

The Cable Tied

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

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THE TRUE DECALOGUE

by

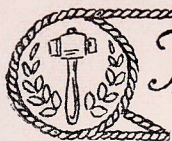
Apolinario Mabini

FIRST. Thou shalt love God and thy honor above all things: God as the fountain of all truth, of all justice, and of all activity; and thy honor, the only power which will oblige thee to be faithful, just, and industrious.

SECOND. Thou shalt worship God in the form which thy conscience may deem most righteous and worthy: for in thy conscience, which condemns thy evil deeds and praises thy good ones, speaks thy God.

THIRD. Thou shalt cultivate the special gifts which God has granted thee, working and studying according to thy ability, never leaving the path of righteousness and justice, in order to attain thy own perfection, by means whereof thou shalt contribute to the progress of humanity; thus thou shalt fulfill the mission to which God has appointed thee in this life, and by so doing, thou shalt be honored, and being honored, thou shalt glorify thy God.

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The Grand Master's Message



SOLICITATION

Occasionally we hear the expression that our beloved Craft should adopt the plan of soliciting members, as do many other clubs and societies. But the most absurd statement coming to our ears recently was to the effect that solicitation was necessary to "save the fraternity."

First of all, we are most unwilling to agree that Masonry needs anything to save it, nor are we aware from what it is necessary for it to be "saved". Year after year, the Craft maintains a steady growth, and is found consistently working for those things conducive to a better way of life for all mankind.

Some may assume that every worthy man is eligible for Masonry, but such an idea is in error. True, there are many men of good character, whose value as citizens cannot be doubted, but it doesn't follow that they are ready for Masonry, and it is a certainty that those who are not ready would do no good to themselves or to the fraternity by the gesture of going through the degrees.



The theory upon which Masonry was founded and continues to operate, is that it is the custodian of a system of morals, ethics, philosophy, and spiritual conceptions peculiarly its own; designed for the development of men who have been led from the heart to seek those things. There is a difference between a man who is personally "good enough" for certain things and one who is "ready" for them. We who have been inducted into the mysteries of Masonry know full well where the preparation for such an entry must begin.

According to our way of thinking, solicitation for membership would be the surest possible way to totally wreck Masonry. If such a method were sanctioned and popularized, within a very short period of time we would see thousands of borderline characters—and some even below that level—rushed into membership; to such an extent that but a minimum of men who should be in Masonry would actually petition our lodges for admission. Brethren who think seriously about Masonry, and are deeply concerned as to its welfare, noting the results from such

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THE CABLETOW

Editorial

KEEP 'EM FLYING

The above billboard is popular to car owners and motorists. In a way it helps them discriminate in the use of fuel and of course, it does good the producers, too. In our fraternity, do our members especially the new receive such attention whereby they remain active always, or do they just drift away never to be heard from except when they pay their yearly dues, or when their names come up for consideration for non-payment of dues?

The problem of how to hold the enthusiasm of members especially the neophytes is perennial. Any attention toward this matter surely reveals the kind of leadership a lodge enjoys and consequently, redounds to the life of the group.

Let us concern ourselves with a man who with his "own free will and accord" seeks admission into the fraternity properly vouched for. He is unanimously elected. In due time, he is initiated, passed and raised. He is impressed with the solemnities of the work, the lessons imparted to him and also the friendliness of those who attend him. Yet, notwithstanding all these and considering the efforts of those who have labored hard that the conferral be performed without a single flaw and the candidate gets the proper assistance to see the light, the neophyte seems to drift away.

Every degree work should be a new inspiration to every craftsman. It is like music of the masters that inspires anew the music lover every time a particular piece is played over and over again—an inspiration which gives new revelations approximating the influences that urged the master to write his masterpiece. And the craftsman being inspired finds further knowledge and the truths thus revealed will live with him forever. Yet, sometimes due to over zealotry on the part of the members of the degree team, they address those on the sideline forgetting the neophyte who is just acquiring Masonic philosophy for the first time.

These then we should do. Give the neophyte a hearty welcome every time he goes to the lodge. Being a new Master Mason he always doubts his abilities. He even hesitates to move around. He prefers

not to open his mouth lest he may be called down for inappropriate language and behaviour. The old member should feel delighted to accompany the neophyte, sit together and instruct him with the proper decorum while in the lodge. Also, he should be introduced to new faces in the lodge. He should be prompted to read over and over again the lectures given to him and also the ancient charges. He should at first opportunity be given an assignment in the work to better acquaint him with his new responsibilities and may later be urged to coach those following him. In the proper exercise of such assistance, however, care should be taken to avoid the unnecessary development of patronage. Cliques are not conducive to wholesome association. It kills friendship, it fosters dissensions and creates enemies. The neophyte should not in the least be forgotten in social affairs of the lodge. He should fraternize with his fellowmen and their families. By then he will realize that he is one, a just and true friend in and out of the lodge. Only then he will realize and appreciate the mysteries and secrets of the fraternity.

—JER

—oO—


SOLICITATION

(Continued from inside front cover page)

a deviation from the age-old customs, would be most reluctant about asking men to join our ranks.

On the other hand, those who like to see the rolls increase rapidly, and the material income swell to great proportions, would more than likely bestir themselves mightily, and even go beyond asking and urging; it is not difficult to visualize them practically hawking Masonry throughout the streets.

We believe solicitation would cause the quickest possible inflation, and later would inevitably bring about a greater deflation and terrific loss of membership. Worse, still, it would be the loss of prestige and spiritual function, such as Masonry in its long and honored history has never seen.


C. F. CARLSON
Grand Master

Official Section . . .

GRAND MASTER VISITS JAPAN

(Continued from August, 1956 issue)

As Grand Lecturer the writer spoke briefly on Lodge behavior and proper decorum in the Lodge and demonstrated some floor work. This being over, the Master called upon the genial and good brother, Most Wor. Bro. Esteban Munariz, Acting Grand Secretary, to introduce the Most Worshipful Grand Master. The introduction was brief but fitting. After expressing his appreciation for the cordiality and hospitality that had been given him and his party, the Grand Master started to talk politely on the duty and responsibility of every Mason in Japan. The impact of his message on the five points of fellowship upon the many members present was dynamic and everyone went home with a good heart and in happy frame of mind.

August 24th, Friday.—We woke up early and packed our things. The first time since we arrived in Japan that we had breakfast together with the Grand Master. In the morning the Grand Master with the Grand Secretary spent a few hours in the Temple to end the series of conference with the District Grand Officers. At 10:00 a.m., Brother George Krakower, member of a Lodge under New York Grand Jurisdiction, a very kind man and owner of the Larap

Mining in Camarines Norte, called at the Hotel and picked up our luggages. Before noon, we checked out and Brother Krakower took us to his beautiful home some miles away from the Hotel where we enjoyed a delightful luncheon prepared by his charming Japanese wife. It was 2:30 p.m. when Brother Krakower drove us to the Airport. Arriving there we found several Brethren waiting for us. We bid them Good-bye and at 5:00 o'clock our plane was high up in the air.

We arrived in Okinawa at 9:30 p.m. an hour late. We were immediately taken to the Masonic Temple by the Brethren who met us at the airport, headed by Worshipful Brother Elmer Rastorfer, Deputy to the Grand Master. We found several members of Okinawa Lodge No. 118 and Coral Lodge No. 142 gathered in the Temple in a joint meeting. At 10:30 p.m., Worshipful Master Roy C. Cunningham, presiding, called the Lodge to order and received the Grand Master with Grand Honors. After the Grand Master spoke on a fitting message, an open forum followed. After the meeting, we were conducted to our quarters.

August 25th, Saturday.—Nothing was done in the morning except of personal nature. At 2:00

p.m., a Lodge of Instruction was held in the Temple attended by several members. The Grand Master and Grand Secretary had conferred with the Masters and Secretaries of the two Lodges. Later in the afternoon, an emergent Lodge of Past Masters was opened with the Senior Grand Lecturer, presiding, assisted by Most Worshipful Brother Munarriz as Chaplain and other Past Masters, and conferred the Past Master's Degree upon Worshipful Brothers William M. Christensen and Roy C. Cunningham, Masters of Okinawa Lodge No. 118 and Coral Lodge No. 142, respectively.

In the evening, a banquet was given with a tremendous attendance of no less than 500 guests, including Masons, their wives and friends. After enjoying a sumptuous dinner, Brother Ray Cunningham announced that Brother William Christensen would preside. We found him a very interesting Presiding Officer. At first he was jittery and confessed it was the first time in his life to speak before such a big crowd. No wonder he had butterflies in his stomach. The Presiding Officer requested every officer of both Lodges to stand as their names were called to be recognized and each of them proved to be very popular among the big crowd. Next, the Grand Officers were introduced and similarly they shared the popularity of the officers. The introduction of the Grand Master brought forth the loudest applause in the evening. When the applauding was over,

he made a very remarkable and interesting message that brought a fine impression not only upon Masons but also to non-Masons. As a result, a wife gave her husband permission to proceed with his desire of applying for membership to the Craft.

