

The Cable News

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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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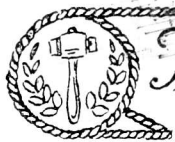
Plaridel Masonic Temple
1440 San Marcelino

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TO MY COUNTRY

"Recorded in the history of human sufferings is a cancer of so malignant a character that the least touch irritates it and awakens in it the sharpest pains. Thus, how many times when in the midst of modern civilization I have wished to call you before me, now to accompany me in my memories, now to compare you with other countries, has your dear image presented itself a social cancer like to that other!

. . . I will raise a part of the veil that covers the evil, sacrificing to truth everything!" From NOLI ME TANGERE by Bro. Dr. JOSE RIZAL.



The Grand Master's Message



KEEP FAITH WITH OUR PRICELESS HERITAGE



In my message last month, July, I exhorted every Brother to be ever grateful to the world's greatest republic, the United States of America for all the blessings we now enjoy as a free nation.

For the present, I also urge you to ponder upon the priceless heritage our forbears have left with us.

The month of August is rich with reminders of that priceless heritage. Firstly, we are inspired by the Sublime Paralytic, Apolinario Mabini, known as the brains of the revolution who was born in August, 1864. He has left with us his precious Decalogue—a compendium containing the attributes of a sovereign state and people. Secondly, we are tutored in the Masonic ideas of Marcelo H. del Pilar born on August 30, 1850, who was acclaimed as the Father of Freemasonry in the Philippines. He died in poverty, yet, he was firm with the belief that Masonry and Masons would liberate the Filipinos from fanaticism, bigotry and slavery. Thirdly, there was the Father of Social Justice—Manuel Luis Quezon, born August 19, 1878, the foremost Filipino leader of contemporary history. Fourthly, we also honor a new Champion of Liberty—Ramon Magsaysay, born August 31, 1907 who broke the back of Communism in our country. Fifthly, the month of August also marks the initial armed movement for our liberty under the leadership of Andres Bonifacio. The first three were prominent Masons and the fourth was equally inspired by men around him who were endowed with the love of liberty, equality and fraternity.

These make up the beacon light for each of us to follow. We have become the masters of our destinies, so too, we must bear all the consequences of our actions. Any success over obstacles and uncertainties will grow great in the eyes of men. On the other hand too if we give aid, for reasons of political expediency, to the enemies of peace and freedom and also permit poverty, chaos and disorder to rule our people we will have lost our faith in our noble past and jeopardize our future. The happiness of all must be the goal for everyone. Let us therefore think and ponder about the lives of our heroes who gave their all for the sake of our country.

VICENTE OROSA
Grand Master

THE CABLETOW

Editorials

IMPRESSIONS THAT LAST

We often hear said that first impressions always remain with an observer. Such impressions are the last to be forgotten and serve as constant reminders onward. This reaction seems to be the general behaviour of the majority of observers.

We have noticed on many occasions that the conferring of degrees are conducted in a just-a-matter-of-course affair. The members of the conferring team are not prepared. In fact, at times, the stations and places are not all filled by the regular officers due to the absences and the Lodge working has to resort to picking up brethren from the sideline to complete the team. Nevertheless, such situation does not improve the conduct of the whole work either as there is none of the so-called team work and, the substitute may not be prepared too that he may forget of what he is supposed to say and tries to use words not found in the ritual.

We wish to assert that with such manner and behaviour of conducting conferrals, the occasion is devoid of its solemnity and we are simply imparting to the candidate a poor showing of what is regarded as sublime and honorable. And, no matter how solemn and inspiring the subsequent investitures would be, the initiate has already formed a poor concept of the whole affair. Consequently, he will be saying to himself that, after all, the whole thing is just the same. For all we know, the initiate may have lost his interest in the fraternity before he becomes a full-pledged member. And because he has already started, he will be reluctantly continuing on his travels, just to see what is there left of the whole "show." His first impressions last with him.

Such state of things does not speak well of the fraternity. We lost at the beginning what we wanted to build. It is therefore urged that those in authority should be more vigilant in checking on the ritualistic work of the Lodges. In so doing, they will not only have performed efficiently the trust reposed on them, but have helped in no less a measure "the building of temples in the hearts of men."—*JER*

ON GOLDEN JUBILEE

BAGONG BUHAY LODGE No. 17, F&AM, of the City of Cavite, celebrated its golden jubilee on August 11, 1957. A well prepared brochure was distributed and we received our copy, too.

Our Most Worshipful Grand Master, Bro. Orosa, in his congratulatory message called attention of the brethren of Bagong Buhay to the special significance of the name of their Lodge. The message said, "Bagong Buhay, the name of the Lodge which is celebrating its golden jubilee today, connotes New Life. Let new life be always our guiding star in this ever changing world. We really need new blood, new vigor, new enthusiasm, to accomplish our Masonic mission. May the Grand Architect of the Universe bless you—one and all."

On scanning the pages of the brochure, our attention was attracted by an imposing picture—that of a Masonic leader whose term of office while occupying the Grand East was characterized by a campaign for an "aggressive, dynamic and militant" Masonry. Coincidentally, at the time, we also were occupying the Oriental Chair of our Blue Lodge. We now want to confess that we have just discovered, with the aid of the brochure, the influences which molded such policy.

They are: (1) "It was in Cavite where Philippine Masonry was formally introduced more than a century ago; (2) It was in Cavite where the Masonically inspired Revolution of 1896 which freed our country from foreign domination and delivered our countrymen from serfdom, started; (3) It was in Cavite where the Revolutionary Government proclaimed Philippine independence and conceived the formation of the Republic which the Filipino people now enjoy; (4) It is in Cavite whose citizens love freedom and democracy where Masonry which believes in the Fatherhood of God and in the Brotherhood of Man, found a fertile ground; (5) It is in Cavite where one will find the most number of provincial Masonic Lodges organized and many individual Masons registered; (6) It is in Cavite where the late Wor. Bro. Ladislao Diwa, Bro. Bonifacio's cofounder of the Katipunan, the secret society patterned after the Masonic organization which championed the causes of the Revolution of 1896, hailed; (7) It is in Cavite where the late Wor. Bro. José A. Ramos, the grandfather of the Revolution of 1896, saw the first light of day; and (8) It is in Cavite where Wor. Bro. Gen. Emilio Aguinaldo, the Grand Old Man of the Revolution and first President of the Republic of the Philippines, was born."

With a noble heritage and glorious Masonic history there is every reason to believe that Cavite Masons are so nurtured to be Masonic

Official Section . . .

OFFICIAL VISITATION OF THE GRAND MASTER

Most Worshipful Brother Vicente Orosa, Grand Master of Masons of the Philippines made his fifth Official Visitation on July 27, 1957. This time Iloilo-Acacia Lodge No. 11 in Iloilo was the host.

The brethren of Iloilo exemplified the Fellow Craft degree. According to the Grand Secretary the team worked so efficiently that it can easily beat any other team in this Grand Jurisdiction—movements were made with precision, speech was not *tremulous* but distinct and clear, no excitement neither nervousness.

The Grand Lodge Inspector, Wor. Bro. Pelayo, delivered a fitting welcome to the Grand Master and members of his party. Incidentally, Bro. Pelayo is a Judge of the Court of First Instance. The Grand Secretary made short remarks too.

The Grand Master in his inimitable way complimented the brethren for their wonderful work. He urged them to continue in their endeavors for universal peace and enlightened economy of the country.

The visit was highlighted by a fraternal banquet held in the famous Villa Beach in Iloilo where the traditional boundless hospitality of the Ilongos was again demonstrated to the full satisfaction of the visitors.

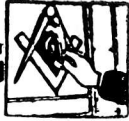
leaders. In joining admirers, friends and brethren, in wishing continued vigor, strength and wisdom of the officers and members of Bagong Buhay Lodge No. 17, F&AM, on the occasion of the golden jubilee of their Lodge, we wish also to remind all constant vigilance over forces trying to foster bigotry, fanaticism and superstition again.

We salute Bagong Buhay Lodge No. 17, F&AM, MABUHAY!

