

The Cable Tow

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

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of the Lodges of this Jurisdiction

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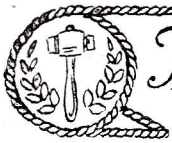
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Manila, Philippines

The Father of THE CABLETOW



Most Wor. Bro. Frederic Harper Stevens
Grand Master, 1923

GRAND LODGE OF THE PHILIPPINE ISLANDS



The Grand Master's Message



RIZAL'S GREATNESS



The month of June and to be exact, June 19, has a special significance to us Filipinos, it being the birthday of our national hero and Brother Dr. Jose Rizal.

As we commemorate the day, there is an urge in us to ponder upon his prophetic writings, his untold sacrifices and the legacy he has left with us.

Rizal's greatness towers over all other Filipino heroes, as he inspired all who came after him. Rizal's writings be they in prose or in verse are bare truths that reveal our national character, our national aspirations, our national needs. He did not overlook either to criticize the faults of his countrymen or to examine their frailties. All these are clearly pictured in the immortal pages of his "Noli" and "Fili". Un-

believable they may seem yet they are as true today as they were when he wrote them. His thoughts were prophetic. They portray the fundamental fault of our national character and they stand as the roots of our present difficult problems. On the other hand he also had high admiration of the shining virtues of our race, the courage, patience, sensitivity and the love of noble glory of our people.

Rizal with equal fervor took to himself the spirit of Liberalism and love for Humanity. He uncompromisingly maintained that with human dignity, there is equality before God and Government. He therefore condemned the proposition of racial superiority and consequently, no man is born to rule and others to be enslaved. He was the first to acknowledge the reasonable authority of the Government, but "he would neither bend the knee nor bow his head to what he called the false pretensions and petty persecutions of sham gods." Heroically then Rizal campaigned for a removal of the restraints on freedom of thought and expression imposed by petty tyrants for fear of the light of truth and knowledge.

Rizal found his country helpless under the iron rule of political intolerance and bigotry. He was very compassionate with the lot of the common man. In his desire for the upliftment of his country and people he did all he could although he had to pay the supreme penalty of death.

Amidst our gayful celebrations of Rizal's natal day, we should become more determined to maintain our heritage of Rizal's patriotism and wisdom. The precepts he has laid down and worked for are the best guides to national glory. Today we need men of Rizal's thinking and action. May we live the example of that Great Patriot, Dr. Jose Rizal, our Brother Mason!

VICENTE Y. OROSA
Grand Master

THE CABLETOW

Editorials

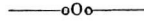
THE BIRTH OF THE CABLETOW

Thirty-four years ago and to be exact, on June 1, 1923, the initial issue of the **THE CABLETOW** came into being.

It is well to reminisce over the incidents which led to the birth of our official organ that we may learn to appreciate and extend honors to those who were responsible for it. Bagumbayan Lodge No. 4, a very active Subordinate Lodge until lately through its resolution of January 11, 1922 presented at the 10th Annual Communication of the Grand Lodge called attention to the "foundation of a masonic newspaper, either weekly, semi-monthly or monthly, which shall be the official organ of the M. W. Grand Lodge of the Philippine Islands and the exponent of Ancient Craft Masonry in these Islands, and shall be published under the auspices of this M. W. Grand Lodge." Immediately, **THE LEVEL** came into being. This paper was "altogether unsatisfactory, owing, principally, to the insufficiency of the funds at the disposal of the management. It was only four issues, the last of which was not distributed." At the 11th Annual Communication, a resolution urging the continuance of **THE LEVEL** was favorably considered. Unfortunately, however, the management of the paper could not submit to the terms of the resolution forthwith the new administration resolved that such a review be published with the elective officers of the Grand Lodge acting as board of control under a new name — **THE CABLETOW**.

Most Worshipful Frederic Harper Stevens the then Grand Master (the cover picture shows the likeness of him in 1923 and we may say that at this writing appears as "pert" as formerly altho he is approaching four score), an experienced printer and publisher, engaged the services of Bro. Samuel Stickney as business manager of the new review. He also appointed Most Worshipful Harvey and Wor. Bros. Teodoro M. Kalaw and Leo Fischer as associate editors.

Thus, **THE CABLETOW** was born. The **FATHER** is still very much alive and active. Up to this writing and for many years yet to come we pray, we receive from him valuable hints on how to edit a Masonic paper. — **JER**



RIZAL'S NATAL DAY CELEBRATION

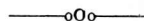
June 19 marks the natal day of the Great Patriot and Mason, Brother Dr. Jose Rizal.

Festivities throughout the length and breadth of the republic were held and the center of homage and veneration was the old house of the hero in his native town, Calamba. Pilgrimage was made to the Rizal monument in the Luneta.

Masons had their part of the festivities. Subordinate Lodges in the provinces joined too by having literary musical program and sports competitions. The Scottish Rite Masons, in Manila, offered a wreath at the foot of the hero's monument at Bagumbayan field. The York Rite Bodies of the Philippines, for their part, presented a Masonic fantasy, entitled, "If a man die, x x x," by a Masonic scholar, Most Worshipful Brother Carl H. Claudy, Executive Secretary of the Masonic Service Association of America, and a literary musical program in the evening, where the Most Worshipful Grand Master, Bro. Vicente Orosa, Officers of the Grand Lodge and Past Grand Masters were honored guests. The principal speaker of the evening was an eminent Rizalist, the Honorable Claro M. Recto, Senator of the Philippines.

A new slant was demonstrated by the various speakers and orators in eulogizing the national hero. Criticisms were heaped upon present day government officials for ineptitude and indifference to prevailing conditions in the country as shown by the ever increasing number of unemployment and the misery of the people. These leaders or officials, it was asserted, make "a republic of rapacious leaders and discontented people" and that "there are no despots where there are no slaves." That there is in the country today as it was in the days of our national hero "subservient mentality," and a "complacent youth."

Here is then an urge for nation-consciousness that we may guard our birth rights, promote the general welfare and minimize the present affliction of the people. The youth is particularly enjoined to contribute his vigor and intelligence to preserve and protect the patrimony of the nation.—**JER**



Official Section . . .

FIRST OFFICIAL VISITATION OF THE GRAND MASTER

Most Worshipful Bro. Vicente Orosa made an early start on his official visitations to Subordinate Lodges. On June 8, 1957, in company with the Grand Secretary, Most Worshipful Brother Munariz, he visited his own Lodge, Cabanatuan Lodge No. 53 at Cabanatuan City, Nueva Ecija. It is to be remembered that the Grand Master served his lodge for four (4) terms — 1925, 1926, 1927 and 1954. As it was expected, all the brethren in Cabanatuan went out en masse to meet the Most Worshipful Grand Master. Reminiscences of the early days of the Lodge were reviewed which enlivened the occasion. There was open forum and the Grand Master helped clarify doubts of some of the members regarding Masonic laws, customs and usages. The occasion was voted a complete success.—JER.



WHICH ARE YOU?

“A lot of Masons are like wheelbarrows — not good unless pushed. Some are like canoes — they need to be paddled.

Some are like kites — if you don't keep a string on them they fly away.

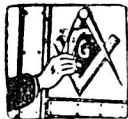
Some are like footballs — you can't tell which way they will bounce next.

Some are like balloons — full of wind and ready to blow up.

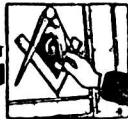
Some are like trailers — they have to be pulled.

Some are like good watch — open face, pure gold, quietly busy and full of good works.”

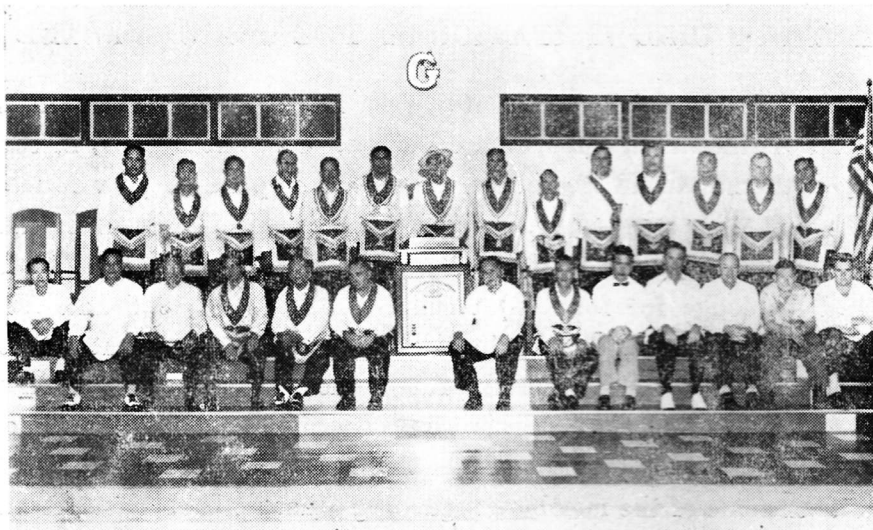
—Selected



WHAT OUR LODGES ARE DOING



ACTUAL OFFICERS OF CAVITE LODGE NO. 2
City of Cavite, Philippines



Front row, left to right are:

Wor. Bro. F. B. Cruz, P.M., Bible bearer; Bros. Amogawin; Guerrero, Custodian of the Building; Gamboa, Jr. Steward; Cayetano, Organist; Puckett, Sr. Steward; Bartolome, Standard Bearer; Alberto, Orator; Kaiser; Sanford, Watts, Walker and Tweedale;

Second row:

Wor. Bro. Donado, P.M., Lecturer; Bros. Vale Cruz, Auditor; de Guzman, Almoner; Espineli, Sr. Deacon; Colina, Treasurer; Pisig, Sr. Warden; Wor. Bro. Jose Peñaflo, Master; Crisostomo, Jr. Warden; Gonzales, Secretary; Aguirri, Marshal; Custodio, Jr. Deacon; Polintan, Chaplain; Hedstrom and Jose, Tyler.