August 26th, Sunday. — The Grand Master and Grand Secretary were guests at breakfast at the house of Worshipful Brother and Sister Elmer Rastorfer, while the Grand Lecturer was invited by Worshipful Brother Benjamin R. Flores, Past Master of Okinawa Lodge No. 118. The day was spent in sightseeing. Among the courtesies that were shown us while in Okinawa, we are deeply indebted to Worshipful Brother and Sister Elmer Rastorfer, Worshipful Brother William P. Schwager, Worshipful Brother William M. Christensen, Worshipful Bro. Benjamin R. Flores and Brother Henry E. Cooper, Secretary of Okinawa Lodge No. 118, for a number of special favors. Before midnight we were escorted by them to the airport. Leaving Okinawa at 1:45 a.m., we arrived in Manila at 3:45 a.m.

My opinion of Visiting Lodges by the Grand Master and his Grand Officers like the aforesaid are conducive of much good. This makes Masons feel better satisfied with the close relationship and understanding that the Grand Lodge have with thousands of members throughout the whole Grand Jurisdiction, even though they do not know them personally.

Masonic Hospital For Crippled Children . . .

HONORARY PRESIDENTS

GRAND MASTER OF THE GRAND
LODGE OF THE PHILIPPINES

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—oOo—



One of Several Children Under Treatment

For information and guidance, hereunder is the short history of this boy's case:

Name of patient:

MICHAEL KAPLAN, 6 yrs. old.

Address:

Pasay City and is living with his mother.

Present ailment:

Post-polio with paralysis of right upper extremity with marked atrophy. He is confined at the De los Santos Clinic since Sept. 28, 1956. According to the latest medical report on him, he is responding favorably to treatments and management and his progress is marked with much improvement.

The above picture depicts to you one of the many children with prospects of life of helplessness. Through your generous contributions these children have their limbs straightened, their curved spines corrected and other ailments cured. In due time they can run and play like normal children thus, becoming useful and self-supporting citizens.

Let us then be plentiful in our contribution for the maintenance of our hospital for crippled children. Remember the young kid, a polio victim, who has grown to manhood and became the undefeated head of a State. Like him your wards in the hospital have missions to perform in this world. Give them a chance to become useful; they may yet be our future benefactors.—JER



WHAT OUR LODGES ARE DOING



Quezon City Lodge No. 122

The opposite diagram tends to show how active the Secretary of Quezon City Lodge is. We are informed that Wor. Bro. Angelo S. Baylon, P.M., Secretary, is

working in Clark Air Force Base at Pampanga, but he suffers none to attend to all the needs of his Lodge. We congratulate the Craftsmen of Quezon City Lodge.

* * *

And here is a bit of HUMOR we read in The Empire State Mason

which we are passing on to Secretaries.

WILL A SECRETARY GO TO HEAVEN?

"If a Secretary writes a letter, it's too long. If he sends postal, it's too short. If he doesn't send a notice, he is lazy. If he attends a committee meeting, he's butting in. If he stays away, he is a shirker. If he duns the members of dues, he is insulting. If he fails to collect dues, he is slipping. If he asks for advice he is incompe-

tent. If he does not, he is bull-headed. If he writes his reports complete, they are too long. If he condenses them, they are incomplete. If he talks on a subject, he is trying to run things. If he remains quite, he has lost interest in the meetings. Ashes to Ashes, Dust to Dust; if the other won't do it, the Secretary must."

—oOo—

"The more I come in contact with the work of the Masonic Fraternity the more impressed I am by the great charitable work and the great practical good which we are carrying out, especially in that line which is so close to my heart—the care of little children."

but I have had the great fortune to know many Freemasons, and I have been able in that way to judge the tree by its fruits."

* * *

—President Franklin Delano Roosevelt on the occasion of his raising his sons, James and Franklin D., Jr. with the assistance of distinguished Craftsmen in Architect Lodge No. 519 on November 7, 1935.

"I know of your high ideals, I have seen that you hold your meetings in the presence of the open Bible, and I know that men who observe that formality have high sentiments of citizenship, of worth, and of character.

"That is the strength of our Commonwealth and Nation."

"It has not been my fortune to know very much of Freemasonry,

—President Calvin Coolidge on the occasion of addressing the Grand Lodge of Massachusetts while Governor.

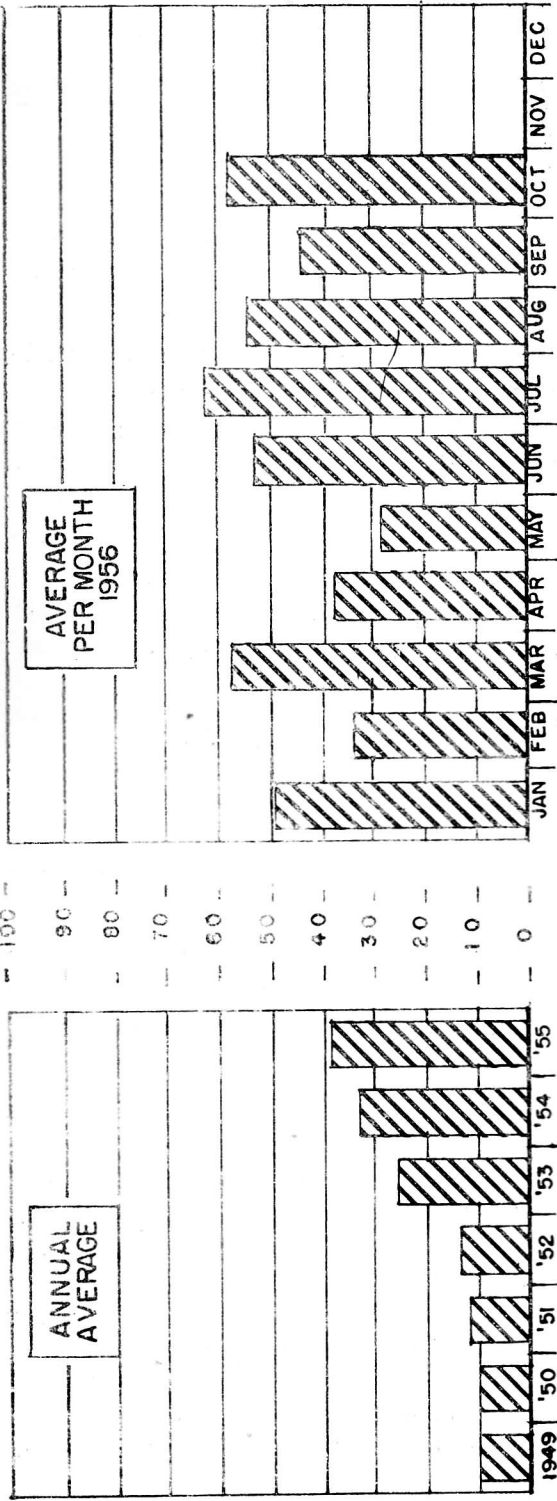
QUEZON CITY LODGE NO. 122, F. & A. M.

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

10 VIRGINIA ST. CUBAO, QUEZON CITY

STATED MEETING — LAST SAT. 3:00 P. M.

STATED MEETING ATTENDANCE OF ACTIVE MEMBERS BY PERCENTAGE



With Our Grand Masters . . .

"The temple will be a tower which will inspire many with a due appreciation of the fact that in the battle of life, in the struggle between good and evil, the final victors will be those who strive for the right."

* * *

"It has been my desire to make our Grand Lodge the first in friendship, in fellowship, in charity, in fraternal zeal, and loyalty to Brother Man. We are all inspired with hope. We have reason for the hope that is in us. We

know the tenets of the Fraternity. We love the broad philosophy, we admire the teachings, that brings us together in the bonds of brotherly Love and attunes our lives to the same high chord of Righteousness, and makes us ready to do and sacrifice to promote the cause, and exemplify in our lives the noblest motives, until each heart glows with a fervency that is a real inspiration and a joy."

—*Newton C. Comfort, Grand Master, 1914, on the occasion of the building of the Masonic Temple at the Escolta St., Manila.*

—oOo—

WHO AM I?

I am more deadly than bullets!
I am acknowledge the worst enemy of the Order!
I lurk in unseen corners and do my work confidentially!
You are warned against me but I heed no gentle reminder!
I am the most destructive force at work today in killing fraternity!
I am the personification of pessimism!
My specialty is destruction—not construction!
I am the member whose slogan is:
"What do I get out of the Order?"

Love all, trust a few. Do wrong to none.

—*Shakespeare*

* * *

"Masonry aims at the promotion of morality and higher living by the cultivation of the social side of man, the rousing in him of the instincts of charity and the love of his kind. It rests surely on the foundation of the brotherhood of man and the fatherhood of God."

—*President William Howard Taft on the occasion of the 150th anniversary of St. John's Lodge, Newark, N. J. on May 13, 1911.*

THE TRUE DECALOGUE

(Continued from front cover page)

FOURTH. Thou shalt love thy country after God and thy honor and more than thyself: for she is the only Paradise which God has given thee in this life, the only patrimony of thy race, the only inheritance of thy ancestors, and the only hope of thy posterity; because of her, thou hast life, love and interest, happiness, honor and God.

FIFTH. Thou shalt strive for the happiness of thy country before thy own, making of her the kingdom of reason, of justice, and of labor: for if she be happy, thou, together with thy family, shalt likewise be happy.