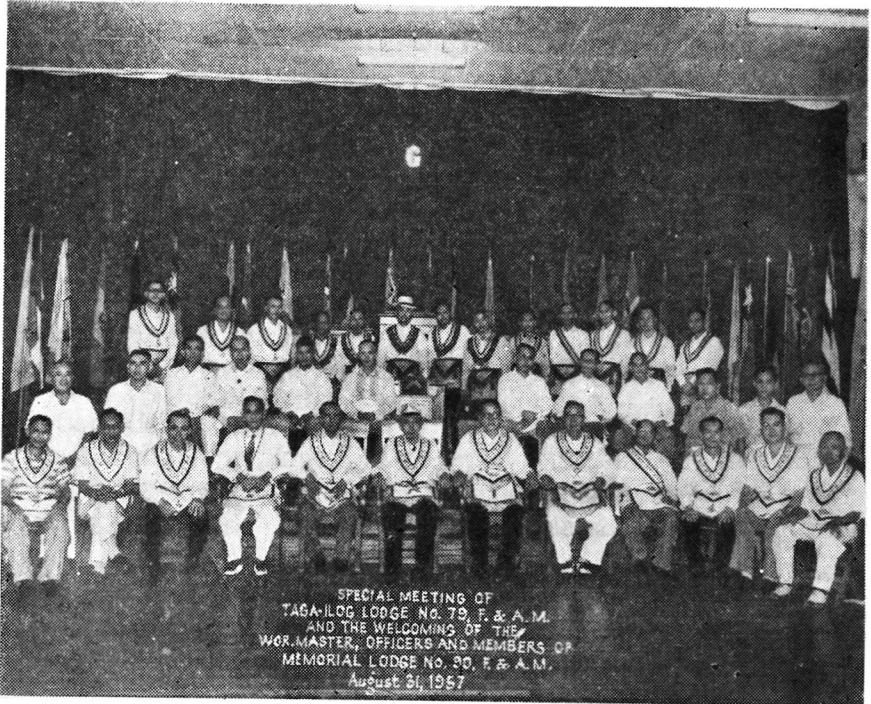
—JER



WHAT OUR LODGES ARE DOING



TAGA-ILOG LODGE No. 79
F. & A. M.



SPECIAL MEETING OF
TAGA-ILOG LODGE No. 79, F. & A. M.
AND THE WELCOMING OF THE
WOR. MASTER, OFFICERS AND MEMBERS OF
MEMORIAL LODGE No. 90, F. & A. M.
August 31, 1957

August 31, 1957

SITTING front row, left to right: TAGA-ILOG LODGE No. 79.

Bros. M. Sandico, R. Melad, L. C. Santos, J. Timbol, P.M., Chaplain, G. G. Niduaa, P.M., J. R. Bernabe, W.M., B.M. Cruz, Sr., Jr. Warden, C. Bernabe, P.M. & L.M. Secretary, S. Rivera, P.M. & L.M., Lecturer, P. Valderrama, Jr. Deacon, D. Wingsing, Sr. Steward and R. Sator, Tyler.

STANDING second row, left to right:

Bros. S. Puertollano, P.M., I. Castillo, S. Dacanay, Sr. S. Dacanay, Jr. and M. Mercado.

* * *

SITTING third row, left to right: MEMORIAL LODGE No. 90.

Bros. Gamba, Jose, Bartolome, Adriano, Aquino and Dr. Tichangco.

STANDING last row, left to right:

Bros. Francisco, Santos, Domingo, Lungos, Zabal, P.M., O.B. Padoña, W.M., Sta. Maria, P.M., Gaspar, P.M., Secretary, de Jesus, Adriano, Ladores, Petmoka and Reyes.

MEMORIAL LODGE NO. 90, F & AM of Muñoz, Nueva Ecija visits TAGA-ILOG LODGE No. 79, F & AM of Manila

By C. Bernabe

Last August 31, 1957, at exactly 1:00 P.M., a Lodge of MMs was opened in due form, at the Jose Abad Santos Hall, Plaridel Masonic

Temple. Immediately, after the opening, the W.M., officers and members of Memorial Lodge No. 90, guest lodge, were received. Shortly thereafter the Lodge was called to a recess for a picture taking of the officers and members of both Lodges.

The labors of the Lodge of MMs were suspended and a Lodge of FcMs was opened in its place, for the purpose of examining four Fellowcrafts on their proficiency. After the examination, the Wor. Master, Bro. Jose R. Bernabe, announced and requested Wor. Bro. Hilario G. Esguerra, Master of Noli-Me-Tangere Lodge No. 148, with the assistance of Wor Bros. Vicente Mendoza, Juan Panadero, Santiago, Bautista and other brethren to conduct the conferral of the 1st section of the MM degree on the candidates, at the Rafael Palma Hall. The officers and members of Memorial Lodge No. 90 were honored by conferring the MM degree on the first candidate.

Before the conferral of the 2nd section on one of the candidates the Grand Master, accompanied by officers and members of our Most Wor. Grand Lodge of Free and Accepted Masons of the Philippines, was received in due form.

Extemporaneous remarks were delivered by the newly raised brethren, the Wor. Master of Memorial Lodge No. 90 and Bro. Alfonso A. Gregorio on behalf of Taga-Ilog Lodge No. 79. The closing remarks of our Grand Master, Most Wor. Bro. Vicente Y. Orosa, were interesting. He suggested that intervisitation between Sister Lodges in the provinces and Manila, be made from time to time to acquaint themselves with each other and enhance closer fraternal relations among themselves.

Distinguished visitors present on this special occasion, were headed by our Most Wor. Bro. Vicente Y. Orosa, Grand Master, Most Wor. Bros. Esteban Munarriz, Grand Secretary, Michael Goldenberg, Grand Treasurer, Antonio Gonzalez, P.G.M. & P.G.S. and Wor. Bros. Florencio Asiddao, Grand Lodge Inspector of Taga-Ilog Lodge No. 79, Arthur Bellis, W. M. of Manila Lodge No. 1, Carl H. Plattner, W. M. of Saint John Lodge No. 9, and last but not least our energetic Editor of the CABLE TOW, Wor. Bro. Jose E. Racela, P. M., present Secretary of Jose Rizal Lodge No. 22.

After the Lodge was closed at exactly 8:40 P.M., everybody proceeded to Carvajal Restaurant for dinner.. Our Grand Master and the Grand Secretary again graced the party.

Malakas Na Sigaw

MALAKAS NA SIGAW is growing careless, or is careless. In his file he found some notes taken while reading a Masonic book, which you would probably enjoy reading *but* he failed to note who the author was and time has erased all memory of the book or author. If the notes are published will **Malakas Na Sigaw** be accused of plagiarism? Well, let's take a chance!

"The Grand Lodge seeks to build men and make them workmen in the service of fraternal righteousness.

"To induce Masons to know more about Masonry and to do more with it.

"To urge the value of Masonry as an asset in the making of better men and the building of a nobler national life.

"The adoption of a man into an inner circle of friendship by a moral and spiritual tie as close and binding as the tie of common birth and blood."

Sounds like the beautiful writings of Bro. Joseph Fort Newton. Does any brother know the author?

* * *

Our Brother Robert P. Binkley is now the Wahoo champion! The Manila Bulletin of July 18, 1957, showed a picture of Champ Bob receiving a silver cup for catching a 62-pound Wahoo, the largest during the past year. The presentation was made by Gen., or is it Rear Admiral, Bro. Howard Smith at the Port Officers Club. Confidentially, **Malakas Na Sigaw** does not like to show off his ignorance, but what is a Wahoo?

* * *

Do you know that in the United States one out of every ten are suffering from a mental or emotional disorder? Do you know that the Masons of the United States are sponsoring research into the cause of mental illness and that today, because of that research, more than 60% of the patients are recovering, against a 30% chance thirty years ago? Do you know that the figures in the Philippines show a higher percentage of mentally ill, and the Masons are not doing a thing to help? Why not?

* * *

Earl Markey, the former Holy Cross All-American basketball star, will be in the Philippines soon as a Jesuit missionary.

* * *

While browsing through the **Cabletow** of 1924, Vol. 11, the following article was found. The statement was made by Father Francis Duffy, a Roman Catholic priest, who was a United States chaplain during World War I. Father Duffy said:

"I am bitterly opposed to the attempt made occasionally by Catholics to create a state of friction between the Catholic Church and the Order of Masonry in this country. It is true that a Catholic can not be a Mason, but it is equally true that a Catholic can not be an Episcopalian; and we do not look upon Episcopalians as men who are trying to deprive us of our civil rights. On the contrary, in so far as difference in religion permits, they are friendly to us and we to them. The Masons — I can not speak concerning the Order — but the Masons themselves that we know here, and the leaders of them, are not anti-Catholic. There is no priest who has not a large number of friends who wear the insignia of Masonry. We found during the war that we could work with Protestants. Catholic clergy discovered that they could get to be on intimate terms of cooperation with Protestant clergy, either here in this country or as chaplains in the field. There was no sacrifice of principle; each still maintained his own particular religious beliefs. In the army, the chaplains cooperated with one another to see that men of different religions got the opportunity to attend their own religious exercises."

* * *

In the U. S. federal government we find that one-third of President Eisenhower's cabinet are Masons; six out of nine Supreme Court Justices are Masons; more than half of the U. S. Senate are Masons; nearly half of the U. S. Congress are Masons; and more than half of the Governors of the States are Masons. From the **Masonic Tidings** we clip the following:

"The fact that a large number of great men are Masons brings forth the question: Are they great because they are Masons or are they Masons because they are great?"

"It is like trying to discover which came first — the hen or the egg. But the answer probably is that the inherent qualities which have made these men good Masons are the same that have made them great men. Masonry, above all, is a philosophy of living. The good Mason, whether he achieves greatness in the eyes of the world or not, will develop greatness of spirit and understanding in his own living."

Others May Care To Know . . .