BITS OF HUMOR

J. A. Lathim

A man named Joe Hogbristle appeared in court to have his name legally changed. The Judge nodded understandingly and ask-

ed: "What name do you want to take?"

"Frank Hogbristle. I'm sick and tired of hearing people say 'Hi, Joe, whad dya know?'"



H. D. Shultz, Organist; W. F. Lewis, Senior Steward; J. G. Gluesing, Chaplain; P. L. Fisher, PM, Treasurer; B. B. Redwine, Junior Warden; J. T. Taylor; Worshipful Master; R. M. Christopher, Tyler; M. T. Collette, Senior Warden; J. F. Sablan, Secretary; W.W. Hamilton, Marshall; W. F. DuPont, Senior Deacon; V. D. Kirkwood, Junior Steward. Not shown in the above picture is R. F. Lindsey, Junior Deacon.

PANGASINAN LODGE NO. 56
Dagupan City



PRINCIPAL OFFICERS OF THE LODGE:

W.M. Pio L. Caquia; S.W. Evaristo S. Quila; J.W. Vicente M. Esfe; Sec. Andres P. Torio.

In the Installation of Officers of this lodge, Wor. Bro. H. Oliveros acted as Installing Master and Wor. Bro. V. R. Mendoza as Master of Ceremonies.

OFFICERS AND MEMBERS OF DAGOHOY LODGE NO. 84 F. & A. M.

Tagbilaran, Bohol



NOTE:

By coincidence, it is the last picture of the Lodge where the late Wor. Bro. Frank Lombardo appears. It is to be remembered that he (Lombardo) was one member who has never missed a stated meeting of his lodge during his life time. We are informed that he lived 128 kilometers away from Tagbilaran where the Masonic Temple is located. He was truly an active Mason. We have noticed it so personally in our two previous visits to the Lodge. Whenever he was in Manila, he never missed to call on us at our desk, too. Wor. Bro Lombardo laid down his working tools last November, 1956.—JER

—oO—

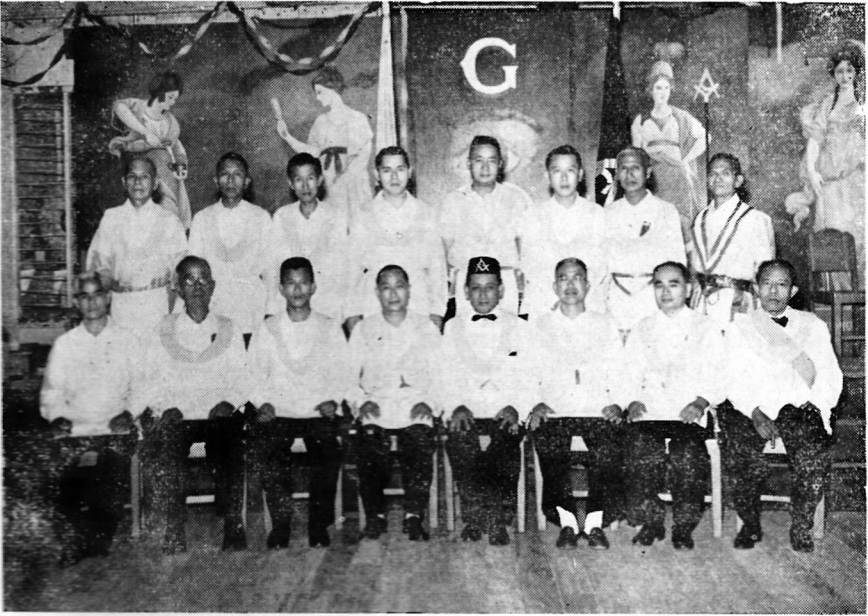
A CHARGE TO KEEP

Let your chief care be to the advancement of society to which you have the honor to be members. Let there be a modest and friendly emulation among you in doing good to each other. Let complacency and benevolence flourish among you. Let your actions be square by the rules of Masonry. Let friendship be cherished and all the advantages of that title

by which we distinguish each other that we may be brothers not only in name but in full import, extent and latitude of so glorious an appellation. May your love be reciprocal and harmonious.

—Paul Revere, in a charge delivered to the brethren of his lodge in 1795.

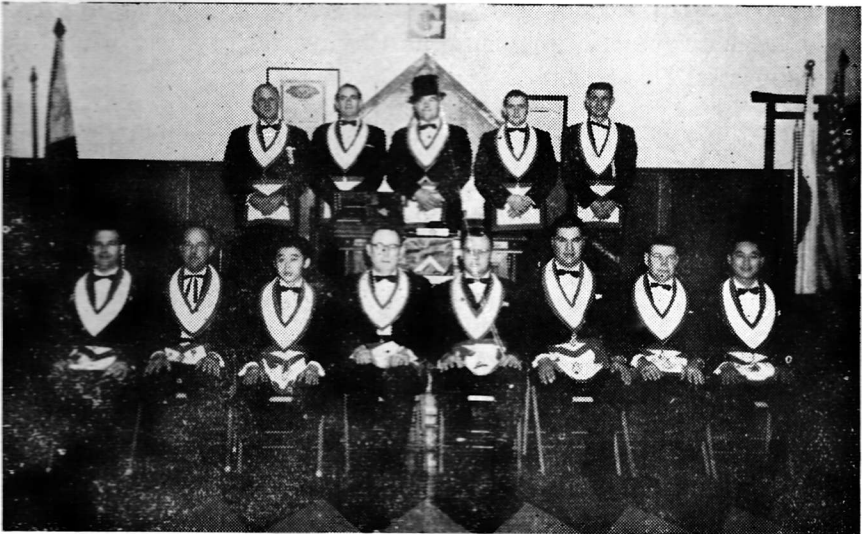
—The Ohio Mason



GROUP PICTURE OF OFFICERS AND MEMBERS

In the picture may be seen W.M. Hashim Alippudin, S.W. Iluminado S: Baranquias, J.M. Miguel Icasa, Sec: Felix Icasa.

YOKOSUKA NAVAL MASONIC LODGE 120



Picture taken at the installation of officers for the year 1957.

BOTTOM ROW:

Left to right: S. S. Vanness, S. D. Nielson, Chaplain Nakamura, Tyler Smith, Marshal Stevens, Organist Marino, J. D. Mowder and J. S. Hong.

BACK ROW:

Left to right: Treasurer Grimes, P.M., S. W. Jackson, W. M. Schultiso, J. W. Karshner and Sec. Timmerman.

Others May Care To Know . . .

sonny shortlegs

ANGALO No. 63 — The name of this Lodge is derived from *ang-galo*, an obsolete word (Tagalog and Ilokano used to designate the Great Creator or Lord of Creation, and from *anghalo*, the Ilokano word for hammer or maul. (Note: The name ANGALO has just been changed to VIGAN; as to the particular meaning of the latter, we don't know. We are sure, however, that Vigan which is the capital town of the province of Ilocos Sur is still identified as inhabited by *mestizos* and *naturales*, two distinct groups that can not see eye to eye with each other).

KANLAON No. 64 — An active volcano 2,465 meters high, on Negros Island, not far from Bacolod, the seat of this Lodge.

GONZAGA No. 66 — Named after Wor. Gonzaga, the organizer of Masonry in North Luzon, who was a member of Aguinaldo's cabinet and later provincial governor of Cagayan Province, where this Lodge is located.

BAGUIO No. 67 — So named after the city in which the Lodge is established. *Baguio* (*bagyo*) is the native word for typhoon or hurricane.

MAGAT No. 68 — So named after the Magat River in Bayombong, Nueva Vizcaya where the Lodge is located.

PRIMERA LUZ FILIPINA No. 69 — Spanish for "First Light of the Philippines." Named after the first Lodge established in the Islands by Malcampo, at Cavite, under the auspices of the Portuguese Grand Orient, in 1856.

UNION No. 70 — Named after the province of La Union in which this Lodge is located.

