character of the institution is to be preserved, that that right be most sacredly guarded. In no other way can it be so well preserved as by the secrecy which surrounds the ballot. Not only are ballots so taken that no other Mason can know how you ballot; you are strictly enjoined from letting any one know how you ballot, how you balloted, how you will ballot. And the contrary, of course, is even more a necessity, you should never, under any circumstances, inquire of a brother how he has or will ballot on any application. The sacredness of the ballot is further emphasized in its secrecy, for when one votes in silence and secrecy he can exercise his judgment, his conscience, his character, with no reference to what the other fellow may think or do or say. In this way and this way only can Masons pass true and unbiased judgment upon those who apply for membership. The use of the ballot is a sacred duty. No ballot should be cast, either white cube or black cube, until the voter is firmly and irrevocably satisfied in his own heart as to the righteousness of the course he is about to pursue. And then by all that's holy, the voter should stick to his cube, no matter how many ballots are taken. It has happened

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on various occasions in lodges that on first ballot on some candidate there would be found the lone black cube; to be followed by a second ballot wherein the black cube had vanished and all was clear in the South or West. This is clearly not a sacred use of the ballot. If the brother was justified in casting a black cube on the first ballot, he would be equally justified in using the black cube in any and all succeeding ballots.

To cast a black cube in the ballot box is a serious matter, and no brother should cast one without giving ample thought to what he does and why he does it. Your one black cube is as powerful as a thousand; against it the rest of the lodge can do nothing; Because you have this great power, you also have the moral responsibility to use it with wisdom, discretion, and exact justness which

Masons are taught are cardinal virtues. Only one Mason can sit in judgment on your ballot, and that one is yourself. You are perfectly free to exercise your spite, your ill will, your meanness, and no one will know it. You are free to practice charity, toleration, forgiveness, decency, and no one will know it. It is entirely up to you. In any and every case, give the lodge, not the man, the benefit of the doubt. If your knowledge is sufficient, keep him out. But be sure you know, for if you regard the ballot with the sacredness to which it is entitled, no one will know but you, and if your actions are motivated by your highest conceptions of the order, you can look yourself squarely in the face in each morning's new blown mirror without a quiver or qualm of conscience, secure in the knowledge that you have performed your duty and performed it well.

—*The Orphan's Friend and Masonic Journal*

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“Let your Masonic Lodge be a beehive of worthwhile activity in your community, so that its wholesome and vigorous influence may be felt beyond its Temple walls. Let us practise a form of Masonry that is warm and vibrant, tolerant and human.”

—*Charles W. Fossell, P.G.M., New York.*

“It is our duty not only to make Masons, but to see that each candidate has a thorough and complete knowledge of every aspect of Masonry. Our Craft would then be composed of better-informed

and more keenly interested members.”

—*R. R. McEwen, P.G.M. Saskatchewan.*

Three features of Masonry are first, the attractiveness of Masonry is its simplicity; second, the strength of Masonry is its emphasis on the divine; third, the product of Masonry is chivalrous manhood.

—*Grand Orator, Worshipful Brother and Rev. Bruce S. Wright of the Grand Lodge of the Philippines, 1918.*

Masonic Hospital For Crippled Children. . .

1828 Taft Avenue, Manila

Brethren:

There is an apparent confusion on the part of some Brethren concerning the Grand Lodge Assessment of ₱3.00 annually for every Master Mason for the support of the Masonic Hospital for Crippled Children, and the annual dues paid by Regular Members of the said Hospital.

A number of Brethren who are Regular Members of the Hospital believe that by paying the assessment of ₱3.00 they are relieved of the annual dues of ₱2.00. This is not the case. On the other hand, not all Master Masons are Regular Members of the Hospital who should pay this annual dues of ₱2.00.

To clarify the situation, the following distinction must be borne in mind:

1. The annual dues of ₱2.00 applies to Regular Members of the Hospital.
2. The assessment of ₱3.00 made by the Grand Lodge applies to All Master Masons whether or not they are members of the Hospital.

The MHFCC is a non-stock Corporation, regularly organized and duly registered. At such, it has a roll of membership. Those who are in this roll are the members of the Hospital. They are classified into three kinds: (a) Life Members, (b) Sustaining Members, and (c) Regular Members. Life Members are those who pay ₱500.00; Sustaining Members pay ₱100.00 annually until they have paid ₱500.00 when they become Life Members automatically. These two classes of members are exempt from the payment of annual dues. Regular Members are those who pay an entrance fee of ₱10.00. They pay annual dues of ₱2.00.

It will be seen that Master Masons who are not Regular Members or are either Life or Sustaining Members, *do not* have to pay ₱2.00 annual dues.

The Grand Lodge Assessment of ₱3.00 is an assessment on every Master Mason within its jurisdiction, whether a member of the Hospital or not in any of the three categories above-mentioned. It is NOT "membership dues". Under the Edict, each Master Mason in this jurisdiction is required to pay this assessment every year, thru his Lodge.

In other words, Regular Members have to pay their annual dues of ₱2.00, plus the Grand Lodge assessment of ₱3.00 also annually;

With Our Grand Masters...