SIXTH. Thou shalt strive for the independence of thy country: for only thou canst have any real interest in her advancement and exaltation, because her independence constitutes thy own liberty; her advancement, thy perfection; and her exaltation, thy own glory and immortality.

SEVENTH. Thou shalt not recognize in thy country the authority of any person who has not been elected by thee and thy countrymen: for authority emanates from God, and as God speaks in the conscience of every man, the person designated and proclaimed by the conscience of a whole people is the only one who can use true authority.

EIGHTH. Thou shalt strive for a republic and never for a monarchy in thy country; for the latter exalts one or several families and founds a dynasty; the former makes a people noble and worthy through reason, great through liberty, and prosperous and brilliant through labor.

NINTH. Thou shalt love thy neighbor as thyself: for God has imposed upon him, as well as upon thee, the obligation to help thee and not to do unto thee what he would not have thee do unto him; but if thy neighbor, failing in his sacred duty, attempts against thy life, thy liberty, and thy interests, then thou shalt destroy and annihilate him, for the supreme law of self-preservation prevails.

TENTH. Thou shalt consider thy countryman more than thy neighbor, thou shalt see in him thy friend, thy brother, or at least thy comrade, with whom thou art bound by one fate, by the same joys and sorrows, and by common aspirations and interests.

Therefore, as long as national frontiers subsist, raised and main-

(Please turn to page 151)

Pledge of Service . . .

THE MASONIC CONSERVATORS

During the month of June 1860, practically all the leading members of our gentle Craft throughout the USA, Canada and other lands received a communication from M. W. Bro. Robert Morris, P.G.M. of Kentucky, universally acclaimed the poet laureate of Freemasonry and generally credited with having written the greater portion of the ritual of the Order of the Eastern Star, in which they were informed of his intention to form an association of "experienced and devoted Masons" which he proposed should be called "Conservators of Symbolic Masonry" and he cordially and fraternally invited the recipients to become members thereof.

In the same communication, Bro. Morris set out the aims and purposes of the proposed association as outlined in the following ten articles, and I quote—

1. The dissemination of the ancient and genuine work and lectures of the first three degrees, as arranged by Preston, and taught by Thomas Webb.
2. Discouraging all changes, innovations, and errors of every sort, introduced

into the first Three Degrees of Masonry since the death of Webb, in 1821.

3. Establishing a perfect uniformity in the means of recognition, the ceremonies, the language of the Lectures, and everything that is secret in Symbolic Masonry.
4. Building up Schools in Instruction in every Lodge in which the same Work and Lectures shall be taught that are taught everywhere else.
5. Instructing intelligent and ardent Masons for the work and responsibility of Masonic Lectures.
6. Affording travelling brethren the opportunity to pass themselves with honor and credit in every Lodge they may visit.
7. Strengthening the ties that bind Masons generally together, by adding the additional ties of Conservators of the Work.
8. Detecting and exposing impostors.
9. Encouraging mutual acquaintance, conference, counsel,

and sympathy among the Conservators.

10. Opening the way for a more intimate communion between the Masons of Europe and America.

It was also suggested by Morris that he would consider it his duty to serve the association as "Chief Conservator" and that if the recipients were assured that the aims of the association would redound to the benefit of our Fraternity that they would so inform him.

It is of record that many signified their approval and informed Bro. Morris by letter, thereafter, they received a lengthy communication from Morris in which he laid out in detail seven features of the scheme which specified the following:—strict secrecy, a Masonic Degree, (Conservator's Degree), a journal published for members only, the teaching and learning of "the original Prestonian work as taught by Webb," the exemplification of degrees before Grand Lodges, the "mode of disseminating the work and ended up with a request for a donation of ten dollars but, he added, the assurance that this would be the only contribution that would be expected from those who joined the association.

He stated further that the association was to exist for five years only as by the end of that period, Bro. Morris was firmly convinced that the whole Fraternity would have been won over to the "old and original" work and that by the

end of that period we should have a Craft that had dropped all rituals that had been promulgated by the various Grand Lodges that did not conform to the original work that would be taught by the Conservators.

Thus Lodges throughout the nation would be absolutely uniform in their work and thus removing, once and for all time, every visage or possible cause of friction and thus creating an atmosphere wherein all Lodges would forever afterwards be enabled to live and work together in perfect peace and harmony.

This was wonderful, but due to the frailty of human nature, it was, unfortunately, an impracticable dream and thereby Bro. Morris shows that, although he was possessed of the best intentions and had the best interests of our Fraternity at heart, that he did not possess a very profound knowledge of human nature.

Apparently he omitted to take into consideration that a fraternal bond among men can be rather elastic and, in any case, can be no guarantee that all within that fraternal bond will think and develop the same ideas on all subjects.

The secrecy he stipulated, the trust and confidence he placed in every brother to whom he wrote that they would not divulge the proposed scheme, even if they did not intend to become members thereof, was soon violated.

Not all who received the first communication acknowledged some or wrote for further details, of those who did reply and received the second communication that enclosed the details of his scheme, not all became members thereof, some of these could not keep quiet about the proposed formation of the association that could have had such far reaching effects upon the Craft.

Many of the brethren were definitely against an ideal that tended to cause a change in the ritual of their own grand jurisdictions, others seem to take the stand that Bro. Morris did not possess sufficiently clear authority to put forward the contention that the ritual his proposed Conservators would teach had any claim to be considered more original or true than the rituals already established and used by the various Grand Lodges.

It is not proper to cast the least doubt upon Bro. Morris' integrity, loyalty and enthusiasm for the best welfare of the Craft that he so dearly loved, just listen to what he claimed would be the blessings and benefits that the Conservators would bring to the Masonic Fraternity, and I quote:—

“The great advantage of uniformity of Work throughout this large country are apparent to all. In an age when every man is a traveler, an Institution originally for travelers should be universal in its mode of examination, or it is of no account. The ten thousand innovations recently introduced are so many obstacles to travel.

They daily hinder, embarrass, and prevent good Masons from visiting Lodges, thus depriving them of the highest privilege known to Masonry. A return to a uniform system, and that the old system will restore this precious privilege, set the Whole Brotherhood upon the study of Masonic ritualism, and create a oneness of sentiment and aim, which at present does not exist. A thousand lodges in the United States are now (March 1861) learning this work, the old work of Preston and Webb. A large number of the most learned, devoted and influential members of the Fraternity, living in every jurisdiction, have set themselves to the task of acquiring, that they may disseminate it, and success is quite sure, and will be even more speedy, than in the days of which we have spoken” unquote.

However, in order to appreciate the intensity or the upheaval that Bro. Morris, although prompted by the very best intentions, caused among the Craft, it is necessary to understand something of the conditions prevailing at the time of the great controversy.

The condition of the Craft in those days, compared to what it had become to-day, was small in numbers and comparatively weak in influence, however, the brethren of those days were ambitious and striving to get ahead and the Craft was still feeling the effects brought about by the Morgan affair that almost put our Fraternity out of business as far as the United States were concerned and which was followed by about ten years of ugly and malicious persecution.

Therefore any movement or scheme that should cause the brethren of the various grand jurisdictions to follow a uniform code of work would tend to make for a unity that would react to the benefit of the Craft and it was this thought that motivated Bro. Morris to put forward his Conservator scheme.

We also have to take into account that travel in those days was a difficult and lengthy undertaking and that anything that would tend to cause a uniformity of ritual would have reacted to the benefit of those brethren who had to do such travelling.

On the other hand, we have to consider that difficult travelling caused but few problems to the Grand Lodges, each one in those days, as they do today, figured that their own particular brand of ritual was the only correct one and to bring about even a few minor changes, would have been a very difficult task.

We also have to make allowances for the human elements, envy and jealousy were probably aroused because one brother received the invitation and another did not and the "have nots" did not take into consideration that Bro. Morris could not have had a complete list of all members of the Fraternity, therefore those who did not receive a communication from Morris probably took the line that they had been slighted and not considered good enough to come under the notice of Bro. Morris and decided that they oppose the scheme.

In fact it is known that this omission was the cause of several groups "ganging up" in order to block the proposed movement, thus was gradually built up quite a formidable opposition that did not intend to give Morris a fair chance to put his scheme even on a trial basis.

Again, we have to take into account that Bro. Morris' "mode of disseminating the work and lectures" aroused unfavorable and even angry criticism from those brethren who viewed any attempt to put the esoteric work of the Craft into print with horror and dismay notwithstanding the very elaborate code that Morris had prepared, also some Grand Lodges, then as now, did not look with favour upon a cipher or any other type of ritual, therefore, it was not long before the Conservators had more enemies than friends.

However, Bro. Morris had no intention of trying to force his Conservator scheme on any grand jurisdiction, in this he was sadly mis-judged, his letters and publications made this point quite clear, he strived to persuade not enjoin.

He was convinced in his own mind that he had the only true work and seemed to entertain no doubt whatever that it would soon win complete approval by its own inherent rightness, in fact he pleaded that he only wanted an opportunity to put on an exemplification of some and he was sure that it would be adopted as the true work by its own merits.

It is believed that about 3,000 brethren joined the movement among which were counted some fifty Grand Lodge Officers, there were Conservators in 34 States, a territory and even one in England and Scotland.