Sonny Shortlegs

Why is a Master addressed as Worshipful?—Few Masonic matters are less understood by the non-Masonic public than this. The word “worchyppe” or “worshyp” is Old English, and means “greatly respected.” In the Wycliffe Bible “Honor thy father and thy mother” appears as “Worchyp thy fadir and thy modir.” English and Canadian mayors are still addressed, “Your Worship.” In some of the Old Constitutions of Masonry is the phrase, “Every Mason shall prefer his elder and put him to worship.”

“Worshipful,” therefore, in modern Masonry continues an ancient word meaning “greatly respected.” A Grand Master is “Most Worshipful,” that is, “Most greatly respected” (except in Pennsylvania, where the Grand Master is “Right Worshipful,” as are Pennsylvania’s and Texas’ Past Grand Masters).—*The Oklahoma York Rite News*.

New Year Facts—When George Washington and his contemporaries were young men New Year’s Day was celebrated in America on March 25 instead of January 1. It was not until 1752 that the British Parliament adopted the present calendar which made January 1 the beginning of the year. Up until then New Year’s Day was celebrated on March 25 in England and her colonies.

Since the year 1752 started March 25 and ended with Dec. 31, it did not contain the months of January, February and March up to the 25th, and accordingly it was only ten months and one week long.

After the first of the year was moved to January 1st, many old-timers continued to celebrate March 25th as “Old New Year’s Day.”

In some parts of the South, firecrackers were shot off on New Year’s and Christmas, a custom borrowed from the Latin inhabitants of Louisiana, Florida and the West Indies.

The ancient Romans also began their year in March. That is why the names of September, October, November and December, which refer to the numbers seven, eight, nine and ten, now are the names of the ninth, tenth, eleventh and twelfth of the modern calendar.

This ancient Roman custom contained the germs of both our customs of decorating houses and churches with evergreens and of making New Year’s resolutions.—*The Educator (The Oklahoma York Rite News)*.

Pledge of Service . . .

THE RECONCILIATION AND UNION OF THE MODERNS AND ANTIENTS

By Sidney M. Austin, P.G.M.

When we look back upon the events that led up to, and culminated in, the great rupture that eventuated during the year of 1751, we cannot help but wonder what was the real cause behind the upheaval.

After all, what were the real differences that were causing so much dissension that our brethren of those early days were prepared to sacrifice the very existence of the Fraternity rather than get together in an effort to discuss and thresh out the difficulties and then come up with a solution to the problems confronting them?

In a previous lecture, I outlined a few of what our writers deem to have been the probable causes of the fracas and, with the possible exception of the suspicion that the Irish exercised their well developed natural characteristic of causing and prolonging a fight, just for the sake of excitement and personal satisfaction, there appeared to be no item in the dispute that could not have been resolved around a table of discussion.

Even the religious issue should not have proved to have been an insurmountable item as is evidenced by the Article of the Constitutions of 1738.

The rather delicate question of the slight changes that were effected in the degree ceremonies did not bring about any vital differences in the work as approved by both the "Moderns" and the "Antients".

These alterations that were made with the idea of off-setting the revelations that had been a feature of the various expose's of Freemasonry, were so slight that one of our leading scholars claimed that the issue imposed no greater problem than a dispute as to whether a glove should be placed on the right or left hand first.

Our Bro. Gould mentions that the alterations that were made were so slight as to be comparable to an argument between two

brothers, one facing the two columns, the other with his back to them, and debating as to which column was on the right or left hand.

Our modern writers seem to be agreed that a strong personal element was a most powerful agent in bringing about the culmination and it's prolongation and that would tend to indicate that the ring leader and mainstay could have been no other than our Bro. Laurence Dermott.

However, the struggle and scheming for leadership was not a new factor in Freemasonry, even in those somewhat early days, in fact, we must regretfully admit that we still come across cases where personal ambition has incited a few of our brethren to contend for a place of honour in our Fraternity and, while human nature remains unchanged, I suppose that it will continue to be so until the end of time.

Nevertheless, after all has been said, the whole affair remains as great and as intriguing a mystery as it ever was and thus it may remain for all time.

Our Bro. Dermott died during the year 1791, implacable, uncompromising, unconquerable and full of fight right up to his last breath, however, on more than one occasion he had expressed a hope that there would be a union between the rival Grand Lodges but, apparently, he made no move to bring about that much desired end.

It is quite possible that his idea of a union would have been for the premier Grand Lodge to have given way on almost every point at issue.

In any case, it seems that Dermott had very little inclination to initiate any movement towards a reconciliation because, even as late as April of 1777, the "Modern" Grand Lodge issued a manifesto in which they blasted the "Antients" in no uncertain terms, the "Antients" were referred to, among other things, as irregular, seceders and schismatics.

This tirade was apparently brought about because the "Antients", at that particular period, appeared to be forging ahead so fast as to leave the impression that the "Moderns" were the ones that had seceded and that the "Antients" were the original Grand Lodge.

In any case it is noted that after Bro. Dermott has passed from the scene that a more friendly atmosphere gradually began to manifest itself and the question of bringing about a reconciliation began to

be a topic of unofficial discussion.

This much to be desired change in the relationship between the "Moderns" and "Antients" gradually developed as the old brethren of both sides passed away and a much better mood was beginning to make itself felt and take concrete shape.

Nevertheless, that path that eventually lead up to the union was a very long one and full of difficulties and pitfalls that made for one discouragement after another, so much so that the "Antients" voted against the first real step that was taken to bring the rivals together, that occurred during the year 1797.

Other serious attempts were made during the period of 1801 to 1803 to improve the relationship between the two contending Grand Lodges, our Bro. Gould refers to these particular attempts as "the misguided efforts of the Masonic authorities" and, in effect, they did appear to have made conditions more aggravating instead of better and which caused both Grand Lodges to issue invective manifestoes against each other.

During the following six years, no attempt was made by either organization to bring about more amicable conditions between them but during the year 1809, the "Moderns", by their action of making an official alliance with the Grand Lodges of Scotland and Ireland, did, in effect, open the door a little for discussions and, a little later, passing a resolution to the effect that, it is no longer necessary to continue in force those measures which were resorted to, in about the year 1739, respecting irregular Masons, and so therefore enjoin the several lodges to revert to the Ancient Landmarks of the Society.

The Grand Master of the "Moderns" issued a warrant that brought into being a lodge called "The Special Lodge of Promulgation."

The object of this lodge was to make a serious study of both systems and to report accordingly, the report that was submitted seemed to indicate that there was no great dissimilarity existing between the systems used by the rival Grand Lodges and, even where differences did exist, that used by the "Antients" appeared to be the wiser and better one, specific mention was made of the office of the Deacons which, up to that time, had had no place in the "Moderns" system of working.

This study and report that was submitted by the Special Lodge of Promulgation proved to be the first real step that was made in the efforts to bring about a reconciliation because, thereafter, the

way was gradually opened up and would, in all probability, have lead to an amicable settlement of all their differences within a comparatively short period of time.

However, human nature being what it is, the actions of a few brethren of the "Antients" tended to retard progress towards a settlement, therefore, the happy event that a great majority of the brethren of both sides desired to see brought about as quickly as possible ran counter to the personal desires of the few.

For instance, the record tells us that a Bro. Harper, who had a jeweller's shop in Fleet Street had developed quite a thriving business in making and selling various badges of Masonic design to the lodges and brethren of both Grand Lodges and he seemed to have developed the idea that should a union be effected he would lose a lot of business, therefore he did what he could to hold up progress towards a settlement.

Fortunately, good causes seem to have a habit of overcoming all obstacles and difficulties and by the year of 1810 several committees were holding meetings and submitting reports on the "propriety and practicability of union", as the reports phrased it, and the progress that was being made was most encouraging, in fact it soon advanced to such a stage that a meeting of the respective Grand Masters, the Earl of Moira and the Duke of Atholl, was considered and eventually arranged.

After that meeting, events seemed to move forward with some degree of rapidity toward the much desired end, both parties seemed to be anxious to bring to a definite termination that spirit of animosity, distrust and dislike that had existed for so many years and to replace it with a true system of brotherly love and affection that would tend to the betterment of mankind and all seemed to be ready and eager to enter into any feasible plan of discussion that would tend to bring about that most desirable condition.

Another auspicious event that helped to bring the discussions to a happy ending was the resignation of the Duke of Atholl, Grand Master of the "Antients" for so many years, who was replaced by the Duke of Kent, the father of Queen Victoria, about the same period, the Duke of Sussex was elevated to the Grand Oriental Chair of the "Moderns" so that we had two blood brothers, both sons of King George III, at the head of the two rival Grand Lodges.

The "Moderns" had been rather unfortunate in their choice of Grand Masters during the period of about the year 1730 until 1764

or thereabouts when Lord Blayney was installed as Grand Master, he was an Irish nobleman and a soldier of high repute and he accepted his responsibilities as Grand Master in a most serious manner and during his three years' term of office, he did much to put the administration of the "Moderns" Grand Lodge on a business like and efficient basis, during his term he constituted 74 lodges, 62 in England and Wales, 19 of which are still active, whereas, during the same period, the "Antients" had to be satisfied with a constitution of but 24 lodges.

