

The Cable Tow

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No. 1

OFFICIAL ORGAN
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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1440 San Marcelino

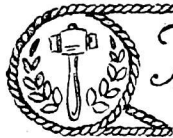
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Manila, Philippines

FREEMASONRY — A SIMPLE RELIGIOUS FAITH

We have but one dogma, a belief in God, but this is so firmly established as the principal foundation-stone of the brotherhood that no one can ever be admitted a member of an English-speaking lodge without a full and free acceptance thereof. In all reference to the Deity, God is reverently spoken of as the Great Architect of the Universe . . . Upon this foundation-stone we construct a simple religious faith—the Fatherhood of God, the Brotherhood of Man, and the Immortality of the Soul—simple, but all-efficient.

By reason of this simple creed, Freemasonry has been able to attract and accept as members of the Fraternity adherents of every religious faith in the world—Christians, Jews, Hindoos, Mohammedans, Pharisees, Buddhists, and others—atheists alone being excluded. If any member of the fraternity honestly acknowledges his faith in a Supreme Being, whose law is his guide, and to whom he looks for inspiration and guidance in all times of difficulty, danger and doubt, and strives honestly to live by his faith, we care not what the other articles of his creed may be, for we believe that when summoned from this sublunary abode, he will be received into the all-perfect, glorious and celestial lodge above, for he will, by his life, have made of earth the porch-way entrance to Heaven.

—J. T. Thorp, Famous English Masonic Writer



The Grand Master's Message



GRATITUDE

One of the finest qualities an individual can show is to express his gratitude for everything that comes to him, substantial or otherwise. For one to be called "ungrateful" is equal to have committed a crime in one's life. All that we share in our daily endeavors we must show there-fore our gratitude.

The month of July is very dear to all of us Filipinos as it marks our political independence. And for that matter it is also dear to all liberty-loving people.

July fourth is known as Glorious Fourth to Filipinos and Americans alike. It is the day that marks the political liberty of the Philippines from her Mother Country, America and America's freedom from Great Britain. The circumstances that brought about these destinies are entirely opposite with each other; for while the Philippines obtained her independence from America through peaceful means, America got hers through force of arms.

The various circumstances attendant to these emancipations are now parts of the history of nations and individuals. It is not my purpose to recount them in this short message. Suffice it to say that Philippine independence was achieved under a most unique manner that has added another incontrovertible proof of the altruistic designs of America towards its colonies. This action has started a chain of reactions which culminated in the independence of other countries in Southeast Asia.

And, as we celebrate the glorious day, I invite all, amidst our rejoicings, to pause for a moment and mutter in few solemn words our lasting gratitude to the great nation, Mother America; for it is she that trained us for self-rule, it is she that gave us our precious heritage of freedom and it is she that assisted us and continues to assist us in our present endeavors to make that liberty real and enduring.

VICENTE OROSA
Grand Master

THE CABLETOW

Editorials

CARL HARRY CLAUDY

*Past Grand Master, Grand Lodge FAAM, District of Columbia, Washington, D.C.
Executive Secretary, Masonic Service Association*

The June 15, 1957 bulletin of the Masonic Service Association has brought us notice of the demise of Most Worshipful Brother Claudy.

It was our good fortune to have met the Grand Old Man at his desk in the Masonic Service Association, 700 Tenth St., N. W., Washington, D.C. on October 5, 1951, on our way to pay respects to Most Worshipful Brother Harry S. Truman, then President of the United States of America. The meeting was most cordial and we observed how truly that great Freemason steered the affairs of the Masonic Service Association which now stands as "a living monument to his great heart and creative genius."

Truly, he is gone but he is not dead.

The sorrow now in the hearts of his dear ones, friends, associates and brother Masons is not for him alone who now lies in eternal sleep but also for us, the living, who still long for the wisdom, strength and congeniality of his presence. As his frail body was consigned to the tomb to mingle with its kindred dust, we also know that the essence of his being is left with us. That essence is as much a part of us as we learn the illustrated pages of his voluminous works on Freemasonry.

We can not evaluate too soon the works of the Grand Old Man. Suffice it to say, reproducing his biographer, "Generosity he had, such as is possible to those who practice an art, never to those who drive a trade; discretion, tested by a hundred secrets; tact, tried in a thousand embarrassments; and what are more important, Heraclian cheerfulness and courage — to say nothing of a genius for both written and spoken word, time-tested in the crucible of public and Masonic opinion."

The Grand Lodge of the Philippines is ever grateful to Most

Worshipful Claudy for the many assistance he has extended. For many years and to the last days in office, he was its representative in the Masonic Service Association.

We join friend and admirers in extending heartfelt condolence to the bereaved family. We wish to remember that He who gives the showers gives the sunshine too. May his soul rest in Eternal Peace!

—Jose E. Racela

—oOo—

GLORIOUS FOURTH

JULY 4 is memorable event in our country's history and people. It is the glorious day when the Philippines obtained her independence from the United States of America. Coincidentally, it is also the independence day of the Mother Country.

To the Mother Country, our history book tells us that the event meant —

1. freedom of speech and of the press.
2. freedom of worship.
3. Freedom from want.
4. freedom from fear.

And, on the whole, it meant freedom from external control! — the birth of a new sovereign state and member of the concert of free nations.

To our young republic, it meant, in addition, more sacrifices and trials to insure nation building and to see whether this “nation so conceived and so dedicated” can long endure.

For eleven years now, we are working fervently aiming at self-sufficiency, tranquility of life and good neighborliness. And to supplement our efforts, generous America continues pouring into our midst much needed material and financial assistance. It is not now to account for these aids and we prefer to leave the job to others, suffice it to say, that our final relief comes from no other sources but ourselves and ourselves alone. Let alone to be remembered that our republic will be one liking the fabric we weave and dye.

As we celebrate GLORIOUS FOURTH therefore, we must also resolve amidst our gaities that we are building a republic worthy of the name and be the pride of our children and children's children. — JER

Official Section . . .

OFFICIAL VISITATIONS OF THE GRAND MASTER

Most Wor. ∴ Bro. ∴ Vicente Orosa made his fourth Official Visitation on July 13, 1957. He went to Kanlaon Lodge No. 64 at Bacolod City, Negros Occidental. He was accompanied by the Grand Secretary, M. ∴ W. ∴ Bro. ∴ Esteban Munarriz, PGM. The reception was most cordial and excellent fellowship was enjoyed by all Craftsmen. There was abundant hospitality which is characteristic of our Brethren in Sugarland. The return trip was not much enjoyed however, because his plane happened to pass through the course of typhoon "Wendy" which forced the pilot to circle around Manila for almost three hours before a safe landing was made.

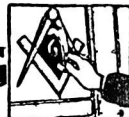
On July 6, our Grand Master made his third Official Visitation this time in Legaspi, Albay. It was a joint affair of Mayon Lodge No. 61, Isarog Lodge No. 33, Bulusan Lodge No. 38, Camarines Norte Lodge No. 107 and Julian Ocampo Lodge, U.D. It was the 9th Annual Bicol Masonic Convention of the Lodges above-named where the corresponding Masters together with the Inspectors made oral reports on the progress of their Lodge. Wor. ∴ Bro. ∴ Domingo Rago spoke for Mayon No. 61, Wor. ∴ Bro. ∴ Leon B. Tinsay for Julian Ocampo Lodge, U.D., Wor. ∴ Bro. ∴ Melecio Palma for Isarog Lodge No. 33, Wor. ∴ Bro. ∴ Rafael Ramos for Bulusan Lodge No. 38 and Wor. ∴ Bro. ∴ Marciano Tando for Camarines Norte Lodge No. 107. The convention was voted a success.

Comment: We urge that more Masonic conventions should be organized wherein five or more Lodges meet together to receive the Grand Master for an official visitation. It is less expensive yet more instructive. We subscribe to the idea that mutual problems can be solved faster and better through consultations with one another.

—JER



WHAT OUR LODGES ARE DOING



TAGA-ILOG LODGE NO. 79, F. & A. M.
Installation of Officers



SITTING, left to right:

Modesto Fernandes, Treasurer; Joseph W. T. Wong, Sr. Warden; Jose R. Bernabe, Wor. Master; Basilio M. Cruz Jr. Warden; Clemente Bernabe, P.M. & L.M., re-elected Secretary;

STANDING, 1st row:

Dominador S. Wingsing, Jr. Steward; Zosimo R. Suarez, Sr. Deacon; Anselmo Masiglat, Almoner; Florencio Asiddao, Grand Lodge Inspector; Felix Duban, Auditor; Pedro Valderama, Jr. Deacon;

STANDING, 2nd row, 4th from left:

Romualdo Sator, Tyler; Domingo Vicente, Sr. Steward; Gregorio G. Niduaza, P.M. outgoing Master; Sesenio Rivera, P.M. & L.M., lecturer;

STANDING, 1st on the back row:

Jose Timbol, P.M. & L. M., Chaplain.

