

The Cable Tow

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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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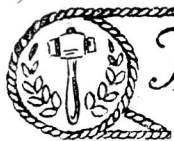
Concerning God and Religion

A Mason is obliged, by his tenure, to obey the Moral Law; and if he rightly understands the Art, he will never be a stupid Atheist nor an irreligious libertine. He, of all men, should best understand that GOD seeth: for man looketh at the outward appearance, but GOD looketh to the heart.

A Mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion, or mode of worship, be what it may, he is not excluded from the order, provided he believe in the glorious architect of heaven and earth, and practice the sacred duties of Morality. Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love: they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they may profess.

Thus Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.

—From the First Printed Constitutions, 1723, of the
First Grand Lodge in the World (England).



The Grand Master's Message



REGARDING FREE WILL AND ACCORD



There is a peculiar aspect of the Masonic institution that distinguishes mainly from others and which ought to be admired by all men of generous disposition. With other institutions it is meritorious for any member to induce as many as he can to enter his fraternity, whereas, in the case of Freemasonry, it is an offense to convince a profane to solicit membership. One who desires to learn our mystic rites must be prepared to do so within his heart. It is not enough that one has to be morally prepared which is necessary to his admission but must come, in addition thereto, without the prodding of his friends neither with false pretenses but with his OWN WILL AND ACCORD. This is one of the ancient landmarks of our August and honorable

Institution and no greater damage can be inflicted upon the fraternity than when a true Brother Mason sees another Brother violate the above rule. It is to be admitted that there are isolated cases of infringement and such act of willful violation is one of the influences that affects Masonry, at times seemingly insignificant yet grossly overlooked. The result is that some of our young Brothers get into the fraternity so much engrossed with the ways and means of modern associations and do believe that they are doing service to the Masonic fraternity to bring in their friends through the subtle way. To this group of misinformed and unoriented Brothers, it is important for others who are well-versed on Masonic laws, customs and usages to tell, nay, to call the attention of erring Brothers, that it is absolutely contrary to ancient landmarks to solicit membership into the fraternity. Let alone the prospective neophyte observe and study the goodness of the fraternity as revealed by our conduct, our actions and our achievements, and without any solicitation he will come forward of his own free will and accord.

VICENTE OROSA
Grand Master

THE CABLETOW

Editorials

ON ELECTIONS AND ELECTIONEERING

Three months from now — December — most of the Subordinate Lodges will elect their officers for the ensuing Masonic Year 1958. That it may not be forgotten, we wish to remind the members of the Craft of that solemn injunction not to campaign for himself or for any other member of any lodge any elective or appointive office in a lodge, nor shall any electioneering, canvassing or soliciting of votes or support, for any member be allowed. Any violation subjects the offender to disciplinary action.

The injunction has served well the fraternity for ages. We would like to see that all fellow-craftsmen observe it for the good of our Venerable Institution. It is a landmark of Masonry that distinguishes it from others. Infringement must have been committed due to ignorance and may be, for selfish ends. Nevertheless, we urge that our Masonic law should be strictly adhered to in order to preserve Masonry's commanding position among other institutions.

On local politics, Masonry does not bother. The questions of politics and religion are tabooed for discussion in the Lodges. The reason is simple: Masons belong to different political alignments and they profess different religions. Masonry is interested in the building of temples in the hearts of men that a universal Brotherhood under the Fatherhood of God may be established. — *J. E. Racela*



ON CHOW BROTHERS

Chow Brothers is the appellation given to those members of the Craft who are known for their handiness at tables when refreshments or dinners are served before or after conferrals. They are the counterparts of the "knife and fork Masons" of other jurisdictions.

It is not an uncommon sight that few brothers are prompt, unusually prompt at festive tables before or after degree work. And the number seems to increase when the service is "lauriat" — the traditional Chinese variety of dishes. Of course, these are the isolated few among the Craftsmen. Nevertheless, it should not be a cause for consternation.

Affairs of State are discussed at breakfast tables. Big business deals are consummated after the knife and fork are conveniently used to dish out sumptuous food. Our ancient brethren met in ta-

Official Section . . .

The Grand Master made his official visitation to Batangas Lodge No. 35 and Sixto Lopez (Batulao) Lodge No. 129 at the latter's Temple in the afternoon of September 28, 1957. He was accompanied by the Grand Secretary, the Grand Lecturer, the Grand Pursuivant, Wor. Bro. Mateo Cipriano, Wor. Bro. Ramon Gonzales and several members of Nilad Lodge No. 12.

On their arrival at Balayan they were royally entertained at the beautiful house of Bro. Guzman with a sumptuous luncheon. After the luncheon, they proceeded to the Lodge Hall of Sixto Lopez (Batulao) Lodge No. 129 where the Grand Master and his party were officially received with due honors.

The third degree of Masonry was exemplified by a team composed of members of Nilad Lodge No. 12 headed by Wor. Bro. Manuel K. Torres who went to Balayan especially for that purpose.

Addresses were delivered by Bro. Casiano T. Calalang, Senior Warden of Batulao Lodge; Wor. Bro. Esteban Buhat, Master of Batangas Lodge; and the Grand Lecturer, Wor. Bro. Oliveros. The visitation was closed with the address of the Most Worshipful Grand Master, Bro. Orosa.

After the visitation a "merienda" was served by Bro. Pedro Palacio in his palatial home. The party returned to Manila at 7:00 o'clock in the evening of the same day.—GS

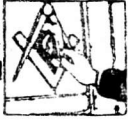
verns and their communications were meetings of Masons breaking bread together. We also learn that HIS ministry included the feeding of the multitude for he loved all of them not excluding those who were against him — the publicans and the sinners. For HE knew too well that much good would come about when men come and eat together.

In our daily pursuit of our chosen profession we usually meet people along our way. We acknowledge gracefully and courteously on being introduced to them. We even attend to their needs at times, yet, after a while, we forget them and they do forget us too. But when we are seated together with them on a festive table, the acquaintance becomes more permanent and enduring. We learn about each other and the fellowship is real and closer.

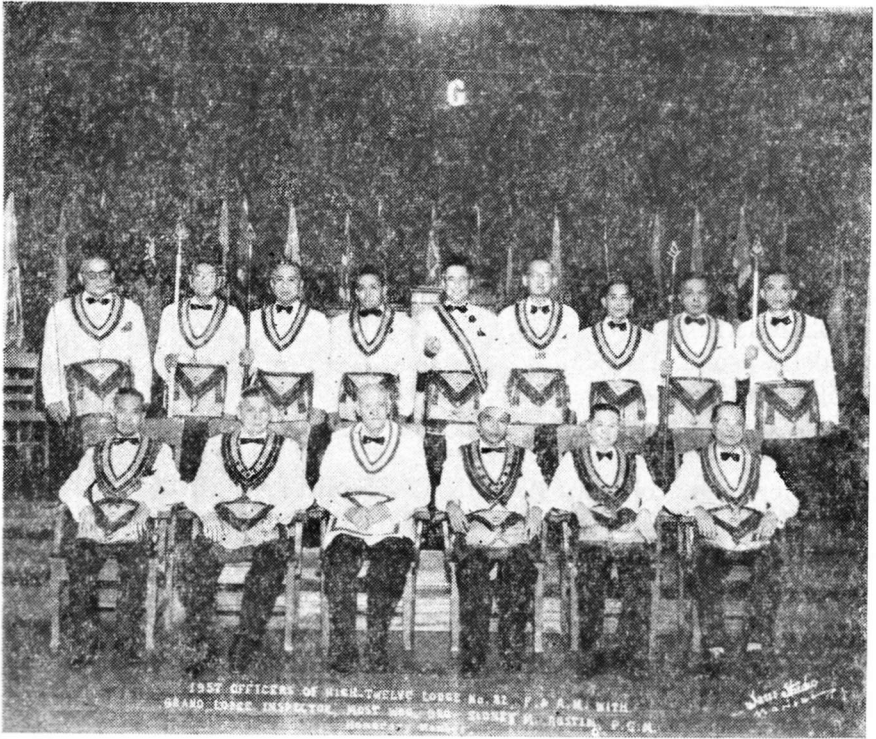
We hold that the fellowship so developed among Masons as occasions bring them to dine and drink together is greater than our hatred for the few with particular stomach impulses — the Chow Brothers. — JER



WHAT OUR LODGES ARE DOING



1957 HIGH TWELVE LODGE OFFICERS



SITTING — left to right: Wor. Bro. Jose L. Intal, P.M., Treasurer, Bro. Thomas B. Lott, Senior Warden, Most Wor. Bro. Sidney M. Austin, P.G.M., Grand Lodge Inspector, Wor. Bro. Tiburcio Serevo, Master, Bro. Alfredo L. Ortiz, Junior Warden; and Wor. Bro. Gregorio Cariaga, P.M., Secretary.