The Memonics system by which Morris intended to teach was most a complicated and difficult compilation of letters and figures and a "spelling book", the cipher read sometimes down, sometimes up, sometimes across, sometimes it had to be read continuously, at others by jumping various columns, etc.

It seems to be agreed that Morris had made his code as secret as it was possible to do but in doing so he had so complicated it that it required many months of serious study in order to be able to manipulate some and this was a point that the opposition did not let him forget.

For about two years the movement made some headway. Iowa, Indiana, North Carolina welcomed the idea at first, many Lodges received the work either from their own members who had joined the movement or from travelling Conservators who visited Lodges for that purpose by invitation, a common feature of Masonic life in those days was the "professional Masonic lecturer", who, for a suitable fee, visited Lodges upon request and gave instruction in the ritual, hence a travelling Conservator would not have been anything unusual.

However, the opposition had not been sleeping and the storm was building up and it soon reached the bursting point and, as is too often the case, they resorted to a measure of villification against the man who was behind the scheme and accusations were thrown at him from all directions and most of these were so unjust that we cannot help but wonder, even at present time, how they got away with such degrading method of attack.

About the most pernicious charge was to the effect that the idea behind Bro. Morris' scheme was to make a fortune out of the venture, however, nothing could have been further from the truth as history has since proved.

Nevertheless, the Masonic typhoon that disturbed the smooth functioning of the Craft during the following three years eventually scattered the Conservator scheme out of existence. Grand Lodge after Grand Lodge passed condemnatory resolutions. laws. edicts and commands, in fact, one Grand Lodge for a time required an "oath of renunciation" from all brethren before they were permitted to hold office and also from all brethren desiring to affiliate.

The Conservators did not take everything lying down, they put up a good fight and quite a number of brethren went to their defense, using as their chief weapon, the plea that a uniform ritual throughout would be an answer to most Masonic problems.

It is also nice to know that quite

a number of brethren who were otherwise not interested in the dispute came to the fore and raised strong objections to the personal attacks to which Bro. Morris was being subjected.

Illinois was almost solid for Morris but the arguments that eventuated between some of the brethren of this grand jurisdiction and brethren of other grand jurisdictions added nothing to the credit of the Masonic Fraternity.

In spite of the great obstacles piled up against him, Bro. Morris put up a good fight and doggedly continued with his idea until the pre-stipulated five years were up when the Conservators were disbanded as promised by Morris at the inception of the movement.

Therefore, the Conservators, a conception sired by a fanatical loyalty to an ideal, passed into history as a dis-credited movement followed by, if I may so express myself, the curses of the leading Grand Lodges of the nation.

What result did this movement have upon the Craft in general? In his final analysis Morris put forward certain claims in benefits, history is not quite sure about this and would probably not agree with him.

However, at this date we can say

that the controversy that the movement caused did, without doubt, have the effect of putting new life and energy into the Masonic endeavor and the five years of teaching one ritual all over the USA must have left its mark upon the Masonic rituals that did absorb some parts into their own work.

Bro. Morris was, at the time of the Conservators, about the most despised and maligned Mason on earth, however, history has vindicated him and he is now universally looked upon as a good man and true, an altruist, an idealist, unselfish and kind if visionary and perhaps without a too well balanced judgment.

Whatever the results were, the quarrels are now all over and settled, the antagonists lie side by side in their parent dust, 49 Grand Lodges exist in peace and harmony with 49 rituals that still differ, some more than others and perhaps they never think of those who once strived to devise a scheme whereby they would all work and think alike.

Also, Masonic history, which is too frequently dry and without good interest to most of us is perhaps the better and brighter for a vivid interlude that is now looked upon from a distance of almost a century.

—*Most Worshipful Sydney M. Austin, PGM*

With grateful acknowledgements from M. W. Bro. Ray V. Denslow, PGM of Missouri.

—oOo—

THE STRANGE STORY OF 'TUBAL CAIN

In the fourth chapter of Genesis ((22nd verse) is a twenty-two word biography of the first vocational school teacher on the record. Like many school teachers, such as Lincoln's mentor, Graham, he received little more than "honorable mention." Yet he deserves to be classed with William Lyon Phelps and Oliver Wendell Holmes and perhaps Henry B. Brown. The date of his living is not known, but the sound of his tools is music still heard around the world. His life is significant as a type, for his labors lifted civilization from the dead level of non-productiveness to the metal age of industrial science. In some way he gave the work of his hands a soul.

A school teacher led James Whitcomb Riley along the road of his inclination; another started John Greenleaf Whittier on his way to fame by giving him a book of Burn's poems; and still another caused Lincoln to walk nine miles to borrow a Kirkham's Grammar. At some distant time the mother of a teacher named him *Tubal*, which in Hebrew means "a sharpener of tools." His family name was *Cain*. Like Edison, he was self-made and advanced on his own power without academic aid, and his pedagogy was self-selected. He was a teacher because he wished to be.

Perhaps, Tubal's students were of a very low IQ, and were shag-

gy-haired and unacademic, more inclined to hunt the wild boar with stone axes than to sit in a classroom composed of sky and logs. Each pupil had twelve billion brain cells, but they were lazy specks of gray. It was no simple task to alert them to the thrill of knowledge and better spears.

Those students little knew that knowledge meant power, and that learning was a way to liberty. Serfdom to ignorance has always been a slave of fear. Tubal Cain faced this situation.

Most of us know that Adam and Eve, whoever they were, lived in a place of too much of everything. With this super-abundance at hand they created nothing and knew nothing of the creative dignity of work. They led a *laissez-faire* existence. When they were forced to move out of their garden and cooperate to make a living, they started society by raising a family. The first son was called Cain. The second was named Abel. It was a pioneer family with no heredity. It started from scratch. Tragedy came when Abel, the first cowboy, had a fatal collision with Cain, who dug in the loam of the valley.

Strange things happened to this pioneer family who were refugees from the tree of knowledge. Cain left home to go into a new land farther east and there, in the province of Nod, he met and married

the mystery woman of the Bible. Mr. and Mrs. Cain began raising a family that was to become the head of a long dynasty of Cains who were inconspicuous through six generations, save for a well advertised scion called Enoch. Following Enoch, the son, came a gradation of grandsons—Irad, Mehujael, Methusael and Lamech. Like most ancient biographies, data on the girls was left unwritten. Women were considered of a low caste: useless to bear a spear or club an enemy.

Then came the great-great-great great-great grandson of Mr. and Mrs. Adam. Lamech married two women, whether simultaneously we do not know. Adah became the mother of Jabal Cain who adopted the trade of his notorious far-off grandsire and became a cattleman and cow puncher, and Jubal Cain who had a more artistic taste, probably inherited from the distant grandmother Eve; and after listening to the love songs of the birds and the melody of the winds across the starlit nights he became a musician and the maker of harps. That was long before the Greek god stretched strings across a turtle shell and made the first banjo.

Zillah was the other spouse, as unknown as Adah, and she mothered a girl, Naamah, who likewise was artistic and made pretty things by weaving rugs and tapestries long before Arachne was turned into a spider by Athena because of her beautiful and cunning needle work. She became the mother of the first school teacher,

whom she called Tubal, which she said meant "Lord" (although some said the name meant "sharpener"), for no doubt she saw a great future for him. Most mothers do that very thing.

Here was a group of illustrious children out of the mystic endowments of heredity. Nothing in all biological annals is more elusive than genius. It comes from unexpected places and works in ways as mysterious. The genius of Moses, Lincoln, Edison, or Handel cannot be accounted for by any reasoning of science or the exploration of a genealogist. Tubal's stock was uncertain and the mystery woman of Nod is a blank. Mendel's law was abrogated. This woman's existence would seem to upset the popular tradition that Adam and Eve composed the only family upon the earth at that time. Even women sometimes turn history upside-down.

Tubal was a half brother to Jabal and Jubal and a full brother to Naamah. His father Lamech came, on the maternal side, from goodness knows where. The family belonged to both the agrarian and the industrial group. Lamech was a frontier hothead and he killed a man in a fit of anger. We do not know why he committed murder, but the blood rust on the ground haunted him for years. Men have searched with only partial success for ancestral truths about Lincoln, and disputes have resulted. Blind, baffling mystery drops the curtain about the birth of men. No searcher has found out anything about

Adah or her kinsmen. Out of silent secrecy comes life.

Jubal was the forerunner of the Texas ranger and the distant Cain could have been the forefather of the Michigan truck-farmer or the spinach barons of Crystal City, Texas. Jubal could have been the grandsire of the Kahn Band Instrument Company. The old melodeon of the vanished Victorian days had his earmarks.

Tubal not only was a teacher, but he was an industrialist long before the days of the Carnegies and the Vanderbilts. He established the first brass foundry, and was not merely a blacksmith, but a forefather of the Bethlehem Steel Works, quite a while before Pittsburgh furnaces burnt glaring holes in the night skies of the State of William Penn. He early became a metallurgist and substituted metal for stone. Here was a great incident in evolution. The industrial world perked up and lived by iron and brass and men quit plowing with wooden sticks. Like Edison, he was an inventor and blessed the land with a new shop technique. Because of him the rude earth learned the mechanics of mass production. He fathered the birth of a better time. Having captured fire from the gods long before Prometheus, a daring act by a mortal, Tubal Cain became the first blacksmith long ere the blast furnace came into being; and this was long before Solomon built his copper smelters on the Red Sea.