Masonic Hospital For Crippled Children . . .

HONORARY PRESIDENTS

GRAND MASTER OF THE GRAND
 LODGE OF THE PHILIPPINES

SOVEREIGN GRAND COMMANDER,
 SUPREME COUNCIL A. & A.S.R.
 REPUBLIC OF THE PHILIPPINES

CLINTON F. CARLSON
 VICENTE OROSA
 HOWARD R. HICK
 MICHAEL GOLDENBERG
 ALFREDO J. PASCUAL

OFFICERS

CLINTON F. CARLSON, *President*
 VICENTE OROSA, *1st Vice-President*
 HOWARD R. HICK, *2nd Vice-President*
 MICHAEL GOLDENBERG, *Treasurer*
 ALFREDO J. PASCUAL, *Secretary*
 MACARIO C. NAVIA, *Auditor*
 MACARIO C. NAVIA
 W. P. SCHETELIG
 JOSE C. VELO
 ALBINO Z. SYCIP

OFFICE OF THE SECRETARY

* * *

Plaridel Masonic Temple
 1440 San Marcelino, Manila

To All Members
 Masonic Hospital for Crippled Children, Inc.
 Manila, Philippines

Greetings:

NOTICE OF ANNUAL MEETING

The next Annual Meeting of the Members of the Masonic Hospital for Crippled Children, Inc., will be held on **MONDAY, JULY 15, 1957, at 5:30 P.M.**, at the Social Hall of the **Scottish Rite Temple**, 1828 Taft Avenue, Manila.

Members in good standing as of June 30, 1957, are eligible to vote and be elected as members of the Board, at the election of Board members at this Annual Meeting. Those elected shall serve as such for the fiscal year 1957-1958.

The present Members of the Board are as follows:

C. F. CARLSON	President
VICENTE OROSA	1st Vice-President
HOWARD R. HICK	2nd Vice-President
MICHAEL GOLDENBERG	Treasurer

ALFREDO J. PASCUAL Secretary
 MACARIO C. NAVIA Auditor
 W. P. SCHETELIG Director
 ALBINO Z. SYCIP Director

In view of the many important matters to be taken up in said meeting, every Member is urged to be present. Thank you.

P. S.

I am exceedingly happy to inform the Brethren that the assessment of ₱3.00 from every MM this year for the Masonic Hospital amounted to ₱35,30.75, which was turned over to W. Bro. C. F. Carlson, PGM and Pres. of the Masonic Hospital on June 19, 1957 by M.W. Bro. Vicente Orosa, Grand Master of the Grand Lodge of the Philippines, during the celebration of the 96th. birthday anniversary of Bro. Dr. Jose Rizal at the Plaridel Masonic Temple.

For this gesture, in the name of the Officers and members of the Board, permit me to thank you, one and all, for your cooperation. The said amount will certainly go a long ways towards the defraying of necessary expenses for the management and rehabilitation of unfortunate crippled children now under our care and for those who seek our assistance.

AJP.



DIVISION OF NUEVA VIZCAYA
 District of Solano

BINTAWAN ELEMENTARY SCHOOL

July 7, 1957

The Most Worshipful Grand Secretary
 Plaridel Masonic Temple
 San Marcelino, Manila
 (Thru Master Teofilo Guillermo)

S i r :

I have the honor to inform you of the coming of both parents of Zenaida Ariem to this Office. They requested me to send you a picture of Zenaida which was taken very recently. They are very proud of the improvement of their daughter's appearance after her operation which was only made possible because of the help you extended. They also requested me to convey to you their profound gratitude for all the things you did for them.

In school, I am finding Zenaida now a happier child. She now mixes more freely with her schoolmates which she did not

LOOKING FOR SOMETHING

Men are hungry for reality. Deep in every man is the desire for something higher and better. Much of the frivolity of the past decade is chargeable to the fact that many of the best men do not know how to feed this hunger and nervously go in for the flesh-pots because they seem to give temporary oblivion.

Masonry has much to say to the man who wishes to improve himself and increase his capacity for service. It has much to offer by way of diversion to the man who wants to mingle with other men who like himself, look for something substantial, something better, upon which to focus his attention. The hampering competitors of Masonry have lost their hold on men, but Masonry has not lost a yard.

Usually, Masonry starts its summer vacation too soon and stays too long. Last summer the revival made it the most active summer Masonically that we have had in years. This year Masonry over the state has been even more active. The momentum is constantly gaining and it would be strange, indeed, if the winter's Masonic activities will not set new high records.

Don't worry about petitions. When times become "flush again" there will be plenty of them.

—*Masonic Journal*



do before her operation. I am joining her parents in thanking you for helping a child with a bright future.

I am enclosing the picture that Mr. and Mrs. Ariem gave for you.

Very respectfully,

(Sgd.) Magdalena P. Castillo
Principal

Malakas Na Sigaw

You can't stop people from thinking — but you can start them.

—**Frank A. Dusch**

* * *

If you stand still, you will fall back. If you go ahead slowly, you will do little more than stand still.

—**Thomas M. Evans**

* * *

Somewhere among the youth of today are minds capable of discovering ways to world peace, ways to deeper and more fulfilling lives, ways to new appreciation of beauty in art or literature or music, just as there have been minds capable of splitting the atom. Ours is the task of breaking the thought barrier which keeps our young people from realizing their creative potentiality.

—**Samuel B. Gould**

* * *

Giving yourself, learning to be tolerant, giving recognition and approval to others, remaining flexible enough to mature and learn — yields happiness, harmony, contentment and productivity. These are the qualities of rich life, the beauteous harvest of getting along with people.

—**Jack C. Yewell**

* * *

Among the qualities of mind and heart which conduce to wordly success, there is one, the importance of which is more real, and which is generally underrated in our day . . . It is courtesy.

—**Herbert H. Schiffer**

* * *

Leadership alone does not make a nation great. The level of intelligence, moral fiber, cultural development and civic responsibility of the people as a whole is the determining factor.

—**Edward M. Tuttle**

* * *

From the MANILA TIMES, June 26, 1957:

“In Aklan, Capiz, the provincial board closed a high school because the private school nearby was not making enough

business. The people of the community petitioned the President to intercede and keep the high school open because anyhow tuition fees maintain the school, not government funds. The case is not an isolated one. It is going on everywhere."

How long will the freedom-loving people of the Philippines stand for this sabotaging of our public school system?

* * *

From Atlas Lodge No. 316 of the Grand Lodge of New York, one of the most democratic lodges in that great State, comes their monthly circular. The Master this year is Wor. Bro. Konrad C. Hsu. **Malakas Na Sigaw** notices that M. Wor. Bro. Mauro Baradi assisted in the degree work on May 17th. From the circular we read more about this dynamic brother of ours.

"At our May 3rd Communication it was indeed a memorable evening. Nine brethren, from yearlings to near semi-centenarians, were greeted in the East on their Masonic birthdays. The **pièce de résistance** of the evening was the unexpected visit of M. W. Mauro Baradi, Past Grand Master and Past Grand Secretary of the F. & A. M. of the Philippines, and presently Chairman of the Advisory Board of the Trusteeship Council of the United Nations, who had just arrived from Somaliland that morning. Brother Baradi gave a most inspiring talk on the true Masonic spirit existing among brethren, from yeomen to royal princes and chiefs of state, whom he encountered during his recent travels.

"After closing the Lodge, 40 lovely girls from Victoria and Hope Triangles, D.O.E.S., exemplified, in a precise and concise manner, the 'Initiatory' and 'Friendship' Degrees. The Master again called upon Brother Baradi, who concluded the evening's program by another illuminating address to the Triangle girls."

* * *

From the Manila EVENING NEWS of July 12, 1957, we read:

"Objections by nieces and nephews to the will of a 73 year-old Roman Catholic priest in Alfred, Maine, who left more than one million dollars to his housekeeper have been withdrawn in York county probate court. The estate of the Rev. Michael J. Kenely, who had been pastor of churches at Kenebunk, Kennebunkpart, Wells and Ogunquit, was turned

over yesterday by Judge David K. Marshall to the co-executors, Miss Amrian E. Casey of Cape Elizabeth, the principal beneficiary, and the First Portland National Bank. The estate, after deduction of administration and funeral expenses, totalled \$1,175,411. Miss Casey, a retired teacher, who had been his housekeeper since 1950, will receive all but \$10,000 divided equally between St. Charles college in Catsonville, Md. and Weston College in Weston, Massachusetts.”