Another notable Mason who did much good work for the "Moderns" was the Earl of Moira, who was appointed acting Deputy Grand Master by the Duke of Cumberland, during the year 1790 and his appointment was renewed by the next Grand Master, the Prince of Wales, who became King George IV.

It was very fortunate indeed that the Earl of Moira was able to remain as Deputy Grand Master until discussions leading towards a union were well along the road to a successful conclusion and he accomplished much towards that end.

During the year of 1813 he was sent out to India as Governor General and the Grand Lodge approved his appointment as Acting Grand Master for India.

He did a tremendous amount of work as a member of the committee that discussed the pros and cons for the union, he also accomplished an outstanding piece of work for the Fraternity when he secured immunity of Freemasons from the provisions of the Unlawful Societies Act of 1759.

Another notable Mason for the "Moderns" was Thomas Dunkerly, a natural son of King George II, although this was not acknowledged until the year 1767.

His efforts for the benefit of the Craft were tremendous, in the year 1767 he was appointed the Provincial Grand Master of Hampshire, this was a period, as Sadler points out, when the Provincial office of Grand Master was, like the holders thereof, virtually dormant.

Eventually Dunkerly held no fewer than 8 of the 34 Provincial Grand Masterships and in 1786 he was appointed a Past Grand Warden, in all his Masonic offices he distinguished himself by his untiring energy, enthusiasm and devotion to duty and by his tireless efforts to strive for the welfare of the Craft.

Tradition endeavours to tell us that Dunkerly purloined the original substitute word from the 3rd Degree and placed it in the Royal Arch Masonry ceremony but this has never been proved inspite of much research work.

After many doubts, delays and other difficulties the union was an accomplished fact at long last in a great Lodge of Reconciliation that was held in Freemason's Hall, London, on St. John's Day, December 27, 1813.

It must have been an awe inspiring and never to be forgotten scene as the members of the two Grand Lodges, which had been for so long a period in a condition of dissension, one with the other, made their way into the Hall.

History does not tell us who was responsible for the seating arrangements but whoever it was, he or they accomplished a feat bordering on that of a genius because it was so arranged that the members of both Grand Lodges were so mixed together that it was not possible to distinguish one side from the other.

The two Grand Masters were given seats of honour in the East, one on each side of the Grand Oriental Chair while the Act of Union was read and approved by the Assembly.

After that, the Duke of Kent, after an inspiring address, resigned in favour of the Duke of Sussex who was then elected as Grand Master of the United Grand Lodge with Masonic Honours and it was decided that the Grand Installation should be held on St. George's Day.

It was truly a great day for the Masonic Fraternity, the spirit of Brotherly Love and Affection was very much in evidence as each side seemed to be eager to cast aside prejudice and preconceived ideas in order to adopt, without reservation, the true underlying principles that are the mainstay and strength of the Craft and, therefore, for the common benefit of all.

All exhibited a great willingness to preserve the Ancient Landmarks of the Fraternity, and, perhaps what was more significant, the "Antients" suggested that it would rebound to the benefit of the Craft if the distinctively Christian aspect that had been a part of the Craft should be dropped and the provisions of the Articles on "God and Religion", as outlined in the Constitutions of 1738, should be practiced.

With such a spirit of brotherly kindness prevailing, the questions and difficulties that had formerly tended to keep the two Grand Lodges apart, were discussed and satisfactory solutions were quickly found.

Thereafter, it was but a matter of working out the details of a union that would knit the two Grand Lodges together into one solid organization with the cement of brotherly love and affection that will continue for all time.

As the Article on "God and Religion" seemed to be such an important point, I will quote same hereunder:—

"Let a man's religion or mode of worship be what it may, he is not excluded from the Order provided he believes in the glorious Architect of heaven and earth, and practices the sacred duties of morality."

That should be broad enough to satisfy any man's conscience, specially when it is coupled with the proclamation that the Grand Master, the Duke of Sussex, made from Kensington Palace in 1842, in which he declared that "Freemasonry is not identified with any one religion to the exclusion of others, and men of India who were otherwise eligible and could make a sincere profession of faith in one living God, be they Hindus or Mohammedans, might petition for membership in the Craft".

Such is the universal practice of the Fraternity today and upon that high and beneficent plane may it ever remain.

Out of the Lodge of Reconciliation came 21 "Articles of Union" which were duly approved by the Assembly, signed and sealed by the two Grand Masters and other important officers, including our brother, Thomas Harper, the jeweller, who was in the rather peculiar position of holding important positions in both Grand Lodges, that may have helped his business also, for your information I may add that he was a Past Grand Steward of the "Antients" and the Deputy Grand Master for the "Moderns" and also a leading member of the Lodge of Reconciliation.

It is not necessary to quote all of the 21 Articles of Union but mention of the more important ones will not be out of place.

In addition to the one on "God and Religion, already quoted, we have the following:—

Article No. 2.

It is declared and pronounced that pure Ancient Masonry consists

of three degrees, and no more; viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason (including the Supreme Order of the Holy Royal Arch).

Article No. 5.

For the purpose of establishing uniformity of working, nine expert brethren of each Fraternity were to be formed into a Lodge of Reconciliation, "for the purpose of obligating, instructing, and perfecting the Masters, Past Masters, Wardens, and Members of the Lodges in both the forms."

Article No. 8.

The first two Lodges under each Grand Lodge to draw a lot in the first place for priority, and to which of the two the lot No. 1 shall fall, the other to rank as No. 2; and all the other Lodges shall fall in alternately."

I believe that you will agree with me that it is to be regretted that the result of the draw went against the Lodge of Antiquity which was one of the original four or "Time Immemorial" lodges, consequently this famous old lodge, which is still in a flourishing condition, had to accept the No. 2 spot while the Grand Master's Lodge of the "Antients" got the No. 1 position and the other lodges followed in rotation, due to the fact that many lodges that had been constituted by both Grand Lodges had ceased to exist thus reducing the number of lodges to 647 at the time of the union.

The one exception being the Grand Stewards Lodge which is still existing without a number and thus considers itself to be at the head of the list.

Here we had a real Masonic paradox of what all agree to have been the first regular Grand Lodge to come into existence uniting with an irregular Grand Lodge that it had repeatedly denounced as irregular, illegitimate and schismatic during a period of about 62 years.

Another peculiar aspect of the union is that the premier Grand Lodge was mostly responsible for the overtures that were made that lead to the successful end of the dispute and by its persistence it eventually overcame the solid reluctance of the rebel Grand Lodge.

Yet, inspite of all this, the "Moderns" actually obtained the better of the "Antients" in most of the issues that were in question.

The "Antients" gave in on the "God and Religion" issue which

they had bitterly contested during the period of the rupture, or, as Gould wrote:—"drawing the sponge over the ancient charge 'to be true to holy church,'" they gave in on their own free will and accord.

The "Moderns" also seem to have won out on the question of "the expansion of the degrees" over which so much fuss was made about the year 1739 and the three degrees became the recognized ritual, differing in minor detail only.

On the other hand, the "Moderns" had, so 20 years prior to the union, rescinded certain regulations that had caused so much irritation among the members of the Fraternity and they had also dropped those slight changes in certain words of the ritual and they had also recognized that the office of the Deacons was a valuable addition to the efficiency of lodge work.

The effect of the union was that the Craft, by ridding itself of the dissensions, rancor, animosity and misunderstandings that had tended to degenerate into two bitterly opposed camps or factions and being able to hold to it's non-sectarian, non-parisan role, it was in a position to proceed ever forward on it's great mission of spreading the Masonic rays of brotherly love and knowledge over all the world, thus tending to make this planet of ours a better and happier habitant for God's creatures.

If we have taken to heart the lessons that have come down to us from those days of about 200 years ago, we fully recognize that vigilance should be a Masonic characteristic, we should be adaptable to new conditions and regulations, ever remembering that the welfare of the Fraternity should be our uppermost concern and ever reminding ourselves that the cultivation of brotherly love is of paramount importance, let us ever bear these points in mind and be guided accordingly, then the progress and welfare of our beloved Craft cannot fail to achieve success.

It might be as well to end this lecture by making mention of a most appropriate and happy coincidence:—

The last two lodges constituted by the "Antients" and "Moderns" were as under:—

The "Antients" constituted Union Lodge of British Guiana No. 247 and the "Moderns" constituted the Lodge of Unanimity of Penrith, No. 339.

Both were founded in 1813 and are still going strong, so let us hope that "UNION and UNANIMITY" will be the Masonic keynote until time shall be no more.

THE TEN COMMANDMENTS

Dinner address by Bro. Cecile B. de Mille before the Grand Lodge of Free and Accepted Masons of the State of New York
Delivered in the Grand Ballroom, Sheraton-Astor
Hotel, New York, New York at 7:00 o'clock,
P.M., on May 7th, 1957.