STANDING— left to right: Bro. Agustin E. Bañez, Tyler, Bro. Marciano Basconcillo, Senior Steward, Bro. Celestino Sabalo, Senior Deacon, Bro. Ernesto del Mundo, Almoner, Bro. Ceferino de Aramburu, Marshal, Bro. Eleuterio S. Abiad, Orator, Bro. Benjamin A. Gray, Organist, Bro. Vicente P. Aragones, Junior Deacon, and Bro. Dominador Ramos, Junior Steward.

Masonic Hospital For Crippled Children . . .

HONORARY PRESIDENTS

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

OFFICERS

CLINTON F. CARLSON, President
 VICENTE OROSA, 1st Vice-President
 HOWARD R. HICK, 2nd Vice-President
 MICHAEL GOLDENBERG, Treasurer
 ALFREDO J. PASCUAL, Secretary
 MACARIO C. NAVIA, Auditor

BOARD OF DIRECTORS

CLINTON F. CARLSON
 VICENTE OROSA
 HOWARD R. HICK
 MICHAEL GOLDENBERG

MACARIO C. NAVIA
 W. P. SCHETELIG
 JOSE C. VELO
 ALBINO Z. SYCIP

ALFREDO J. PASCUAL

* * *

OFFICE OF THE SECRETARY

September 11, 1957.

The Editor,
 The CABLETOW
 Piaridel Masonic Temple,
 Manila, Philippines.

Sir and Brother:

Under the column MASONIC HOSPITAL FOR CRIPPLED CHILDREN, page 7 of the July, 1957, issue of the CABLETOW, on the subject of "present members of the Board x x x", I wish to offer a correction thereon, if you please; because the name of Bro. JOSE C. VELO, as one of the elected members of the Board, was omitted.

For this reason, to set the records straight, in fairness to Bro. Velo and for the information of the Brethren, may I request that the list of the Board Members as corrected be again published in the Cabletow?

OFFICERS AND MEMBERS OF THE BOARD FOR 1957-1958:

C. F. CARLSON	<i>President</i>
VICENTE OROSA	<i>1st. Vice-President</i>
HOWARD R. DICK	<i>2nd. Vice-President</i>
MICHAEL GOLDENBERG	<i>Treasurer</i>
ALFREDO J. PASCUAL	<i>Secretary</i>
MACARIO C. NAVIA	<i>Auditor</i>
W. P. SCHETELIG	<i>Director</i>

ALBINO Z. SYCIP *Director*
JOSE C. VELO *Director*

Fraternally yours,

ALFREDO J. PASCUAL
Secretary

AJP/a:

SECRETARY'S REPORT

TO ALL MEMBERS OF THE MASONIC HOSPITAL
FOR CRIPPLED CHILDREN

GREETINGS:

As in previous annual meetings, I again take this pleasure to present to you the following report on the accomplishments and problems of your Hospital.

But, before proceeding, permit me to present to you the Brethren on whose shoulders the burden of implementing our program of service had fallen during the past year. To them, we certainly owe a debt of gratitude for their interest, efforts and sacrifice of time and money; for without their guiding hands, the degree of success which your Hospital had attained could never have been realized. They are:

C. F. CARLSON	<i>President</i>
VICENTE OROSA	<i>1st. Vice-President</i>
HOWARD R. DICK	<i>2nd. Vice-President</i>
MICHAEL GOLDENBERG	<i>Treasurer</i>
MACARIO C. NAVIA	<i>Auditor</i>
JOSE C. VELO	<i>Director</i>
W. P. SCHETELIG	<i>Director</i>
ALBINO Z. SYCIP	<i>Director</i>

ACCOMPLISHMENTS:

The members of your Board have adopted a policy that, as patients are cured and discharged, they are to be replaced by those who are in line in the waiting list, in other words, the policy of "first come first served." Consequently, only when the finances of the Hospital warrant should an increase in the number of patients be made. For that reason, your Hospital maintained during the fiscal year just ended, an average of fourteen (14) patients every month for treatment

management, distributed as follows:

AT THE MARY JOHNSTON HOSPITAL

July, 1956	8 cases	
Aug., 1956	8 "	
Sept., 1956	8 "	
Oct., 1956	8 "	
Nov., 1956	8 "	
Dec., 1956	8 "	
Jan., 1957	8 "	
Feb., 1957	8 "	
Mar., 1957	8 "	
Apr., 1957	8 "	
May, 1957	9 "	
June, 1957	8	97

AT THE DE LOS SANTOS CLINIC

July, 1956	5 cases	
Aug., 1956	6 "	
Sept., 1956	6 "	
Oct., 1956	6 "	
Nov., 1956	6 "	
Dec., 1956	6 "	
Jan., 1957	6 "	
Feb., 1957	6 "	
Mar., 1957	6 "	
Apr., 1957	6 "	
May, 1957	7 "	
June, 1957	6	73

Total 170 Cases

From the above, you can see the number of unfortunate crippled children to whom your Hospital has been committed, more or less, to take care of during the past year.

The average expenditure of each patient runs from P180.00 to P200.00 per month; or, in round figures, P33,600.00 for the twelve months' period. This amount covers only bed accommodation and for ordinary care. It does not include expenses for monthly allowances for our doctors, incidental and necessary transportation expenses; stationery and office supplies, equipment and postage stamps; neither does it include the cost of medicines, etc., nor the miscellaneous expenses which are incidental and necessary in the operation of the Office of the Secretary.

In view of the slow process of treatment of orthopedic cases

such as ours; plus the poor physical condition of most applicants when first brought to us, which calls for their physical build-up before treatment could be administered; it takes, more often than not, from eight to eighteen months to treat and care their respective ailments.

SPECIAL CASES: Harelip:

During the past year, your Hospital took in four (4) harelip cases by special accommodation without the necessity of engaging the services of plastic surgeons from outside, because the operations were performed at the De los Santos Clinic by our staff director, Dr. G. V. de los Santos, assistant to Dr. Jose V. de los Santos, one of our Medical Directors.

For the information of the Members, who may not as yet know, your Hospital gave some small financial assistance to Dr. G. V. de los Santos some two years ago while he was in Johns Hopkins Hospital for training and observation, and through our suggestions, he also undertook technical study and observation in the technique of plastic surgery.

PUBLIC RECOGNITION AND APPRECIATION:

Judging from the letters of appreciation and testimonials received from the relatives and parents of crippled children whom we treated and cured, which are published from time to time in the CABLETOW, it can be justly concluded that your Hospital is doing something for the good of mankind and the credit rightly belongs to you.

PROBLEMS:

In a worth-while undertaking, like ours, there are incidental problems that arise now and then which must be solved. In this connection, permit me, in passing, to mention some provisions of our rules and regulation, governing admission of applicants into our Hospital, namely:

“A written application must first be filed with the Secretary . . . That the application shall give the name, age and a short description of his or her physical condition.

“In no case should patients be sent to the Hospital for treatment and management under our case without previous understanding and arrangement with the Secretary.”

Please understand that this is not meant to be a complaint, but merely a reminder to all of us that there are such rules; or perhaps

an appeal to the Brethren that observance of these rules will, in a great measure, help the Officers or your Hospital insure maximum efficiency of service.

Another problem that came to the knowledge of your Secretary during the past few weeks is the verbal report of our Dr. Manuel Rivera, in-charge of our patients at the Mary Johnston Hospital, that he has had to wait for a longer time than usual for the delivery of braces ordered by him for our patients, because of certain difficulties encountered by the brace-maker, which caused considerable delay in Dr. Rivera's program of treatment for patients needing braces for corrective measures. In the end, it does necessary delay the discharging of patients from our care and prolong un-necessarily their confinement at our own expense.

We are seeking to remedy this situation by looking for a maker of braces who can attend to our needs more expeditiously. If a Brother knows of one whom he can recommend, we shall appreciate his assistance very much.

MEMBERSHIP:

There has been a slight improvement in the position of membership as of June 30, 1957, as reflected by the following figures:

	1955-56	1956-57
Life members	38	46
Sustaining members	12	12
Regular members	57	60
	<hr/>	<hr/>
Total	107	118

But, if the promises given by some Brethren materialize, there will be many who will subscribe to regular, sustaining and life membership before the end of this year.

Along this subject, permit me to congratulate Most Wor. Brother Vicente Orosa, Grand Master of Masons of the Republic of the Philippines, on his desire for every Master Mason under this Grand Jurisdiction to become a member of this Hospital, when he said:

“The only outward manifestation of our charity as a Body is the maintenance of the Hospital for Crippled Children.

“The Hospital has been doing great service to the community, especially to those crippled children who after having been

treated, have been cured and are able to walk as normal children. You have generously supported this institution in the past and I hope you will continue to support it. There are still many Brethren who are not yet members of the Masonic Hospital for Crippled Children, and I hope all of those who are not yet members to become members”.