Not bad for a man who was supposed to have taken vows of “poverty and chastity.”

* * *

Former President of the United States, Harry Truman, and a Past Grand Master of the Grand Lodge of Missouri, in a colorful Masonic ceremony recently turned over the new Truman Library at Independence, Missouri, to the people of the United States of America. The present Grand Master of the Grand Lodge of Missouri laid the cornerstone, and Chief Justice Earl Warren of the United States Supreme Court, and a Past Grand Master of the Grand Lodge of California, made the principal address. Former President Herbert Hoover and Mrs. Roosevelt were present.

* * *

Robert B. Anderson who succeeded Albino SyCip’s classmate George M. Humphrey as U. S. Secretary of the Treasury, is a Freemason.

* * *

Cardinal Segudra of Seville, Spain, is dead. May God have pity on his soul and we say it with all reverence. He became notorious, yes, notorious is the word, for his “get tough with the Protestants policy.” He openly charged Dictator Franco with being indifferent to the Protestant menace. The pamphlet **Church and State** wrote “Apparently nothing less than re-establishment of the medieval inquisition would have satisfied the Cardinal.” He frequently urged that all “Heresies” be stamped out by the government. Christ Jesus’ great commandment — “Thou shalt love thy neighbor as thyself,” was, evidently, interpreted by the Cardinal to be read as “Thou shalt love thy Roman Catholic neighbor as thyself.” Now the time has come when God will set the Cardinal right and interpret that phrase correctly.

* * *

Malakas Na Sigaw desires to confess to a weakness — he reads a society column! In the **Manila Times** Present Imperfect, a so-

ciety column signed by "C.A.", is worthy of daily reading. Her (it must be a woman) pithy remarks and wise sayings bear a meaning all her own, pregnant with a vigor that is always spirited "thoughts that breathe." In the Sunday Times of July 14, 1957:

"This is the morning when the Japanese embassy will have a 7 o'clock requiem mass said by the Manila archbishop at San Agustin Church for the souls of all those who died in the Philippines during the war..

"Still another Japanese atrocity in Intramuros at this late date?"

—oOo—

MASONRY IS SERIOUS

We have an idea that some of us have failed to grasp the deepest and broadest import of the teaching of Freemasonry if we think it is frivolous. But surely no one in the Craft has such an idea.

True Masons may indulge in innocent amusement and enjoy themselves to be sure. But Masonry has no place in it for "horse play" or tomfoolery. It teaches the most profound and serious lessons of which the human mind is capable of learning from the time a petitioner enters the preparation room until the final use of the spade and coffin is required.

There is a sense of the need of God and prayer, the consciousness of moral impurities and need of purification, the profound consciousness of being a rough ashlar, the empty hand, the decay of the flesh, the immortality of

the soul and the resurrection of the body. All of these and a thousand correlative truths concern the true Mason.

—The Master Mason

* * *

NO SHORT CUTS

The sooner a man is convinced that there are no short cuts in life the better. Some men never learn it. To the end of their lives they have a notion that there is a short cut to wealth, a short cut to reputation, a short cut to health, a short cut to happiness—if they could only find it. They walk along the high road with a continual sense of grievance. Every now and then they deviate to the right or left to reach in a step the fields of desire, but it always ends in their coming back to the main road again, a little behind where they left it.

—Illinois Freemason

With Our Grand Masters . . .

Sonny Shortlegs

In our beloved Philippines, not everything looks rosy at present. There are some discordant elements which are trying to disrupt the peace and harmony in our homes, in our institutions and in our established government. Our Masons of old have given their lives to fight tyranny and oppression for the liberation of our country; and Masons are those who continued the peaceful struggle for the independence which we are now enjoying. As Filipinos we certainly owe a debt of gratitude to Masonry. As Masons of today, ours is the duty to find ways and means to eliminate the presence of those discordant elements who, like termites are trying to weaken the foundations of our structures. If strong measures have not been successful in eliminating them, let us try to use benevolent means. Let us all be instrument for peace. Where there is hatred let us sow love; where there is doubt, faith; where there is despair, hope; where there is darkness, light, and where there is sadness, joy. In this way we may be able to succeed and enjoy once more the blessings of peace in our homes and in our institutions and, we shall find the way to our ultimate goal of universal peace and brotherhood.

For this reason I call upon you, brethren, for a closer adherence to the practice of those Masonic principles and virtues which are constantly taught in our Lodges, particularly to those four cardinal virtues: Temperance, Fortitude, Prudence and Justice. Temperance will tend to restrain our affections and passions; will enable us to resist temptation and subsequently lead us to a better understanding of our fellowmen. Fortitude will enable us to follow always the dictates of reason; to stand firm in our convictions of what we deem to be just, right and true. Prudence will direct us to a more proper expression of our conduct in every situation; will keep us misjudging our neighbors and will restrain us from speaking evil of others. And Justice is that virtue which will direct us to be fair and just to every one, be he rich or poor, high or low.

—Esteban Munarriz, Grand Master, 1949

Others May Care To Know . . .

Sonny Shortlegs

In the 1957 Conference of Grand Masters of Masons in North America, held at the Statler Hotel, Washington, D.C., February 20 - 21.

—a brief run-down on the occupations of the Grand Masters of the year:

- six lawyers
- two judges
- one physician
- three clergymen (one Archbishop and Dean-elect of a cathedral)
- two funeral directors
- one superintendent of a cemetery
- three insurance men
- two dentists
- two farmers
- three ranchers
- three building contractors
- two engineers (one civil)
- one assistant general manager of a gas and electric company
- two superintendents of school (one retired)
- one county office manager
- one tax collector
- one college professor (retired)

—the youngest is 44 years old, “the oldest won’t talk”

eight are under 50

twenty-six are under 60 with an average age of about 57

—Most Worshipful Brother Cenon S. Cervantes, PGM, a resident in the Empire State and Wor. Brother Temistocles Elviña who was sojourning in Washington at the time attended the Conference, too. Bro. Cervantes was Grand Master of Masons of the Philippines in 1951.

The Grand Master of Masons of the District of Columbia is a FILIPINO. Most Worshipful Ray Baker Harris was born in Manila. By *jus soli* he is a Filipino.

Pledge of Service . . .

Speech Delivered at the Constitution and Installation of Officers

LEGASPI LODGE OF PERFECTION

July 6, 1957

Legaspi, Albay

by *Most Wor.* FREDERIC H. STEVENS, PGM, Sovereign Grand Commander
Supreme Council, A&ASR of the Republic of the Philippines

Venerable Master, Distinguished Visitors,
Brethren and Friends —

I always include the ladies as friends!

Today is a momentous day for all liberal-minded citizens of the Bicol region. The establishment of Scottish Rite of Freemasonry in any community brings to the attention of the citizens the principles of the Supreme Council which are:

“The SUPREME COUNCIL supports and defends freedom of religion, freedom of speech, and freedom of the press as especially vital to the maintenance of human liberty and democratic government.

“The SUPREME COUNCIL supports and defends all of the individual civil and political rights inserted into the ‘Bill of Rights’ of the Philippine Constitution.

“The SUPREME COUNCIL upholds the five great principles of democratic governmental organization: (1) free elections, honestly conducted; (2) a balance of power between the executive, legislative, and judicial branches; (3) freedom of economic enterprise; (4) separation of state and church and school; (5) civil service based solely on merit.”

The Declaration of Principles formulated at the Grand Masters’ Conference at Washington, D.C., in 1939, which is a broad definition of Freemasonry, says in part:

“Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the principles of personal righteousness and personal

responsibility, enlightens them as to those things which make for human welfare, or good will, toward all mankind which will make them to translate principle and conviction into action.

“To that end, it teaches and stands for the worship of God; truth and justice; fraternity and philanthropy; enlightenment and orderly liberty, civil, religious and intellectual. It charges each of its members to be true and loyal to the government of the country to which he owes allegiance and to be obedient to the law of any state in which he may be.

“It believes that the attainment of these objectives is best accomplished by laying a broad basis of principle upon which men of every race, country, sect and opinion may unite rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.

“The true Freemason will act in civil life according to his individual judgment and the dictates of his conscience.”