A part of Tubal's title to immortality in the trade journals of antiquity lies in the fact that he must have had a distinct industrial vision of the future—a vision that today finds its symphony in the choir of humming wheels and the bass viols of throbbing pistons. Technology had to start somewhere. Why not with the son of Lamech?

Man primarily was a tool-using animal due to his rotary thumb, and man had to have tools that in time were to grow into lathes and drill presses and even guns. Tubal conceived the idea of vocational training as a means to economic security. Even safety razors owe something to him. But his knowledge, to be saved, had to be passed on to others—even to the generations of centuries yet to be uplifted. Tubal was also a chemist and chemurgist and mixed copper and tin to get bronze which went into Roman helmets, and later into American paper weights.

From the initial labors of this "instructor of every artificer in brass and iron" the world has roared on to an age of mills and steel rails. Because someone learned to smelt iron, great chains were swung across the Hudson River to protect West Point from the British fleet. Farragut cut others before he captured New Orleans. The Merrimac put on a steel corset and the iron Monitor changed naval warfare. Isaiah had spears and pruning hooks to write about in the cause of world peace.

A Phoenician writer picked out Tubal Cain as the inventor of fish-hooks because he saw that grooved arrowheads were inefficient instruments for piscatorial success and often left the larder empty. Thus, like all inventors, he labored for a better world. No doubt Tubal loved his work as well as his teaching, and it is too bad that no student has left a memorial to his name. The country will never forget David Starr Jordan or John Hopkins. Men imitate them. Hiram Abiff probably used a pattern set up by Professor Cain. No great teacher hides his life under a bushel. Dr. Carver taught not for money, but that his fellow men may have that knowledge which leads to a more abundant life.

Many traditions have grown up about Tubal Cain, a few of which may have some foundation in fact. Time erases so many things and leaves only a smudge behind. Josephus notes Tubal as a great military leader of his period and place, though his scriptural biographer does not make such a hero of him. Another story presents him as a great blacksmith who labored daily to make tools of war; and then when he saw the misery that his creations were causing in the world, the blood and tears that they brewed, he became remorseful and turned from forging things of destruction to the making of plows and instruments of peace. If true, it is a significant story of a man who had no use for jingoes and Junkers. The Krupps never learned this noble fact of a noble

life. We wonder what Tubal Cain would do with the atomic bomb. Perhaps he would use the steel of a gun carriage to make churns and the brass of airplanes to go into harps.

To the Mason, Tubal Cain should be more than a mere name. To the Mason, Tubal Cain must forever remain the symbol of a heroic instructor who knew that men's minds may be expanded and their hands become useful designers of "good work, true work, square work." He is the antithesis of the few men at the Temple who wanted pay for shoddy work. He, too, must stand forever in Masonic thought as a symbol that hands and head must work together. He set the example that it was man's destiny to create and make unselfish use of the raw materials that enrich the earth.

To him there was dignity in labor. Tubal knew that the illiterate man could not become a free man. By invention he taught the world a way to security and freedom from want—and possibly from fear. Like all good teachers he made his ideas communal.

We do not know what became of Tubal Cain, the man who lived ahead of his generation. One line in Genesis is his epitaph. Like Hiram Abiff, he was a creative artist. Neither man built walls and neither man tiled the Temples of their ages; but both, like Michael Angelo, drew from out their own souls

patterns of things worth while, and set them up as things of beauty

and use before the gaze of a bewildered world.

—*Bayard Baker*

In The Indiana Freemason

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THE GOLDEN FLEECE, THE ROMAN EAGLE, THE STAR AND GARTER

“The leathern, or lambskin apron is more ancient than the Golden Fleece or Roman Eagle, and more honourable than the Star or Garter.”

What are these emblems and what are their significance?

In mythology we read of Jason and the Argonauts out in search of the Golden Fleece. The Golden Fleece was from the Ram Chrysomallus. From this has come the name of the celebrated order of the knighthood which was founded in Austria and Spain by Philip III, Duke of Burgundy and the Netherlands, in 1429. It was to celebrate his marriage to Isabella, daughter of King John of Portugal.

The chief aim of the Order of the Golden Fleece was the protection of the Roman Catholic Church, and the fleece was assumed as its emblem as wool was the chief product of trade from the Low Countries. Philip became the first Grand Master and this position was to descend to his successors. There were at first twenty-four knights but this number has been increased.

Soon, both Spain and Austria began to claim full rights to this

order of knighthood. This led to a division with the result that each had a separate order. In Austria the Emperor was permitted to create any number of Knights of the Golden Fleece from among the nobility. If any of these were Protestants, it was necessary to obtain the permission of the Pope. In Spain, Princes, Grandees, and personages of peculiar merit were alone eligible to membership.

All have read the legend of the Golden Fleece for which the storied Argonauts searched. It resembles Masonry in that it is a search for that which was lost.

The Eagle has appeared upon many banners the world over. It may be traced back to the Romans, and even to the Persians. In more modern times United States, Prussia, France and Russia have used it.

The Order of the Black Eagle was founded in Prussia which later became part of Germany. This took place in 1701 on the occasion of the Coronation of their King. At first the number of knights was limited to thirty in addition to members of the Royal Family. All members must be thirty years of age, and must be able to prove

noble descent through both parents for at least four generations. No member was allowed to travel from Court more than twenty miles without permission or given notice.

A second Order, that of the Red Eagle, was founded in 1734, and became a subordinate degree of the Order of the Black Eagle. All candidates for the higher Order must first belong to the Order of the Red Eagle.

Since Hitler's time both of these orders have vanished. With the disappearance of the monarchy, it is doubtful if there will ever be a revival.

The Order of the Star is of French origin. It was founded by King John II in 1350 in imitation of the recently instituted Order of the Garter in England. The Star of Bethlehem was chosen as the emblem.

It is interesting to note that a star of some design, from five to sixteen points, forms a part of the symbolism in every Order of Knighthood.

The Order of the Garter is the one with which we are most familiar as it is British in origin and is still in operation. It was founded about 1344. Many stories have been told about its origin, and so there is great conjecture concerning it. King Edward III is said by some to have instituted it. Others say King Richard I at the siege of Acre, when he is said to have

caused twenty-six knights to wear thongs of blue leather around their legs.

Another most interesting story relates that the Countess of Salisbury happened at a ball to drop her garter, and the King, picking it up, presented it to her. Some of the company smiled at this which angered the King who exclaimed "Honi soit qui mal y pense" (Evil to him who evil thinks). The creation of the Order of the Garter took place immediately after this circumstance.

At the time of its founding it was dedicated to the Virgin Mary, Saint Edward the Confessor and Saint George. The last named had by this time become the Patron Saint of England. The members of the order are also known as Knights of Saint George. Its religious headquarters is the Chapel of St. George at Windsor Castle in which many British sovereigns have been laid to rest.

At first there were but twenty-six members of the Order of the Garter, including the Sovereign, who was the Chief of the Order. In 1786, precedent was established to have named all princes of the Royal Family as well as illustrious foreigners. Recently Sir Winston Churchill and Sir Anthony Eden were knighted into the Order.

The insignia of the Order of the Garter is distinctive. A garter of dark blue ribbon is worn on the left leg below the knee. On the garter is the motto "Honi Soit qui

mal y pense." It is held by a gold buckle.

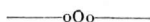
The mantle is of blue velvet. A star is worn on the left breast. The hood is of crimson velvet and is lined with white. A black velvet hat has a plume of white ostrich feathers, in the centre of which is a tuft of black heron's feathers, all fastened by a band of diamonds. A pendant bearing the figure of St. George encountering a dragon is worn on a collar of dark blue

ribbon with a lesser "George" worn over the left shoulder.

These are the world's best known chivalric orders.

In comparing all these orders, Masonry may well claim to outdate them all in history and to have stood in such honour that men in all walks of life, including even monarchs themselves have sought membership in the Order.

—*J. L. Ronnals, P.G.S., G.R.C.*
In The Freemason, Canada



MASONRY AND THE CHRISTIAN CHURCH

In the day of Caesar Augustus—the Golden Age of Rome—a wealthy citizen, named Piso, resolved to build a house that would stand forever. He built it solidly and missed nothing that might help his house to be eternal. But Time—that laughs even at the permanence of the hills of Rome—didn't respect the wishes of an ambitious citizen. Today only an arched doorway remains on which, carved in stone, we can still read, "Piso Builds Forever."

He who would build for eternity doesn't build of stone and mortar. He must build character. This should be the ambition of every earnest Mason.

Masonry teaches that we are building a Temple. None of us know what the complete plan will

be. Day by day the designs are on the Trestleboard and we are to work sincerely to build in accord with the Great Architect's plan.

We know that the successful completion of the Temple of Life depends not only on our earnest efforts, but also on our cooperation with the Great Architect of the Universe. It is vital that we know His plan and His will for us. To find His will we turn to the Great Light of Masonry—the Holy Bible.