THANK YOU, Brother Froessel, for that very warm and generous introduction and for the presentation of this medal, which I shall always cherish as another bond with my brethren of the Grand Lodge of New York.

The closeness of the ties that bind Freemasons is proverbial—but you have made them closer still by this award and by the welcome you have given to this Californian upon his return to his own Grand Lodge.

This is a home-coming for me.

As Judge Froessel has mentioned, it was here in New York, 44 years ago, that I was raised a Master Mason in Prince of Orange Lodge Number 16, of which I am still a member—and it has given me special pleasure tonight to greet the Master and the other brethren of my lodge who are here present.

My only regret is that Past Master Harry S. Lockwood, who raised me in 1913, can be here only in spirit tonight.

No Mason ever forgets the Master who raised him.

I have kept in touch with Harry Lockwood through the years—and tonight even though he cannot be here with us, I know he shares, as he has a right to share, in the honor that you do me.

I am grateful too, for this opportunity to pay tribute to our Most Worshipful Grand Master, who has brought to his high office the same gifts that have distinguished him in his own profession and as a citizen.

His services at the bar, and on the bench, and his active interest in community activities in prison reform, and in youth do honor to him and to all of us.

I join my brethren of New York tonight in honoring the Grand Master as our most outstanding representative of the teachings of our Craft.

If I were to try to tell you all that the teachings of Freema-

sonry have meant to me, I would only be speaking the thoughts of every Mason here.

Let your minds go back, over the journey you made, from the time you were first brought into the lodge, through the stages of Entered Apprentice and Fellowcraft to the unforgettable climax of the Third Degree.

No man of understanding, who has made that journey, can fail to be marked by it for the remainder of his life.

The journey itself takes only three evenings—but its lessons will not be exhausted by a lifetime of study and meditation.

Most of what takes place in the lodge must remain within the lodge—but its effect upon the mind and heart of every Mason should be evident in his life, his relations with his fellow-men within and outside the Craft, and in his work, the contribution he makes as a man and as a Mason to the welfare of the world.

When Judge Froessel suggested that I might talk to you about my work tonight, he was not offering me an opportunity to gratify my own vanity!

There is no room for personal vanity among men of the square, who always meet on the level.

Rather, I believe, Judge Froessel knew that is a relationship between every Mason's work in the lodge and his work in the world—and that there is no audience in the world better able to understand the work of religious drama than an audience of Freemasons.

Recall again the climax of the Third Degree.

Edwin Booth said: "In all my research and study, in all my close analysis of the masterpieces of Shakespeare... I have never, and nowhere, met tragedy so real, so sublime, so magnificent as the legend of Hiram... To be a Worshipful Master and to throw my whole soul into that work with the candidate for my audience and the lodge for my stage, would be a greater personal distinction than to receive the plaudits of people in the theatre of the world." *Unquote.*

The ancient Masons, who formulated our degrees, could have kept all the work on an abstract plane.

They could have confined it all to lectures and charges, instruct-

ive and edifying, about the abstract virtues which should adorn a member of the Craft.

But they were wiser psychologists than that.

In addition to the lectures, they adopted ritual.

When they wanted to teach us loyalty and steadfastness, courage and sacrifice, and the great truth that "it is not all of life to live, nor all of death to die", they embodied all that in the dramatic story of one man.

And that is exactly what we do in making motion pictures on a great religious or historic themes.

I have often said that **THE TEN COMMANDMENTS** is the most modern picture I have ever made.

You will understand that without the slightest difficulty—because the story of Hiram Abiff is just as modern.

Such stories are timeless.

The men and women in them may have lived long ago—but the conflicts they faced are the same conflicts that men and nations face today.

Our production of **THE COMMANDMENTS** has been criticized by a few because it is not a sermon on the Decalogue.

But that is not its purpose.

Its purpose is to show the state of the world at the time when mankind had the first great chance to choose between slavery or freedom—to show man's need for another and a higher law written upon his mind and heart, as the charter and guide of his new liberty—and to show how God raised one man, Moses, step by step, and formed him to be the perfect ashlar in the temple of His law.

Again today, our world has the same awful choice.

Is man a creature of the state or a free soul under God?

Is man to be ruled by law or by the whims of a tyrant?

In the persons of Moses and Pharaoh, two great forces met.

The tyranny of Pharaoh lives on today in the communist dictatorship over half the world.

The liberty brought to mankind by Moses lives on in the free world.

Or does it?

Can we be so complacent about the state of what we call the free world?

“There is no liberty without the law”, Moses says in our picture.

Do we understand that—or does it sound to us, as it did to the unfaithful Israelites like a contradiction?

Do we really believe that no man is fit to be free from the hood-wink and the cable-tow of slavery until he is prepared to receive the lessons and the law that henceforth will govern him from within?

If man will not be ruled by God, he will certainly be ruled by tyrants—either by some ancient or modern Pharaoh at the head of a dictatorship, or by the tyranny of his own passions and his own fears.

The children of Israel saw the wonders of Gōd in the desert—but no sooner were they left to their own devices than they fell to worshipping the golden calf.

Moses was away from them for only 40 days and 40 nights.

It does not take long for a nation or a man to fall.

Only the shallowest of critics, reading the Biblical account of the orgy of the golden calf or seeing the somewhat milder version of it on the screen, will be surprised at how quickly Israel fell into idolatry—without the Law.

No one who knows human nature deeply will be surprised.

What was true of ancient Israel can happen to modern America and the rest of the free world—without the Law.

What can prevent that?

Men like Moses—whether they are in high station or in low, leaders or followers, whether their influence touches their nation or their neighborhood—men who have seen the burning vision and heard the urgent Voice, men like Moses who let no allurements swerve them from the Law, men whose god is God.

Let there be enough such men in any nation—and it will stay free.

Or if there be only one such man let him be faithful—and enough he be outcast like Moses or slain like Hiram Abiff, still he will triumph.

That is what we have tried to tell in **THE TEN COMMANDMENTS**—to tell through a human story of real people, people of flesh and blood like ourselves.

Moses and Pharaoh and Bithiah and Sephora did not know that they were Biblical characters.

They were men and women like us—with the same “dimensions, senses, affections, passions”, that every man and woman has.

They loved and hated, ate and drank, married and begot children, suffered and rejoiced, just as we do.

They were real—and that is why their story grips us, even after 3,000 years.

Those who have eyes to see will see that—and much more.

They will see God working in the lives of those real people just as He works in nature and in human lives today.

Those who have not eyes to see may see in the relationship of Nefretiri with Moses and Pharaoh only a Hollywood triangle.

They will not see it as the explanation of how, as the Bible tells us, God hardened the heart of Pharaoh—and of course they have no conception of the laborious research, in ancient authors, and modern archeology, which enabled us to establish that relationship of Moses to Rameses the Second and Queen Nefretiri.

But I am talking now, I know, not to the shallow or the superficially smart, but to men who have eyes to see, because they live under the All-Seeing Eye.

The picture has enemies as Moses himself had enemies; as Hiram Abiff had enemies, and as anyone who brings the Word of God to people has enemies, but confidently, I bespeak your interest in **THE TEN COMMANDMENTS**.

I do so not for any benefit that I shall receive—for I receive no financial profits from **THE TEN COMMANDMENTS**.

What would ordinarily be my share of its earnings I have assigned irrevocably to a trust fund for charitable, educational and religious purposes.

What I receive from THE TEN COMMANDMENTS I *can* take with me!

I bespeak your interest in it, rather, for the benefits that I hope you and your children and our country and the world will receive from it—that those who see it will come from the theatre not only entertained and filled with the sight of a big spectacle, but filled with the spirit of truth and a deeper awareness of the reality of God and His Eternal Law.

This is not a sectarian picture.

It has received the endorsement and support of Protestant, Catholic and Jewish leaders—to a degree that no other motion picture has ever received.

These leaders of our three great faiths are not men who would lend themselves to the promotion of a “movie”—but they are men who know the spiritual needs of people and who see the value of meeting those needs through this medium.

And they are right.

I wish that they and you could read the letters that come to me in every mail, from men, women, and children, telling how they were moved and inspired by the story of Moses—moved and inspired to live, as he did for God and truth and liberty under the Law.

The letters from the children are the most touching of all.

One little girl wrote to me that she was so entranced by THE TEN COMMANDMENTS that she forgot to eat her candy bar and it melted!

But, significantly, she put that in a postscript.

The body of her letter, like all the others, told *why* she was entranced—for the children as well as the adults have eyes to see that there is no drama more gripping than the eternal story of man's quest for God and God's untiring quest for man.

But none of this will be strange or surprising to you, for Masonry, at its deepest, is a quest too.

It is the same quest.

We symbolize it in our ritual—as men have symbolized it in ritual and legend from the oldest times.

Every man must seek his own Lost Word.

How well we know that the search is a never-ending one—never ending in this life, at least.

There is always room for growth in understanding.

We shall never exhaust the riches of the Divine Mind.