DONATIONS AND CONTRIBUTIONS

During the fiscal year just ended, there were considerable donations and contributions made from the Brethren, Masonic-sponsored organizations, as well as from non-Masons and civic-spirited citizens. Outstanding among these, to mention some, are members of the Leonard Wood Lodge No. 15, who added another subscription for Life membership to their credit, making it four (4) Certificates of Life Membership for the four years' period; members of the Mabuhay Shrine Club of Olongapo, Zambales, and the Nile Shriner's Temple of Seattle, Washington. Most Wor. Bro. and Mrs. W. P. Schetelig, who have generously donated to your Hospital the sum of P500.00 each during the 25th. anniversary of the founding of the San Pablo Oil Factory; Mr. and Mrs. James McKean, for paying for one-half of the total expenses on the treatment and management of a patient named, Zenaida Naval y Cruz, a polio victim, from Taguig, Rizal; Officers and Staff of the China Banking Corporation, for subscribing a Life membership in the Hospital; and many others. Incidentally, Mrs. James McKean is a daughter of Most Wor. Bro. W. P. Schetelig, past President and a member of the Board of Directors of your Hospital.

FINANCIAL STATEMENT:

The books and accounts of your Hospital are annually gone over by a Certified Public Accountant and report of this year has been submitted by Mr. Dionicio R. Marquez, CPA, 324 A Calvo Building, Escolta, Manila, after an audit was made by him. It is on file with the Office of your Secretary for your inspection and examination.

ANNOUNCEMENT: Office of the Secretary.

The office of your Secretary is now located at the Plaridel Masonic Temple, 1440 San Marcelino Street, Manila. It is requested that you direct your communications to this address until further notice to the contrary.

CONCLUSION:

Your Secretary feels that the foregoing report presents a full picture of your Hospital and its activities during the year under re-

view. Within limits of the means made available to it, we can feel justly proud of what has been accomplished. The physical relief and spiritual uplift we are able to give to our wards and their parents cannot be set down here in figures. We only know that by the service we are rendering through this Hospital, we have been able to bring smiles and sunshine to otherwise gloomy or somber lives. That is why as Masons we are in this enterprise of love.

Finally, Brethren, let us carry on and look forward to another year of fruitful service to our fellowmen.

Fraternally submitted:

ALFREDO J. PASCUAL
Secretary

July 15, 1957



Human Bones As Applied To Masons

The human body is made up of approximately 212 bones. They all have their function and are classified according to their shape. However we find the bones of Masons fall into three categories: The first of the three bones are — “Wishbones,” they wish for many good things to happen for the benefit of our lodge, but never supply much work or effort to make their wishes come true.

Our next classification is the “Jawbones.” They criticize, gossip and pick flaws. In their wake follow dissention, discouragement and heartaches.

Now the most important classification is “The Backbones.” They are found in the active jobs, do the things the Worshipful Master requests. Assist on committees. Do many important things even if the Worshipful Master doesn't request them to do so. They are builders. Our lodge needs more backbone members. Be a Backbone. Doesn't cost a cent to join, but it does require effort on your part.

—Exchange



“BROTHERHOOD”

“Behold how good and how pleasant it is for brethren to dwell together in UNITY.”

Others May Care To Know . . .

Sonny Shortlegs

The Distinguished Achievement Medal of the Grand Lodge of New York has been awarded to Brother Cecil B. DeMille, the famous moving picture producer, and especially in honour of his production of "The Ten Commandments." Bro. DeMille is a member of Price Orange Lodge No. 16 in the First Manhattan District, N. Y. — The Freemason, Canada's National Masonic Magazine. (An interesting speech of the distinguished brother was published in our August issue.—*Ed*).

* * * *

A Mason, Justice Robert N. Jackson, American Prosecutor, was in charge of the Nurnberg trials in Germany.—*Masonic Inspiration*.

* * * *

The first English postage stamp was engraved by Jacob Perkins who was a Mason and Knights Templar. He often assisted in conferring the Degrees and Orders of Knighthood in his Lodge and Commandery at Newport, Massachusetts.—*Masonic Tidings*.

* * * *

When King George V of England was affiliated with Masonry in a little Scottish village, the local postman conferred the obligation in the presence of storekeepers, hedgetrimmers and neighboring farmers.—*Lafayette Templar Builder*.

* * * *

For over 200 years the ritual of the Grand Lodge of Ireland has been passed down by word of mouth, never have printed or written guides or keys been used. The purity of the Irish Ritual has been maintained by Lodges of Instruction.—*The Ohio Mason*.

* * * *

A candidate in Argentina must wait for a period of one year between degrees, in addition to attending 80% of all meetings of his lodge during the year.—*The Freemason, Canada's National Masonic Magazine*.

* * * *

Mexico President, Miguel Aleman, a Mason.—As a young man of 26, Miguel Aleman petitioned Antiquities Lodge No. 9 of the Grand Lodge Valle de Mexico on September 25, 1930. He was accepted by that lodge, initiated October 20, 1930, passed April 27, 1931, and raised July 13, 1931.—*The Freemason, Canada's National Masonic Magazine*.

—oao—

Pledge of Service . . .

BIRTH OF THE BEST RELIGION

By PRIMITIVO LUMIBAO
Nueva Ecija Lodge No. 73, F & AM
Guimba, Nueva Ecija

Our present world is really under the tyranny of the forces of evil where virtue is persecuted and vice rewarded, where the thoughts for mutual respect is denounced as treachery, friendly understanding as insubordination, and sympathy a sin. Nothing could be more outrageous than this prostitution of the high ideals of morality — an attempt to kill the influence of those ancient religious leaders who, though separated by time and space, and however impossible for them to communicate and compare their thoughts, have arrived at the conviction that the self-same spirit is clothed in a variety of forms, yet it is not the outer vestment that counts, but the heart within; that beneath the surface of the different aspects of religion, there must be the underlying truth that the nearest approach to GOD is the aspiration for what is best for our fellowmen. This ageless influence whose purity and nobility never die, is the pulse of the world, and will rule, sway and control all of mankind because this influence, this eternal instinct of the life-force to break through the walls of evil, is co-extensive with reality. It justifies the clamor of the progressive mind for the birth of the best religion which is TRUTH, and whose doctrine must be "To love GOD and our fellowmen as much as we like to be loved".

A birth of a new religion to embrace all mankind as one body, one church, therefore, is good and timely. This religion, as emphasized by Dr. Charles William Eliot, must be an all-saints' religion—that is—it must develop the inherent saintliness of all men everywhere. And the urge to adaptation to this new religion will come from all creeds who disagree in the different aspects of the self-same reality, for the human mind may isolate itself in a separate formula, or cathechism, or faith, but there is no such isolation for the human soul, as it is non-sectarian and, according to Spinoza, the most loveable of the great philosophers, is a definite part of Him, a cell in His body, a thought in His mind, a syllable in His poem of life.

This religion, Dr. Henry Thomas thought, must hold that no pure soul has ever excommunicated another soul from the fellowship of mankind, for the great prophets of the world have visited the earth not to join a sect but to do good to all, and have abjured every sentiment of intolerance and bigotry. It must not set itself up against any of the other religions. On the contrary, it must select all that is noblest, purest, and sublimest in anyone of them. Thus, it will be the faith of all faiths, the hope of all hopes, the love that will embrace all mankind. Above all, it must aim to seek the continual outlet of its noble activities, and her concern must be to keep this outlet fresh and flowing all the time. This outlet must never be choked nor under the stagnated dogmas and antiquated creeds; that the same should insist upon an educational system, an ethical creed, and a legal code that will unfold the human heart and render it hospitable to the warmth of friendship, sweetness of sociability and communion of love; its doctrine should condemn religious sanction for murder, and it must teach by precept and example that GOD has not made persecution a religious duty, nor savage cruelty a passport to paradise.

This religion must be modeled after a blue-print similar to that of the United Nations or, according to George Fox, a stubborn, determined and aggressive army of Peace whose only weapons are Faith, Hope and Love, with which all the people on all parts of the earth may be united in a lovely and generous fellowship within the Brotherhood of all men, under the Fatherhood of One GOD.

It is then, and only then, according to those ancient religious leaders, that Man will be respected as an end in himself, and the words "ETERNAL PEACE" inscribed no longer in satire upon the entrance to the graveyard, but in syllables of living sincerity upon every human heart, because all will then be sane enough to shame hatred, intolerance and bigotry through friendly understanding and forgiveness, into Love.



THE KNIFE AND FORK DEGREE

Compliments of RAY HOLTZ, 67 Cambridge Road, Montclair, N. J.