"In this, the beginning of the Grand Lodge of the Philippine Islands, we are children, looking down the eternal years, blinded by the light of the coming ages, knowing not whither the journey may carry us, but strong in the faith of our Order; fired with the zeal that has carried Masonry around the world, buoyant with the hope that has sustained our pioneer brothers on every soil and in every clime; inspired by an unchanging confidence in the principles of Masonry; made steadfast and unfaltering by the character

of the men who are attracted by those principles as the needle responds to the pole-star; sustained by a sure reliance upon the leavening quality of that character and its sublime destiny to leaven, in the end, the whole human mass. We carry with us the joyous certainty of youth and the banner of a glorious cause; our hearts beat with exaltation and gratitude to the Grand Master of the Universe for having the opportunity of a century, that of bringing to this country, a Masonry, regular and non-political."—*H. Eugene Stafford, Grand Master, 1913.*

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Whereas, those who are NOT Regular Members pay only their assessment of ₱3.00 a year.

We cannot let this opportunity pass without emphasizing the fact that the MHFCC is the only organized charitable undertaking of Masons under our Grand Lodge. Its accomplishments in making possible the correction of deformities of many children who otherwise would be permanent human wrecks, in order that they may grow into normal men and women with equal chances as other children for happiness, are a credit to the Fraternity and should make every Mason's heart glow with satisfaction and pride. A number of Brethren go far beyond the Grand Lodge assessment in supporting the Hospital so that in carrying out its noble humanitarian mission, it may not encounter much handicap and, if possible, reach out to more unfortunate children.

Fraternally yours,

(Sgd.) VICENTE OROSA
Acting President

March 1, 1956.

Others May Care To Know . . .

Massachusetts is the only Grand Jurisdiction in the United States where the Lodges have no numbers. In Pennsylvania some Lodges have numbers but without names.

H. R. H. The Duke of Edinburgh was recently initiated in Navy Lodge, No. 2612, E. R. at a meeting held in Freemasons' Hall, London, attended by the Earl of Scarborough, Grand Master of the United Grand Lodge of England. Navy Lodge was founded in 1896 and King Edward VII (then Prince of Wales) was its first Master. The late King George VI and his brother, the late Duke of Kent, were also initiated in this Lodge.—*The Freemason*.

President Eisenhower took the oath of office on January 20 on the Bible on which the first President, Brother George Washington, took the solemn oath in 1789.

This sacred book is the property of St. John's Lodge No. 1 at New York City and is carefully preserved in the historic archives of that lodge.—*Grand Lodge Bulletin, Iowa*.

Charleston Lodge No. 44, F & AM is the only lodge ever constituted aboard a United States transport.—*The Florida Mason*.

Lesswarer Lodge, Farmborough, Surrey, England, is the only Irish Lodge on English soil under the Constitution of Ireland. — *The Freemason*.

Perla Lodge No. 1034 is the only

regular foreign lodge working in the Philippines. It is under the constitution of the Grand Lodge of Scotland.

The Bible contains 3,566,480 letters, 810,697 words, 31,175 verses, 1,189 chapters and 66 books. The longest chapter is the 119th Psalm. The middle verse is the 8th verse of the 11th Psalm. The longest name is in the 8th chapter of Isaiah. "And", occurs 46,627 times in the Bible. Lord 1,885 and the 19th chapter of the 2nd Kings are alike. The longest verse is the 9th verse of the 8th chapter of Esther. The shortest verse is the 32nd of the 11th chapter of John. In the 21st verse of the 7th chapter of Ezra is the alphabet. The name of God is not in the 26th chapter of Acts. The name of God is not mentioned in the book of Esther. It contains Knowledge, Wisdom, Holiness and Love.—*The Masonic Home Journal*.

Riding the Goat originated in superstition. Pan, mystical Greek God of nature, was Goat-footed. When the Christians adopted Classical Demonology, Pan became satan, who presided over the orgies while riding a goat.—*Royal Arch Mason*.

Pope Pius IX, Giovanni Maria Mastai-Ferretti was expelled from the Masonic Order in 1873 by a Decree signed by King Victor Emmanuel II, head of the Grand Orient of Rome.—*The Freemason, 76th Year, No. 1, p. 5*.

Fraternal Reviews . . .

MASSACHUSETTS — 1955

The Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of the Commonwealth of Massachusetts is one Grand Lodge in the North American continent which celebrates four Quarterly Communications and one Stated Communication during the Masonic year. In all these quarterly communications, the usual agenda of a Grand Lodge annual communication is followed with the exception of the election of Grand Lodge Officers which is conducted during the fourth quarterly communication and installed during the Stated Communications on the later part of the month of December which coincides with the celebration of the Feast of Saint John the Evangelist.

The first quarterly communication took place on March 9, 1955, and presided over by Most Worshipful Whitfield W. Johnson, Grand Master. The Grand Lodge of the Philippines was ably represented by Rt. Wor. Curtis R. Wells, Grand Representative. Distinguished guests included those from the grand jurisdictions of Rhode Island and Connecticut.

Most Worshipful Johnson was most pleased to recount his attendance at the 177th annual communication of the Grand Lodge of Virginia, the 144th annual communication of the Grand Lodge of Louisiana and also his presence

during the Masonic Week in Washington, D.C. He was also elated to report that the Grand Lodge has already recovered the losses which had been sustained during the 1930's, besides, during the Masonic year, he has signed dispensations for the institution of four Lodges. Also, petitions for the formation of new lodges are in the offing. New Temples and Lodge quarters are also being built or completed.

The second quarterly communication took place on June 8, 1955. Most Worshipful Johnson continued on his visitations to other Grand Jurisdictions which at this time included the Grand Lodges of Connecticut, North Carolina, South Carolina, New York, Rhode Island, New Hampshire and New Brunswick. The principal event reported was the Masonic festival which was held to honor Frank S. Land, Imperial Potentate of the Imperial Council of the Shrine of North America and the Founder of the Order of DeMolay. It was a colorful event which included no less than 16,000 Masons, members of the Order of DeMolay and their ladies that filled Boston Garden to capacity.