LAOAG No. 71 — Named after the town of Laoag, Ilocos Norte, where this Lodge is established. *Laoag* in the Ilokano dialect means light.

AGNO No. 75 — Named after the Agno River which flows through Rosales, Pangasinan Province, the original seat of this Lodge. The Lodge is presently located in the town of Tayug, Pangasinan.

TAGA-ILOG No. 79 — “River folk,” a term which is said to be the designation by which the Tagalog people were originally known.

MOUNT LEBANON No. 80 — Named after Mt. Lebanon, in Syria, where the cedars for King Solomon’s temple were cut.

HIGH-TWELVE No. 82 -- High-Twelve in Masonry, is the noon hour, when the sun is the beauty and glory of the day. Low-Twelve is the hour of midnight, when dark deeds are committed.

DAGOHOY No. 84 — A famous rebel chieftain who defeated the Spaniards on the island of Bohol, where this Lodge is located.

ABRA No. 86 — Named after the province of which Bangued, the seat of this Lodge, is the capital. *Abra* is Spanish for “gulf” or “bay.”

HIRAM NO. 88 — Named after the two Hiram, one a King and the other a Widow’s Son of the tribe of Naphtali. Also, *hiram*, in Tagalog, means loaned or borrowed, and suggests that all things possessed by man in this mortal life are borrowed, are a loan we receive from the Great Architect of the Universe.

MUOG No. 89 — Tagalog word signifying bulwark, fortress, “tower of strength.” This name has been applied to the town of Parañaque, where this Lodge is situated, because it served the Filipino patriots as bulwark against the Spanish forces.

MEMORIAL No. 90 — The founders of this Lodge chose this name because they desired to pay a tribute to the memory of *all* patriots who made the supreme sacrifice during the Filipino struggles for liberty of 1896 and 1898, rather than selecting any one of them.

MT. KALADIAS No. 91 — A mountain in Negros, visible from Dumaguete where this Lodge is situated.

—oOo—

Malakas Na Sigaw

In a New Year's address over a worldwide radio hookup the late King George quoted these words by Minnie Louis Kashins:

“And I said to the man who stood at the gate of the year: ‘Give me a light that I may tread safely into the unknown.’ And he replied: ‘Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way.’ So I went forth, and finding the Hand of God, trod gladly into the night. And He led me toward the hills and the breaking of day in the lone East.”

* * *

Look sharply after your thoughts. They come unlooked for, like a new bird seen on your trees, and, if you turn to your usual tasks, disappear; and you shall never find that perception again; never, I say—but perhaps years, ages, and I know not what events and worlds may lie between you and its return.

—Ralph Waldo Emerson

* * *

Government is itself an art, one of the subtlest of the arts. It is neither business, nor technology, nor applied science. It is the art of making men live together in peace and with reasonable happiness.

—Felix Frankfurter

* * *

MALAKAS NA SIGAW had a very soul-satisfying experience the other day. He was invited to the Children's Garden, run by that charming, kindly and devoted woman, whom we all respect and love, Mrs. Asuncion A. Perez. In Richmond, Virginia, there was born an organization known as the Christian Children's fund. Supported by private contributions, it is at present taking care of some 20,000 underprivileged children, orphans and war victims in 234 orphanages scattered in 33 countries. In a beautiful rolling spot near Taytay lies the home sponsored by the Methodist Church of the Philippines. With individual cottages under the control of a house mo-

ther, the little tots live as they would in a well-regulated home. They have that home-life which is so superior to those orphan institutions where the inmates are all regimented. It is gratifying to know that a number of Masonic lodges are using their charity funds to help support this worthwhile movement.

* * *

Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the State and Church forever separate.

—President U. S. Grant

* * *

What was the average age of the Grand Masters when they occupied the Grand East of the Grand Lodge of the Philippines? Who was the youngest? Who was the oldest?

The youngest was Antonio Gonzalez, being only 37 years when he presided over our august body. Clark James was the oldest for he ascended the chair of the Grand East when he was 69 year old. John R. McFie served as Grand Master for the longest period of time for he was elected in 1941 and because of the Japanese occupation was Grand Master until he was killed by the Japanese in 1945.

The average age of our Grand Masters when they served the Grand Lodge was 50 years.

* * *

In the annual report for 1956 of the Grand Lodge of A. F. & A. Masons of Ireland we find no exact figures of membership, however, in the Grand Master's report to the Grand Lodge we find: "there are 60,000 Masons in the Craft Lodges of the Irish Constitution." The World Almanac of 1956 gives the population of Northern Ireland, 1951 census, as 1,369,579, and in the Republic of Ireland the U.N. estimate of 1954 we have the figure 2,933,000. An estimated total population of 4,302,579. Sixty thousand Masons in combined Ireland with a population of only 4,302,579.

What is wrong with the Philippines with a population of 22,000,000 and only 12,000 Masons on the roll of the Grand Lodge? Is it the Roman Catholic influence? The Republic of Ireland has a larger percentage of Roman Catholics to their population than the Philippines.

* * *

A United Press dispatch of June 5, 1957, published in the Manila Daily Bulletin has the following interesting comment on the death rate of smokers:

“Cigarettes and premature death were coupled Tuesday in the final report on a massive four-year statistical study of 188,000 male smokers and non-smokers conducted by the American Cancer society.

“Death rates from all causes were higher among the smokers than among the non-smokers. The rates rose consistently in proportion to the amount of smoking.

“Among men who smoked one-half pack — ten cigarettes — a day or less, the death rate was 34 per cent higher than among non-smokers. Among smokers of one-half to one pack a day, it was 70 per cent higher; among one to two-pack-a-day smokers, it was 96 per cent higher and it was 123 per cent higher for men who smoked two or more packs a day.”

—oOo—

Make new friends, but keep the old;
Those are silver, these are gold,
New-made friendships, like new wine,
Age will mellow and refine.
Time and change are surely best;
Friendships that have stood the test—
Brow may wrinkle, hair grow grey;
Friendship never knows decay.
For mid old friends, tried and true,
Once more, our youth renew
But old friends, alas, may die;
New friends must their place supply.
Cherish friendship in your breast,
New is good, but old is best;
Make new friends, but keep the old;
Those are silver, these are gold.

—Oklahoma York Rite News

Pledge of Service . . .

A TRIBUTE TO THE MEMORY OF BRO. VICTORINO FLORO

M. W. Grand Master and
Friends,

Once again the grim reaper has sounded the alarm at our outer door and taken from our midst our well beloved Bro. Victorino Floro and we have gathered together this afternoon to pay our last sad tribute to his memory and to perform those solemn rites that are accorded to all worthy members of our Ancient Craft.

While on this sad occasion it is but a human characteristic that our thoughts and sentiments should be darkened by the shadows of sadness and regret at his passing, nevertheless, these sombre sentiments should be tempered by the realization that Bro. Floro had lived an exemplary and useful life and that, as a good Mason, he had faithfully performed those tasks that were allotted to him by our Great Creator as expected of all good Masons, therefore, we must not, as true Craftsmen, permit those purely human elements of self-

pity to become the master of our emotions.

Our Bro. Victorino Floro was, indeed, a worthy member of our Fraternity and his passing has created a great void in our Craft that we are going to find most difficult to fill.

Our late Brother was always willing to subject himself to personal discomfort and inconvenience and sacrifice if by so doing he was able to be the means of bringing a little ray of light, comfort and happiness into the life of a fellow human being.

Moreover, he did not restrict his beneficial activities to the members of our Fraternity. On the contrary, he was always motivated by the consideration that the whole human species had been created by our Heavenly Father and, as his children, they should be served accordingly, irrespective of race, color or creed, to the best of his ability.

Our Bro. Floro chose to live a humble, unpretentious life and

he followed this practice in all his activities. Consequently, he preferred to accomplish his good deeds of relieving human distress without the fanfare of publicity.

In fact, in order to learn of the many good deeds that he had accomplished to his credit, it would be necessary to depart from the bright highways of life and explore the by-paths and side streets of human suffering and want, there, among the squalor and distress of the human race, where most of us would be afraid to tread, there he would have been found dispensing material help and moral encouragement to all in need.

Our late Brother loved to serve others and the only thought of reward he ever permitted himself to develop was that of a clear conscience that is the natural consequence of a good deed well done.

He was a source of inspiration and comfort to us all. He set an example that all should contrive to follow and the best and most lasting tribute that we can pay to his memory is to do our utmost to emanate the pattern that he so unselfishly showed us so that we, too, may when our time comes to quit this transitory phase of life, contrive to establish and merit as unblemished a record as that he has left behind him.

Our great and Almighty Father in Heaven in his Divine wisdom has taken our Brother away from us, the working tools of life that he had used so tirelessly for the benefit of his fellow creatures have dropped from his nerveless fingers, never again shall we feel the warm clasp of his hand nor be cheered by the warm, sincere and friendly smile that used to lighten his countenance, never again shall we hear the friendly voice that used to greet us, no, my friends, these things are gone with him and that thought tends to invoke mournful and melancholy emotions deep within our hearts.