I do not attend the meetings,
For I've not the time to spare,
But every time they have a feast,
You will surely find me there.
I cannot help with the degrees,
For I do not know the work,

But I can applaud the speakers,
And handle a knife and fork.
I'm so rusty in the ritual,
That it seems like Greek to me,
But practice has made me perfect,
In the Knife and Fork degree."

WHITHER MASONRY IS GOING?

Manuel K. Torres, P.M. Nilad Lodge No. 12

If I were to get a glimpse of conditions of the world before the dawn of Christianity, I would enclose myself within the yellowing pages of the Old Testament; if I were to speak of Alexander the Great, I would follow his exploits and of his famous father Philip of Macedon from Macedonia to the lands of Gypsies and the Gauls; were I to make a discourse on Aristotle, I would delve into his exposition of his philosophy and concept of the World, State and Man; if I were to record the rise of Christian civilization, I would gather my materials from the New Testament and from the era subsequent to the conversion of the pagan Roman Empire into Christianity; were I to make a biographical sketch of Martin Luther, I would scan the pages of the history of Reformation; if I were to write the biography of Napoleon Bonaparte, I would trace it to the lips of his soldiers; were I to speak of George Washington, I would draw my inspiration from the colorful events catapulting the United States to a World Power; were I speak of our own Jose Rizal, I would read his Noli and Fili and "Ultimo Adios" and penetrate into the exploitation of top Friars in the Philippines more than half a century past; and finally, if I were to speak of our Venerable and Ancient Institution, I would briefly follow the circuitous road covered by its ancient origin to its implantation in our native land. But, I am not now retracing its origin, growth and universal expansion. I speak now of "Whither is it Going", with particular reference to the Philippines, from present day assessment and appraisal of its standing in relation to social and civic movement viewed from popular imagination.

The seed of Masonry, as we have all learned, was first planted in our soil about the end of the last half of the eighteenth century of the decadent Spanish colonization. For it and because of it, our history records in its annals the martyrdom of our patriots; and sacrifices untold were offered at its altar to keep forever aglow and burning the candle of inner desire of a people for reformation, for justice and for liberty. For in Masonry, they learned and were inculcated the tenets of brotherly love and equality. Those self-sacrifices led to the higher and loftier appraisal of the principles of Masonry and placed the Fraternity on a pedestal worthy of as-

piration and of a highly desirable and respected achievement. Limited in its membership at that time by the test of courage demanded by prohibition and restriction, it expanded in later years.

It is, therefore, well to remember on this occasion that, after liberation struggle, it was in this month of August, 1898, that occupation of the country by another colonizer, benign and altruistic, was started in this metropolis, not because there is a desire to bring back into our memory our defeat and subjugation but simply and principally to emphasize the fact that it was during this regime that the Fraternity flourished and bloomed, which no doubt helped much in effecting common and harmonious understanding between the two peoples. And such understanding, to a certain degree, promoted our mutual interests and brought forth our present political status, which is unique in colonial administration.

After attaining our present state of political progress and relative economic, industrial and agricultural development, may it be asked frankly of our hearts and unbiased conscience whether, as a postulate, Masonry is held in the same esteem as it was during the libertarian and emancipatory struggle of our martyrs and recognized leaders? Does it possess the same luster?

Undeniably, the Fraternity has expanded both in lodges and membership, for at present we have 147 lodges and 12,000 members. Yet, is this membership appreciable enough out of a population of 22,000,000 and territory comprising 53 provinces, 27 cities, and 1135 municipalities? Certainly, the extent of membership is without proportion to our population and the existing lodges disproportionate to the length and breadth of our territory or land area.

It can thus be said that there are deterring factors to its expected and desirable growth and expansion. And one among them, it can readily be pointed out, is the predominance of the Roman Catholic Religion in this country. Much as we may want to accede reluctantly to that proposition, yet our conformity presupposes admission and confession on our part that Masonry, or for that matter the Fraternity, is a religious group or one branded as against the Catholic Religion. We have denied this vehemently and our denial is well predicated not only on a definition of Masonry as "that 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", but also on our ritua-

listic exposition that it is an institution having for its foundation the practice of the social and moral virtues and almost on the same breath as a progressive moral science.

But our vigorous denial of it being anti-Catholic and our earnest expostulation as to the genuine purposes and laudable objectives of the Fraternity, and even our incontestible claim that the Fraternity being an organization of men of various religious hues and is composed in the Philippines of majority of Catholic religious belief exert a lifeless blow like a ribless fan in extinguishing the red ember of prejudice caused by maligning and insidious propaganda. Indeed, they are like a dim, dying twinkling of a star light in the sky covered with thick darkening cloud. Nay, they sound like a reverberation of appealing scream below a steep mountain side, a far outcry from the wilderness.

If then the majority of us still profess Catholic religious belief, let us pursue it in an enlightened way without being swayed by the affront that a mason cannot be a good Catholic, for history records that there were Catholic priests who were masons. Without nursing enmity nor entertaining unpleasant and unholy design, it is of general acceptance that the best way to counterplan a military attack is to be fully acquainted with the military terrain of the enemy's camp or encampment. If others pertain to different religious persuasions like the various branches of Protestantism, let us not give sign of religious bigotry and intolerance.

In contemplation of this somewhat inexplicable situation, what then is Masonry, or are we all, doing in this our beloved country? In an era of oppression and deprivation of political rights and individual freedom, as in the past, Masonry had not been found wanting in valor, self-abnegation, and civism in conducting a movement for the upliftment of the people. Although this once more proved that individual freedom and political rights are more precious than any guaranteed by the famous Magna Carta translated in the bill of rights of constitutional governments and that popular imagination is easier captivated by achievements in that field, yet we can do no less in an epoch of relative prosperity not only for the preservation of those rights and many others that have been gained out for stabilizing our social conditions and for lending our full cooperative support in achieving a certain standard of moral virtues, which constitute as a foundation and a goal at the same time of our Ancient Institution.

I take it, my Brethren, from my limited understanding and in-

terpretation of our tenets, that the promotion of social and moral virtues is not exclusive to the members of the Fraternity. Rather, it encompasses the whole human society, it is both exclusive and inclusive, otherwise we would fail in the furtherance of our cardinal principle of propagating brotherly love—promoting the Brotherhood of Men and the Fatherhood of God—indeed we would fail miserably in erecting temples in the hearts of men and among nations.

If this be correct, then the Fraternity in this side of the Orient Seas has on its lap a thousand and one things to perform. It should not be content with passivism. It should be assertive, although not ostentatious, in initiating movements designed and calculated to promote social conditions and welfare of the inhabitants. We live in modern times and we should be responsive to the tune or pitch of modern ways of society without thereby providing them with ultra covering, or overdoing them.

Among the many endeavors the Fraternity can wisely embark upon are the creations of educational, social, and moral foundations conducted and operated on high levels within the realms of reality and law.

By Educational Foundation, reference is made to the creation of a trust fund from which brilliant students not blessed by financial sufficiency should be helped in pursuing higher studies and professional courses. Suggestion may be made, at this juncture, of courses in scientific research and investigation, for the Fraternity advocates the study of liberal arts and sciences; public relation and diplomacy, for the Institution is dedicated to the promotion of brotherly love among men and among nations; and political science, for the Fraternity seeks to preserve and promote peace and order in society.

By Social Foundation, reference is made to the creation of a trust fund from which to help the needy and assist in providing certain facilities or public improvements promotive of social welfare, such as health centers, public shelters, etc. Under this, should come the Masonic Hospital for Crippled Children, Homes for the Infirm and Aged, etc. From this fund, help may be extended to the poor under certain conditions and limitations in prosecuting claims for a right to live under the Sun and in pursuing certain activity to gain a livelihood.

By Moral Foundation, reference is made to the creation of a

trust fund from which disbursement should be made in lending help to the Government in setting certain standard of moral virtues, effecting moral regeneration, and in giving assistance to those condemned by society, criminal as well as moral erratics and derelicts, to return to normal life and be useful to society.

I fully realize the hardships and difficulties besetting these endeavors in order to make a good start and carry them on to a successful conclusion. But let me remind you of the charge we received in our travel that we might traverse rough and rugged road, but that we in the end with persistence, courage, and trust in the Supreme Being will be safely delivered from danger. Are we then to confine our activities within the four walls of the temple for the perfection of ritualistic work without attempting to afford and dedicate ourselves in exterior constructive undertaking to provide attraction to our Fraternity?