The third quarterly communication was held on September 14, 1955 and commenced the new Masonic year. The Grand Master likewise continued on his visita-

tion to Grand Jurisdictions which brought him at this time to Chicago and the Province of Ontario, Canada. The Grand Master issued three rulings touching on Demit or Certificate of Clearance, Certificate of Good Standing and Application for Affiliation. An amendment to the Ritual was approved; likewise, another to the Grand Constitution.

The fourth quarterly communication was held on December 14,

1955, and marked the completion of two years' service to the Craft of Most Worshipful Johnson. The principal number in the agenda was the election of Grand Lodge Officers. Most Worshipful Johnson was declared re-elected as Grand Master of Masons in Massachusetts. The new set of officers were installed in the Stated Communication on December 27, 1955 which coincided with the celebration of the Feast of Saint John the Evangelist.

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U T A H — 1956

Most Worshipful Roy Waldron Robinson, Grand Master of Utah in his valedictory gave the following observation on the force of Masonry in the present world. And we quote: "Masonry is truly living a troubled world, and the goal of a peaceful universe is still relegated to the future. But how close will peace be established other than through a deeper acknowledgement of the Fatherhood of God, and a deeper understanding and practice of the Brotherhood of Man? And where else do we find these principles better exemplified than in our beloved Fraternity? Yes, my Brethren, Masonry has a place in the world today, and just as our Masonic forefathers had a vital part in the establishment of the principles under which we live, so do we have the opportunity to help establish those principles throughout the world today."

Brother Robinson was most pleased to recount his official vi-

sits to all the constituent lodges which were "marked by splendid attendance on the part of our Grand Lodge officers and seldom were there more than two or three absent." He also attended the annual communications of the Grand Lodges of Wyoming and Idaho. On the other hand, he regretted his inability to accept similar invitations from the Grand Lodges of New Mexico, Nevada, California, Illinois and Colorado.

Of the routine, the Grand Master granted nine dispensations over various constitutional matters. He also made five committee appointments and consecrated and constituted Gateway Lodge at Clearfield. Similarly, he approved the constitution and by-laws of the Uintah Basin Shrine Club after being assured by the Jurisprudence Committee and Past Grand Master Harold Cline that such by-laws were in conformity with the Grand Lodge Code.

One of the recommendations of the retiring Grand Master and which we believe to be also an indispensable equipment in our Grand Lodge is the purchase of a tape recorder. The tape recorder is very necessary during the deliberations in the annual communications—no part of the minutes will be missed, no records, no reports, no speeches and no addresses will be misplaced when the proceedings are printed.

The Report of Correspondence Committee has devoted one full half page of the Proceedings, commenting on the exaltation of Bro. Hatoyama, Prime Minister of Japan and the president of the House of Councilors of Japan. We only hope, as Bro. Titus, Grand Correspondent of Utah has observed, that such a work will "aid in smoothing over some of the National and International troubles in the Asiatic region."

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KANSAS — 1956

The centenary of the M. W. Grand Lodge of A. F. & A. M. of Kansas was observed for two days with an appropriate and fitting program and started at 9:00 a.m., March 14, 1956, when the Grand Lodge was opened for its 100th Annual Communication on March 14, 1956 in the Municipal Auditorium at 8th and Quincy Streets, Topeka, Kansas.

Fourteen Grand Masters, 15 Past Masters from various states of the Union and other distinguished Masonic visitors were extended a hearty welcome and conducted to seats in the East. In response to the greetings of the Grand Master, M. W. Scott F. Kelsey, and in behalf of all of the Distinguished Guests, M. W. Joseph A. Batchelor, Grand Master of Indiana among other things said that "however we may differ in forms and ceremonies, we move with a great concord of unity to stretch forth to each other not only the hands of fellowship but the bands of moral union to form a united

front against those divisive influences." Of interest to the Brethren of this Grand Jurisdiction was the introduction by W. Leslie Cheng, Grand Representative of the Grand Lodge of Kansas near the Grand Lodge of China who made an interesting talk regarding Lodges in China and Korea.

In this Annual Message, the M. W. Grand Master revealed that he had covered his Jurisdiction rather thoroughly and have visited, by travelling 23,000 miles by automobile and 9,580 miles by train, Lodges in every section of the State which totals 441 with a membership of 100,698. He also made Masonic visits outside Kansas, one of which was to Iowa's Annual Communication and Dedication of its new Grand Lodge building "one of the most beautiful in the United States and perhaps in the entire world." It was revealed in the Message that the Grand Secretary Emeritus, M. W. Elmer F. Strain had completed his work on the assignment of assembling in-

formation of the first 100 years of the Grand Lodge. The story form, however, is to be printed later. The Grand Master concluded his message by quoting the following from the manuscript which is in the possession of Lodge Scoon and Uerth No. 3, Scotland:

“that sae long as the Sun ryseseth in the East and setteth in the West, we would wish the blessing of God to attend us in all our ways and actions.”

The Grand Lodge of Kansas was organized and established by 12 Brethren representing 3 Symbolic Lodges chartered by the Grand Lodge of Missouri with a total membership of 74 Master Masons, on March 17, 1856, at the Hall of Leavenworth Lodge No. 150. The first Grand Master was Richard Ridgeway Rees at whose grave in Mount Munice Cemetery in Leavenworth, Kansas, a caravan of buses loaded with delegates and visitors proceeded to place a Square and Compass wreath.