Notwithstanding the pain caused by the wounds that his passing has inflicted in our hearts, we must never permit ourselves to lose sight of the fundamental fact that our Great Creator, in His Infinite Wisdom and Mercy, is always right and whatever He decides is for our ultimate benefit although it is often extremely difficult for us humans to understand His Divine motives, we should be consoled by the knowledge that whatever God ordains is always for our best interests.

Furthermore, we should be comforted by the knowledge that the record of the life of our late Brother is such that when the Great Day of Judgment shall come and we shall stand naked and alone before that great

White Throne, we may be sure that it will be the lot of our Brother Floro to hear from our Heavenly Father those very welcome words "well done good and faithful servant, enter into the rest of thy Lord."

Our Brother has been taken from us but the memory of his many virtues will live with us until we, too, shall be called to appear before our Divine Creator where, if our record is comparable to that achieved by our

Brother Floro, we may expect to receive Master's wages and meet again where there will be no more parting and where we shall enjoy eternal rest and happiness under the benign protection and love of the Great Father of us all.

In behalf of the M. W. Grand Lodge may I extend to the relatives of our late beloved Brother the sincere and heartfelt condolences of us all in their hour of grief and trial.

NOTE:

The above is an eulogy delivered by Most Worshipful Brother Sidney M. Austin, PGM, during the funeral services in honor of Worshipful Brother Victorino Floro, Sr., Past Master of Sinukuan Lodge No. 16, F. & A. M. which were held at the Jose Abad Santos Hall, Plaridel Masonic Temple, Manila. It is to be remembered that the late Bro. Floro gave for free use by the Grand Lodge of the Philippines his building at Gunao Street, Quiapo, Manila. The building was thus occupied from Liberation Day until the Grand Lodge was able to rehabilitate the Plaridel Masonic Temple. It was in that building that the first Grand Lodge Officers following the Liberation were installed by the then Worshipful Brother Paul B. McNutt, United States High Commissioner to the Philippines—JER.



BROTHERHOOD

Cicero warned his hearers not to obtain slaves from the Britons: "They are so stupid and dull." A Moor wrote in the 14th century: "These Germans are tall of stature and light of skin, but I have heard it rumored that they do not take baths." When the Ohio territory applied for statehood, a member of the U.S. Congress said: "They are so nude and unlettered they will never

make good citizens." But the British developed an empire; the Germans have been outstanding in science, philosophy, music, art; Ohio has given the country seven presidents. Who are we to draw sharp lines between groups, to shut ourselves out from fuller fellowship when the world's new trend must now be toward brotherhood?

—Exchanged

A Y E A R ' S W O R K

Under the untiring stewardship of Wor. Bro. Dominador M. Villanueva, NOLI ME TANGERE LODGE No. 42 F&AM has against odds succeeded in bringing into its folds a number of worthy brethren. Four were raised to the MM degree, two by affiliation and one on account of hours not his own, fraternally requested to be given ample time within which to finish his investiture.

Rt. Wor. Bro. Tieng Sing of New York who is 10,000 miles away upon knowing that his Mother Lodge was again re-activated lost no time in sending valuable donations to the Lodge. In grateful acknowledgement, NOLI unanimously elected him Honorary Member. Also, with the full hearted cooperation of every member, the Lodge likewise received various donations in the form of Altar Bible, Square and Compasses for the Holy Writ, Aprons and Collars for officers, pajamas for candidates, white aprons, ballot box, books, steel cabinet and other paraphernalia, all for which the Lodge is eternally grateful to the donors.

Barely a year of existence and the Lodge can be proud of its financial soundness and stability.

All the members of the Lodge with no exception were duly honored on their natal days. This is a practice started in the Lodge to foster closer ties and better understanding among the members.

To the outgoing officers, we wish them one and all greetings for a work well done and with solicitation never to falter in their devotion to serve. Thus ending a fruitful Masonic Year, a new set of officers was elected with the following results — Wor. Master, Bro. Hilario G. Esguerra; Senior Warden, Bro. Brigido B. Sarong; Junior Warden, Bro. Amadeo L. Bautista; Treasurer, Wor. Bro. Angel S. Montes, P. M. and Secretary, Wor. Bro. Delfin C. Simbra, Jr., P. M. Surprisingly as it may seem, NOLI has another privilege in having two other members in its rolls elected to the Oriental Chair — Bro. Damaso C. Tria and Bro. Ramon Gonzales who were elected Worshipful Masters of Bagumbayan Lodge No. 4 and Nilad Lodge No. 12, respectively, for the ensuing year.

Wor. Bro. Florencio Ilagan, Grand Lodge Inspector did much for the success of the year, with his love and devotion to duty. The public intallation of the

new officers was held with utmost solemnities with Most Wor. Bro. Antonio Gonzalez, P. G. M. and P. G. S. as Installing Officer and who likewise presented Wor. Bro. Jose C. Velo, Wor. Bro. Santiago L. Bautista and Wor. Bro. Angel S. Montes with their Life Membership diplomas and Life Dues Cards. Wor. Bro. Leandro Cruz of Sinukuan Lodge

No. 16 was the Master of Ceremonies. Rt. Wor. Bro. Macario Ofilada, Senior Grand Warden presented Wor. Bro. Dominador M. Villanueva with the Past Master's jewel and Past Master's diploma. To all of them, we are deeply grateful.

—*Delfin C. Simbra Jr., P.M.*
Secretary



FREEMASONRY IS YOURS

Every Mason has an equal right to his part of Masonry. The supply is inexhaustible. In fact, the more you take of Masonry the greater will be the supply. It's yours if you are willing to pay the price in study in the application of Masonic principles and teachings, in the practice of patience, and in the making the sacrifice that is required.

No Mason is denied his share of the vast privileges of the Institution. A brother who can not attend lodge regularly and take an active part in the meetings, still may partake generously of all that Masonry has by contributing to the welfare of the community; by representing in his life the ideals that he has accepted as a Mason, and by using Masonry as a force for good in the pursuance of his daily labors.

It is by having a part that we

are enabled to receive more. It is by being Masons that we may enjoy the limitless opportunity for growth in Masonry.

It is the giving of the Light that we have which makes it possible for us to seek and to receive More Light.

—Masonic Tidings

* * *

The Grand Master of Colorado ruled that a Lodge might grant its permission to the Knights of Columbus to use the Lodge buildings for meetings. *Comment:* We would want to hear a counter offer.

* * *

Never does the human soul appear so strong as when it foregoes revenge, and dares to forgive an injury.

THE MORGAN AFFAIR

LECTURE DELIVERED BY M. W. BRO. SIDNEY AUSTIN, P.G.M. BEFORE
BRETHREN OF ST. JOHN'S LODGE NO. 8.

Our fraternity has been subjected to many attacks and hostile assaults during the course of a fairly long career but the Anti-Masonic crusade that followed the mysterious disappearance of William Morgan was about the most sustained, violent and bitter of them all.

Masons were accused of being responsible for his disappearance, in fact, they were accused of having murdered him in an endeavour to prevent the publication of an expose of the so-called Masonic secrets that Morgan was writing.

The affair might have been a sort of "Comedy of Errors" if the violence that was the accompaniment of the crusade had not converted it into a "Comedy of Terror".

Before proceeding with the story of the affair, I will, as briefly as possible, give you an outline of Morgan's career up to the time of the affair:—

He was born in Salavia, Culpeper County, Virginia on August 7, 1774 and very little is known about him until the year 1819 when he married Lucinda Pendleton in October of that year and two years later he was in York, Canada.

During the years 1824-26 he was living in Batavia, New York, and worked occasionally as a bricklayer. He was well known to be a man without property and one that never made any serious attempt to maintain a home for his family but used to board with one family or another that was convenient to his work.

There are several versions regarding Morgan's personality, character etc., one by Samuel Greene, an anti-Masonic lecturer of some ability, who wrote fully about Morgan and the Morgan affair and he gives, as one would expect, a glowing account of him. He claimed that Morgan was a man of fine appearance, with reasonable conversational powers and that he was gentlemanly and agreeable in his manners.

Samuel Greene refutes the charge that Morgan was a drunkard, in fact, he said that it ill became Masons to charge men on this score as no body of men had done more to promote drinking habits than they.

He also put forward the claim that Morgan was a captain but no evidence has ever been produced to substantiate this assertion. The War Department records fail to

show any service rendered by Morgan.

On the other hand, we have the opinion of Bro. Robert Morris, P.G.M. of Kentucky, who interviewed over 100 persons who were well acquainted with Morgan and his note book is replete with such adjectives as:—"a worthless fellow", "low down white trash" "bankrupt", "an habitual liar", "a hanger on at grog shops", in fact, Bro. Morris' investigation caused him to classify Morgan as a sot, a bumner, an ignoramus.