According to Teodoro M. Kalaw in his PHILIPPINE MASONRY, in the years 1896 and 1897, from the Bicol region, a large number of Masons were deported and sent to prison because they were vociferous in their demands that Spain should bring needed reforms in her relationship with the Philippine people. Not independence but merely reforms.

Freemasonry is little understood in the Philippines, — though, as Dr. Jorge Bocobo has rightly written, “Freemasonry was the moving spirit of the Philippine Revolution, and Freemasonry, in the Philippines, has stood guard to keep the flame of freedom ever burning.” I, as a Mason, would like you to know the truth about our world-wide fraternity. . .

Our great Masonic writer, Albert Pike, once wrote that “no one Mason has the right to measure for another, within the walls of a Masonic Temple, the degree of veneration which he shall feel for any Reformer, or the Founder of any Religion. We teach a belief in no particular creed, as we teach unbelief in none.” We see good in all religions.

What of those religious that wall us out, that build a fence with a forbidding sign, “Do not enter unless you let us rule your mind, your conscience.”

Masonry’s reaction to those misguided mortals is best given

in the words of Bro. Edwin Markham, the great poet of America :

“He drew a circle that shut me out—
Heretic, rebel, a thing to flout;
But love and I had the wit to win;
We drew a circle that took him in.”

The majority of Masons in the Philippines are, or have been members of the Roman Catholic Church.

Sometime ago a woman whom I have known for many years said, “Someday I want you to tell me what Freemasonry really is.” That is a large order, for Freemasonry means so many things and each Freemason must extract his own information of the meaning from the ritual and our voluminous history. If it was possible to sum up its teachings in one phrase, I would say that phrase is: “Love thy neighbor as thyself.”

That eminent lawyer, Brother Roscoe Pound, Dean Emeritus of the Harvard Law School, wrote :

“...The Freemasons, or Free and Accepted Masons, [constitute] a universal religious, moral, charitable, and benevolent fraternal organization. It is religious [though not a religion] in requiring belief in God as a pre-requisite of initiation and insisting on such belief as one of its unalterable fundamental points. Beyond this and belief in immortality, it has no religious dogmas but expects the brother to adhere to some religion, and obligates him upon the sacred oath of the religion he professes. For the rest, it seeks to promote morals by ceremonies, symbols, and lectures, inculcating life measured by reason and performance and duties of charity and benevolence.”

That is the definition of Freemasonry by one of our truly great lawyers. Now, let us hear what Colonel Edward Ehlers has to say about Freemasonry. Bro. Ehlers was at one time Grand Secretary of the Grand Lodge of New York. He wrote :

“The mission of Masonry is to curb intemperate passions and reconcile conflicting interests; to extend to nations these principles of humanity and benevolence which should actuate individuals; to destroy the pride of conquest and the pomp of war; to annihilate local prejudices and unreasonable partialities; to banish from the world every source of enmity

and hostility; and to introduce those social dealings which are better calculated to preserve peace and good order than penal laws or political regulations.

“The advantages which mankind in general reaps from this masterscience are beyond calculation. Its blessings are confined to no country, but are diffused with the Institution throughout the world. Men of all languages, of all religions, of the remotest nations, and of every habit and opinion, are united in a bond of brotherly affection.

We do not rely on myths, legends, or traditions when we discuss the antiquity of Masonry. Those of us who have had the pleasure of visiting the British Museum in London will remember the priceless Masonic manuscripts on display there. Some sixty-four in number, the oldest of which is the Régius, or Hallowell Manuscript; sometimes called the former because it was found in the King's library, and sometimes called the latter in honor of the discoverer. This ancient document is written by hand on parchment and in a script as foreign to the eye today as Greek itself, yet it is English and from its form and phraseology it has been judged to have been written about 1315, more than six hundred years ago, and from the document itself we learn that even then, Masonry was honored for its antiquity.

Bro. Ogden in his splendid oration before the Grand Lodge of California gives us his visualization of the days or period of time when the Régius, the oldest Masonic manuscript was written, over six hundred years ago!

Can we conceive the time that has elapsed since the hand of man penned that Masonic document?

Over one hundred years before Joan of Arc (1429) was burned at stake, or the Gutenberg Bible (1456) was printed, or Christopher Columbus (1492) discovered America.

Over two hundred years before Ponce de Leon discovered Florida, or Balboa discovered the Pacific, or Martin Luther (1517) the Augustinian monk nailed his 95 theses on the door of the little church at Wittenberg, Germany, or Fernando Magellan discovered the Strait of Magellan and reached the Philippines.

Over three hundred years before the King James Bible (1611) was published.

At that time, 600 years ago, one-third of all the land in England belonged to the Pope in Rome, and the revenue from England for the Pope was greater than that received by England's King Edward II.

When that Masonic document was written gunpowder had never been used in battle; land transport was by foot and saddle; and Roger Bacon was in prison because he had sought to teach a new philosophy.

Marco Polo, who had just returned (1295) from his famous travels in China, had been excommunicated because he presumed to teach geometry and the sciences which he had learned in the Far East.

Freemasonry had been recorded on manuscript shortly after the Magna Carta (1215) was forced from King John at Runnymede.

In the April 1951 **Life** magazine there was a very interesting story of the Magna Carta, which is confirmed by the Encyclopedia Britannica (eleventh edition, page 315). The writer stated that the Magna Carta which established, in such a dramatic and unforgettable way, that rights of man are more important than the rights of sovereign kings, and has been for centuries the guide-post for the rights of the common people, displeased Pope Innocent III at Rome who published a Bull in 1215 and declared the Magna Carta null and void; and excommunicated all those Englishmen who had anything to do with it!

* * *

Masonry lived and has lived for centuries and I know Masonry will continue to live for the many centuries to come for its creed is a simple one, "Love thy neighbor as thyself."

* * *

To our neighbors in Legaspi and to our brother Masons in the Bicol region, we turn over this Scottish Rite Body dedicated to God and the Holy Saints John, knowing that it will be an asset to your community life.

The Masonry that gave to Scotland Robert Burns, the poet; and to England, Sir Winston Churchill; and to Italy, Garibaldi; and to South America those great liberators, Simon Bolivar, General San Martin; and to America Presidents Washington, Jefferson, Madison, Monroe, Jackson, Polk, Buchanan, Johnson, Garfield, McKinley, Theodore Roosevelt, William H. Taft, Harding, Frank-

lin Roosevelt, and Truman in the field of politics; Thomas Edison, the electrical wizard; Luther Burbank, the agricultural scientist, and scores of others. The Masonry of those leaders is here to serve you.

Masons in the Philippines revere José Rizal for his Masonic activities during all his too short a life, and to list the national heroes of the Philippines is like calling the roll of a Masonic lodge — M. H. del Pilar, Lopez Jaena, Juan and Antonio Luna, Mabini, General Aguinaldo, Rafael Palma; Dr. Pardo de Tavera, Teodoro Yangco, and let us not forget that Douglas MacArthur joined a Masonic lodge in the Philippines, and still retains his membership in that lodge.

Do I sound as if I am boasting?

Friends, I am boasting, because Masonry has something to boast of.

Your independence was carefully nurtured by Masons such as M. H. del Pilar and Mabini, fought for by General Aguinaldo on the battlefields, struggled for by Quezon, Roxas and restored to you by McKinley, Taft, Governor McNutt, Douglas MacArthur and Vicente Lim, all good Freemasons.

Their Masonry with its high ideals we are leaving in your community this afternoon. It is a priceless possession.

TEACHINGS OF RIZAL

by **Bro. Alfredo Nicdao, Division Superintendent of Schools**
Division of Nueva Vizcaya

To speak before this body of distinguished Free Men and Women in this Honorable Lodge of Free and Accepted Masons, I feel shrinking, because of my inadequacy. I am greatly honored though to be given the sweet obligation to talk on the Teachings of the Man whose shoe strings I am not worthy to tie; he is too far above my humble self. I can not pour praises and eulogies on this great Man, for to do so I will be likened unto a man who pours perfume on an already sweet, sweet rose.

On this memorable day, June 19, the greatest Filipino and the pride of the Malay race, Dr. Jose P. Rizal, was born. We observe this day not because he was a genius, not because he was most-travelled Filipino, not because he wrote two novels, the Noli

and Fili, and many others, not because he was a foremost linguist of his time, not because he was proficient in many life callings, but because he was a man of many fine qualities which he exemplified in his teachings, and above all, he lived them that others may emulate to make themselves free men and the **Fatherland** too. The Philippines at that time of Rizal was in the grip of tyranny and abuses of the Spaniards.