“Conditions in Kansas then were poor, living conditions were rough and crude, transportation was non-existent except for the traffic on the Missouri river and a little on the Kaw...”, according to W. John M. Feller who delivered the historical lecture. While the first Grand Master was a supporter of the pro-slavery cause, “within the walls of the Lodges in Leavenworth and mindful of the lessons of temperance and charity, the pro-slavery and the anti-slavery clasped hands as Brothers.” They indeed heeded the injunction contained in a letter from the

Lodges of New York City to mitigate the severities of the civil war and “to make your Lodge a safe and sacred retreat where Brethren of opposite opinions and parties may sit down in quiet and cultivate those amenities of social life and fraternal attachment which so preeminently distinguish our Order, rejecting only such as, by the commission of certain high crimes, have forfeited their claims to the benefits of Masonry.”

The Kansas Masonic Home, a pride of Kansas Masons, was instituted by direct action of the Grand Lodge on February 16, 1893, and during its first year a plan was estimated to produce \$27,200.00. The Home which was dedicated on Sept 10, 1896, was unfortunately destroyed by a disastrous fire which occurred on December 22, 1916, but the true spirit of Masonry in Kansas soon found a way to restore what was lost. The new buildings were completed at a cost of approximately \$800,000.00. The cost of the new Infirmary, on the other hand which was completed this year, with its equipment is slightly in excess of \$700,000.00. The average age of those entering the Home is 79 years.

The Masonic education of the Brethren while receiving their degree is supplemented by the distribution of little booklets entitled, “On the Threshold,” “The Entered Apprentice Degree,” “The Fellow Craft Degree,” and “The Master Mason’s Degree.” “A Master’s Handbook,” which is fur-

nished the new Master shortly after his installation is a publication that urges him to plan for his year's program thus stimulating the interest of the Brethren and increasing the attendance at the meetings of his Lodge. A centennial booklet, "One Hundred Questions About Freemasonry," were distributed free during the centennial to which celebration the amount of \$7,500.00 was appropriated.

We wish we could quote more of the speeches of the distinguished

guests but we urge our readers to read the Proceedings under review which is a very enlightened one.

Fraternal Reviews of several sister Grand Lodges are appended in the Proceedings, but we do not find our Grand Lodge among them.

Our Grand Representative in Kansas, Bro. Roy G. Shearer, was present at this centennial celebration. Bro. Alfredo C. Sese represents Kansas near our Grand Lodge.

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MISSISSIPPI — 1956

The 138th Annual Grand Communication of this Grand Lodge composed of 315 Lodges with a total membership of 48,619 Master Masons was convened on February 14, 1956, in the Victory Room of the Heidelberg Hotel, Jackson, Mississippi. The assembly was welcomed by the Governor of the State, Hon. J. P. Coleman.

Grand Master Charles E. Sampson in his message informed the Brethren of his attendance at the Centennial celebration of the Grand Lodge of Canada in Toronto. He said that at its "Service of Thanksgiving," 27,000 people and a choir of 150 voices were present.

The Grand Master in his talks during his numerous visitations concentrated his subjects on the Entered Apprentice Degree which he said "is the most important degree in Masonry." On the other hand, the Grand Orator, Allen Ca-

baniss in his address had as his topic, "the Importance of the Fellow Craft's Degree."

The Grand Lodge maintains Masonic Homes for Boys and Girls to which it spent the amount of \$39,899.54 last year for its maintenance. Eligible for entrance are children without any Masonic connections.

The Grand Lecturer M. W. Watt Carter, P.G.M., reported that an annual school for Deputies who are the counterparts of our Grand Lodge Inspectors, was held for two days in Greenwood, the home of the Grand Master, where technical points of the ritual, law and jurisprudence were discussed. He concluded his report with the following wise observation:

"A sound body does not necessarily mean that one is healthy; a storehouse of knowledge does

not necessarily mean that one is wise nor does knowing the adopted work mean that one is a good Mason; but as a sound body is essential to a healthy being, and knowledge essential to wisdom, so is knowing the ritual essential to making a good Mason a better Mason."

The Fraternal Correspondent Bro. C. C. Buchanan noted that there are at present 3,964,871 Master Masons in the United States belonging to 15,620 subordinate Lodges, a net gain of 72,036 for the year. According to him, considerable interest has been shown on liability insurance to cover the Grand Lodge and its subordinate

Lodges for claims arising from degree work in which the organization may be culpable. An instance was reported in which a Lodge was sued for \$100,000 by a candidate who was injured during the Master's degree due to over enthusiasm and zeal of the team. This will serve as a warning to our Brethren in this Jurisdiction.

Our Grand Representative near this Grand Lodge, Bro. E. E. Warmath of Jackson attended the annual communication. Bro. Juan A. Sarenas represents this century old Grand Lodge in the Philippines.

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ALABAMA — 1955

The Grand Lodge of F. & A. M. of the State of Alabama was convened at the Masonic Temple in the City of Montgomery on the evening of November 22, 1955, for its 135th Annual Communication. The delegates were welcomed by M. W. Franklin W. Parks, P.G.M., Associate Commissioner of the City of Montgomery, on behalf of the City, and were extended sincere best wishes for a most profitable communication.