From the Memphite Theology of ancient Egypt to the prologue of the Gospel of St. John, men have tried to tell us what that Divine Mind is—but in comparison with its reality, all their words remain “Substitute Words.”

Apart from the Divine Figure whom St. John calls the very Word of God, was Moses perhaps the only human being to know Him, in this life as He is—when, in that gesture so familiar to us, Moses took off his shoes from off his feet, and stood upon holy ground, and heard from the Burning Bush the Voice of God and His unutterable Name?

But to all of us who set out upon that search, as an English writer has put it, “every bush, every small flower and great tree is burning and not consumed by the Presence which is closer to it than it is to itself.”

Only 60 years ago, there was found in lower Egypt an ancient papyrus containing some sayings attributed to Jesus of Nazareth.

One of them was: “Cleave the wood and thou shalt find me, lift the stone and I am there.”

If our search is never-ending, that does not mean that it is never fulfilled.

It is fulfilled whenever we see the tracery of the Great Architect’s hand in our brothers of the Craft, in all human beings, in nature, in our work, and in our own minds reflecting His.

In our work—and that is why I have ventured to speak to you of my work, as Judge Froessel suggested and to offer it to you in the hope that you will use it to help yourselves and your children and your fellow-men in your search and theirs for Truth and Light for Liberty and Law.

So mote it be!

—oOo—

MARIANO STA. ROMANA (RIP)

(Past Master of Cabanatuan Lodge No. 53, F. & A. M.)

By

Lazaro Francisco

Many thinkers and scholars agree in the belief that death is not the end; That, death is but a transition from that nature which decays to that which is imperishable; That, death is like the rise and fall of the tide—though it seems that the water on the side is decreased and the water on the other side is increased, yet nothing, not even a drop of water is taken away from the sea basin. In other words, in death, no life is removed from the universality of existence, because life is something that is indestructible, which can neither be divided nor wiped out, neither cut off nor diminished. So that if it is true that when a man dies something is lost, what is lost is not life but death itself, because after death, there is a resurrection to a glorious life eternal, and thereafter, he shall never, never die again.

We have known intimately Mariano Sta. Romana since his boyhood. We consider it an honor on our part when we say that we have known very well not only his standing as a man and that of his family, but also his mind, character and principles in life.

Coming from a prominent big family which has its own history and tradition, Mariano Sta. Romana became a model son and brother, a worthy husband and father, and a good friend, leader and citizen. He had an inborn desire to serve and help his fellowmen. Many, among the poor and the distressed, became the recipients of his generous hospitality and loving kindness. Still we remember that during Christmas time he distributed gifts to the poor boys, the destitute patients in the hospitals, the prisoners languishing in jails and many others, thus making their Christmas white and bright. Trained in the love for Right and Justice he never hesitated to extend his helping hand to those who needed help, by shielding the oppressed and protecting the innocent, irrespective of whether they could afford to pay his fees or not. With splendid courage and sterling character, he was one among the few fearless leaders who frustrated the sinister designs of those men who tried to abuse their powers and impose their will upon others. Although he had all the opportunities to amass wealth, yet he did not enrich himself, because to him his friends were much dearer than the glitter of gold. If there was one, among the many good qualities he possessed, which we admired most, that quality was no other than the freedom of his

mind and the courage to fight for his convictions.

Of course, like those of others, the ideas and beliefs of our friend, Mariano Sta. Romana, might not have been always correct or right; but to the best of our knowledge, he had never been guilty of selling for a mess of pottage the liberty of his thought or his convictions. And whether he was alone or aided by others, he fought valiantly with all his might for the principles he believed to be right.

Our friend, Mariano Sta. Romana, might have met with some frustrations for not having realized some of his most cherished dreams and fondest aspirations in life. But to us, Mariano Sta. Romana depicted the picture of a man who had triumphed over and above all odds and defeats, if ever he had tasted any defeat. In spite of all adversities and difficulties, he attained success, because in every battle he had faced, what matter most to him was not the value of the reward nor the height of glory but the means employed to achieve victory. He did not belong to those who practiced the policy of "the end justifies the means," because he believed in the principle that "the means should ennoble the end." In other words, any man who aspires to do noble deeds should never resort to the use of ignominious devices, because one should not expect to harvest good fruits out of the bad seeds he had sown. So that there were many instances when Mariano Sta. Romana preferred to lose those triumph, because he chose to be loyal to his convictions to preserve the dignity of his character and the peace of his soul.

That, in a nutshell, is the picture of Mariano Sta. Romana, if it is possible to condense a mind that was free and a soul that knew no master. In that way, he shall always live in our memory. In that way, he shall always be looked up to like a monument and admired by all who know him. In that way, no one could dare hurl unto him the charge: "Why did God give you a mind of your own if you would only enslave it to those of others?"

Who says that Mariano Sta. Romana is dead? Let us console ourselves. A truly good man can never die. As a poet says:

"The door to life is death itself,
The key to it—continuous rest
In darkness of the mysteries,
That leads to dawn of a new life;
If death is but eternal sleep,
Don't wake up to tears, Beloved!"

Editor's note: The original was in the vernacular. The above translation was made by Wor. Bro. Manuel Crudo, P.M., of Bagumbayan Lodge No. 4, F&AM.

A TRIBUTE TO A GRAND LODGE REPRESENTATIVE

By Sidney M. Austin, P.G.M.

I take this opportunity of paying Masonic respects and greetings to our R. W. Bro. John E. J. Ridgway who has represented the Grand Lodge of the Philippines near the Grand Lodge of West Australia ever since the year of 1924.

He has not only represented our Grand Lodge in name but in fact, the record will show that he has been most punctual in answering the roll call during the Annual Communication of the Grand Lodge of West Australia, an example that most of us could follow with distinct benefit to ourselves as well as to our beloved Fraternity.

Some time ago, our Bro. Ridgway was honored by the Grand Lodge of West Australia when they elevated him to the honorary rank of Deputy Grand Master, an award that he, undoubtedly, richly deserved.

Bro. Ridgway is an engineer but retired from active practice of his profession a few years ago and since that time he has devoted even more time to Masonic endeavour and at the age of 76 years, he is still counted among the really active Masons of the Grand Lodge of West Australia.

He has been blessed with six sons, three of whom are members of the Craft, one is a Past Master, one is a Master elect and the other is a Master Mason in very good standing, this son has not had the opportunity to advance through the chairs because his profession caused him to be transferred from place to place, otherwise he might also have reached the Oriental Chair.

Bro. Ridgway was looking forward with keen anticipation to the celebration of his 50th wedding anniversary, which was scheduled for the 10th April 1957, however, fate decreed otherwise as he lost his beloved life partner who was suddenly called by the G.A.O.T.U. on the 11th March 1957 which must have been a heart-breaking ordeal for our Brother and our sincere expressions of sympathy go out to him in his bereavement.

This would have been a shock that would have caused a lesser man to have felt that it was not worth continuing the struggle of

life, however, he had the consolation that his long tenure of service in the Fraternity had caused him to develop a steadfast faith in the Most High and that this was strong enough to remind him that whatever the Great Creator ordained was always in our best interests and benefit notwithstanding the pain and sorrow to which we may be subjected.

I feel sure that I am but expressing the sentiments of all the brethren of this Grand Jurisdiction when I say "God bless and protect you Brother and may He grant you more years that you may continue to be of service to our gentle Craft and we surely appreciate your long and faithful representation of the Grand Lodge of the Philippines."

Bro. Ridgway's Mother Lodge is Western Gate No. 84.W.A.C.

—oOo—

WHAT A MASON SHOULD...

By Mariano G. Almeda

Worshipful Master, Kasilawan Lodge No. 77, F. & A.M.

It is a well settled truism that the perpetuity of a man's name depends to a great extent upon his good dealings with his fellowmen and his contribution to the public welfare during the brief span of life that he spends upon the earth. Fame or notoriety, whichever it is and in whatever form, or nature, leaves its indelible print upon the footpath of history which this generation or the generations yet unborn may retrace, either with acclaim and adulation or with contempt and disdain. It does not matter how man has achieved either, whether alone or as part of an aggrupation of men. The fact remains that his deeds and achievements are the

criteria by which he would be known not only in his country but throughout the world.

We, the members of Free and Accepted Masons, are fortunate that in this organization we have found an effective medium which not only expresses the true, tested and noble ideals constituting the solid foundations of a successful life but also serves as a constant guide which takes us by the hand and leads us along the narrow, twisting and thorny path of life and distinction. Some of us may not ultimately reach the end of the road; others, lacking courage and the spirit of self sacrifice may deviate from the beaten

path and pass away as unobtrusively as they have lived; still others may go on, keeping faith to the end. At every phase of the way, Masonry is there to keep step, bolstering faith where it has faltered; giving strength where it has waned; injecting courage, where it is on the verge of being lost; giving inspiration where there is despair. For those who have kept faith with it, there is always the soul-satisfying emotion which comes of a life well-spent and a distinction worthily achieved.