Right Worshipful Brother Emmanuel Rebold, Past Deputy of the Grand Orient of France, President of the Academy of Industrial Sciences, and a Member of many philosophical and scientific societies, writing in 1860, issued this challenge :

“And, notwithstanding that there are few places upon the globe where the Masonic fraternity has produced results more powerful and efficacious than at Paris—where the concentration of sixty one lodges in the same locality permit the most complete unity in a financial point, and present moral and intellectual resources so powerful to accomplish so much, not alone in the connection of educating the people, but also of founding other humanitarian institutions—yet it is necessary to state that there is no place in the world where the dissipation of moral strength is so manifest, and where the Masonic fraternity has done so little for suffering humanity, as in this same Paris, when we consider the great number of Free-masons who here reside.

“But that which struck me above all, in assisting at the work of the lodges of Paris was the total want of intelligent Masonic instruction—a reproach which the authors named above has so often made—the labors of the lodges being altogether confined to the ceremonies of initiation, the regular lectures, and the administration of their affairs. And it is to this circumstance, principally, that it is necessary to attribute the indifference so generally manifested for Freemasonry among the wealthy and intellectual Parisians; for the greater

portion of the intellectual initiates, finding nothing in the society, such as they expected, to attract their attention, after attending a few meetings, fall off, in the belief that Freemasonry has no moral signification to justify the consideration they had been induced to accord to it.

“These observations are painful to Freemasons convinced of the high object and deep signification of Freemasonry, and who believe it destined to become one day the religion of all nations; and these observations apply happily but to Paris, for, in all other portions of France, Masonry is much better estimated, and consequently its value is much better appreciated than in the capital.

In the performance of our civil duties as enjoined in our ritual, I repeat this challenge to all of us. Numbering 12,000 and perhaps many more in the years to come, we certainly by our collective action embark upon any venture or enterprise that will be propulsive and propellent of our social wellbeing and promotive of human understanding. We shall by then have the satisfaction and contentment of having performed our duties to God, to our Neighbors and to Ourselves.



SIGNIFICANCE OF THE ANCHOR AND THE ARK

(The Orphan's Friend and Masonic Journal)

Among the many symbols comprehended in Masonry's teachings are two usually considered together—the Anchor and the Ark. The Anchor suggests hope, the foundation stone of faith, and the Ark symbolizes a safe journey through the vicissitudes of life. We are somewhere reminded that the two related symbols refer to a spiritual conception that safely wafts us over a sea of tempestuous troubles into a harbor where inharmonies cannot exist and wherein we enjoy peaceful living and the reflections consequent upon a well-grounded hope and a well-spent life.

This is indeed beautiful symbolism and it is to be regretted that little is said of it. The Anchor and the Ark are dutifully recognized as a part of Masonry's symbolism but this symbolism is passed over with scant consideration of its rich content.

In spite of war and the conetmporary troubles now afflicting the

world this generation is freer of hardships than were our brethren of old. They saw wars aplenty; want and hard living were not unknown to them. In fact the vicissitudes of life were attended with so much limitation and roughness that the journey of life was frequently thought of as a journey through a sea of troubles.

When one thinks of traversing water, at once a ship comes to mind. That is the sole way by which travel on the water is done. An anchor is necessary to hold the ship where it is desired to stop.

All those who sail the seas are careful to see that their ship is seaworthy. There must be no leaks, no structural weaknesses, nothing to endanger life. The sea does not treat nautical weaknesses kindly. The ship must be responsive to the pilot's touch. The pounding of waves, the hazard of grounding in shallow waters, the threat of storm, prey upon craft unfitted to venture upon the deep.

In the journey of life from the cradle to the grave every person is carried on by the great purpose of life which is little suspected by the majority of men. There are definite lessons to be learned through experience and there are definite duties to be performed. Self preservation, the desire to accumulate, love of pleasure and the will to express oneself, are considered the great motivating agencies, but they are subsidiary to a greater end.

Self preservation was implanted in humanity for a high purpose, but it can be considered and acted upon for a lower motive. Merely to live a long life for the purpose of enjoyment coupled with fear of death does not justify life. It is the purpose of life to bring about accumulation but this does not mean miserly collecting and selfishly using the fruits of labor whether it be one's own labor or that of others. The love of pleasure in its purity is essential, yet on a low plane this love is demoralizing and destructive. In his development man finds it necessary to express himself. He has faculties and these must be used or they atrophy.

It is distressing that so few know of this great purpose back of what seem to be the chief reasons for existence. This purpose is the ship that truly carries one over the storms and stresses of life and protects from the insidious dangers that give little clue of their existence. Hope or faith is the anchor that steadies and gives control when the ship arrives at its destination and is moored in peace and safety.

But the ancients erred in one respect, as do many of the present age. They were too prone to look upon life as essentially hazardous.

This conception is not the true one. Life is indeed a journey and in are experiences painful as well as pleasant, but none of them is without purpose. Pain has the function of calling attention to error in order that it may be rectified. Perfection is the goal of life but it is accomplished on this mundane sphere. Limitation or frustration immediately causes pain or sorrow but its function is to lead away from pain or frustration.

Much of life's experience is neither painful nor pleasant in itself. It is the imagination that makes for the one or the other. In a given place at a particular time two persons may apparently have the same experience. Lack of understanding, adverse emotionalism, a figment of the imagination, may cause one to overlook all the fine things and see only the disadvantages and be thereby rendered unhappy and despondent. Another may have a sanguine disposition, be on the outlook for beauty and come with mind predisposed to believe that what is, is best—such a person may get a big thrill where the other develops a big grouch.

Suggestion in dominant. Never will we know just how dominant it is. Autosuggestion or suggestion made by oneself to oneself is affecting each person every day of his life and the quality of his life is largely determined by it.

We speak much of faith, but faith is so little developed that even in the strongest it functions imperfectly. But even a little faith is of the utmost value. With a modicum of faith, one develops plan or purpose. This expresses itself in action which brings faith to fruition. Any one who believes that he can bring about a desired end and holds to his faith eventually brings will to hear on it. Presto, the thing is done, if it is within the range of reasonable possibility.

By meditation on the Anchor and the Ark much of value will be brought to light.



Women's Influence On Masonry

While the fair sex is denied membership in Masonry, the widespread and beneficent influence of women in Masonry cannot be denied or gainsaid.

The activities of women in organizations auxiliary to Masonry which require Masonic membership or relation to a Freemason as a prerequisite are too well known to require detailed mention. In all

these bodies the principles upon which Masonry is founded are being emphasized and put into active operation in every day life.

The wives and daughters of Masons are exemplifying daily the Fatherhood of God and the Brotherhood of Man which form the foundation of Masonry. They practice these in all phases, strive for world peace and are making a substantial contribution to the effort to make the world a better place in which to live.

The organizations whose membership consists of juniors are doing a splendid work in preparing the younger generation for the sterner business of adult life. Faith in God, love of country, respect for all that Americans hold dear, charity for one's fellow man are among the lessons inculcated to make them better citizens, better wives and mothers.

Many "Masonic widows" are sacrificing the companionship of their men folks to allow them to attend Lodge meetings and to participate in Masonic activities. They know that Masonry makes men better husbands and fathers and therefore they believe in and have high respect for the institution. Many a man is spurred for world peace and are making a substantial contribution to the effort to make the world a better place in which to live.

The charitable activities of the women's organizations are too numerous to detail. Among them may be cited their interest in and contributions to the Masonic homes. One Washington body is sponsoring a fund to assist young people who desire to enter religious work. Many other worthy objectives have been reached by the fair sex and they are ever seeking new avenues in which to aid the needy, help those in distress and spread the sunshine of good deeds.

Verily the influence of women is universal. If they do no more than they have accomplished, that much can be sincerely commended.

Here's to the ladies. May they ever lead the way to higher and nobler living, to a better world, to better men and women.

God bless them.

—*Masonic Tribune.*

Social Progress And Masonic Philosophy

BY MOST WORSHIPFUL ANDREW G. JENKINS
Grand Master of Masons in Massachusetts

A great deal is said about the advance of mankind that have been made in the realm of material things. Scientific discovery, invention and technological improvement are being stressed again. Very often the speaker makes comparative comment on the lack of progress being made in the social contacts between man and man, and the inhumanity and unethical treatment with which one person acts towards his neighbor.

The slowness with which the minutes pass for the anxious parents awaiting the return of their son who has borrowed the family car for a trip on icy roads; the tedious approach of a gala day, long anticipated by an eager child; and the dreary wait for the draining of a bottle of cold molasses, when one is in a hurry, are examples of the need for patience and an understanding of things as they really are.

Social progress is not rapid and has not been an uninterrupted movement in the history of mankind. More often it advances and falls back in the manner of one climbing a mountain slide. If we take a sufficiently long

period, find that there is and has been social progress. One does not have to go very far back in history to find excessive pressures on the part of the rich and powerful to take away from the poor and unfortunate the little that they had.

Social security, an ageless dream of men, is new and is exerting strong influence on the habits and lives of men today. The driver of a battered wreck of an automobile no longer hesitates to take the right of way from the polished expensive vehicle a rich man is driving. Consider the advance in the condition of the colored people. where in the deep South, less than 100 years ago they were chattels, slaves, subject to cruelty and abuse from the white man.