Here we find the rather vague "Great Architect of the Universe" clearly defined. We see Him walking among men, bringing healing and blessing and forgiveness. We find a God who is not far away but a God who says, "Lo,

a Companion, a Friend with an unchanging love who says of those who love Him, "I give unto them eternal life."

We find that in His presence we want to live better, purer lives, we want to do more for others, we want to make our lives count for eternity.

One of my good Masonic friends made a statement the other day that I had to challenge. Yet it is a statement made frequently by Masons. It is this: "Masonry is all the church I need."

How wrong can a man be? Masonry is not a church, it makes no such claim. It supports the church just as it supports any institution founded for the welfare of mankind. Eighty-five percent of the men of Masonry are church members—but, when some of the remaining fifteen percent state that Masonry is their church, they furnish grounds for the charge that is made against Masonry by certain ecclesiastical enemies when they call us a "Christless Church."

Any man who is sincere in his desire to live his obligations as a

Mason needs a power, outside himself, to help him attain such a glorious life.

Any man who hopes to build a character that is fit to live forever needs God, as revealed in Jesus Christ, to give him guidance and strength, ability to sacrifice for and to serve others, power to live a selfless life.

Get into the service of God and man through the Church of Jesus Christ, learn to love others and to share your blessings with them. Be earnest and sincere and your life will pattern itself into an eternal building of glorious character. There will be in you a resemblance to the only perfect Master we will ever meet.

So to your work, Architects of Destiny. Build according to the plan of Christ and there will be no shattered ruins, no vain regrets. To that end build character—living not only for ourselves but for others and for the glory of our God revealed in Jesus Christ.

So shall we build forever.

—*The Rev. Thomas B. Lyter, 33^o*
In The Wisconsin Masonic Tidings



FUNCTIONS OF A MASONIC LODGE

It is not the primary function of Freemasonry to initiate candidates, or to enlarge its membership. Were it so there would be no basis for our laws against proselyting. The primary function of a

Masonic Lodge—indeed, the primary function of our Craft, is to train its members to an understanding of the truths which its rituals and its ceremonies are calculated to inculcate, to develop its

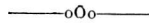
members as benevolent men to cultivate the social virtues among men, and to propagate the knowledge of the art.

The chief concern of the Lodge is with its welfare, the happiness, the Masonic development of its members, not with the admission of those who seek entrance to its doors. Its success as a Masonic Lodge cannot be gauged by the length of its membership roll or by the size of its accumulated funds.

The beauty of our ritual, and the good fellowship among the members of our Lodges, cannot be

conserved when the chief aim is to make Freemasons and money—"for a man's life consisteth not in abundance of things which he possesseth"—and a Lodge's life does not consist of its acquisitions, but in the contribution which it makes to civilization and society through the influence of those whom it has helped to train to what we call Masonic character. Therefore, it should be the duty of every Masonic Lodge to put in action a plan for the education of its members in Masonic history, symbolism, and philosophy, devoting more of its meetings to this much-neglected function.

—*Wenatchee Masonic News*



A SPONSOR'S RESPONSIBILITY

For every petitioner for the degrees there are two Masons of whom rests a responsibility for the proper training of that petitioner. The two Masons who sign the petition have a responsibility that does not end with their signatures on the petition. If you invite a guest to a gathering at your home, you make sure that he meets all your other guests and is made welcome and comfortable. Isn't the man whom you recommend to Freemasonry entitled to the same

courtesy? As his sponsor, is it not your duty to assist him with his work and take an interest in his progress? It seems to me that it is, and will also help those who are active in conferring the degree and in coaching. If you recommend a man to Freemasonry, satisfy yourself that he is receiving that for which you recommend him. To do so is but a Masonic courtesy and is also a Masonic duty.

—*Masonic News*



FROM WHENCE CAME this SIGN, TOKEN and WORD

After the Norman Conquest, England was invaded by a perfect army of ecclesiastics; churches, monasteries, cathedrals and ab-

beys were commenced in every part of the country. Where these buildings were erected in towns the work could be undertaken by

the local guild, but when they were employment was obtainable, found it far from populous places a difficulty was experienced in procuring sufficient skilled labor. To meet this, it is supposed that many experienced members of the guild were induced to sever their connection with the local body and accept service under the new ecclesiastical authority, thus becoming free from the restrictions and limitations to which they had previously been subject, and henceforth being designated as Freemasons. The church-building Freemasons, being a somewhat national organization whose members travelled throughout the length and breadth of the land, wherever em-

ployment was obtainable, found it impracticable to refer to their late employers for their character qualifications. Hence arose the necessity for sign, token and word with which our ancient Brethren went to and fro. Whence came this sign, token and word? We do not know. We read of an assembly at York, 926 A.D., of which, however, no record remains. But there must have been a meeting held somewhere, at which regulations were adopted which served to bind the Brotherhood together for many generations.

—*Bro. John A. Thorp, England*
Grand Lodge Bulletin of Alberta

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NO MASON IS FREE

Has it ever occurred to you that every Mason has an owner? In other words, you belong to someone or something. To the point: not even in the U.S. can a person do as he pleases. The father's life belongs to his family; the teacher's life belongs to his students; an artist belongs to his art. Even a Worshipful Master belongs to the members of his lodge. Every Mason simply reveals his own stupidity if he boasts that he is unfettered, yea, the captain of his soul. He is all wrong. His life is not his own; he can't do with it as he pleases. Every Mason belongs to something other than himself. Let's illustrate, even though trite.

When you take up a vocation and do the work you love to do, you are no longer free to do as you please. Your life is not your own; you belong to what you are doing. Yes, the big point is to be so possessed by something that lifts you up, something that gathers your life together. Be possessed by something that is worth being possessed by if you expect to be a Mason worth one jot in this world of ours. No, you are not free at all. Get that bunk out of your mind. Be a Mason worth while in the sight of God, the law and your brother-man.

—*P. C. Somerville, 33°*

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LODGE ATTENDANCE

There seems to be many conflicting ideas among members of the Craft as to why it is important to attend Lodge communications. The first thing we must all realize is that in order to accomplish anything worthwhile we must keep working at the task at hand. Far too frequently we hear those who are quite regular in attendance complain that Lodge meetings are dull, uninteresting, and at times boresome, which causes us to wonder just where the fault lies.

The object of a Masonic meeting is the setting forth of certain ideals and truths in order that harmony and growth in spiritual values may be promoted. Some Brethren mistake a Lodge communication for something like a debating society. Others, and we are thankful they are few in number, seem to think it rather smart to pick flaws and enter into senseless argument, with the result that many gatherings take on the likeness of a verbal contest where much is said and very little accomplished.

It is the duty of the Master of a Lodge to see to it that the work is conducted impressively and with dignity at all times.

The manner in which degrees are conferred, educational or entertaining programs rendered or business transacted, should be of such nature that every Mason present could go away from the Lodge with the feeling of having been strengthened and uplifted by the contacts held with all present. Nothing is more contrary to the purposes of Masonry than for any of the Brethren to leave with an unpleasant taste in the mouth.

Let us remember that **Masonry is a co-operative institution**, and that anything separative is definitely out of place. Masonry is a builder, not an agency for tearing down. We should never lose sight of the fact that building requires working together from the same blueprints or ideals.

Once this is deeply imbedded in the minds of the Brethren, attendance records will reveal a great increase, and what is still better, Masonry will push on to greater heights in character development, and there will be a marvellous advance toward the attainment of its goal—that of promoting true brotherhood in the world.

—*The Orphan's Friend and Masonic Journal*

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THE HOUR OF DECISION

The title given to this paragraph is one taken from the religious

world as it is advanced by Billy Graham in his great revival work

not only here in the United States, but in foreign countries. The hour of decision is before every Master Mason because that which you decided on yesterday can be carried further today, and it should be if you are a member. Man is often a progressive man in your living daily life and in advancing the principles of the Order of which you are a member. Man is often driven by science or by society or by forty other things to make a particular decision. But with it all he must not forget the prin-

ciples of Freemasonry which are commonly known and accepted as love and brotherhood. Yes, it has been truthfully said that Masonry is a moral science. No quarrel at all with the contention. Primarily it is the principle of Freemasonry that must be the foundation feature within the heart and life of the brother if he expects to see to it that his organization becomes the handmaiden to what we may term the great field of religion.

—*The Orphan's Friend and Masonic Journal*

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IF ALL MEN WERE LIKE YOU

Are your standards of morality and conduct such that Masonry would be raised to a higher plane if all members lived as clean a life as you do?

Would the hungry be fed, the naked be clothed and the distressed relieved to a greater extent if all Masons were like you?

Would the cause of truth, tolerance and justice be advanced if all Masons were like you?

Would the power of Masonry to do good to humanity be increased if all Masons were like

you?

What sort of a Masonic Lodge would the one to which you are a member be, if all the members were like you?

Would the attendance at your lodge be greater, its ritualistic ceremonies more impressively rendered, its financial accounts less delinquent, if all of its members were like you?

Would you care to be a member of the Masonic Fraternity if all members were like you?

—*Masonic Digest*

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REMEMBER THY CREATOR

This editorial has to do with one of the fundamental principles

of Masonry—belief in God and the relationship of that belief to the

world of today. That and alone; it is not concerned with the creeds, tenets and interpretations of religion.