The truth must lie somewhere between these extremes, however, the evidence seems to indicate that Morgan was a shiftless itinerant, a rolling stone that gathered no moss, fond of his drink, not possessed of much education yet possessing some natural gifts, otherwise, he would not have been tolerated as a constant visitor to lodges where he was invited to assist in the degree work.

That he soon wore out his welcome may be true, that is what we would expect of a man who had no substantial character, his carelessness in meeting his financial obligations must have caused people to distrust him after being acquainted with him for even a short period of time.

His numerous arrests for debt, his idleness and improvident habits often left his wife and children in dire condition in spite of the many

grants from the Mason's charity fund.

His Masonic affiliations are not clear at all. We do know that he was exalted to the Royal Arch degree. The original record of Western Star Chapter No. 33 of Le Roy, N.Y. tells us of the following:—

Feb. 12-1825. Voted that the William Morgan's petition be entered on file.

April 12-1825. Voted that the ballot for W. Morgan, Past and clear.

May 31-1825. W. Morgan, Israel Rothbone, and Beach Defores were duly prepared and exalted to the degree of Royal Arch Mason.

The ledger of the Chapter of same date has the entry William Morgan \$12. Israel Rathbone \$12. Beach Defores \$12.

However, no record has ever been found that would inform us where and when he received the degrees that would qualify him for the Royal Arch.

Judge Ebenezer Mix, a well known member of the Craft, and a gentleman of the highest repute put forward the following explanation:—

"In 1823 Morgan worked at Rochester as a brick mason for a Freemason named Warren and that Morgan won the confidence

of Warren to such an extent that he vouched for Morgan while visiting a lodge at Rochester and again in Wells Lodge at Batavia."

It is suggested that Morgan claimed that he had been made a Mason in Canada where the work is different from that in New York in order to explain away his somewhat stammering attempts to pass an examination.

Judge Mix also said "Some yet living, explain how he got the Royal Arch degree, that he declared on oath that he had regularly received the other six degrees and that this seemed to have satisfied the Chapter brethren at Le Roy."

Bro. Mix also comments as follows:—"There must have been a most reprehensible laxity among the Masons, both at Rochester and Le Roy for there was no evidence deduced then or afterwards, that he had ever received any Masonic degrees save the Royal Arch on May 3, 1825 at Le Roy.

It was rumored that Morgan became a member of a class that met to receive instruction from Bro. Powers, Grand Lecturer, however, Bro. Powers has denied this but, it seems very apparent that in some way Morgan became familiar with the ritual to such a degree that he gained somewhat of a reputation for the ease and impressiveness with which he rendered certain parts of the ritual.

His natural dramatic style, his social disposition, his willingness to help in the work, must have caused him to be in some demand in local lodges, however there had been developing in the minds of the brethren a suspicion as to his qualifications to call himself a member of the Fraternity.

His careless habits and financial looseness, his neglect of his wife and family, had eventually caused the brethren to raise objections to Morgan's presence in lodge and when it was determined to form a new R. A. Chapter at Batavia, he was among the first to sign the petition but, due to the reasons given above, his name was stricken from the application.

This upset Morgan and many bitter arguments followed and Morgan began to put out the information that he was preparing, for publication, a betrayal of the ritual and secrets of Freemasonry.

During the year 1826, Morgan filed with the Clerk of the northern district of N. Y. an application for copyright for the book to be written. It's title was given as follows:—"Illustrations of Masonry by one of the Fraternity, God said let there be light and there was light".

It is hardly necessary to relate that news of this intended publication spread from lodge to lodge and caused a very deep feeling of resentment to develop and there were discussions as to what action

should be taken to prevent Morgan putting his threat into action but most of the elder brethren suggested that a course of absolute silence should be observed concerning the matter. They reasoned that if absolutely ignored, the book would be an abject failure.

On September 1, 1826, ten days before Morgan disappeared, the Batavia "Spirit of the Times" published a letter from Bro. Henry Brown in which he "most strongly deprecated the excitement of some members of the Craft and also the violent asperity of those persons who would have the Masonic Fraternity disappear, he added, no man in his sober senses can credit the perjured wretch who would commence his career with this infamy, the attempt has often been made before and always has proved abortive, terminating in disgrace to those concerned."

On March 13, 1826, Morgan entered into a contract with David Miller, John Davids and Russel Dyer for the publication of his expose.

About 20 years before Miller had taken the E.A. degree but, for some reason that is not clear, his lodge had refused to advance him, consequently, he had nursed a grudge against the Fraternity ever since and was happy to have an opportunity to do some harm to the Craft.

John Davids was the owner of the house where Morgan was living

at the time and it is quite possible that he took this occasion in order to get something in the way of rent for board and lodging that that may have been due him.

Russel Dyer resided at Rochester and I have not been able to obtain any information about him, however, we do have reason to believe that the three of them were men of small means.

Morgan did everything he could to fan the flames. With almost cheerful defiance, he made frequent announcements from the bar rooms of the progress he was making and feeling was getting close to the explosive point and the movement to prevent publication of the book was reaching serious proportions. In fact the sentiment seemed to be that publication must be stopped at all costs.

THE ABDUCTION

During the 11th day of September 1826, Morgan was arrested by Holloway Hayward, a constable of Canandaigua, N.Y. on a warrant sworn to by Ebenezer Kingsley, a tavern keeper of Canandaigua.

Morgan was charged with the theft of a shirt and cravat stolen 5 months before. Hayward had a posse of 6 men and the arrest created intense excitement and unrest and Miller was very active in the matter and tried to prevent Morgan's removal beyond the Genesee County limits.

However, the constable was insistent that his prisoner be taken according to the warrant. He did, however, offer to return by Le Roy in order to permit Morgan to plead before Squire Foster there, where bail could be had for his appearance before the next General Sessions at Canandaigua but Morgan was, apparently, of the opinion that he would be able to induce the tavern keeper to believe that he had not stolen the shirt and cravat but had taken them as a loan.

Therefore, he insisted upon going direct to Canandaigua where he was duly arraigned and was cleared of the charge of larceny and was released only to be re-arrested for a debt of \$2.68 and was lodged in jail because he was not in a position to meet the obligation.

However, he was released on the 12th of September when someone paid the debt and left immediately in a coach accompanied by several persons.

It is recorded that there appeared to be some sort of trouble as he entered the coach and Morgan lost his hat and this incident has been cited as evidence that Morgan did not go of his own free will and accord.

Later on it was learned that the party had reached Fort Niagara where it is said Morgan was placed in an empty magazine store house.

After this, all trace of him seems to have vanished in spite of rumors to the effect that he was a merchant in Syria, a direlict in Mexico, an Indian Chief in the West and also that he had reached Australia where he was living a reformed life.

His disappearance was the cause of immediate and widespread indignation. Governor Clinton, a Past Grand Master of New York, issued three proclamations concerning the affair in which he urged all good citizens to co-operate with the authorities maintain law and order.

He also offered a reward for information that would lead to the recovery of Morgan or to the conviction of those who had been involved in his disappearance.

Intense investigation seems to indicate that certain members of the Craft had entered into an arrangement for the change of horses along the route, a distance of about 125 miles.

All those who had had any part in the arrest of Morgan and release at Canandaigua and the planning of the ride to Niagara were prosecuted without mercy.

Special appointments of Attorney General were made for this particular purpose and Cheseboro, Lawson and Sawyer, all Masons who were members of the posse that went with the constable who made the arrest, were charged

and entered pleas of guilty to the charge of conspiring to seize and secret Morgan and they were given prison terms.

Sheriff Eli Bruce of Niagara County was suspended by Gov. Clinton and was tried and convicted of being an aid to the conspiracy and served two years in prison. John Whitney, who had ridden in the coach was sentenced to a prison term of 18 months.

About one year later, on October 7, 1827, a man's body was washed up on the shore at Oak Orchard Harbor, N.A. which is about 40 miles below Fort Niagara, and the public notice of the Coroner's inquest induced some residents of Batavia to attend same and they contacted Morgan's widow and, although she admitted that the clothes in which the corpse was dressed were not those in which her husband was dressed when he disappeared, yet she did express a belief that it was the body of her husband.

Miller, Dyer and others testified in a like manner and Thurlow Weed, editor of a Rochester paper, and who had been so very active in promoting the creation of the Anti-Masonic party, was also present and his actions were the cause of a long and bitter controversy.

Morgan's head was bald, his face smooth and long and he had somewhat peculiar long hairs in his ears and nostrils whereas the corpse had a heavy beard and a

full head of bushy hair and the evidence is fairly clear that before the inquest that Heed had the beard shaved and hairs plucked from the forehead and placed into the ears and nostrils of the corpse and upon this, the verdict was that it was Morgan's remains.

However, the publicity created by the inquest and verdict aroused the curiosity of some residents of Clark, District of Newcastle, Upper Canada, who reported that a friend of theirs had been missing since September 24th. and they insisted upon viewing the corpse against the objections of Weed and others.