The decline of colonialism is an advance in human freedom. Freedom to move from one location to another, to leave one job for another, to sit in any part of a theatre for which one can pay the price are items in social progress. Scholarship assistance in securing higher education, opportunity to speak your mind freely (if you avoid libel and sedition)

and the ability to buy newspapers and magazines that report honestly the happenings around the world are additional examples. The infinite freedom of today are advances in social relations. There is so much less oppression of the weak and poor that it must be considered rather rapid progress.

Compulsory education — even though force seems to be a limitation of freedom — is a further example of social progress. In the not too distant past, schooling was a personal matter to be decided by the parents in most cases. A determined, ambitious individual could sometimes secure an education on his own, but usually at a personal sacrifice of great proportion even including insufficient food, clothing and shelter. Education for women was, even later, considered to be an unnecessary luxury. Today there are millions who have had their educational expenses paid by the tax payer and had subsistence allowances added.

Providing adequate shelter for the poor and lower paid segments of our population by governmental housing has made giant strides even though it is relatively new. The horrible slums of the recent past are being eliminated and good houses made available at public expense. Rural electrification has resulted in many instances from giant

dams often constructed and paid for from public funds. Government and enlightened industry spend millions teaching farmers to raise better crops, from both a qualitative and quantitative viewpoint.

This is not an exclusive list, yet it is copious enough to illustrate my thought. We have made considerable progress in social relations. If we consider the attitudes of one class of person to the other classes with whom they come in contact, we can see progress in this touchy aspect. Civil service employment eliminates discrimination because of race, color, creed or national origin. Labor unions, once so frowned upon, have an enlightened attitude on this same question and are one for all and all for one. Social snobbery still survives, but in a greatly weakened condition. Less and less use is made of fist and pistol to settle political arguments. We work willingly in one or another organization with a person with whom we disagree heartily in many things.

Progress of this sort does not just happen. Somewhere there is purposeful force that works incessantly, quietly and effectively. Many do not realize its existence, and still more do not understand its power and its persistence. I believe that the teachings and the example of the Great Nazarene are the quiet force that is slowly leaving the whole lump. An

effective aid in this progressive movement is Masonry. There is much yet to be done — life is still very far from where it should be — so that you and I who have the benefit of Masonic philosophy and the great truths it teaches have a very special obligation to live the kind of life our great Fraternity teaches. No amount

of preaching virtue, while living selfish sinful lives, can give any help in increasing the power and speed of social progress. If this is a proper time to set the key work for my term of office, let be "virtue and truth."

—*Masonic Craftsman*

—oOo—

"Freemasonry is an organized society of men symbolically applying the principles of operative Masonry and architecture to the science of character building."

— *Charles C. Hunt.*

—oOo—

A small boy leading a donkey passed a group of sailors on liberty. A couple of sailors wanted to have some fun with the lad. "What are you holding onto your

brother so tight for, Sonny?" asked one of them.

"So he won't join the Navy," the lad replied, without blinking an eye.

—oOo—

"To each is given a pack of tools,
A shapeless mass and a book of rules,
And each shall make, ere life is flown
A stumbling block or a stepping stone."

* * *

A social worker, visiting a penitentiary, was impressed by the earnest mien and religious fervor of a certain prisoner, and queried the man as to the circumstances of his conviction.

"They said I took a watch," the prisoner answered, "but I put up a hard fight. I had a good lawyer; he set up an alibi with 10 witnesses, and made a powerful appeal to the jury — but it wasn't any use; I landed in the pen, anyway."

"Well," said the visitor, "I can't see why you weren't acquitted after such a strong defense."

"There was just one weak spot," the prisoner admitted. "They found the watch in my pocket."

—*Nuggets, house magazine of Barnes-Ross Co.*

Fraternal Reviews . . .

YORK GRAND LODGE OF MEXICO, 1956

The 96th Annual Communication of the M. W. York Grand Lodge of Mexico, F & AM, elected a natural born American as its own Grand Master in the person of M. W. Lynn M. Philips of Terre Haute, Indiana. We also have a similar practice here in the Grand Lodge of the Philippines, that of alternating a Filipino and a Caucasian to occupy the Grand East since the establishment of the Grand Lodge.

The Proceedings include an interesting biography and Masonic history of Illustrious Brother Philips. Bro. Philips was a DeMolay in Joplin, Missouri and learned the mystic symbols of Masonry in Mexico where he was initiated, passed and raised. He has also occupied different stations in all the bodies of the York Rite. He is a Shriner and a Past Worthy Patron of the Order of the Eastern Star. The pursuit of his profession, that of a Registered Professional Engineer has brought him to Mexico for the past twelve years.

The retiring Grand Master, M. W. Bro. Nino M. Covo reported on cordial and fraternal relations between the York Grand Lodge of Mexico and the Grand Lodges of Puerto Rico, Tamaupilas and Nuevo Leon. Also, he reported on the continued strained relations with the Gran Logia Valle de Mexico and the suspension of relations with the Grand Lodges of Coahuila and of Hidalgo.

A forward step was recommended by M. W. Bro. Covo by enlarging the constitution of his Grand Lodge so as to provide for the opening and closing of Lodges of EAs and FCs on called communications for the conferring of such degrees "in order to allow the presence of EAs and FCs and keep them interested in their progress." He also reported on his extensive visitations to Subordinate Lodges and Sister Grand Lodges.

In closing his report, M. W. Novo said, "Brethren, we derive our symbolism, teachings and lectures from the operative Masons, that is from "builders". We speculatively, belong to the same Guild of Craftsmen and like them we should "build", not only "dwell" in the

reflected glory of our predecessors. We must continue in our noble profession and build churches, castles and palaces, not made of stone but of moral value acceptable by the G.A.O.T.U., of up-right and righteous principles for a better human society and of exemplary and gracious behaviour, for the honour of our institution.”—1956 *Proceedings, York Grand Lodge of Mexico*. *M. W. Nino Covo, Grand Master, presiding; M. W. Lynn M. Philips, Grand Master, elected; R. W. Carl E. DeVries, Grand Secretary, re-elected.*

1957

The 97th Annual Communication of the M. W. York Grand Lodge of Mexico elected another born American from Dallas, Texas, in the person of M. W. Simon Utay, as Grand Master. Like his predecessor, he moved to Mexico in the pursuit of his profession as a Textile Engineer and later took over the management of several cotton mills there.

M. W. Lynn M. Philips, retiring Grand Master, submitted a comprehensive report of his actuations during his term. He laid down a laudable policy after giving a “considerable thought” to the matter of appointing Grand Representatives. He said in taking such action, “I found that some Grand Lodge members held as many as four representations, and at least in one case, a member, who have never been appointed to a single representation. I decided to limit these appointments to not more than two for any one member, and proceeded to revise this list accordingly, taking into account the nationality of the member, his original home, or area outside Mexico in which he might be more interested, with the hope and belief that by appointing our members with these thoughts in mind, they would take more seriously the representation of the respective Grand Lodges near our own Grand Lodge.” The Grand Master granted several dispensations, made official visitations to Subordinate Lodges and attended the Conference of Grand Masters at Washington, D. C. In addition, he also made momentous decisions and rulings.

In closing his report, M. W. Philips said: “I once heard a man say that the older he became, the more he realized how little he knew, and in my position as your Grand Master, I can say that one has not mastered Masonry by having served in the highest station which exists in our noble Fraternity rather, now having been privileged to occupy the Grand East, through your kind considerations, I have experienced the sensation of a new “Dawn”, a fuller realization than ever before of the vastness of our Masonic universe, how very very much there is yet to learn. Every new ray of light which I have seen serves to make me more aware of the tremendous source of light from which these small rays spring, or emanate, and I have become fully aware of the

vast knowledge that can be gained through a constant application of our Masonic principles, and following the pattern of life as set forth in our teachings.”—*1957 Proceedings. M. W. Lynn M. Philips, Grand Master, presiding; M. W. Simon Utay, Grand Master, elected; R. W. Henry Robinson, Grand Secretary, elected.*

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PRINCE EDWARD ISLAND, 1956

The Grand Lodge of Prince Edward Island, AF & AM is one of the smallest Grand Lodges with 17 Subordinate Lodges and an aggregate membership of 1,460 paid up members. It is financially sound.

M. W. E. C. Evans, retiring Grand Master presented an interesting report of his stewardship. He visited all the Subordinate Lodges, granted dispensation, appointed Grand Representatives and represented his Grand Lodge on Special Communications of Sister Grand Lodges.