Dr. Rizal loved his Country and Countrymen. His educational preparation and activities were all aimed for the good of his country and fellow countrymen. All his writings were imbued with this ideal. Believing that he was the center of the social storm then raging viciously and the cause of the miseries and sufferings of his people inflicted by his enemies, the friars, he returned to the Philippines despite the opposition of friends, compatriots and foreigners, and the awareness that his life was in danger. He was ready to make the supreme sacrifice to stop the outrages perpetrated on the people and the consequent sufferings. This premonition of death is expressed in two sealed letters, to be opened after his death, which he left in the trust of a friend before leaving Hongkong for the Philippines.

He worked indefatigably and incessantly to effect reforms so that abuses perpetrated on his countrymen be stopped. His writings were never intended to destroy the church or religion of his birth; he was against the abuses and practices carried on in the name of the Great Architect, God.

Rizal had great faith in Education. Let me quote: In his book, "The Philippines a Century Hence," he expressed his belief that "education is a prerequisite to the liberation of his people". In the Reign of Greed, Senior Pasta, one of the characters, an easy going old lawyer said: "There are too many lawyers now, many of them become mere clerks. Doctors? — they insult and abuse one another, and even kill each other in competition for a patient. Laborers, sirs, are what we need for agriculture." Isagani, another character in the same novel, answered: "Undoubtedly there are many doctors and lawyers, but I won't say there are too many, since we have towns that lack them entirely, and if they do abound in quantity, perhaps they are deficient in quality. Since the young men can't be prevented from studying, and no other professions open to us, why let them waste their time and effort? And if the instruction, deficient as it is, does not keep many from becoming lawyers and doctors, if we must finally have

them, why not have good ones? After all, even if the sole wish is to make the country a country of farmers and laborers, and condemn in it all intellectual activity, I don't see any evil in enlightening those same farmers and laborers in giving them at least an education that will aid them in a condition to understand many things of which they are at present ignorant". Let us quote from *Noli Me Tangere*: "A school is being founded, and the school is the basis of society, the school is the book in which is written the future of the nations." Show us the schools of a people and we will show you what that people is."

Rizal was serious in all his undertakings. He never dissipated his time and energy; he employed himself in useful activities; and never indulged in frivolities. In his time, there were many young Filipinos in Europe who spent valuable time and money in drinking, gambling, and other useless occupations. They were concerned only with their selfish personal pleasures. They were oblivious of the sacrifices of their parents in the homeland who sent them to Europe to study and prepare themselves for good service. Rizal, because of love for country and people, advised these irresponsible young men to change their ways in many occasions. Antonio Luna was one of those who changed and the elder Juan Luna was very grateful to Rizal. Rizal was never idle in his leisure hours; he did painting and sculpturing during his free hours or spent his time in the gymnasium for physical exercises or practised fencing and pistol shooting.

Rizal on Love. Allow me to quote from the *Reign of Greed*. It is about the convention between the dying Simoun and Padre Florentino. Padre Florentino said to Simoun: "The glory of saving a country does not go to him who helped to cause its ruin. Hatred never create anything but monsters; crime, nothing but criminals. Only love is able to work miracles. Only virtue can save! No! If our country is ever to be free, it will not be through vice and crime; nor will it be by corrupting her sons, by deceiving some of them, and bribing others. No! Redemption presupposes virtue; virtue, sacrifice; and sacrifice, love. But we must conquer by merit, by lifting up goodness even to the point of dying for it; and when a country arrives at this exalted stage, God will provide the weapon, the idols will be shattered, the tyrants will fall like a pack of cards, and liberty will shine forth like the first dawn."

Rizal on Religion. Rizal valued religion highly. From childhood, he was introduced to the stories in the Bible by his mother

who was a devout Catholic and a Christian mother. According to Rizal, "religion was not something to wear on and off as a cloak; it was a matter to be lived. Religion was a precious thing which could not be purchased for a consideration". On the things which he deemed fundamental, on matters to which he attached importance, on questions whereon he had convictions, Rizal was unbending and uncompromising. No caprice but system was his guide. His will was strengthened not weakened by hostility and opposition."

In his observance of Religion, Rizal was liberal in his views. His liberality on this matter made him unpopular to those who were dogmatic in their attitude towards other sects. Let me quote a portion of Rizal's discussion with a Protestant minister in Odenwald, Germany: "... took us almost always to the conclusion that religions, whatever they be, should not make men enemies... but brethren and good brethren." In connection with the friendship between a Catholic priest and a Protestant pastor, Rizal said: "They consider themselves as servants of the same God and instead of spending their time quarreling among themselves, each one complied with his duty leaving to the Lord the judgment later as to who better interpreted His will". Permit me to quote a portion of the discussion of Rizal with Father Pastells found in their exchange of correspondence while he was in Dapitan as a deportee: "All the brilliant and subtle arguments of your Reverence," he wrote Father Pastells on April 4, 1893, "which I shall not seek to refute, because I would have to write a treatise, cannot convince me that the Catholic church should be the one endowed with infallibility. In her also is the human finger print, she is an institution more perfect than others, but human after all with defects, errors and vicissitudes of the works of man..."

Rizal was morally upright. We attribute this quality to his upbringing in a good home, with the due credit to his mother — Doña Teodora Alonzo de Rizal. This is the role that environment plays in determining the direction of growth of the individual. Let us quote a part of his letter to La Solidaridad which gives a glimpse of his 'inside'. "Take care not to insert exaggeration nor lies nor low nor unworthy language... We can win our cause by speaking the truth, because right and justice are on our side". Dr. Baldomero Roxas said: "that Rizal's friends could depend upon his word better than upon the oath of other men. If Rizal says a thing, it is as good as done". General Jose Alejandrino who lived

with Rizal in Brussels and Ghent has this to say about Rizal: "I do not think Rizal would be popular if he lived now. He was too puritanical, too much of a rigid disciplinarian for our day. We all admired his severe self-discipline. Nobody else I ever knew lived such a life as his. I lived with him and I know that his inner life was better than the world realized."

Morality is relationship between man and man, man and humanity. On this basis, Rizal had high moral precepts and lived a highly moral life. His many letters and writings manifest them. Let us again quote a portion of his letter to the Solidarios of Barcelona: "In new societies there should be a spirit of tolerance in minor details which do not affect the fundamental question; in discussion the conciliatory tendency should reign instead of the tendency of opposition. No one should resent a defect; when a certain opinion is rejected the author instead of being discouraged and keeping aloof he should instead wait for another occasion when justice will be done him. The individual interest should disappear in the farce of the good society..." "Much honesty and plenty of good will. No one should expect prizes or honors for what he does; he who complies with his duty an eye to compensation is usually disappointed because almost no one believes himself sufficiently compensated. And in order that there be none dissatisfied or badly compensated it would be good that each does his duty only because it is his duty, and what is more to expect to be treated later with injustice, because in anomalous countries, injustice is the prize for those who comply with their duty. Economy, economy, economy! Seriousness and equal justice for all".

With these few teachings of Rizal presented this afternoon, we hope that at least one of them may stir our lives anew that Rizal in his grave may cause us to repeat this stanza from his ULTIMO ADIOS:

"If over my grave some day thou seest grow,
In the grassy sod, a humble flower,
Draw it to thy lips and kiss my soul so,
While I may feel on my brow in the cold tomb below
The touch of thy tenderness, thy breath's warm power."

Note: The above was the principal address delivered at a public celebration of the 96th anniversary of the birthday of Bro. Dr. Jose Rizal under the auspices of Magat Lodge No.68, Bayombong, Nueva Vizcaya. Another address was delivered by Provincial Board Member Efcio B. Acosta, a leading Catholic layman in the province. His speech was entitled, "Rizal, the Patriot", wherein he reminded his vast audience that Rizal condemned fanaticism and religious intolerance

THE GREAT DISSENSION OF ANTIENTS AND MODERNS OF 1781

By Sydney M. Austin, P.G.M.

During the beginning of the second half of the 18th century, there occurred what could have been a catastrophic cleavage within the folds of our family of Freemasonry.

It originated in the homeland of the Fraternity but its disturbing influence was soon felt in most parts of the English speaking world and it quickly replaced brotherly love and affection with dissension and malice.

It split the Fraternity into two bitterly opposed groups of what became known as the "Modern" and "Antient" Freemasons.

Those Masons who cut themselves adrift from the original Grand Lodge, referred to their particular group as the "Antients" while they dubbed those Masons who had remained loyal to the original Grand Lodge, the "Moderns".

These particular names seem to have remained with the respective groups until the union was effected during the year 1813, although the "Antients" were frequently called, the "Atholl Masons" because the Duke of Atholl was installed as Grand Master during the year 1771 and held that high office

until he died in 1774 when he was succeeded by his nephew as Grand Master.