Their insistence was rewarded and they were able to satisfy the Coroner and others that the corpse was not Morgan but a Timothy Munroe who had been drowned while returning from the American side of the river and the widow was able to give a very detailed description of the clothing worn by her husband and also a description of some marks on his body and these coincided so accurately with the clothes on the body and marks that there could be no doubt whatever about the real identity of the corpse and the verdict was changed accordingly.

The months passed away and still brought no sign of Morgan or of his fate and the charge of murder was becoming even more insistent as time went on and many stories were circulated, telling in

great detail how Masons had conspired to murder him.

One of the most persistent being to the effect that certain members of the Fraternity were chosen by lot to meet at Fort Niagara and that they put Morgan in a boat after tying him with rope and with weights attached to him, rowed him to the middle of the river then threw him overboard to drown.

Thurlow Weed, on his death bed dictated a sworn statement to the New York Sun in which he declared that during the year 1860 in Chicago, John Whitney had confessed to him that he and four other Masons, after the plan to have Morgan confined by Canadian Masons.

Masons had misfired, took Morgan in a boat at mid-night, tied hand and foot and with weights securely fastened about his body, had rowed Morgan to the middle of the river and then thrown overboard. They had then rowed back to shore, separated and returned to their respective homes.

Weed further claimed that it was arranged that he would put the confession into writing and take it back to Whitney for signature but that Whitney had died before he had had time to accomplish the work.

This may have made a very nice story for the Anti-Masonic Party but, unfortunately for them, it did

not stand up to investigation. In the first place Whitney did not die until the year 1869 and his son-in-law, who was present during the interview, was most emphatic in declaring that no confession was made. On the contrary, Whitney, was so disturbed at seeing his bitter accuser that he was hard put to hold himself in check and not make a personal attack upon Weed.

Bro. Morris informs us that Whitney told him that he and Chesebro alone were responsible for the plan of getting Morgan out of the way although a number of others were requested to assist in the affair.

He said that first of all he had a consultation with Gov. Clinton who enjoined him that he should take no action that would conflict with a citizen's duty to the law and it was suggested that the manuscripts might be purchased and that Morgan might agree to a transfer to a distant place where he would be out of the reach of Miller's influence and an amount up to \$1,000 was made available for the purpose.

Whitney then proceeded to the Danold Tavern and sent for Morgan who came and they had supper together. Thereafter a long discussion followed. Whitney reminding Morgan of his low financial condition and lack of credit and eventually Morgan is supposed to have agreed to accept \$500 and go to Canada provided that his family would be taken care of until such

times as they would be able to rejoin him.

The story goes on to the effect that from Niagara, Morgan was rowed across the river and was met by two Canadian Masons who were supposed to have arranged for his settlement in some part of Canada. The trip across the river was supposed to have occurred during the night of Sunday, September 17th.

After reaching the Canadian side they were supposed to have travelled all the rest of that night and all the next day on horseback and eventually reached Hamilton where Morgan is alleged to have been paid \$500 in return for his signed agreement not to return without permission of Capt. William King, Sheriff Bruce or Whitney.

It is further stated that when the public sentiment had reached such a point that it was becoming a public danger, Capt. King returned to Hamilton to bring Morgan back in order to ease the tension but that Morgan could not be found.

Several persons came forward with confessions, claiming to have killed Morgan, one by R. H. Hill, who signed a confession that he had murdered Morgan and he was actually brought to trial but was proved to be insane and his confession treated as nothing but the imagination of a diseased brain.

A certain Henry Valance made a confession on his death bed to the effect that he had murdered Morgan but there were too many inconsistencies therein to be accepted.

Therefore, we have two conflicting versions regarding the Morgan affair, one, that subjected to pressure and financial difficulties, he agreed to leave the county in consideration for a grant of \$500, that he deserted his family when giving way to his new sense of freedom and comparatively strong financial position, he may have become a member of the crew of a ship out of Montreal and started out on a new life.

On the other hand, I am afraid that we cannot ignore the possibility that he was dumped or fell into the Niagara river and drowned although exhaustive dragging of the river and part of the lake failed to bring results.

Morgan's fate remains as much of a mystery to-day as it did during the year 1826.

—oOo—

A young coed brought charges against an elderly professor and had him sentenced to jail for a long term. As he was led away, a friend asked. "I know you're innocent. Why did you plead guilty?"

"Well," admitted the professor, "the complaint was so flattering I just couldn't resist."

MASONRY IMBUES AN INTENSE LOVE FOR JUSTICE AND LIBERTY

BY WOR. BRO. BERNARDO N. NIGUIDULA

*Speech delivered on the occasion of his installation as Worshipful Master of Sinukuan
Lodge No. 16, F. & A. M.*

Is Masonry a secret society?

Yes, we hold our meetings behind closed doors; that is, when we discuss private affairs of the fraternity, affairs which concern only the members. You do not usually discuss family and private affairs in your homes, in the presence of neighbors.

We cannot be called secret societies because the minutes of our meetings are recorded; the names of the members are kept on file; these are open to inspection and scrutiny.

Furthermore, the Grand Lodge of the Philippines is duly incorporated under the laws of the country and is registered with the Securities and Exchange Commission.

Today, the doors have been flown open. My friends: do you see anything secret around us? The doors will remain open in the duration; while open, the guests are free to examine every nook and corner, every piece of furniture. All this we ask you to do to convince yourself that there is nothing secret about us.

Mystery? Is Masonry a mysterious society?

The symbols you see around are studied by Masons in our search for truth, for truth shall make you free. They teach us to rationalize and not simply absorb things that are handed down to us.

We study all these beautiful manifestations of the power of the Divine Artist, whose Supreme Intelligence pervades all nature and which will never, never, never die.

Are Masons against the government?

We are not against the government; we are sworn to support the government. You have just heard my obligation.

But Masons love freedom very much.

While Masonry may not be a prerequisite to liberty, yet we know that in countries where Masonry has a healthy growth, in that country citizens enjoy freedom to its fullest extent.

Examples are the United States and England. The first American

president, George Washington, was a Mason; and down the line, most American presidents are Masons.

On the other hand, some countries in Europe have lost all indications of freedom; and by coincidence, in these same countries, Masons cannot even meet in the open.

You be the judge.

In our own country, the group of people who worked very actively and fought desperately for freedom are men identified with Masonry—without Plaridel and Rizal, our struggle for freedom would have been incomplete.

Where would we be now?

Rizal loved freedom; Masonry teaches justice; in Masonry, Rizal found strength.

Rizal and all Masons are imbued with an intense love for liberty and justice that they fought long and hard to stop all forms of tyranny and oppression. Masons condemn intolerance and bigotry — above all, Masons condemn any and all forms of domination of the State by the Church.

But the Masons, like Rizal and others, did not advocate the use of force. Their Masonic training served as a restraining influence; they still had faith in the sense of justice of our former Mother Country.

History will bear me out.

Herein lies the strength of Masonry. The greatness of Rizal as a patriot is due in a large measure to the fact that he embraced Masonry.

This may be the compelling reason why even in our own time, there are desperate attempts to erase all possible traces of the ties between Rizal and Masonry.

Our friends insist that Rizal abused Masonry; that he weakened so he retracted. This is very controversial.

But granting for the mere expedient of an argument that Rizal did retract?

If Rizal did retract, did it change the course of his life while on earth?

Did his retraction change his beliefs and his writings? I say NO. Even now, many object to the reading of Rizal's novels, the NOLI and FILI, in their unexpurgated versions.

If Rizal did retract, did it change the course of our history? Again, I say emphatically NO.

But one thing we have to admit: Rizal died in the flesh.

And with his death, our friends believed that Masonry also died; that the cry for freedom would forever be stilled.

But the next morning, as in

every morning thereafter, as the sun rises in the East to open and adorn the day, so rises a new birth of freedom, so rises a new hunger for the teachings of Masonry and above all, rises the figure of Rizal towering above all his detractors and inspiring his countrymen and the whole human race to continue their fight for freedom.

The three—Rizal, freedom and Masonry form a triumvirate; they are the three points in the triangle of our flag.

Rizal, freedom and Masonry are inseparable; they are indestructible; they lived together, they fought together, they will never die.

Lastly, our friends claim that like the communists, we are Godless.

That altar and the book of Law

on its top are not there as an ornamental center piece. They are there for a definite purpose.

We believe in God. Any candidate, before being initiated is asked to kneel before the Altar and is asked if he believes in God, for no atheist may be made a Mason.

We invoke the blessings of God Almighty before embarking on any important undertaking. This is in full affirmation of our abiding Faith in God Almighty.

Are we Godless? Our answer is this:

That letter G, which looks down on us, does not stand for gold nor for greatness. It is the initial of the name of the Supreme Being, God Almighty, who is the Supreme Grand Master of the Universe.