Most Worshipful Evans gave an appraisal of the institution in this wise: “Every day is not only a day of peril, but it is also a day of opportunity and hope. While I need hardly remind you that this Atomic Age in which we live is an age of great peril and danger I would also remind you that it is a day of hope for never before were men’s thoughts turned towards Peace as the only hope of saving our civilization. We must either live together as Brothers or we cannot live at all. It is here and towards this end that Masonry — the Handmaid of Religion — is playing a very significant and all important role. ‘Through its Good Works — Good Deeds — Good Will this globe—girdling fraternity—embracing in its membership royalty and common citizenship—has been and is a force for good in human society.’ It acknowledges the Fatherhood of God and the Brotherhood of man. It knows no racial barriers and its primary and chief purpose is the making of manhood and the formation of character, for it challenges its members to the highest reaches of noble living. I see in its ever increasing membership great hope for the future of the human race.”

This Reviewer extends his heartfelt sympathy to the brethren of the Grand Lodge for the conflagration that gutted the Masonic Temple where the offices of the Grand Lodge are located. We also wish to extend similar sentiments to the two Craft Lodges, the Royal Arch Chapter, the Council of Royal and Select Masters, the Knights Templar and the Order of the Eastern Star which suffered total losses in that fire.— *1956 Proceedings, Grand Lodge of Prince Edward Islands, A.F. & A.M. M. W. E. C. Evans, Grand Master, presiding; M. E. James Robert Murphy, Grand Master, elected; R. W. F. A. VanInderstine, Grand Secretary, re-elected.*

WEST VIRGINIA — 1956

SOLEMNITY REQUIRED IN CONFERRING THE SUBLIME DEGREE OF MASTER MASON — M. W. Bro. Gilbert E. Griffin, PGM, Grand Lecturer of West Virginia, in his annual report before the 92nd Annual Communication of the Grand Lodge of West Virginia exhorted the Masons in convention on the need for solemnity in conferring the Master Mason degree. In doing so, he quoted a past Grand Master of his Grand Lodge and we quote: "Have you ever wondered why our Third Degree is called "The Sublime Degree of Master Mason"? In it we find a candidate completing his journey to the East, and reaching that goal which has long been the pride and glory of our members. In it we find the wonderful legend of Hiram unfolded in a dramatic form that has seldom, if ever, been equaled. There in the presence of his brethren and in the presence of the Supreme Architect of the Universe, is assumed that beautiful and age old obligation which has come down from the distant past in all of its original purity. All of the degree's rich symbolism, all of its magnificent ritual revolves about one central idea — Man's struggle for Truth as embodied in that Supreme Intelligence which we humbly refer to as God. With all this reverence for Deity, with all this solemnity, is it any wonder, then, that the degree is known as "The Sublime Degree of Master Mason"? In view of the above, every intelligent Mason must realize that this degree should be conferred in a serious and impressive manner. Nevertheless, I have heard indirectly that in some of our Lodges, the reverse is true. I have heard that in the second section the candidate is handled far too roughly, much to the enjoyment of the brethren. I have heard that so called new stunts are introduced which have been seen and used in other jurisdictions. I have heard that often the candidate is threatened and teased so much prior to his initiation that he is all wrought up and in no condition to receive the work. Well, my brethren, I hope this condition is not found in many Lodges. Wherever it does exist, it must stop. x x x Most of us love and respect our fraternity just as we do our church. Certainly we would not tolerate foolishness in our church. And we will not in our Lodge. Let the brother who must have fun in everything he does, seek his fun in societies organized for that purpose."

The report of the Grand Master was concise and direct to the point. It is distinguished from the too common rosary-type of reports that put more on the coating than the substance. — **1956 PROCEEDINGS, GRAND LODGE OF WEST VIRGINIA; M. D. Claude W. Rinehart, Grand Master, presiding; M. W. Robert G. Coffman, Sr., Grand Master, elected; Rt. Wor. Julian B. Hollingsworth, Grand Secretary.**

Reviewer: JER, P.M.

From Other Grand Jurisdictions . . .

Every Initiate is a Sacred Trust (The Ashlar, Grand Lodge of Queensland)

A man may enter Freemasonry of his own free will, and may leave it of his own accord, but once he enters and places his confidence in the Craft, he is a sacred trust, not only to his proposer and seconder, not only to the Lodge in which he is now a member, but to the whole of the Craft with whom he has now become a brother.

The word initiate is taken from the Latin and to Freemasonry means the birth, the beginning, the dawn of masonic life. Thus every initiate has his dawn, his birth into the Craft, and that dawn should be as beautiful to the initiate, and as full of meaning as the great dawn of day, which, breaking through the darkness the eye, mind, and soul of all who witness its magnificence and splendor. Thus should the initiate be made to see and understand during his initiation the beauty and splendor of Freemasonry, and the brethren by their life and actions show sincerity in their work and behaviour, both in the ceremonial and away from it. The initiate will thus feel

and know that he has done right in trusting those with whom he has formed a favourable opinion, and his faith in Freemasonry thus assured, that faith of his must never be allowed to waiver.

It does not take an initiate very long to detect the sincerity of those around him, their personality and straight forwardness, and whether or not the work is from the heart or mere gabble. He is mentally taking stock of those taking part in his initiation, and weighing them up to his satisfaction or otherwise.

Thus initiation is the period in every masonic life when the foundation that is being laid will mean everything to the building of the future masonic human structure.

How the initiate will learn to know himself, realize his course of action and conduct, will depend upon the action and conduct, not only by the brethren of the Lodge in which he has become a member, but as freemasons as a whole, for as one faulty stone can upset a whole structure, so one faulty member in the Craft can ruin

a brother and cause a blot on the good name of a Lodge and Freemasonry.

Great care should be taken when the initiate pays a visit. He wears the apron of an initiate which at once marks him as such, and every brother with whom he comes in contact should recognize this fact, and extend to him the brotherly respect he is entitled to receive. He should be made to see and feel that Freemasonry is a way of life, and the spirit of the brethren should be such as to show that that way of life is carried out.

“Life is good,” says Renan, “when good use is made of it.” So is Freemasonry good when good use is made of it.

In setting a high standard of life for the initiate, the responsibility rests upon every brother to be just and upright. Freemasonry calls upon her craftsmen to be just, upright and free men, of sound judgment, and strict morals, in other words, Freemasonry looks to the perfection of

manhood, and the sooner freemasons realize that fact the better for us all, for we yet have a long way to go to reach that masonic goal.

It is not the perfect working lodge that will win the initiate; it's the brother perfect in all his parts and honourable to the builder.

The working tools have been placed in our hands, and as freemasons we are the Craftsmen who must build this great service of brotherhood that it shall live on. With these working tools and the old charges to inspire, pleasure can be given to the initiate, with profit to him and Craft.

In every initiation, the brethren must realize that their thoughts, words, and actions will put into life the making of a new man, for that is what Freemasonry calls upon them to do.

A new man — and there is your Sacred Trust. It is your lot as brother, it is also your lot to turn your masonic work to good account.



Freemasonry and the Russian Bear

**By John A. Barner, Deputy Grand Master
Grand Lodge of North Dakota**

Fifty-two years ago, July 4 last, a farm boy in north central Illinois was up early to prepare for the trip to a neighboring village for the annual celebration on that date. A local young man who had made

good as an attorney in Chicago was to be the speaker of the day. His remarks on "Freedom" have loomed large in this boy's thinking throughout the past half century

The Spanish-American War had been ended but a few years. America was launching on the greatest half century in all the world's history. There is no question in the speaker's mind but that this thing called "Freedom" has been responsible for this wonderful progress.

The events of the past few weeks in Hungary and Poland are proof that the quest for Freedom in men's souls surges as strongly as ever. In both cases, however, the battle will be less than half won. While both may win a share of the freedom they seek, the yoke of Communism will still be about their necks. Whether it be the Stalin or Tito brand of Communism is about the only thing at stake.

The very beginnings of Masonry are associated with Freedom. The earliest history of Masonry is from groups of active, operative Masons in the cathedral building days of the eighth to fourteenth centuries in Europe. Most of these groups were men, who from their superior knowledge, were free to travel about from one cathedral to another in search of ways to improve themselves. It is from this beginning that we find the speculative or accepted Masons of the 17th century. It was from this freedom to travel and improve themselves that they were men of more average intelligence and willingness that set them apart from their fellow workers.

Few doubt but that our Freedom in this country has made our last fifty years the most progressive and prosperous of all time. It is this freedom that has given us the power to create, organize and build for the greatest half century in all history.

Much is said about the Four Freedoms and I note that Education Week, soon to be celebrated all over our land, will use them as a basis for this celebration. Possibly Masons look beyond that to Six Freedoms which will be brought up for your thinking.