M. W. Grand Master John W. Preddy reported having attended 237 Lodges, Masonic conferences, Shrine ceremonies, Order of Eastern Star Chapters, Knights Templar, Royal Arch, DeMolay, Grotto, Scottish Rite and Rainbow Girls meetings and in doing so traveled 47,000 miles. The most

important activity of this Grand Lodge according to its Grand Master is the Masonic Home where they "see the lessons taught at the Altar in actual practice." As of September 30 of the year under review, there were enrolled in the Home 21 men, 65 women, 16 Boys, and 6 Girls or a total of 108. A Farm is maintained which implements in a large measure in the sustenance of the Home. We find from the report of the Farm Committee for the Alabama Masonic Home that 32,057 gallons of milk was produced by the Dairy from which produce the Home used 8,695 gallons and the remaining was sold for \$10,918.95. Hogs, poultry, cattle as well as vegetable and track crops are also being raised. The Home's total stated

value of assets is \$248,969.24.

Bro. John C. de Holl, Grand Representative of the Grand Lodge of the Netherlands near the Grand Lodge of Alabama submitted a very interesting special report and emphasized important events which occurred in the Grand Lodge he represents, among which was the founding of a Sovereign Indonesian Authority later to be named as Timur Agung Indionesia, under the sponsorship of the Grand East of Netherlands. The independent Grand East of Indonesia is composed of four native Lodges, however, the Dutch subordinate Lodges were not included and will continue their Masonic activities unhindered. We hope that the Dutch Lodges will in the near future join the newly consecrated Grand Lodge at Djakarta to make Masonry in that neighboring country at least universal in scope.

The Grand Lodge of Alabama is in relationship of amity with our Grand Lodge but does not recognize several Grand Lodges in South America due to the present turbulent and adverse conditions in there. We recommend the reader to peruse over the excellent and interesting report of the Chairman of the Committee on Foreign Correspondence which is printed in the Proceedings of the Grand Lodge of Alabama for 1955, as space forbids us to incorporate in this review the whole text, much as we desire it.

The Grand Orator, R. W. Bro. Albert B. Stapp, delivered an inspiring address which was listened with close attention. He mentioned

a few of the significant ways in which the Number Three impresses him, to wit:

1. There are three Divine Persons in the Godhead.

2. There are three kingdoms. the kingdom of Satan (the world); the kingdom of Christ (the Church); and the eternal kingdom (heaven).

3. There are three classes of God's work; the miraculous, the natural, and the providential.

4. There are three basic elements of the gospel as it relates to man; the death, the burial and the resurrection.

5. There are three commands for erring Christians; confession of sin, repentance, and prayer for forgiveness.

6. There are three major things involved in accepting the word of God; believe the facts, obey the commands, and enjoy the promises.

7. There are three classes of temptation; the lust of the flesh, the lust of the eyes, and the vain glory, or pride of life.

8. There are three major responsibilities which we as Christians and Masons are charged to do; be patriotic (give unto Caesar what is Caesar's and unto God what is God's), be charitable, honest and virtuous, and to do good to all men.

The Grand Lodge of Alabama had on July 14, 1955, 432 Lodges with a total membership of 72,284, among whom, 1,807 were Ministers. Our Grand Representa-

tive, Bro. W. Bruce Nelson was absent during this Communication. Their Grand Representative near our Grand Lodge, Bro. Louis M.

Haussman never misses to attend any important Masonic event in this Jurisdiction when he is in town.

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ARIZONA — 1956

This Grand Lodge was convened for its Seventy-fourth annual Communication on April 23 and 24, 1956, by the M. W. Grand Master, Carey B. Wilson in the "Blue Room" of the Phoenix Masonic Temple, at Phoenix, Arizona.

The Grand Master was pleased to say that during the year, he visited every Lodge in his Jurisdiction, inspite of the fact that because of his doctor's order, he was unable to visit neighboring Grand Lodges. The Grand Lodge of Arizona claims with a feeling of sincere pride as the Grand Lodge of the Philippines does, that the M. W. Grand Lodge of California is their parent organization. It has 49 Lodges with a total membership of 10,688 or a net gain of 452 from last year.

The Grand Secretary reported that the Grand Lodge had requested 18 Lodges in eleven Sister Grand Jusridictions "including the Grand Lodge of the Philippines" to confer the degrees on their candidates. 16 Fifty-year Grand Lodge awards of Gold were presented to Brethren who have completed fifty years of continuous membership in a "Regular Masonic Lodge or Lodges."

A civic activity of this Grand Lodge is the annual observance of

Public Schools Week. This is held in pursuant to a proclamation of the Governor of the State in which he said, "I urge that during this week every citizen visit a public school and become personally acquainted with the work and activities of our Public School system." A Committee for the observance suggested plans of action among which was the joint effort arrangements with the local Parent Teachers Association to provide suitable programs and to get attendance for the meetings jointly arranged, and the handling of a state-wide essay contest in grades 2-12 inclusive. Inasmuch as we have here prominent Masons in the educational field, a similar activity may be instituted by our Grand Lodge.

A Wayfarer's Club has been in existence for 35 years which gives the needed morale to Brethren who are confined in the hospitals. The Committee on Foreign Relations recommended recognition of the Grand Lodge of F. & A. M. of China and the establishment of fraternal relations with the Gran Loggia Nazionale Dei Liberi Muratori D'Italia—Grande Orient D'Italia, as they meet the requirements relative to the "Principles of Recognition."