INCONSISTENT

What would you think of a man who, at the expense of years of study and much money, secured an education, and then never read a book or wrote a letter? This is what thousands of Masons are doing in regard to Masonry in this state and all other jurisdictions.

They spend much money and time in acquiring degrees, and then never inform themselves as

to what they paid their money for, and know nothing of the history or philosophy of Freemasonry. They do not take a Masonic periodical, nor buy a Masonic history, and many go to lodge so seldom that were it not for some old standby they would be refused admittance, because they could not work their way in.

—Square and Compasses

MASONRY DEFINED

You have just witnessed the solemn ceremonies without which a Lodge of Free and Accepted Masons can not begin to exercise the powers and duties granted to it by the laws and regulations of Masonry. We hope that in some measure, at least, you have come to realize, those of you who did not realize it before, that Masonry is not as bad as it has been made out to be. Much of the wrong conception of Masonry that many people have is due either to lack of correct information or to erroneous information furnished by those who find pleasure in maligning us. We have nothing but pity for those who out of ignorance or malice spread untruths about us. With your kind indulgence, therefore, I shall take this opportunity to say a few words which, we hope, will enable you to form a more favorable and better opinion of Masonry.

A fair definition of Masonry for our purpose appears in the German Encyclopedia of Masonry. "Masonry is the activity of closely united men who, employing symbolical forms borrowed from the mason's trade and from architecture, work for the welfare of mankind, striving morally to ennoble themselves and others, and thereby to bring about a universal league of mankind, which they aspire even

now to exhibit on a small scale."

Masonry is not a religious sect, though it is religious. It is the symbolic expression of a religious idea. Prayer is, as you have seen, an essential part of its ceremonies, public or private. The Lodge is consecrated, as temples are, to the glory of God and dedicated to the Holy Saints John. No man can become a Mason unless he believes in the Supreme Being, Whose attributes we but feebly and inadequately express by the phrase Grand Architect of the Universe; unless he believes that death is only a transition from a world of sin and sorrow into another and brighter world of happiness and bliss; unless he believes that, being created by an All-mighty, All-wise, and All-loving Father, all should love one another, as commanded by Him Who died on the cross on Calvary. Its religion is the universal one in which all men, of all races, colors, and creeds, can agree. Masons hold that every man has the same right to his faith as they have to theirs. It prescribes no dogmas, the disregard of which bring excommunication and anathema. It leaves to each one to practice his religion in his own way.

Masonry is not an organization for doling out alms but it prac-

tices the charity that gives food to the hungry, drink to the thirsty, and clothes to the naked. It practices the charity that does not degrade, that does not debase the self-respect of the recipient. It extends the hand of friendship to the fallen, that, rising, he may walk again, erect like a man, his forehead high, unabashed. It freely gives relief and comfort to the distressed and worthy unfortunate on the lowest spoke of fortune's wheel. It believes that "not what we give but what we share, for the gift without the giver is bare."

Masonry is not a political faction. As an organization it does not put up candidates for office and then work for their victory at the polls. Individually, as free citizens, conscious of their rights and privileges and of their responsibilities, they go to the polls hoping to see elected the right man in the right place. A Mason, as a citizen, is law-abiding and can not, contrary to the assertion of friends whom we must forgive for they know not what they do and say, be engaged in any act which may have a tendency to subvert the peace and good order of society. He is taught to pay due obedience to the laws of the country in which he resides and never to lose sight of the allegiance to his own country. He is taught to respect duly constituted authority. Masonry believes in liberty regulated by law;

equality of rights in the eye of the law; brotherhood with its duties and obligations as well as its benefits. It believes that man is superior over institutions and not institutions over man.

Masonry is not a secret organization. A secret society was defined by the National Assembly of France in 1848 as "one which seeks to conceal its existence and its objects." Masonry does not conceal its existence; it does not, in secret, plan to change the form of government of any country or to flout the sovereignty of any people. The secrets of Masonry refer only to its signs or modes of recognition, its legends and traditions, and its method of inculcating its mystical philosophy. As to everything else—its design, its object, its moral and religious tenets, and the great doctrine which it teaches—it is as open as that of a society that holds its meetings on a public square or park.

If Masonry is the good organization that its members claim it to be, why, some people ask, does it not admit women as members. The reason is to be sought in its tradition and history. If Masonry, as many believe, is the offspring of the cathedral builders of the Middle Ages, it is only natural that the society should consist entirely of men. If Masonry, on the other hand, is the lineal descendant, as some scholars believe, of a mystery cult which required the

prospective member to undergo very difficult tests involving physical and mental endurance, then it is to be expected that only men would seek membership. Why does not Masonry then seek to change the practice, so as to include women? Simply because, in obedience to certain unwritten laws which have made Masonry what it is, and enabled it to retain its identity, its moral and philosophy, through countless ages, it can not make changes, however desirable, that will destroy its identity or its continuity.

Masons the world over work in Lodges under a central governing authority whose jurisdiction is generally coextensive with that of the country or nation where its seat is located. A Lodge is defined as "an assemblage of Freemasons, duly congregated, having the Sacred writings (the Bible in Christian countries), the square and compass on an altar, and a warrant of constitution authorizing them to conduct the business of Freemasonry." The place where they meet is also, loosely, called a Lodge. As you have witnessed this evening when a new Lodge is constituted it is consecrated to the glory of God and dedicated to St. John the Baptist and St. John the Evangelist. Rafael Palma Lodge is named after the first Filipino Mason to be elected Grand Master after the union of American and Filipino Masons in 1917. He was also the first Past Grand Master chosen to be President of the University of the Philippines and under whose administration the old campus on Padre Faura be-

came filled with the buildings which were all but destroyed during the last World War.

The office of Master of a Lodge is fraught with grave responsibilities. In the hands of the Master, the gavel, emblem of power, may be made an instrument of great good or of greater evil. The regulations of Masonry confer on the Master of a Lodge powers and duties which no other organization grants to its presiding officer. From his decisions while presiding no appeal can be made to the Lodge, objections can be made only to the Grand Master. Although chosen by the majority the Master can be an obnoxious tyrant or a benevolent autocrat. Which he will be only a high sense of responsibility and moral obligation can answer.

To be the Master of an old Lodge is difficult enough even with the precedents laid out by his predecessors. To be the Master, named by the Grand Lodge, in the Charter of a new Lodge is vastly more difficult. He has no precedents to follow. He may, consciously or unconsciously, set precedents which his successors in office may follow or not. He could forget that though named by the Grand Lodge he is nevertheless the choice of him for the exalted office. However, a man faithful to his trust and conscious of his moral obligations and his own limitations, will not, knowingly, abuse the confidence reposed in him. The Master of a Lodge is not the ruler that commands but the leader that is to guide his brethren along the path traced by Masonry. Above all, he should not forget that with-

in the bounds set by Masonic customs and usages, the wish of the majority is the law for the Lodge and that the best of intentions on the part of the Master will fail without the whole-hearted coope-

ration of the brethren of his Lodge. Brethren of Rafael Palma Lodge, with my thanks to you allow me to anticipate, if I may, or at least entreat if I must, your unstinted cooperation.

Note: Extract of the inaugural speech of Wor. Bro. Aurelio Leynes Corcuera on the Constitution of Rafael Palma Lodge No. 147 on May 18, 1957 and his installation as Master of the Lodge—JER

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THE SYMBOLISM OF MASONRY

By Rt. Wor. HENRY S. C. CUMMINGS
Secretary, Brookline Lodge

In Masonry, symbolism plays an important part in our search for truth and wisdom. The Lodge room we take to be the world; the Master's authority represents, in a figurative sense, Supreme Intelligence; and we, as individuals, manifest mankind and immortal life. Each of us follows a process of evolving from darkness at birth, to light that extends into everlasting life. We find that all of humanity is equally endowed with a divinity indelibly and imperishably inherent in life. In a certain legend with which we are familiar, it suggests that when the sands of our life run out, there is something in us that merges with Supreme Intelligence that pervades all nature. This divinity, being abstract—and evading many of us in our travels through life, Masonry helpfully makes of the "lost word" a symbol. This becomes important to those of us

who seek to find truth and light, if we are to learn aright what is in us that lives within us in life and yet belongs to the sublime reaches of eternity.

It is part of our inherited belief and spiritual faith to look forward to a glorious immortality. To obtain even a vague conception of the "word," or key to a word, in our lifetime, causes us to humbly strive and forever search for this "unchanging inner constant." We believe it is this in us that equally exists in every human being even in those who ignore, vilify and misunderstand it — and are profane. The Great Light offers us an important contribution in this search, for in it, it tells us that in the beginning was the Word, and the Word was God. Innumerable times it reveals God as love. May it not, then, be these in us that reach into the vast stretches of the ever-after? When our soul

leaves its temporal tabernacle, it is this Word in us that cannot be dissipated, extinguished or lost for it merges with Supreme Intelligence, just as the raindrop converges into and becomes part of the living ocean. This Word in us becomes common to the great immensities of life — its beauty, glory and eternity; part of the infinity of nature — its order and harmony; part of the boundless universality of love — finding substance, all, with God.