Every Mason will remember the first instruction he received on entering a lodge of Masons for the first time; no man should enter upon any great or important undertaking without first invoking the blessing of Deity. Each will also remember the first direct question asked him: in whom do you put your trust? If the first instruction had been rejected and the wrong answer given to the question the candidate could have proceeded no further in Masonry. Thus faith and trust in God is established as the first principle of Masonry.

Every other principle accepted and taught by Masonry is a branch of this first great truth which reveals to us the universal Fatherhood of God and the Brotherhood of Man. Through truth, honor, justice and charity we are expected to exemplify the eternal verity of this relationship. Recognizing these virtues to be of divine origin we can not claim them as creations of our own thus to establish a pattern of life over which the Supreme Grand Master shall not have full authority and power.

But this is exactly what mankind is attempting to do today and this devastating error is the basic cause of all the world's present economic, social and political disas-

ters. We have more religious communicants than ever before in history, but never so little faith. Much learning has made us so wise in our own conceits that no longer is our real trust in God but in man. As a consequence never was our future so uncertain nor the danger confronting us so grave. Evidence of our unfaithfulness is abundant and the results thereof are sure.

The basic structure of the United States is essentially a design created on the trestleboard of Masonry. Its concept of liberty, justice, dignity and honor are all building stones used in the Temple. The nation's growth and success has astonished the world. Just and upright Masons were the architects of this nation; therefore we are not surprised by the thought and language found in the Declaration of Independence and the Constitution built upon it.

In the first sentence of the Declaration we find recognition of Deity. In the immortal second sentence the Creator is credited as the source of man's unalienable rights, especially those of life, liberty and the pursuit of happiness. Following a brief but ample statement of the case the final paragraph opens with an appeal to the Supreme Judge of the world for rectitude of intentions and closes with a positive affirmation of reliance upon Divine Providence.

Thus the nation in its beginning rose above all man-made creeds,

dogmas, tenets and systems to place its faith, hope and trust in the Creator Himself. Very definitely His Supreme authority was recognized and what those men built was purposely constructed after the designs shown upon the lighted trestleboard of His will. The simplicity, clarity, logic, truth, and loyalty to God found in those documents remind us of the ancient prophets of Israel.

Those men are gone and after them has gone their confidence in Providential aid, their humility in seeing themselves as the creatures and not the Creator. Submitted in evidence thereof is a modern document known as the United Nations Charter. This imposing instrument consists of a preamble and nineteen chapters. Not anywhere in it is there so much as a reference to Deity. The word religion occurs four times in a casual way as one of the multitudinous rights somehow to be conserved. All of the tangled social, economic and political problems of the world are to be solved and future generations are to be saved from war by, "we, the people". The mighty minds that framed this ambitious charter completely ignored the Creator, the Supreme

Judge, the Great Architect of the Universe. In the meetings of this august body that is proposing to save the world no appeal is made to Deity for guidance or blessing. There is no dependence upon Divine Providence. It is a Godless thing. It will make allowances for religious beliefs but the Creator Himself is disregarded entirely. Reliance is solely upon man and his wisdom.

Many present day Masons, in high places and in low, have placed their faith and hope in this man-made United Nations and its Godless charter, apparently forgetting the first great teaching of Masonry. In leaving out Deity and boldly proclaiming that we, the people, are determined to save the world without Him we are guilty of arrogant usurpation of His authority and power and repudiation of His wisdom. No institution so formed can have any valid hope of success and those who put their trust therein should ponder the words of the ninth Psalm. In these perilous times let those who must, trust in man's wisdom but let those of us who are Masons remember now our Creator.

—*The Masonic Chronicler*



MORALITY IN FREEMASONRY

I want to talk to you about the definition of Freemasonry as taught to every Entered Apprentice who enters its doors.

What is Freemasonry? is asked, and the reply comes already wrapped up and supplied for the candidate to deliver: "A peculiar sys-

tem of morality." What do we mean by that? When a person is moral, he or she is defined as being subject to the law of duty and is capable of right and wrong action or is governed by a sense of right. My dictionary tells me that morality is the "quality of an action which renders it good, or the practice of moral and social duties." Any system of morality says, in effect, to us: "This is how to be a perfect human being." Our idea of morality, generally, is simply our idea of the kind of behavior that makes a man a good man.

Let us take the matter a step further. True morality does not only consist in obedience to the moral law. It consists in the personal freedom that comes from personal reality, and only real people can be free and do what they want to do. Human freedom itself consists in the inner quality of a man's life. Unless a man is able to make up his mind what he himself wants, unless he decides for himself what is worth while doing, unless he has faith of his very own—not a borrowed one—he is not free and cannot be free whatever his nationality or station in life. and brethren, it is this and this alone that enables him to "steer the bark of this life without quitting the helm of rectitude."

Now let me say that we are only persons at all through our relations with other persons. We are free only in and through the reality of our friendships. Morality

or human goodness is essentially a matter of friendship and brotherly love, not friendliness.

Here is a further line in our definition of morality. The core of human freedom lies in our capacity to be ourselves for other people. The real obstacles to human freedom are just those things which make it difficult or impossible for us to be completely free in expressing our thoughts and feelings to other people. How often do we restrain ourselves in the presence of a friend or brother from discussing things which might "hurt his feelings"; whereas we may speak comparatively freely before an acquaintance, not valuing his respect so much as we value the love of a friend or brother? Now that goes to the root of the matter. It may seem to be the right thing to do, but for all that it is not a good thing. Surely, the less we need to disguise our thoughts and feelings from a friend, the deeper and more real the friendship is. Isn't this just the acid test? If you look into it, you will see that it has the appearance of saying that we cannot trust our friends, but the truth of the matter is that we don't trust the love of our brother for us. We are afraid that, if we let him know us as we really are, he would not love us any longer. If friendships must be founded on pretense, then life is rotten at the heart.

Friendship is the essence of morality and, ultimately, our own reality consists precisely in our

own ability to know people as they really are and to love them for what they are. It has been said time and again that the foundations of our society and of our civilization are very shaky. What is the matter? That is the first question to ask ourselves. My answer is that we have lost faith and, having lost our faith, we are gradually losing our freedom and our reality. That shows itself most clearly in religion and morality, and I for one am desperately anxious to restore religion and morality. The decay of religion is the surest sign of decay of human life and social life. The decay of morality follows it, because that, too, is a decay of faith. As Alexander Pope expressed it;

“Religion, blushing, veils her sacred fires,
And unawares morality expires.”

When I say religion and morality, I mean real religion and real morality, not any empty forms or sham substitutes. Religion means faith in God and communion with God or it means nothing; and morality means faith in human life and human freedom, or it is a mere sham. If our faith leaves us, fear takes its place as the governor of life. Today we are all afraid—afraid of the future, afraid of doing anything unless everybody else does it, too, afraid of other nations, afraid of one another, afraid of making mistakes, afraid of facing facts. When people are full of fear, there is little hope for them.

A particular sense of our Masonic morality is our desire to help

others, but it is well to remember that serving people in general usually means serving nobody in particular. That is why I insist that morality means friendship. If you are anxious to do something about helping people who are having a bad time, then you have got to do something about the family you know about in the next street, and you will find that the only way you can really serve people in a way that really matters is to enter into friendship with them. All sorts of vague benevolence for people in general, or for classes of people like the unemployed, is really sentimental. We, as Freemasons, profess (or we should do so) to live up to the injunction to love our neighbor as ourselves.

Moral conduct is beautiful conduct. If we want to make the world better, the main thing we have to do is to make it more beautiful. We have to recapture the sense of beauty if we are not to lose our freedom. It is vulgarity that is the matter with us—particularly the vulgarity of our moral ideas; and vulgarity is just another name for bad feeling. The only cure for its emotional sincerity, a refusal to like anything or do anything that we don't sincerely feel to be worth while. Self-realization is the true moral ideal. But to realize ourselves we have to be ourselves in order to make ourselves real.

And this, my brethren, is freedom, and the secret of it lies in our capacity for friendship or brotherly love.

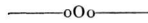
—*Reverend J. B. Booty, P.J.G.W.*
Western Australia Craftsman

NOT ABSOLUTELY PERFECT

This tirade about Masons not living up to their obligations has become painfully tiresome. Many attempt to condemn the whole fraternity simply because a few misguided brethren are recreant to their trust. But it should be remembered that there are black sheep in every fold. We find them in the family, the church, and in fact, in every social organization. But because of the error of one or two brethren no sensible man will argue the sinfulness of a whole

lodge of Masons. However careful we may be in guarding the ballot improper material will get in. Once in it is a difficult matter to get rid of it. It is true that there are Masons who do not command the highest respect of their fellow-men. Freemasonry does not claim its membership to be absolutely perfect, but it does strive to select only such men as will make good Masons and be observant of their obligations.