The real cause of the misunderstanding that eventually culminated in the complete rupture is not at all clear, our scholars have devoted considerable time and effort in their endeavours to ascertain the root cause of the trouble but without appreciable success. It still remains a mystery to challenge our writers of to-day.

Nevertheless, it seems to be clear that the near calamity was due to a variety of reasons that gradually combined to build up a volume of dissatisfaction and discontent until it eventually reached the bursting point.

It is believed that the first indication that all was not well with the Fraternity evidenced itself as early as the year 1730.

At about this time there were rumors circulating around to the effect that some brethren were making Masons in an irregular manner and there is evidence that the Grand Lodge took cognisance of these irregularities but, apparently, their efforts to stop the practice were coupled with negligence and were not ap-

plied with the care and promptitude that the matter required and this resulted in further dissatisfaction.

About this period, the evidence seems to indicate that the administration of Grand Lodge affairs was careless and slack in nature and the field was a fertile ground for irregularities of all kinds and it appears that Masons were being "made" without due regards to fitness of applicants, degree work and other ceremonies.

The record tells us that it was not an uncommon occurrence for a group of Masons to get together and "make" a Mason of any friend or acquaintance, or anyone else, who had expressed an inclination to join the Craft, without due regard to ceremony, location or, in fact, anything else.

Again, the Papal Bull of June 1738 did much to spread dissension among the Craftsmen of that period as quite a number of them were members of the Roman Church.

Then there were those exhibitions of mock processions and the well organized campaign of buffoonery that was undertaken by the so called Gormogons which did a great deal to discredit the good name and reputation of the Craft.

The Gormogons must have

been organized and managed by a group that possessed ample funds and which they very freely spent in their determination to bring Freemasonry's name into the greatest disrepute possible in the eyes of the public and it is surmised that those who were responsible for it's activities were influenced by an organization that has always been hostile to the Craft ever since the Pope issued his infamous Bull.

Then there were a variety of exposés of Masonry published during this period that claimed to reveal the so called secrets of the Fraternity and which did contain some excerpts from the ritual, notably the one written by Prichard, who had been regularly made a Mason in a Constituted lodge, and which ran through three editions within the course of eleven days.

These exposés must have caused quite a wave of apprehension to spread among the then rulers of the Craft, in fact it seems that they must have become panicky because they decided that in order to preserve the esoteric work several changes should be made in the ritual, the idea underlying this somewhat drastic move being that it would be easier to detect imposters.

This action that was taken by the Grand Lodge authorities created a veritable furor and accusations were soon flying

around that the Grand Lodge was breaking the Ancient Landmarks, old Regulations and Charges and so forth, this was yet another cause for complaint.

Again, quite a number of Masons were not, at the period of time, prepared to accept the article on "God and Religion" that appeared in the Constitutions of 1723 that tended practically to de-Christianize the Fraternity and it seems to be the height of irony that this particular cause for complaint that our old brethren made so much fuss about should prove to be one of the strongest points of our Fraternity to-day.

In fact, the resentment against this clause was so strong that we have evidence that informs us that about the year 1738 the Grand Lodge was almost divided into two groups because of this article, one group adopting the Deistic side while the other group, claiming that they were the true representatives of Ancient Masonry, endeavoured to cling to the Christian theory.

We have on record that the Apple Tree Lodge, the No. 4 of the "Time Immemorial" Lodges, after some debate, stated that they "came under a new constitution tho' they wanted it not" and this seemed to be the general reaction of quite a number of the lodges of that period.

It is very clear that this particular subject was a very delicate one at the time, one group, headed by several clergymen, who were active in the Fraternity, demanding that the Craft maintain a definite Christian aspect whereas others were all for the change to a belief in man's freedom to worship God in his own way and as his conscience dictated.

Another cause for complaint eventuated during the year of 1738 or thereabouts, when the Grand Lodge gave it's approval to an expansion of the degrees that had been developing into practical form for several years, is the abortion of the 3rd Degree into a form that is comparable to what we make use of at present time.

This approval was accepted with a great deal of discontent by quite a number of the brethren, who looked upon it as an innovation in an established custom and an infringement of Masonic law and this led to a lot of bad feeling among the brethren.

Another aspect that we must bear in mind is that the Fraternity was going through a period of decline, in fact, this was so noticeable that Horace Walpole was caused to remark that the Fraternity was in such low repute in England that nothing but a persecution could bring it back in-

to vogue and how right events proved him to be.

The old leaders, those great men who had saved the Fraternity from extinction at the end of the operative days and steered it into a speculative channel and placed it upon a high plane of probity, Integrity and brotherly love were passing to the Celestial Lodge above, thus the Craft did not have the benefit of their wisdom and experience during this very difficult period.

They were replaced by men of an entirely different types, while it may be true that they were good men and true they could not be compared with Desaguliers, Anderson and others and as Earlier wrote of these new leaders," It would be quite possible to show from their own writings not merely a sufficiency but on affluence of proof that they were not even superficially acquainted with the history of English Freemasonry between the years 1717 to 1751".

Nevertheless, these frequent causes of dissatisfaction and discontent do not offer a really adequate explanation of the Chaos that was so soon to cause the Craft to split into several factions and which resulted in four so called Grand Lodges instead of one Central Governing Body as devised by those old brethren of 1717.

Our Bro. Gould seemed to be very sure that one of the principal causes of the break was due to the summary erasure of lodges from the Grand Lodge list.

Gould did not hesitate to blame Lord Byron for the chaotic state of affairs who, he claimed, neglected the Craft during the five years that he was Grand Master, on the other hand, we have Bro. Whymper who exerted himself to clear Lord Byron of all responsibility in the matter and even goes to the length of accusing Gould of inaccuracy in his assertion that the upheaval was caused by the erasure of the lodges.

Another claim put forward by one of our scholars, namely Bro. Sadler, who put forward the theory that the break was due to the formation of a rival Grand Lodge by a group of Irish Masons who were residents of London.

This is another assertion that has never been definitely proved although it is true that there was a strong Irish element among the leaders and membership of the new Masonic body and that it's constitution and laws were founded after those in vogue in the Irish jurisdiction.

Our present day writers seem to be agreed that the several issues of discontent that had

eventuated during a period of years had tended to build up a surge of discontent and dissatisfaction that had continued to accumulate and develop until it eventually reached a point where a little plausible persuasion would cause a rupture and that our Bro. Dermott was on hand to provide the necessary persuasion.

Among the causes that are reputed to be collectively responsible for the break are enumerated herein-under:—

- (1) The de-Christianization of Freemasonry that had commenced as early as early as the year 1723 or even earlier.
- (2) Neglect of the days of St. John as special festivals, the record discloses that between the years 1730 and 1753 not one Grand Master of the "Moderns" was installed on either of these Saints' days, in those early days this was considered a serious matter among the Craft.
- (3) The transposition of the modes of recognition in the E.A. and F.C. degrees. This was probably one of the changes made in order to protect the esoteric work after the disclosures that were made in

the various exposés and this particular action by the Grand Lodge caused much bitterness among the Craft, especially among those brethren who threw on their lot with the "Ancients".

- (4) The dropping of the esoteric portion that was a part of the ceremony of the installation of lodge Masters.
- (5) A gross neglect of the catechisms that were a part of each degree.

There was a marked variation in the working of the degrees as practiced by the "Antients" and "Moderns", these included the following:—

- (a) A difference in the passwords for the F.C. and M. M. degrees.
- (b) Different words were used for the substituted word of a M.M. this has resulted in the alternate forms in use at present time.
- (c) The manner of placing the Three Great Lights were changed, also the stations of the Wardens.
- (d) The establishment of the deacons' place in lodge,

this followed the Irish custom where Deacons had had a position in lodge since the year 1727 but in the lodges under the jurisdiction of the "Modern" Grand Lodge, the duties of the Deacons were carried out by the Stewards until the union in 1813.

- (e) The premier, or Modern, Grand Lodge continued to refuse to recognize the Royal Arch Degree.

The very strong sentiments of disapproval of, and discontent with, the manner in which Grand Lodge affairs were being handled culminated in open rebellion when a meeting was held at the Griffin Tavern in Holborn, London on February 5, 1761 when the first steps were taken to bring into existence a new Grand Lodge and the following year it was given the following title:— "The Most Ancient and Honorable Society of Free and Accepted Masons."