I: Freedom to Learn

It is a self evident proposition that all persons, regardless of sex or financial situation or race, should be free to learn as much as they can profitably assimilate. Many of the minds that have done most for the country belonged to those who were least favored by race, creed or wealth. George Washington Carver, the noted colored scientist, came from the fields of slavery, but through intense desire and unceasing

labor, did most for the land in which his forbears were slaves. While we recognize some of the problems of integration and segregation, we cannot be too happy over some of the incidents of the past few months in that connection.

2: Freedom to Debate

Debate is necessary to mankind if we are to ever get near the truth of any important question. Courts get the truth by contrasting efforts rather than by the single approach. The U.S.S.R. has freedom of speech and press but under a different pattern than ours. The editor or speaker in Russia has freedom of speech so long as he does not say or print anything derogatory to the ruling regime. Contrast this with our own political atmosphere of the past few weeks. Our own papers are absolutely unfettered as to the news they print while the use of the editorial page to analyze, criticize, and to support are really priceless. Without such organs free speech would be greatly hampered.

3: Freedom to Worship

It is worthwhile to remember that Worship is something that affects the way men learn, the way they govern and the way they play, not merely the way they pray.

Hitler encountered some of his bitterest competition from men who had the courage to say, "God is my Fuehrer."

Masons have two landmarks which have stood from the beginning "Thou wilt have but one God" and "Love Thy neighbor as Thyself." This gives us the Fatherhood of God and the Brotherhood of man. No group could have more.

4: Freedom to Work

Ordinarily when we ask what a person is — we mean "What does he do?" A man's work becomes a part of his personality. Our toil is all that we have to give. — All else is given to us. It is by work that we leave the world different from what it would have been without us.

5. Freedom to Live

Because many calamities occur both in individual and in family life against which no adequate provision can be made, members of the truly free society will have helped in protecting themselves against such calamities. The strong must frequently bear the burdens of the weak. This attitude is more and more reflected in our state and national social laws, as well as the attitudes of our great employers at this time. Masonry has always had a charitable hand for those in trouble. In

North Dakota we are proud of our record in charity especially are we proud of our record as respects hospital visitations to those who served our country in the past third of a century. Volunteer service is one of the most remarkable aspects of an unregimented society.

6: Freedom to Serve

Millions are given yearly for research, for higher education, for hospitals, churches and a thousand other objects of generosity. All this sets our nation apart from all others and who can say but that is the answer as to why we can perform all others in the fields of business, sports or in the protection of our interests at war?

All of these Freedoms are accepted in our land as part of our birthright. Masons meet and go about their business without a thought of suppression. What is going on about us?

Nearly forty years ago from Russia emanated an idea which was the very antithesis of Freedom. Under this ideology churches have been closed; schools regimented as to what could be taught; Masonry suppressed; slave labor made a part of the national economy. In short it is anti to anything that we believe in. The six Freedoms enumerated above are not known in this world of darkness. The Light must not shine in this Communist world. Yet it is amazing that, after 40 years, this slave world embraces 841 million people on the European and Asiatic continents as well as some thousands on our own. This is more than one hundred million more than have embraced Christianity in nearly two thousand years. True, many of these so called converts are there by force but the threat of a few years' teaching, changing their thinking, is always there. Masonry is not tolerated in those lands. This idea is one that cannot be "shot" off the earth. It must be combatted by an idea that is better, that offers more of the better things of life. All at once it seems the "have nots" of the world are striving for the peace and plenty we had. Great hordes are accepting the proffered hand of Communism as their WAY to their place in the Sun.

If there ever was a time when Masonic thinking and Masonic action were needed in the world it is now. It is no time for backing away from our responsibilities. It is a time to PRAY as though everything depended on God and Act as though everything depended on you.

Don't point a finger — lend a hand.
Let music swell the breeze
And ring from all the trees —
Sweet Freedom's song.

With Our Grand Masters . . .

Sonny Shorilegs

On Masonic Education — I am not thoroughly in accord with the assertion that all our troubles will end by simply adding to our membership a thorough knowledge of all that is good and true in the history, tradition, story and principles of our ancient and honorable fraternity. Yet, there is much to be gained by an educated brotherhood. Education along Masonic lines is most useful and has a tendency to greatly increase our interest in all the Fraternity stands for and is endeavoring to do. It may even fill our Lodges with those who do not now attend the meetings, and may result in a far-reaching effect of making masons our initiates instead of members only. It is conceded to be a means worthy of every trial and adaptation. I must, therefore, with the Grand Masters who have preceded me, emphasize the need of giving our initiates as much education as it is possible; and to give them much more than we have done heretofore.

I feel it is my duty to charge all the members and officers of our Lodges to embrace every favorable opportunity to bring some new knowledge to the members of your Lodges, to encourage study clubs, lectures, readings, educational programs, in fact any plan of bringing the Brethren together for enlightenment and giving them a more intelligent understanding of what masonry is, and what the masonic life should be.

It is also true that it is the internal desires and willingness to get the most of our organization which will bring the greatest results and that any means to that end are laudable. The plans for educating those young in the fraternity are worthy of our best endeavor, because all tend to the development of the mind and spirit, "which are those which persist."

On Public Appearances — I hold that unless Masons can make an absolutely impeccable appearance they must not appear in public as such. Officers who present themselves for public installation in variegated dress, and funeral services put on in a slovenly manner, reflect no credit on our Institution and produce a deplorable effect upon the public.

— *VICENTE CARMONA, Grand Master, 1930*

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Managing Editor
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34 Years Ago in the Culetow

José E. Racela, P.M.

September 1, 1923: The death of Illustrious Bro. Warren G. Harding was the subject of the editorial. Part of the speech delivered by him before an assemblage of Shriners in Washington was reproduced. It follows:

No man ever took the oaths and subscribed to the obligations with greater watchfulness and care than I exercised in receiving the various rites of Masonry, and I say it with due deliberation and without fear of breaking faith.

I have never encountered a lesson, never witnessed an example, never heard an obligation uttered which could not be openly proclaimed to the world. More, if the lessons taught were heeded, if the obligations read were assumed, if the relationships urged were adopted, men would be definitely better in their human relationship.

The late President Harding was the 29th occupant of the White House.

* * * *

Charles XIII, King of Sweden, founded an order of knighthood in 1811, which was to be conferred only on the principal Masonic dignitaries of his kingdom. The number of knights are twenty-seven, all Masons, and the King of Sweden is the perpetual Grand Master.

* * * *

Dispensation is granted to Memorial Lodge, San Jose, Nueva Ecija. The officers of the new Lodge are: Worshipful Master, Bro. Marciano Hidalgo; Senior Warden, Bro. Jacinto Buñag; Junior Warden, Bro. Demetrio Lacuna; Treasurer, Bro. Pacifico G. Bautista; Secretary, Bro. Apolonio Zabat.

* * * *

The funeral services held "in the driving rain at the Cementerio del Norte" for deceased Worshipful Bro. Roberto Moreno were conducted by: Wor. Bro. Manuel L. Quezon as Worshipful Master; Wor. Bro. Quintin Paredes, as Senior Warden; Wor. Bro. Santiago Barcelona, as Junior Warden; Wor. Bro. Rafael Palma, as Secretary; Wor. Bro. Felipe Buencamino, Sr., as Treasurer and Very Rev. Gregorio Aglipay, as Chaplain; Wor. Bro. Pablo Herrera, as Senior Deacon; Wor. Bro. Potenciano Herrera, as Junior Deacon; and Wor. Bro. Pascual Lintag, as Marshal. Eulogies were delivered by Most Wor. Bro. Rafael Palma and Wor. Bro. Charles S. Banks.

* * * *

Cosmos Lodge No. 8 is the first to pay in its quota to the Home, School and Dormitory Fund. Wor. Bro. Joseph H. Schmidt is the Master of the Lodge.

THE MORAL CABLE TOW

While talking to a Brother in a casual sort of way,

About the various members of our Lodge, he deigned to say:

“Well, George, I have just been thinking and you know, just man
to man,

I wish I were the fellow Brother Masons think I am.

“They think I’m square and upright, and of course the reason why
Is that living up to Masonry and need not err thereby.

I often think how fine ’twould be, in this world of whirl and whiz,
If a fellow was the fellow Brother Masons think he is.

“They know me in and out of Lodge, at work, and play and rest,
And I wonder if they always feel I’ve done my very best.

How sad, if honor and esteem should all be lost because
I failed to be the fellow Brother Masons thought I was.

“My vows I took sincerely, their meaning well I know;
They are bound to me securely by the moral cable tow.

I must live the vital precepts, emphasized in each degree,
If I would become the fellow God intended me to be.”

And so, be yours a life of toil or undiluted joy.

Don’t fail Masonic teachings and their maxims to employ;

Don’t try to be an earthly saint, with eyes fixed on a star;

Just try to be the fellow Brother Masons think you are.

— *Adopted*