The Order of DeMolay is being given the needed support and fi-

nancial assistance by this Grand Lodge. A total contribution of \$40,000 has been given by various individuals. It was aptly said by the Grand Lodge Committee on DeMolay that, "If we walk with these boys in their youth, we feel that they will walk with us in their manhood." Scholarships have been granted to several members of the Order.

The Committee on Grievances was happy to report that peace and harmony prevailed throughout the Jurisdiction and that no matters of grievance have been presented to it.

The administration of relief and assistance to sojourning Brethren is being carried out by the Masonic Sojourners Service Association.

We find in the Proceedings that the Grand Lodge holds its Annual Communication in different cities of the State. A resolution was presented and adopted that the next annual communication be held in the home Lodge of its incoming Grand Master in Winslow. The Jurisprudence Committee approved the decisions of a Lodge that "a bartender is not eligible to receive the degrees, it being the unwritten law that applicants whose principal business is the manufacture, distribution or sale of intoxicating liquors should be rejected."

The Grand Lodge is represented here by our Wor. Bro. Filemon Asunción, and by Bro. Stanley W. Coon in Arizona.

—Jose E. Racela, Reviewer

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MORE ANCIENT THAN THE GOLDEN FLEECE. . .

In the lecture of the first degree, it is said of the Mason's Apron that it is "more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter".

The reference is here evidently not to the Argonautic expedition in search of the golden fleece, nor to the deluge, of which that event is supposed to have been a figure as Dr. Oliver incorrectly supposes, but to certain decorations of honor with which the Apron is compared. The eagle was to the Romans the ensign of imperial power; the Order of the Golden Fleece was of high repute as an order of knighthood. It was established in Flanders in 1429, by the Duke of Burgundy, who selected the fleece for

its badge because wool was the staple product of the country.

It has been considered, says Clark, one of the most illustrious orders in Europe. The Order of the Garter was, and is still considered, the highest decoration that can be bestowed upon a subject by a sovereign of Great Britain. Thus the Apron is proudly compared with the noblest decorations of ancient Rome and of modern Europe.

But the Masons may have been also influenced in their selection of a reference to the Golden Fleece by the fact that in the Middle Ages it was one of the most important symbols of the Hermetic philosophers.

—Indiana Freemason.

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From Other Grand Jurisdictions...

From THE MASONIC WORLD

by Ray V. Denslow, P.G.M.

ANTI-MASONIC NEWS

Freemasonry receives special mention in the *Sign Post*, a national Catholic publication; we quote from two recent "installments." Both have reference to that terrible sect—the Freemasons: MASONS: K. of C.

(a) *How do you go about becoming a Knight of Columbus?*

(b) *Why is the Masonic Order banned by the Catholic Church? Where can I get an informative booklet on Masonry? Should a Catholic associate with Masonic friends?*

—E. K., Garden City, Mich.

Inquire from your parish priest as to the nearest local Council of the K. of C., or write to the Knights of Columbus Headquarters, New Haven 7, Conn.

Although the majority of Masons do not themselves realize it, Free-masonry is a so-called religion that is man-made and anti-Christian; their oath of blind obedience is incompatible with a Catholic's loyalty to his Church. The inner circles of this organization, in this country as well as in Europe, are dangerously hostile to the Church. A Catholic who joins the Masons is excommunicated from the Church and is deprived

of church burial. A Catholic who has joined the Masons and who wishes to be reconciled to the Church can do so in such a way as not to lose the benefits of Masonic life insurance or the like. As to procedure, he should consult his parish priest or the Bishop's Office.

Social contact between a Catholic and a Mason who is only on the fringe of the organization might be harmless. That problem should be settled on an individual basis and with the advice of your confessor. For information write for a pamphlet, to the Paulist Press, 401 W. 59 St., New York 19, N. Y. or to Radio Replies Press, St. Paul 1, Minn.

CORNEA TRANSPLANT

Since cremation or even dissection of the body after death is forbidden, how about a donation of the cornea to an eye bank?—

—J. G. Milford, Conn.

In general, it is the mind of the Church that the utmost respect be given to the body of the deceased, because it has been the life partner of the soul and is destined for reunion with the soul throughout eternity. Burial in a grave or in a vault permits a natural process

of disintegration. Recourse to cremation savors of an unnatural violence. But the chief objection of the Church to cremation is based upon the anti-religious attitude of the French Masons who tried so strenuously to popularize cremation. For them, the "annihilation" of the body betokened their denial of the soul's immortality and of the resurrection.

To one who has due reverence for the body of a departed soul, dissection for scientific purposes or even an unnecessary autopsy is repugnant. It is quite different, however, to donate to a living person, in a spirit of Christ-like charity, either an expendable amount of blood, or skin for a graft, or to bequeath a cornea to an eye bank for transplant.

REFRESHING?

This item taken from the Vox Pop column of the Milwaukee (Wis.) *Journal*, may not properly belong in the "anti-Masonic" section of this review, but it is refreshing, coming from one who signs "A Roman Catholic."

Saturday I viewed the greatest show on earth, mainly the parade of the Shriners.

These men were so flawless in dress and manner. They were a tonic for our city. The fine charitable projects they support, with no distinction as to race or religion, are most commendable. All of this reminds me of the poet, Ella Wheelers Wilcox, who wrote:

So many paths that wind and wind,

*When just the art of being kind
Is all this old world needs?*

—A Roman Catholic

Another argument for Masonic charity. What we do for ourselves may be criticized. What we do for others is true Charity, which is not subject to just criticism.

—oOo—

H U M O R

Remarkable Memory

An Eastern Star publication (of all places) is responsible for the following:

Three very small youngsters were bragging to each other about how far back they could remember.