Fame, fortune, and distinction, however, are not the ends sought to be attained in Masonry. Brotherhood, tolerance, service, self-effacement, freedom of thought and expression — these are among the principal ends; fame and distinction, merely being necessary consequences.

But this organization, like any other organization similarly conceived and dedicated, is only as strong and as effective as its members would make of it. No other organization, however, demands from its members their most, in strength of character, imperishable faith, and indomitable courage, than Masonry. For in this world of selfishness and crass materialism, many are those who, hiding their veneer of greed and lust for power and personal fortune and conveniently seeking refuge behind the

shield of moral crusading, systematically and consistently and with all possible means of propaganda within the reach of power and money, engage in a malicious campaign of vilification designed to destroy Masonry. Most pernicious, destructive, and malicious of these attacks is that Masonry is an organization of atheists. It is needless to state that nothing is further from the truth than this assertion. In the face of so vicious an attack calculated to place Masons in ridicule and contempt, men of lesser faith and courage have shirked away, silently and impassively, without lifting a finger in defense. Such an attitude, of course, would achieve the very ends which our critics seek, just as surely and fatally as intrigue, selfishness and personal animosities within the organization would do — that is, death of Masonry.

It should not be our purpose to counteract these forces with the same means employed by them against us. Such measures would not be in keeping with the finest traditions of Masonry. Rather, let our deeds and achievements speak for themselves for only by our examples could we hope to muster the strongest arguments and drive home the message that Masonry is among the finest, if not the best, public service organization in the entire free world.

member of WHAT HE SHOULD
... These are:

Let there be a sustained, coordinated, and maximum effort in this direction by all members. There should neither be vaccination nor indifference; fear nor shame; hesitation nor pessimism. Nor are half-way measures enough. The spirit of Masonry should permeate every member and inspire him with a zeal that shall know no bounds; with a fervor that shall burn with increasing intensity with the passage of Time; with a courage that brooks no defeat; with an unwavering faith that shall withstand the challenge; with a sense of pride and honor that would be as firm and unwavering as a rock.

It is time that we take stock of the situation and re-examine how much we have done to our fellowmen and to what extent we have served the interests of Masonry. It is not enough that we pay lip service to it; neither is it sufficient that we have faithfully gone thru the formal rituals of attending regularly our farternity meetings and paying our dues. It is how we have felt and how we have conducted ourselves as Masons. In our efforts to combat hostility, to elevate Masonry to a plane it richly deserves, and to effectively carry the message of Masonry into every hearth and home, some basic tenets are here proposed which should guide every

1) He should be alert and vigilant for any attack and whispering campaign against Masonry and to take immediate steps to blunt or counteract its harmful effects by explaining the truth in Masonry;

2) He should be a Mason in heart and in deeds, setting an example of good citizenship in the community;

3) He should feel a high degree of pride in his being a Mason and should consider his membership as a distinct privilege which should not be the subject of either fear or shame;

4) In the pursuit of life, neither selfishness, greed, lust, nor animosity should mar his quest but it should be characterized by strict adherence to the fundamental Christian principles as well as the tenets of universal brotherhood; and

5) In every field of human endeavor, he should uphold the democratic concept that men are created equal and that equal opportunities are available to all who would seek them.

Life with honor is to be lived, sampled, savored and enjoyed to the full. Masons are the disciples of this concept and Masonry, the medium, by which this could be attained.

Fraternal Reviews . . .

IDAHO — 1956

WITHOUT THE COMMUNION AND COMPANIONSHIP OF OUR BROTHERS, WE FAIL. "I am hoping, probably more than anything else, that every member attending may find something deep and abiding that will make life easier, worthwhile things more attractive, and right more essential, and that you will take this influence home to those who are not privileged to be here. To be most effective, we need to remind ourselves that very few of us, if any, have the inherent power to attain the highest and noblest character of which we are capable without the communion and companionship of our Brothers. I urge you to feel that this Communication is yours, that in unity there is strength and whatever is submitted for our consideration, let us unite with one aim and one purpose, for the welfare of the Craft and the society in which we live. You are here to share the privileges and responsibilities of this Communication and while your presence is an inspiration to us, it is also an expression of your interest in the Fraternity." — *90th Annual Communication, Grand Lodge of Idaho; M. W. Claude M. Gordon, Grand Master, presiding; M. W. Elbert S. Rawls, Grand Master, elected; R. W. Clyde I. Rush, Grand Secretary. 1956 PROCEEDINGS.*

TEACHING OF MASONRY CARRIES OVER INTO LIFE AND CONDUCT. — "The teaching of our Fraternity carries over into life and conduct. If we fail at that point, what is left is of little consequence to ourselves or any one else. Unless we supplement our teachings by our actions we are in grave danger of ignoring the significance of our Altar. We have the great opportunity of putting the influence of our vast membership definitely, actively, aggressively on the side of Brotherhood. Today brings us this opportunity that is a challenge to the very best of us. Our Fraternity is admirably fitted to meet that challenge. All our teachings are in full accord with it. We are confronted with grave world conditions. In this time of transition and confusion, an issue so vital and momentous in its outcome so outweighs all else, that no group of thinking men can well ignore it. "Peace on Earth" is the problem that squarely confronts us, that inescapably challenges us as Masons. We have a membership numbered in the millions, located in many countries of the world. The Masonic Fraternity is

characterized by its spiritual qualities, loyalty, sympathy, tolerance, charity and justice. May these spiritual foundations of our great Fraternity be not merely remote ideals but may they be so evident in all our actions that they will be known to all peoples as characteristics of our Fraternity. To this end may world Brotherhood be our definite objective, an international good will that shall eventually bring "Peace on earth, good will to men." If this ideal is to become a reality, we must ever bear in mind the four great faiths: Faith in God, Faith in ourselves, Faith in our Fellowmen, and Faith in Freedom." — *M. W. Claude M. Gorden, Supra.*

VICTORIA (AUSTRALIA) — 1956

MAXIMS OF IDEALISM — Most Wor. Bro. His Excellency General Sir Dallas Brooks, proclaimed for the sixth year in succession as Grand Master of the United Grand Lodge of Victoria, exhorted the Craftsmen and their families on proper behaviour during the Olympic Games at Melbourne. He addressed them in this wise: "The Olympic Games are the oldest and greatest International sporting festival on Earth, and we are the youngest Nation ever to attempt to stage them. They can make, and they can mar, the good name of a Nation. I would like to suggest tonight, in broad terms, the message you should take away and declare to your sons and daughters, your brothers and sisters. The first is that as hosts of the World we must at all times display our innate friendliness to every visitor. That will sometimes require great patience and a great deal of the helping hand. Secondly, we must accept, not in theory but in practice, the fact that the guest comes first all the time and we, the hosts, definitely come second. Thirdly, let us try to demonstrate that great British quality of tolerance. It will, I assure you, be a quality which will be required every day and every night during this period of the Olympic Games. You may say, Brethren, it is all very fine for the Most Worshipful Grand Master to lay down these maxims — maxims of idealism. But let me tell you the maxims of the competitors who participate in the Games, and whom you and I, with our guests from overseas, are going to watch and applaud. These competitors are taught the fundamental truth that victory in the Olympic Games is not the main objective. The important thing is not to win, but to have fought well. These maxims, which every competitor takes to heart, mean that these men, great artists in their fields of sport, must possess tremendous self-control, and, above all, they have to learn to subordinate themselves for the greater honour of the Olympic Games.

If they can do that in the burden and excitement of competition

and action, how much easier it must be for us as spectators to live up to similar maxims which apply, not to competitors, but to hosts looking after their guests?

So I ask you tonight, if you believe in those maxims as I do, to take them away with you and pass them on in your Lodges. I also ask you to pass them on to your families and friends. So it will be assured that we understand the principles of hostship, which we will show to our friends who come to us as our guests. In their turn, they will take away in their hearts love, respect and reverence for this great country to which you and I have the honour to belong. So let us ponder well on these matters, and determine to put the principles I have stated into action. Thus, we shall have done our duty as we ought." —

PROCEEDINGS, Grand Lodge of Victoria (Australia); Rt. Wor. Bro. C. W. Davis, Grand Secretary.

SOUTH DAKOTA — 1956

GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL, ITS MESSAGE — Most Wor. Bro. George D. Wells, retiring Grand Master of Masons of South Dakota, in his valedictory at the 82nd Communication of the Grand Lodge gave the following account about this magnificent memorial. He said, "This memorial, at Alexandria, Virginia, is now practically completed and landscaped. It is the tangible result of 47 years of united effort and attention by the sovereign masonic jurisdiction of North America and their appendant bodies. This memorial, the equivalent of a 30-story building, involving approximately six million dollars in its construction and four million more in endowment for its maintenance, is not alone a memorial to a great American and a great Mason, but it is, in a very real sense, a depository of our belief in civil and religious liberty. It is a manifestation of our belief in stable and orderly government; those principles of which Washington was the great exemplar; those Masonic principles which have made America great. Its purpose is to hand down to coming generations a testament of the love of our fraternity for his who was the glory of his country and a pioneer leader of Freemasonry. Every Master Mason of our land should thrill with pride when he contemplates this great building standing on Shooter's Hill. It is a Masonic dream come true — a reality made possible by the united efforts of all Masonic bodies of our fraternity." — *1956 PROCEEDINGS, GRAND LODGE OF SOUTH DAKOTA, M. W. George D. Wells, Grand Master, presiding; M. W. Leonel M. Jensen, Grand Master, eleted; R. W. Elvin F. Strain, Grand Secretary.*

KENTUCKY — 1956

From the report of the Grand Master, we learn of the following important topics discussed and voted upon in the Conference of Grand Masters of North America. We are reproducing them to acquaint all Craftsmen of the present trend of Masonic activities in that part of the world.