In a spiritual sense, we are continually evolving. The divine urge in us is but the expression of the profound fact, that whatever is constituent to life, truth, spirit, love and God, springs from the source of all wisdom, whom we reverently refer to as

Divine Intelligence. Thus, through symbolism, are we helped in finding an explanation for the "Word."

Science has unlocked for us the secrets of the atom; sound barriers have been penetrated; space flattened to our perception. At the altar of Freemasonry we shall, indeed, one day learn aright what it is that is inherent in immortal life. If perchance this jewel is God, as expressed through love and truth, may not these in us be what merges with Supreme Intelligence when we lay aside our working tools at days' end? May this not be the significant interpretation of the symbolism of the "lost word"?

—*The Philaether*



STEPPING UPWARD

Has it occurred to you that Masonry is a bridge between thought and action? Thought is a sterile dead thing until it is transformed into action. The principles of Masonry are the same principles with which people must be inspired if they are to become people of a progressive age. The principles are not new at all. They have been known for over 1900 years of the Christian era. There is no idea in the entire Masonic ritual which cannot be found in Holy Writ. The

principles have been written over and over again in our books of literature, ethics and religion. But we will not have the progressive people this world needs until the well-known moral principles have been lifted from the printed pages on which they are written, engraved on the minds and in the hearts of people, and then translated into action. Such is the province of our beloved fraternal organization.

—*P. C. Somerville, 33^o*

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With Our Grand Masters . . .

By Sonny Shortlegs

What do we put into Masonry and what do we get out of it? What we put into it depends upon our character and capability. What we get out of it depends upon our capacity and our response to its appeal.

The man who has come into Freemasonry merely for what he can get out of it may be disappointed. Masonry is work and service, and we get our reward very largely in what we are able to do for others. Selfishness is not Masonic. I feel a certain kind of pity for the man who has knocked at our portals expecting much, and after taking the degrees, or some of them, has dropped out because he did not find what he wanted. It is a reflection upon his intelligence or upon his motives. Some such cases are good riddances.

What does it all mean to us in the practical workings of Masonry to-day? A man in these latter days does not have to serve an apprenticeship in learning the art, although he is called an Entered Apprentice for a few hours or a few days. He thinks that he becomes a Mason by paying a fee and passing through the ceremonies of the first degree. In a short time he passes through the second and third degrees, signs the by-laws, and is greeted as a Master Mason. Then in a few days more he may be called a Master of the Royal Secret. Does he know anything about Masonry? Some, of course, absorb more than others. But, in general, such men are members and not Mansons in any true sense.

The making of a real Mason is a slow process. He must study and be able to discern the truth concealed in the symbols and allegories; otherwise, he may understand little or nothing of what he sees and hears. Masonry is building the temple of human character. Every Mason is working, more or less, all the time and everywhere, whether he is aware of it or not, upon his character. Character, as a word is here used, means something wrought out of the raw and rough materials of life. All we do, all we think, all we say goes into the making of our character. Every passion, every aspiration, every motive to action has to do with it. If we are selfish, it is ugly.

If we are hateful, it is hideous. Every thought, every act, every deed has a part in our character.

We are not paid workers; we are volunteers, and this fact should give us joy in the work. The greatest satisfaction in life is derived from service rendered in relieving a distressed worthy Brother, and the three principal tenets of Freemasonry are Brother Love, Relief and Truth.

Now, what is necessary in order to secure the greatest joy to ourselves and the greatest good to the greatest number? It is cooperation. Nearly all of us work for our daily bread, and we may have but little time to give to the work of the Fraternity. But we are here as volunteers in a field which is "white unto the harvest," working for the betterment of mankind in general and of Masons and their families in particular — not for personal profit nor for what we may be able to put into the work of our Fraternity for the betterment and relief of others. It is because Freemasonry stands for unselfish service, has so stood for ages, and will continue so to stand for ages to come, that we are interested in its plans and purposes and pledge our cooperation in carrying out those plans and purposes.

M. W. George R. Harvey
Grand Master, 1915

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WITH THE EDITOR

We are receiving several requests from brethren to include **PERSONALS** in our columns. It is not objectionable but time will come when such news items will be too many that it will be "discriminatory" to exclude some in our issues. We propose to put up another phase which hereafter will be known as **SITUATION WANTED** — to help the brethren, especially those retired and qualified, vigorous and young to land on extra job. You may then give us your personal qualifications and experience and we will pass on to others.

34 Years Ago In The Cabletow

Jose E. Racela, P.M.

NOTE: Beginning with this issue, we will print under the above caption interesting events covered by the official organ of the Most Worshipful Grand Lodge, for reflection and appreciation.

Vol. I — June 1, 1923 — No. 1: Under the heading, "Aims and Purposes of Our Publication," the Grand Lodge announced that the official organ will undertake "informing the Craft in the Islands of the edicts, circulars and decisions of the Grand Master, giving them other news of interest, and, if possible, containing articles on masonic subjects for the enlightenment and instruction of the thousands of Masons dispersed throughout our widespread Archipelago." *These aims have been strictly adhered to up to the present time.*

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Bro. Manuel Artigas of Sinukuan Lodge No. 16 was commended for his works with *The Level* which is considered the predecessor of *The Cabletow*.

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In its editorial on business appeal, *The Cabletow* while it acknowledged the generous support of the brethren who had advertising space to occupy, it also emphasized that the matter should be taken from a purely business point of view. It went on the say — "We make no appeal to Masons on the basis of Masonry. Advertising space in *The Cabletow* will be sold on merit alone." *To-day, our issues do not include ads.*

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M. W. Brother George R. Harvey, PGM, commenting on the initial issue of *The Cabletow*, said, "It affords me such pleasure to have *The Cabletow* enter the field of local Masonic publications. Masons are builders, and they are now principally engaged in building the temple of human character. If there be one word which more than any other, expresses our purpose in Masonry, it is the word 'Service' — service to our God, to our country, and to our fellowmen. Mutual understanding and good will are essential to our success in this service." To the newly-made Master Mason, he said that "if he be worthy, he does not desire to be a loafer in the workshop of Masonry. The mysteries have not been made clear to him

in the degrees, but have been hinted at in such a way as to create in him a desire for knowledge. x x x He reaches out for help, and a local Masonic periodical may be the means of making him a diligent student and a worker in the Lodge. If he be left without this help, he may become discouraged, his desire for Masonic knowledge may abate, and he may content himself with the fellowship of his brethren, and may even lose interest and fall by the wayside."

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Abra Lodge No. 86 at Bangued, Abra was constituted, April 27, 1923. The ceremonies were held at the public plaza of Bangued with Bro. Francisco A. Delgado, Grand Junior Warden, acting as Deputy Grand Master; Bro. Manuel L. Quezon, PGM, acting as Chaplain and Bro. Francisco Gumila acting as Master of Ceremonies. The first Master of the Lodge was Bro. Julio Borbon. Brother Paredes spoke in Ilocano, Brother Quezon in Spanish, Bro. Delgado and the Grand Master, Most Wor. Bro. Stevens in English. Distinguished guests included Vice-Governor-General Gilmore and Governor Valera of Abra.

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On the use of Masonic emblems: It was observed that many organizations were founded and used Masonic emblems, Scottish Rite caps, aprons, collars and other paraphernalia that have been from time immemorial the exclusive insignia of the Masonic fraternity. Members of the fraternity were asked to either get out of such organizations or get out of Masonry.

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The 25 Ancient Landmarks of Freemasonry were published. They are now included in our present day Masonic Law Book.

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M. W. Bro. Wenceslao Trinidad, Deputy Grand Master was promoted to the position of Assistant General Manager of the Philippine National Bank.

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The Grand Master, Most Worshipful Bro. Stevens called attention to the importance of the duties of a Tiler (while visiting informally a lodge, he found that there was no tiler). He lauded the practice of some lodges in having music when conferring degrees at appropriate places, "but we must frown on the idea of having profane musicians seated behind a screen or frail door, where an officer —speaking in an ordinary tone of voice can often be heard."

As You Go Through Life

“Don't look for the flaws — as you go through life;
And even when you find them,
It is wise and kind to be somewhat blind,
And look for the virtue behind them;
For the cloudiest night has a tint of light
Somewhere in its shadows hiding
It is better by far to look for a star,
Than the spots on the sun abiding.

The world will never adjust itself
To suit your whims to the letter;
Some things go wrong your whole life long
And the sooner you know it the better.
It is folly to fight with the infinite,
And go under at last in the wrestle:
The wiser man shapes into God's plan
As water shapes into a vessel.”

Everyday Life

“The simple things are always best,
The simple flowers most fair
And God, who knows a heart sincere,
Will grant the simple prayer.

To long for wealth and long for power
Lead oft to discontent;
But pleasures from the world withheld
To simple souls are sent.”