"I can remember when I was only three years old," said one.

"That's not so far," said another; "I can remember when I was only two."

The third member of the group won the contest with:

"You are pikers. I can remember the very day I was born; yes, I remember it very well, because nobody was there except me and my grandma. Mother and daddy had gone to an Eastern Star meeting."

* * *

Lloyd Wilson, Grand Secretary of California, quotes a Past Grand Master of Idaho as defining a diplomat—"a man who could tell you to go to hell in such a nice language that you really look forward to the trip."

A Masonic Lodge Is Not A Service Club

(We are reprinting the following address by the late Wor. Bro. Herman W. Page of the Grand Lodge of North Dakota to present a timely comparison of Masonry with other fraternal organizations for thoughtful study by all Craftsmen and also for the benefit of the profane.--JER)

Not having been assigned to any particular subject, I have chosen one which may be hard to discuss and put across the real import of the subject. However, it is one which I am sure we have all heard of in some form or another. Masonic lodges are being criticized for their failure to take part in a large number of public activities and programs and leads me immediately to the very blunt title of my subject which is: "A Masonic Lodge Is Not a Service Club."

The first half of this century will be noted for many world shaking events. They have followed each other so rapidly as to overshadow many of the trends and movements in our social order which have accompanied them. The number of organizations for the relief of humanity has been particularly noticeable. It would seem as if men (and women too), since World War I, have become intensely conscious of the import of the Master's words when He said, "Not every one who saith Lord, Lord, but he that doeth the will of my Father, shall inherit the Kingdom of Heaven," hence the urge to be up and doing.

Many of these organizations whose names are common and whose activities are widely publicized, have great achievement to their credit. Vast sums of money have been collected and dedicated

to human betterment. Much time and effort has been contributed by members toward the advancement of various projects. These are truly noble endeavors to translate principles into practice, ideas into realities, and faith into works, through the effort of doing. The worthwhile accomplishments of these organizations and the favorable publicity associated therewith have been disturbing factors in the life of Freemasonry during the same period.

In discussions concerning the Craft and comparisons with these other institutions, members have, from time to time, advocated a similiar program. In some instances officers and lodges have endeavored to implement their ideas along these lines.

Sincere brethren sometimes give expression to their feeling of disappointment at what they term the failure of the Craft to put its principles into practice. They feel a sense of frustration like those in the parable who stood idly in the market place, because no man had hired them, though there was much work to be done in the Master's vineyard. They are waiting for a call to active service in some great cause or project.

It is claimed that Freemasonry is suffering by comparison with these other organizations, that it

is losing to them many of its keen young members, who are attracted by the more colorful activities associated with their operation, and that its influence for good must decline if it continues to remain within its tyled walls.

These trends of prevailing thought among members present a very definite challenge to the Craft and particularly to those in positions of responsibility for the guidance of the Craft. The question remains as to whether our Grand Lodge, or any group of its constituent lodges in a city or district should foster some projects directed towards public welfare? The search for the right answer involves some consideration of what Freemasonry really is. What are its fundamental principles, its doctrines and teachings as well as the purpose or objective toward which the whole organization is directed? In the Masonic design the major effort is directed toward the development of character in the individual man, who is mentally and morally qualified to benefit from its teaching, and who has the desire to learn and improve.

By a peculiar system of ritual and ceremonies, great principles of morality and virtue are inculcated which help to build him into a better man and citizen. By keeping the great principles of truth, honor, charity and justice strong in the lives of individuals. Freemasonry believes that goodness and honor in society must result from the presence of men in it who are actuated by these high principles.

Other organizations may find opportunities for service in seeking to improve the suffering and hardship which result from maladjustment of the social system, the result of wrong and evil in society, but Masonry seeks to apply its age old, tried and proven philosophy to the cause, the source from which most evil comes. It deals in principles rather than in projects, in the dissemination of ideals rather than in programs of self advertisement.

Men can agree on principles and ideals without agreeing on the particular method by which they may be applied to some specific problem. Rivalries and contentions over the merits of various projects to be undertaken could sow the seeds of dissension in the lodge, while it is the very essence of Masonry that unity and harmony shall prevail.

A Masonic lodge may be likened to a school or university, where men, who are qualified, go through a course of study in science or art. Its graduates having learned that Freemasonry is a way of life to be lived, day by day, go out into the world and give practical effect to the principles and ideals which they have acquired in their training as Craftsmen.

In a college or university, the student is taught the principles of engineering, agriculture, law, medicine and various other subjects, then having graduated, he goes forth to apply his knowledge in the world of commerce, etc. But no one puts forth the suggestion that the school itself should

enter the field of engineering or set up a factory for the manufacture of articles designed to carry into practical effect the principles which it has taught its students. No one expects this nor could the school do so without detriment to its usefulness as an institution of learning.

Why then expect the college of Freemasonry to sponsor projects or embark upon adventures outside the scope of its organization or beyond the design of its peculiar system? Why should its glory as an institution, dedicated to the teaching of moral principles, be tarnished by the influence of petty rivalries among contending claimants for its sponsorship of their particular projects, whether political, civil or religious? The principal task of Freemasonry is still the making of Masons—building a temple of living stones.

As the university graduate carries his skill into the world of commerce and industry, so the Masonic graduate carries his skill and the honor of the ancient Craft into the world of thought and ideas, of life and conduct, where men may see his good works and be inspired by his example. Thus Masonic ideals and principles overflow into

the life of the community in which we live. If our community and national life does not reflect that quality of higher idealism, then our task is to improve the quality of our lodge membership, rather than to dissipate our energies following a Will-o-the-Wisp of temporary schemes and projects.