—*The Victorian Craftsman*

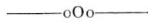


THE SQUARE OF VIRTUE

A society without standards will be a society without stability, and it will one day go down. Not only nations, but whole civilizations have perished in the past, for lack of righteousness. History speaks plainly in this matter, and we dare not disregard it. Hence the importance attached to the Square of Virtue, and the reason why Masons call it the symbol of their Craft. It is the symbol of that

moral law upon which human life must rest if it is to stand. A man may build a house any way he likes, but if he expects it to stand and be his home, he must adjust his structure to the laws and forces that rule the material realm. Just so, unless we live in obedience to the moral laws which God has written in the order of things our lives will fall and end in wreck.

—*Joseph Fort Newton*
Square and Compass



THE TRUE DECALOGUE

(Continued from page 131)

tained by the selfishness of race and of family, with thy countryman alone shalt thou unite in a perfect solidarity of purpose and interest, in order to have force, not only to resist the common enemy, but also to attain all the aims of human life.

—*Courtesy of Mr. Severino Velasco, Bureau of Public Libraries*

Note: Bro. Apolinario Mabini is better known as the SUBLIME PARALYTIC, brains of the Philippine Revolution against all kinds of oppression and tyranny.

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Subscribed and sworn to before me this 6th day of December, 1956, at Manila, the affiant exhibiting his Residence Certificate No. A-0230888, issued at Manila, on February 16, 1956.

(Sgd.) JOSE F. RACELA, JR.
 Notary Public Until December 31, 1956

Doc. No. 80; Page No.,17; Book No. II; Series of 1956.

(NOTE:—This form is exempt from the payment of documentary stamp tax.

Others May Care To Know . . .

Mons. Gregorio Aglipay, founder of the Philippine Independent Church and first Pontifex Maximus of the church was raised a Master Mason in Magdalo Lodge where Bro. Emilio Aguinaldo was likewise raised. Both are Scottish Rite Masons, too.

* * *

Henry Clay, in 1822, was one of the signers of a set of resolutions proposing a general grand lodge. The resolutions were adopted in the U.S. Senate chambers—the only Masonic meeting on record ever held in that room.

* * *

Masonic degree in the Tower of London — history was made on June 3, 1938, when lodge Glittering Star No. 322, an Irish military lodge of the Worcestershire regiment, on duty as guards at the tower, conferred the first degree.

* * *

The Liberty Bell at Indepen-

* * *

Traces of Freemasonry in the Philippines were found as early as 1752. More tangible proofs were made in 1762. Shortly after the departure of the British forces who captured and occupied Manila, in 1764, the Archbishop of Manila proposed the burning of the local cathedral due to its “desecration x x x by its use for Ma-

sonic meetings.” Such plan did not materialize as the ecclesiastical authorities in Spain did not concur in the idea. Later, in 1856, two Spanish Navy officers, Lts. Jose Malcampo y Monge and Castro Mendez Nuñez founded PRIMERA LUZ FILIPINA LODGE No. 17, F&AM.

* * *

World's largest Mason was Bro. Miles Darden, who died in Lexington, Tennessee, in 1857 at the age of 58. He weighed over 1000 lbs., was 7 ft. 6 in. tall, 6 ft. 4 in. around the waist. His coffin took 100 ft. of lumber, and 17 men lifted him into it. His wife weighed 99 lbs.

* * *

The founder of PILAR LODGE No. 15, F&AM at Imus, Cavite was Reverend Father Severo Buenaventura, a Roman Catholic parish priest who was then a member of Bathala Lodge at Ermita, Manila.

Fraternal Reviews . . .

RHODE ISLAND, 1956

The Semi-Annual Communication of the most Ancient & Honorable Society of Free and Accepted Masons for the State of Rhode Island and Providence Plantations was opened at 10:00 a.m., at the Freemasons Hall, Providence, on November 25, 1955. with M.W. Grand Master Alton T. Curtis, presiding.

The Brethren of Rhode Island experienced a striking example of brotherly love throughout the nation when hurricane "Diane" hit the state on August 19, 1955. Relief was immediately sent by several Grand Lodges and the Masonic Service Association.

The Masonic Youth Foundation is a program of this Grand Lodge which according to the Grand Master, "demands and commands our utmost energy and efforts." Another program is "Go to Church Sunday".

On May 21, 1956, the 165th Annual Communication was held and was attended by distinguished visitors who were all cordially greeted. In the Message of the M.W. Grand Master, we find that at the Grand Masters' Conference held in Washington, D.C., on February 20th, it was his privilege

to take the affirmative of the question, "Is DeMolay A Proper Activity for Grand Lodges And The Subordinate Lodges?" In concluding his dissertation he stated that "as men, as Masons, and as upright citizens, we have no right to withdraw ourselves from the responsibility of providing leadership and Masonic inspiration to our youth. We must keep in step with the times and trend by preparing our youngsters, insofar as possible, to maintain and perpetuate the high ideals and concepts of our fraternity . . . there can be no better facet for the fruition of this work than our own Lodges, composed of men, selected and tried." Each member of this Grand Lodge, by the way, is assessed 50¢ per year to support the Masonic Youth Foundation which employs a full-time Youth Director to administer and formulate its program. The Hospital Service in this Grand Lodge is under the chairmanship of the Senior Grand Warden. Suitable gifts and cigarettes are distributed among the patients who are members of the Craft.

There are seven District Deputy Grand Masters who individually submitted interesting reports. From what we gather, however,

the most interesting is the Report of the Standing Committee on Forums of Masonic Education, which through the Committee, the Associate Grand Lecturers of the Lecturer's Department have adopted and maintained a heavy schedule wherein qualified tutors who would conduct informal and specific educational basis and the type of Masonic speakers are chosen. The Committee moreover feels that "it should be impressed upon the minds of the Officers of each Lodge in this Grand Jurisdiction that attendance in the Forums is mandatory." A manual has been edited which is now being used in these Forums.

One of the Past Grand Masters, M. W. Bro. Bernard B. Abedon was awarded the Distinguished Service Medal in recognition of his outstanding service to the Grand Lodge and his ardent love of Freemasonry.

The comprehensive "Study in Foreign Recognitions" by Ray V. Denslow, P.G.M., was the guide of the Committee on Foreign Correspondence to recommend fraternal relations with the National Grand Lodge of Denmark, the Grand Lodge of China located in the Island of Formosa which "is a legitimate Grand Lodge operating despite difficulties," and the Grand Lodge of Finland. The recommendations were voted, accepted and recorded. Forty-two beneficiaries were the recipients of Masonic relief in the amount of \$19,075.00, to which cooperative efforts Lodges

contributed 25%, affiliated Masonic Bodies 16% and the Rhode Island Masonic Charities the remaining 59%. The Christopher Champlin Medals, honoring the first Grand Master of this Grand Lodge were also distributed to deserving Brethren. *We might as well say that there is need to have similar award which will honor the memory of our first Grand Master, M. W. H. E. Stafford who recently passed away in the United States after having been confined in the Philippines by the Japanese Army of occupation.* (Italics supplied). Of interest to us too is the report of the standing Committee on Library which we quote "in toto":

"With the inauguration of the program of instruction for our officers, members, and candidates, it is hoped that the facilities of our library will be put to better use. The information you may want is there. *Why not use it?* (Italics ours).

This Grand Lodge has only 44 Lodges with a membership of 18,859 Masons showing a gain of 501 over last year. Our Grand Lodge is represented by Bro. James W. Tingley of Providence while Bro. Charles A. Richards is the Grand Lodge representative near our Grand Lodge.

—Jose E. Racela, Reviewer

* * *

Every human mind feels pleasure in doing good to another.

—Thomas Jefferson

AN URGENT APPEAL!

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

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

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.

The Heavenly Visitor

Outside it was a cold and dreary day. Conrad, looking from his window, saw a woman with bare feet and poorly dressed, trudging through the mud. He called to her, urged her to sit by the warm fire, gave her a pair of shoes from his well-filled shelves, and she went her way. Later, he again looked out, and saw an old man slowly walking by, carrying on his back a heavy load of wood. Conrad called him in, gave him warmth and food, and when he departed, helped him to more comfortably adjust his heavy load. Late in the day, a knock came at his door. Ah, thought Conrad, my welcome guest is here. But only a little child stood in the door-way, weeping, who had lost his way. Conrad brought him in, fed and cheered him, and led him safely to his mother's home.

Night fell and Conrad's heart was sad. The heavenly visitor had not come. But then he heard a gentle voice saying: Conrad,

Three times I knocked at your door today;
Thrice have you helped me on my way.
I was the woman, with the bare, wet feet;
I was the pilgrim you gave to eat;
I was the child on the homeless street.

And Conrad bowed his head. God had not forsaken him. Indeed, the Heavenly Visitor had appeared.

—Story taken from Markham's Poem and given as a part of the Address of Grand Orator, Clark C. Ford before the Grand Lodge of Arizona, 1952.

—oO—

The Lord's my shepherd; I shall not want.
He maketh me to lie in pastures green,
He leadeth me the quiet waters by,
My soul he doth restore again, me to walk
doth make, within the paths of righteousness
Even for his own name's sake.
Yea, though I walk through death's dark vale
Yet will I fear no ill, for thou art with me,
And thy rod and staff, my comfort still.
My table thou hast furnished in the presence of my foes.
My head with oil thou dost anoint; my cup doth overflow.
Goodness and mercy, all my life, shall surely follow me
And in God's house, forevermore, my dwelling-place
shall be.

—The Royal Arch Mason