Topic 1— “Should We Change Our Theory of Non-Solicitation for Degrees?” Following discussion the vote was: 5 Yes, 37 No.

Topic 2— “Is DeMolay a Proper Activity for Grand Lodges?” Following discussion the vote was: 26 Yes, 13 No.

Topic 3— “Should a Numerical Limit be Placed on the Membership of Our Lodges?” Following discussion the vote was: 17 Yes, 21 No.

Topic 4— “Should Municipal Jurisdictional Limits in States and Provinces be Abolished?” Following discussion the vote was: 21 Yes, 20 No.

The report of M. W. Fred B. Layman, Grand Master of Masons of Kentucky is contained in 59 pages, complete in details and inspiring in their discussions. We are picking up what the Most Worshipful Grand Master said about — **INDISPENSABLE?** hardly think so. No, none of us are so important but that things would go on about the same even though we should come to a full stop. There might be a slight slowing down in some few, and small circles, but the main wheels would resolve as usual. Men may, and men do reach high and important places in the world of activity. Often the power which goes with such positions cause them to come to feel that without them the whole structure would collapse. All of us have seen these things. For some reason, those on the high pedestal are taken off. Does the structure collapse? No, it does not, but some one immediately takes his place and the wheels keep right on revolving. And this is right.

A preacher once said, “if I should ever leave this field, well, I hate to think what would happen.” He did leave it and another took up and the work continued in a prosperous way. None are indispensable.

It's well and good for everyone to have a good opinion of himself, but it's a dangerous attitude for one to come to that place where he feels that the world would have to take a day or two off to get its bearing if he should stop. When one feels that way, well, he's about ready to take a day or more off himself, and just hasn't recognized the hand writing on the wall.

This is a big old world. There are about two and a half billion people in it. That's a lot of people, and they are not going to declare a holiday just because something happens to you or me.

Well, brethren, you and I occupy a small place in the movement of human affairs. If any of us pass on, well, for a few hours there may be a pause in the movements of a few. Our immediate families are going to miss us, and that's about all, and that for a brief season. Then things go back in gear, and they carry on in the same old way. And that is right.

I'll tell you what let's do. You do your best, and I'll do mine, then when we step off, or aside, let's leave this with those who remember us, "He did his best."

That's about all we can do. Never for one moment imagine that you are one who is indispensable, for you are not, neither am I.

It's a great world to live in. Let's live a life to its fullest, always giving our best to it. — **1956 PROCEEDINGS, GRAND LODGE OF KENTUCKY; M. W. Fred B. Layman, Grand Master; Rt. Wor. Al. E. Orton, Grand Secretary.**

—**Jose E. Racela, P.M.**
Reviewer

—————oOo—————

A rooster's crow is never black,
A gun goes off but doesn't come
back,
A dog has pants but not a vest,
And with a lawsuit you're not
dressed.
A pig of iron never squeals
Without a knife the thunder peals,
A clock does not in deep disgrace
Hold up its hands to hide its face,

A cat with whiskers never shaves,
A gray beat doesn't ride the
waves,
A ram his own horn never toots,
A fiddle bow no arrow shoots,
The needle's eye will never see,
Such things are strange, you must
agree.

— **The Colorado DeMolay**

34 Years Ago in the *Cabletow*

José E. Racela, P.M.

August 1, 1923 - Its editorial entitled "Ambition" pointed out that ambition is responsible for the organization of clandestine Masonry in the Philippines. "A man whose greed for power and distinction were so great that when his merits were found insufficient to gain him promotion by lawful means, he committed treason to the cause he had sworn to uphold and foisted upon the Islands an organization claiming to be Masonic; the presence of which is giving legitimate Masonry a great deal of needless trouble and is bringing the fraternity into disrepute. "x x x" In the Scottish Rite ritual which until recently was still being used in a number of the Blue Lodges of this Grand Jurisdiction, "Ambition" was held up to the Masons as one of the great enemies that he must make war upon." *Comment*: Clandestine lodges and clandestine Masons still abound in the Philippines. The present Ritual is the York Rite Ritual.

In another editorial, "Proper Instruction of Candidates," it emphasized the need of proficiency in the degrees. It said: "Many Lodges do not appreciate the importance of thorough instruction and careful examination in each of the degrees. Where this is required, greater interest in the Lodge work is stimulated, and splendid material is created for the selection of future officers of the Lodge." *Comment*: We observe that there is not much improvement along this line. We urge the Grand Lecturers to observe closer surveillance over the ways Subordinate Lodges attempt to observe the requirements on proficiency.

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The constitution of Dagohoy Lodge No. 84 in Tagbilaran, Bohol, which took place on June 23, 1923 was reported in this issue of *The Cabletow*. The Grand Lodge Officers who occupied stations during the ceremonies of constitution were: Frederic H. Stevens, Grand Master; Michael Goldenberg as Deputy Grand Master; Mariano Rodriguez as Senior Grand Warden; Valeriano Segura as Junior Grand Warden; J. S. Ocampo as Grand Treasurer; Luis R. Yangco as Grand Secretary; Joaquin Pardo de Tavera as Grand Chaplain; Salim Ackad as Grand Marshal; Jose Arpal as Senior Grand Deacon; Antonio Gonzalez as Junior Grand Deacon; Alfonso Lecaros as Grand Tyler. The Grand Master assisted by Wor. Bro. Michael Goldenberg as Master of Ceremonies installed the officers of the new Lodge.

* * *

Petition for the formation of a Lodge in Parañaque, Rizal, by Bros. Sabas de Guzman, Fausto Fronda, Pedro Lombos, Agripino Pascual, Maximo C. Hernandez, Cipriano C. Escasio, Teodorico Santos, Eulalio Monsod and Eulalio D. Cruz, all of Pintong-Bato Lodge No. 51; Valentin Garcia, Guillermo B. Valido and Felipe Mapoy of Taga-Ilog Lodge No. 79; and Mauricio B. Jaberina of Pinagsabitan Lodge No. 26 was received by the Grand Master. The petitioners named Brothers Sabas de Guzman, Master; Fausto Fronda, Senior Warden; Valentin Garcia, Junior Warden; Guillermo B Valido, Treasurer and Pedro Lombos, Secretary.

Two other petitions were likewise received, one petition for the formation of a Lodge in San Jose, Nueva Ecija to be known as Memorial Lodge and the other for a Lodge at Dumaguete, Oriental Negros, to be known as Mt. Kaladias Lodge.

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E R R A T A

In connection with the Supplement on list of Lodges and their Officers, please insert the following for correction and information —

Taga Ilog Lodge No. 79

Worshipful Master — Jose R. Bernabe	Secretary — Clemente Bernabe
Senior Warden — Joseph W. T. Wong	Secretary's address — 1869 Sulo St., Sta. Cruz, Manila
Junior Warden — Basilio M. Cruz, Sr.	

Mencius Lodge No. 93

Junior Warden — Vicente Sukit Tan

—oOo—

SITUATION WANTED

A Brother Mason.

Holder of A. B. degree; first grade Civil Service eligible.

34 years experience as Chief Clerk in the Office of the Provincial Health Officer, Cavite Province.

At home in correspondence and office management.

Possesses working knowledge in Spanish.

Willing to begin at the lowest rate of salary and undergo probationary period of one month without compensation.

Physically fit and 54 years of age.

For further particulars, please write: **THE CABLETOW,**
P.O. Box 1921, Manila

THE SPIRIT OF MASONRY

I am as old as mankind.

I am present in the teachings of all faiths, in the history of all nations.

I was with the Christ as He walked on the shores of Galilee.

I was with Him when He was given the crown of thorns and when He carried the cross up that dark and bloody hill.

I was with the Templars in their Crusades against the infidel.

I was with Washington at Valley Forge and with Lincoln during his darkest hours.

I was the guiding light at the drafting of our constitution and the founding of our Country,

I am the inspiration of all good men and true.

I am the Spirit of Masonry.

* * *

I have died a thousand deaths that others might find a better life.

I am the inspiration of the despairing and the guiding light for the sick at heart.

I help the needy and give rest to the weary.

I fight on the side of right and freedom against tyranny and oppression.

I have defended the weak and oppressed in all ages.

I am the Spirit of Masonry.

— ADOPTED