Institutions which are organized for service activities owe much of their success to the presence in their ranks of men who received their training in Masonic lodges and adopt his method of putting their ideals into practice. There is no direct competition between these bodies and our ancient institution.

A fitting conclusion to this subject might be a quotation from a distinguished Past Grand Master of the Craft, His Majesty King George the VI, when he said: "Freemasonry has behind it the experience of nearly two and one-half centuries of steadfast adherence to fundamental principles, and I believe that a determination to maintain the values which have been the rock upon which the Masonic structure has stood firm against the storms of the past, is the only policy that should be pursued in the future."

—oOo—

"Ambition is the impulse whose response is action; it is the true exponent of moral capacity and physical courage. It is represented by things attempted and by things achieved; by plans that perished and by deeds that live. It

raises man to highest usefulness and clothes him with the fullest power. Ambition is the logarithm of life."

—Grand Orator Norvell of
Oklahoma, 1915.

Masons "At Sight"

From the Oklahoma York Rite News, we pass these to you.

Several Americans high in public life were made Masons "at sight," a rarely used prerogative of a Grand Master. President William Howard Taft was made a member of the Craft in this manner by the Grand Master of Ohio.

* * *

General George C. Marshall, Army Chief of Staff, and Jesse H. Jones, Secretary of Commerce, were so raised December 16, 1941, at emergency lodge sessions in Washington, D.C., which lasted four hours, with three degrees conferred in short form. Gen. Marshall's father had been Worshipful Master of Uniontown, Pennsylvania.

* * *

Gen. Douglas MacArthur was elevated "at sight" at Manila in 1936 by the Grand Master of the Philippines. ((This took place during the term of Most Worshipful Brother Frederic Harper Stevens as Grand Master).

* * *

President William McKinley received the three symbolic degrees each a day apart—May 1, 2, and 3, 1865.

* * *

President Andrew Jackson was the first President to become a Scottish Rite Mason, the degree being conferred upon him by two members of the Rite in the library of the White House.

* * *

George M. Leader, Governor of Pennsylvania was made a Mason at sight at the Grand Lodge of Pennsylvania March 3, at York, Pa.

—oOo—

Confucius (471 B.C.) said: "A master mason in teaching his apprentices makes use of the compasses and square; ye, who are engaged in the pursuit of wisdom, must also make use of the compasses and square."

—Sandusky Masonic Bulletin.

Every Lodge is an emblem and prophecy of the world, and there will be no abiding peace on earth until what Masonry exhibits on a small scale is made world-wide and its spirit of goodwill among men of all ranks, races and religions becomes the reigning genius of humanity.

—Joseph Fort Newton

* * *

WHY I AM A FREEMASON

(William E. Davison, Nevada)

By nature I am a joiner, ever since I stood in the northeast corner of the lodge 'till the time I was anointed into High Priesthood I have loved every minute of it; of all my memberships in fraternal organizations however the closest to my heart is that in Freemasonry. First I joined the fraternity because I admired the Freemasons I had known; they seemed to be outstanding men, since then I have learned a lot by reading and attending lodges. But perhaps my chief reason for being a Freemason is the sense of belonging.

As I read the tables of statistics showing the Masonic membership throughout the world I am impressed with the thought of the mighty influence this order must exert. It is wonderful to know that I have 3,794,223 brothers throughout the United States, and another 1,682,000 in the rest of the world; a total of 5,476,223 brothers just the good fellowship alone is an attraction; the lodge meetings, the social affairs, and the swimming, hunting or fishing companions, Freemasons are not exclusive; they are remarkably democratic. When a man enters the lodge it is like entering one big family for they become all equal from President of the United States to the lowly ditch-digger.

Primarily, the Masonic Fraternity is a working order. They cooperate closely with the local communities on Go-to-Church Sundays, fund campaigns, patriotic observances, educational problems. They sponsor youth movements, the Boy Scouts and the DeMoiays. They are against Communism and are staunch supporters for Liberty. How lofty the thought: Liberty enlightening the World; to be free is the first, the noblest aspiration of the human heart. And it is now an admitted truth, that only in proportion as men become possessed of Liberty, do they become civilized, enlightened and useful. Freemasonry is deeply concerned with mankind's everlasting search for peace on earth, good will to man; this sense of the brotherhood of man under the fatherhood of God, we feel, is a powerful force for peace in the world today.

The history and tradition of our Craft interests me because they deal with the past, and endeavor to create from the relics of myth and tradition the picture of an older and nobler time.

The young fellow-craft who applies at the quarries of Zeredatha for work, and learns that he must not seek what is not his just due, realizes the importance of apparently simple things, for the stone that the builders rejected may become the head of the corner; that he who enters the vineyard at the eleventh hour, and does his best, may be rewarded as well as he who bears the heat and burden of the day.

Freemasonry teaches man to practice charity and benevolence, to protect chastity, to respect the ties of blood and friendship, to adopt the principles and revere the ordinances of religion, to assist the feeble, guide the blind, raise up the downtrodden, shelter the orphan, guard the altar, support the government, inculcate morality, promote learning, love man, fear God, implore His mercy and hope for happiness.

Freemasons have one Father, which makes them brothers, and I am one of them. *it is as simple and universal as that!*

—The Royal Arch Mason, September, 1956