It is rather unfortunate that we do not have a list of the names of those who were present at these meetings but we have reason to believe that a strong Irish element was there, however, we do have to admit that those Masons who were responsible for the inception of this rival Grand Lodge did accom-

plish a very clever and timely piece of strategy, they collected the old complaints, gathered up the old irritations and did all in their power to make a mountain out of an ant hill with those old grievances, in fact they seem to have out-witted the premier Grand Lodge at every turn.

In those days, as at the present time, the word "Antiquity" had a very soft spot in the heart of most Masons and the words "Time Immemorial" is held in great respect by all members of our Fraternity, therefore, when this new Grand Lodge came into being and styled itself as "Antient" and referred to the older and premier Grand Lodge as "Modern" on the premise that the latter had approved violations of the Old Regulations and Usages of the Craft, it scored an immediate and distinct advantage.

It is not clear why a Grand Master was not elected at the outset but it is believed that it was decided to wait until such a time that a brother of noble blood would be available for that exalted position, therefore, during the first two years or so of its existence it was governed by a Grand Committee.

The evidence indicates that this Grand Committee was governed by the dynamical Laurence Dermott whom Calvert des-

cribes as "that most audacious, enthusiastic, vehement and indefatigable genius in the annals of Freemasonry".

Dermott was elected Grand Secretary of the "Ancients" Grand Lodge during the year 1752 and remained the master-mind and main spring and spirit of the movement for a period of about 35 years.

Laurence Dermott was an Irishman of Irishmen, therefore, it is safe to assume that he had inherited a large dose of that somewhat pernicious spirit that characterize all Irishmen, the sort of spirit that tends to create a desire to put down all things that happen to be up and then when they are down to put them up again, therefore, we may assume that he was right in his element as the guiding spirit of the rival Grand Lodge, we may be sure that he did everything possible to keep the breach wide open and history tells us how successful he was in this endeavour.

Dermott was born during the year 1720 and was initiated into Freemasonry during the year 1740 and was elected Master of Lodge No. 26 of Dublin in 1746 and became a Royal Arch Mason the following year.

He arrived in London during the year 1748 as a Journey man painter and he did not permit

much time to pass away before he became active in the Masonic field and he joined a Lodge in London but from which he promptly seceded in order to become the mainstay and most active of the dissidents.

Writers of the time characterized him as being "alert, wily, resourceful, not always scrupulous, a fighter with a great gift of sarcasm, he was uncompromising and bitter, not always sincere and veracious, he was full of quackery and vainglory but that in intellectual attainments he was inferior to none of his adversaries.

The record clearly indicates that he exerted his great gifts and enormous energy to the full in his endeavours to bring about a successful issue in the formation of the new Grand Lodge and it was largely due to his ability and untiring efforts and masterful scheming that this so called Ancient Grand Lodge came into being and was able to forge ahead to the detriment of the original Grand Lodge.

Dermott was quick enough to see that the new Grand Lodge could not be governed by a committee for an indefinite period of time and that a Grand Master was a dire necessity, therefore, apparently failing, for the time being, to find a brother of noble blood to accept the responsibilities of that high office, a Robert

Turner was elevated to the Grand Oriental Chair during the year 1753.

Dermott must have found it very difficult to produce a brotiner of noble blood because, during the year 1756, the Earl of Blessington became Grand Master of the "Antient" Grand Lodge, he had, when he was the Vicount Mountjoy, ruled the Grand Lodge of Ireland during the years of 1738 and 1739, however, he was installed by proxy and the record seems to indicate that he was not able to visit his Grand Lodge during the whole period of his term as Grand Master which lasted until the year 1763, it is said that trouble in Ireland made him stay close at home.

Although the record is not too clear on the point, our scholars seem to be agreed that it was due entirely to the persuasive tongue of Dermott that the Earl was induced to accept the exalted position of Grand Master of "Antients", Dermott must have felt that he needed a figure-head in order to succeed.

Both Grand Lodges carried on as best they could during the next eleven years or so with the "Ancients" perhaps making a slightly greater progress but the difference was slight as both Grand Lodges were constituting lodges, not only in England but also in several parts of the vast

territory that is now the U.S.A.

During the year 1771, the Earl of Atholl was inducted into the Grand Oriental Chair, at the same time he was Grand Master-elect of Scotland, this seems to be yet another act of persuasion in which Dermott was successful, the Duke was Grand Master until the year 1774 when he died and was succeeded by his nephew who also inherited the Dukedom, this Duke must have been another figure-head because he was initiated, passed and raised and installed as Master of the Grand Master's Lodge and elected as Grand Master, all within a period of four days, however, he remained as Grand Master, with one break of ten years, until the union in 1813 and it was because of this long tenure of office as Grand Master that the "Antients" were also known as "Atholl Masons".

During the year 1771, our brother Dermott must have run into a spot or trouble of his own, he had a series of disputes with several members of the new organization especially with a Bro. William Dickey, and resigned as Grand Secretary but the Duke of Athol immediately appointed him as his Deputy Grand Master, a position that he held with great success from 1771 to 1777 again from 1783 to 1787.

The "Antients" lost no time in

constituting lodges in and around London which were, so it is believed, composed mostly of Irishmen resident in the locality and who were following the occupations of shop-keepers, mechanics, carpenters and etc. which would tend to justify the assertion that the Irish were at the bottom of the mis-understanding.

The first lodge in the country areas to be constituted by the "Antients" was at Bristol which occurred during the year 1753, during the following year it had 36 lodges on it's roll and by the year 1770, it had on it's roster 74 lodges in London, 83 lodges in the country areas and 43 lodges overseas, making a total of 200 lodges on the roll whereas the "Moderns" had 157 lodges in London, 164 in the country areas and 100 overseas making a total of 401 lodges under it's jurisdiction.

The "Antients" entered into a "bond of union" with the Grand Lodges of Ireland and Scotland during the years of 1758 and 1773 respectively, this action of Scotland and Ireland must have seemed to be an affront to the premier Grand Lodge.

I might mention, in passing, that in the early days of Speculative Masonry, the few Grand Lodges that were in existence did not recognize one another but en-

tered into a bond of union which, of course, had almost the same meaning as recognition.

Although we cannot but deplore the fact that the conditions prevailing in the Fraternity during the period from about 1730 to 1750 had been permitted to fall into such a low state, apparently due to sheer neglect and lack of able administration, that it gave rise to such an upheaval that just about split the Craft as under and which also nearly brought about the end of the original Grand Lodge.

However, before darkening the memory of those responsible for the near debacle, it would be well to take cognisance of the conditions prevailing in the Masonic field at that period.

We should bear in mind that the rebel "Antient" Grand Lodge was not the only rival Grand Lodge in existence in England at that time, the record tells us that there were four Grand Lodges competing for the honour of leadership of the Masonic Craft.

The old city of York had, for a very long period, been a centre of the Masonic Fraternity, the voice of tradition would have us believe that it's history went right back to the days of Athelstan.

It is not at all clear whether

it was a private lodge or a Grand Lodge but we do know that on the day of St. John the Evangelist in the year 1725, this lodge adopted the title of Grand Lodge of all England.

It seems to be apparent that the sentiments that lead up to the adoption of this all embracing title were a deep seated belief in the inherent right by virtue of antiquity which, they claimed, had been illegally assumed by the Grand Lodge of London.

This so called Lodge was active until about the year 1735 when it seems to have fallen into a condition of inactivity but during the year 1761 six of it's surviving members brought it into an active status again and it continued to operate, with a varying degree of success, until the year 1791 when it seems to have become dormant.

Then we have the so called Grand Lodge that styled itself "The Grand Lodge of England South of the River Trent", this supposedly Grand Lodge came into existence when the Lodge of Antiquity became involved in a dispute with the Grand Lodge of London during the year 1799.

The Lodge of Antiquity was No. 4 of the original four lodges that brought into existence the Grand Lodge of London, that is it was one of the real "Time Im-

memorial" Lodges.

At this particular period, William Preston was Master of this Lodge, he is the brother who is generally referred to as the Laurence Dermott of the "Moderns" and he is the brother to whom we are chiefly indebted for the degree and other ceremonies of the Fraternity that are in use at present time.

However, on this particular occasion, his sense of pride caused him to defy the authority of the Grand Lodge, as was then, apparently, the rule rather than the exception, but he did not get away with it and he was expelled, consequently the Lodge and members seceded from the Grand Lodge and promptly formed their own Grand Lodge which, however, had a somewhat short life as it was dissolved when Preston was forgiven and restored to all his Masonic rights.

There was yet another Grand Lodge called by the rather ambitious title of "Supreme Grand Lodge" which has left behind it a few traces of it's existence but it's history seems to be most elusive to bring to light. It appears to have been more of nuisance value than anything else.

When one takes into account that the existence of these several so called Grand Lodges must have had a disturbing influence, one that tended to disrupt that unity

of purpose that is the supposed to unite the Fraternity into one common band of friends and brothers, therefore, it is quite possible that this factor may have exercised a discouraging influence upon the brethren who are responsible for the administration of the affairs of the premier Grand Lodge.

History seems to indicate that they were inclined to be careless and neglectful and they were hardly worthy to follow in the footsteps of those great brethren who brought the first real "Central Governing Body" into existence and thus saved Freemasonry from what might have been complete extinction.

Therefore we should hesitate to condemn those brethren, weak as they may have been, the circumstances were too much for their mental and physical capacities to cope with and it seems apparent that they did not realize the great responsibility that was vested in them.

Let us see whether we can claim that the Fraternity suffered any permanent or serious harm because of this great rupture of 1751?

While it may be true that during the years following the break, the condition of the Craft must have left much to be desired but history tells us that after the so called "Modern"

Grand Lodge had recovered from the initial shock of the upheaval, that it really got down to the business of spreading the Masonic way of life far and wide and that it fully held it's own with the so called "Ancient" Grand Lodge until the union of 1813.

As a matter of fact, we can claim that the competition between the two Grand Lodges acted as an incentive to greater efforts and better deeds, although at times the brethren may have lost sight of our tenets of Brotherly Love and Affection have more than made up for this temporary lapse by their undertakings in the world of charity and benevolence.

It seems as though one Grand Lodge watched the other and what one did in Charitable work the other tried to do better, for instance, the "Moderns created a fund to be used for the establishment of a school for girls and the Antients, as soon as they knew about it, followed by creating the means of to erect and support a school for boys, thus was begun a useful and beneficent work that has developed into one of the finest charitable institutions anywhere in the world.

These efforts to out-do each other has resulted in what are to-day considered to be among the best examples of humanita-

rian work anywhere to be seen and are truly characteristic of the charity work that is now coupled with the name of the United Grand Lodge of England.

The "Moderns" authorized the holding of lodges on board of naval vessels of war and, in order to keep pace with them, the "Ancients" did likewise by permitting the establishment of army lodges, thus unwittingly bringing into existence a means whereby the Masonic word was carried far and wide throughout the world.

Therefore, I believe that we are justified in claiming that in spite of the lack of care, the neglect and the indifference of those brethren who were responsible for the affairs of the Grand

Lodge, in spite of the various exposé that, for a time, caused the good name of the Fraternity to fall into disrepute, in spite of the Papal Bull that caused many brethren to hesitate about continuing as members of the Craft, in spite of the alleged de-Christianization of the Craft, even in spite of the Irish, in fact in spite of everything that man could do, the Fraternity, after about 62 years of what must have been, at the time, most un-brotherly conduct, the Craft emerged united as one and stronger than ever before, all differences were forgotten and the Fraternity has made a steady and continued advance since the year 1813 and it should ever be our endeavour to maintain and, if possible, enhance the very high reputation that it most deservedly holds today.

We notice that many Brothers are 'lost' inside the Plaridel Masonic Temple — they simply do not know who to see for their errands. We are giving these informations to help all concerned. For general information, submission of reports, correspondence and/or letters, copies of The CABLETOW and publications of the Masonic Service Association, Wor. Bro. Gregorio Cariaga is the right man to see. He is the Assistant Grand Secretary and of course, he is the general utility man. For money matters, Wor. Bro. Jose L. Domingo is the Cashier and Accountant. For accommodation in the dormitory, Wor. Bro. Vicente Mendoza is the Superintendent of Buildings. The above employees of the Grand Lodge stay the whole day — Monday to Saturday — and leave the Temple at 8:00 o'clock in the evening, regularly. This does not mean, of course, that visiting brethren cannot meet the Most Worshipful Grand Master or the Grand Secretary. As previously announced, any Brother can meet Most Worshipful Brother Orosa either at his office in the Philippine Homesite and Housing Corporation, during office hours, or at the Plaridel Masonic Temple between 5:00 o'clock and 6:00 o'clock in the afternoon during week days. The Grand Secretary also holds office at the Temple regularly.

34 Years in the Caltetow

José E. Racela, P.M.

Vol. I, No. 2 — July 1, 1923. In its editorial, *The Desecration of Our Temples*, it defines the offense as: "Any Mason or group of Masons, or any Lodge or combination of Lodges, that owns or controls a building used as a meeting place of the Craft, and that permits its use by organizations not in sympathy with the Fraternity, spurious lodges, or organizations which through the use of our emblems or otherwise pose as Masonic in character, is guilty of nothing less than a sacrilege and is deserving of the contempt of all True and Lawful Brethren. x x x. Unpleasant results must follow the desecration of our temples."

Comment: We have just learned not long ago that the Most Worshipful Grand Master of Masons of one of the states of the United States has approved the use of Masonic Temples by the Knights of Columbus. We suppose this is **tolerance** in form and substance.

In another editorial we learn that a successful Master is, in addition to the "letter perfect in the ritualistic work, punctilious in attending every lodge meeting during his administration or because of large number of degrees he has conferred," one, who "has dignity as well as geniality in his dealings with the craft, and so conduct himself that he may inspire the respect due to this office and to himself. The craft has a right to look to the Master as a teacher and a leader, and if he has Masonic knowledge he will be able to prepare the mind of the novitiate and the craft for a better understanding of the real meaning of the ideal brotherhood. He should have the ability to transmit to others the great ethical and fundamental truths of Masonry, which exemplify freedom of thought and humanitarian ideals. He should be able to create a genuine fraternal spirit among the craft through which Masonry will endure, and stimulate their desire for greater Masonic knowledge, thereby broadening their intellectual horizon."

* * *

The late Count Leo Tolstoy, who did so much for the peasants of Russia was an ardent Mason.

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The Grand Master, Most Worshipful Bro. Stevens, busied himself with visiting officially and informally Subordinate Lodges.

Comment. We would like to hear our Grand Master visiting informally the Subordinate Lodges any time from now. Being informal, we believe that many things can be resolved and of course, may we say, informal visitations are less expensive, too.

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The Acting Grand Secretary, Rt. Wor. Bro. Edwin E. Elser has directed the Secretary of a Subordinate Lodge, in accordance with a resolution of the Grand Lodge in 1954, to observe — “That it is the sense of the Grand Lodge that all communications between Subordinate Lodges of this Jurisdiction and those of other Grand Jurisdictions, requiring official action, should be conducted through the Office of the Grand Secretary.”

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The Grand Master, Most Wor. Bro. Stevens received congratulatory letters on the first issue of **The Cabletow** from Most Worshipful Brothers Stafford and Rafael Palma, both, Past Grand Masters.

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BITS OF HUMOR

In Western Kentucky, many years ago, a man had been haled into court charged with having bitten off the ear of another in a rough-and-tumble fight.

One of the star witnesses for the defense was an old gent known as “Squire.” “Now, Squire,” said the de-eared man’s lawyer, “did you see the defendant bite off the ear of the prosecuting witness?”

“No, sir,” said the Squire.

“Now, Squire,” pressed the lawyer; “remember the oath you took on coming to this witness chair and then tell me if you saw anything that would lead you to believe the defendant bit off the ear of the prosecuting witness.”

“No, sir, nothin’ of the kind,” the Squire repeated, then paused for a second. “Well, since you mention it,” he continued slowly, “I do recollect that as Billy rized off him the last time, I seed him spit out a big piece of ear — but just whose ear it were, I don’t pretend to know!”

—Joe Creason, Louisville Courier-Journal Magazine

THE FAITHFUL FEW

When the Master calls to order
And you look about the room,
You're sure to see some faces,
That from out the shadow loom;
They are always at the meetings
And stay 'till they are through;
The ones that I would mention
Are the always Faithful Few.

They fill the vacant offices
As they're always on the spot,
No matter what the weather,
Though it may be awful hot
It may be dark and rainy,
But they are tired and true,
The ones that you rely on
Are the always Faithful Few.

There are many worthy members
Who will come when in the mood.
When everything's convenient
They can do the Craft much good;
They have knelt around our altar
And are necessary, too;
But the ones who never fail us
Are the always Faithful Few.

If it were not for these brothers
Who put their shoulders to the wheel,
Keep our Lodges moving forward
So their light they may reveal,
The Craft could never flourish;
Its work it could not do;
It would shrink and slowly perish,
But for these Faithful few.

—Henry Negus