

The Cable Tied

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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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Manila, Philippines

MEANING OF DEMOCRACY

Democracy means personal worth.

Democracy means freedom.

Democracy means equality. It recognizes
no races, castes or orders commissioned by
God or qualified by their own attributes to
exploit, govern or enslave their fellow-human
beings.

Democracy means rule of law.

Democracy means public morality: It
means elementary standards of decency in
the conduct of all public affairs.

Democracy means individual opportunity.

Democracy means individual responsibil-
ity.

—DR. JOSE P. LAUREL
Chancellor,
The National Teachers College



The Grand Master's Message



THE MASONIC HOSPITAL FOR CRIPPLED CHILDREN



It is gratifying to be able to say that the Masonic Hospital is continually rendering service to the public especially to children of families of limited financial income.

During the last fiscal year, 1956-1957, there were 170 crippled children who were treated and rehabilitated by this Hospital. These children came from all parts of the Philippines, the greater number of whom were children of families who could ill afford the expensive treatment needed by their children. Some of them are even unemployed. In fact there were cases where parents of some of these children could not provide even their transportation expenses which had to be defrayed by the Office of

the Secretary. Had these children been left as they were and not given treatment for their ailment by the Masonic Hospital, in later years of their lives they would never be able to do things for themselves and will therefore be forever a burden to their already overburdened parents, aside from being useless citizens.

The Masonic Hospital for Crippled Children is supported and maintained by Masons and by members of Masonic-sponsored organizations, their families and friends. It derives no financial support from any Government agencies whatsoever. But it admits children of families of whatever religion or sectarian belief, irrespective of race or color, and whether or not they are Masons. The hospital admits and takes care of them with equal solicitude and affection. The only requirements are that their ailments are curable and they are not more than twelve years old.

Through this service the Masons and the Masonic Fraternity have been highly commended, as evidenced by the many testimonial letters received, and for it, I appeal to the Brethren who are not yet members of the Hospital to join now. We shall be most grateful and happy to find that every Mason under this Grand Jurisdiction is a regular, sustaining or life member of the Masonic Hospital for Crippled Children. This is the only outward manifestation of our Charity as an organization. Let us therefore continue the good work that this hospital is doing and I bespeak for your whole hearted cooperation and support. Be a member of the Masonic Hospital for Crippled Children if you are not yet one.

VICENTE OROSA
Grand Master

MASONIC BIOGRAPHY

of

.....
Name of Brother (Please print)

.....
Name of Lodge

.....
Location of Lodge

.....
Present Address of Brother

Note: Please fill this form as complete as possible and return it to the Editor, The Cable
Tow, P. O. Box 1921, Manila. Kindly remember that it will be filed as is. If possible
informations so furnished should be typewritten.

Masonic Biography

1. — Name
Surname Christian Name Middle Name

2. — Residence Business Address

3. — Place of Birth Date of Birth

4. — Name of Mother Lodge Name of Present Lodge

5. — Date Conferred: E.A. F.C. M.M.

6. — Offices held in Blue Lodge and Dates

7. — Grand Lodge of F. & A.M.
Name of Grand Lodge

8. — Offices held in Grand Lodge and Dates

H O N O R S

9. — Honorary Membership in Blue Lodges (Name of Lodge & date)

MEMBERSHIP IN OTHER RITES YORK RITE

10. — Chapter of R.A.M.
Name of Chapter and year

11. — Offices held in Chapter and Years

12. — Order of Highpriesthood
Name of Council and year

13. — Offices held and years

14. — Grand Chapter of R.A.M.
Name of Grand Chapter and year

15. — Offices held and years

H O N O R S

16. — Honorary Membership in Chapter (name of Chapter & year)

- 17.— Council of Royal and Select Masters
Name of Council and year
- 18.— Offices held and year
- 19.— Grand Council of Royal and Select Masters
Name of Grand Council and year
- 20.— Offices held and years
- 21.— Order of the Silver Trowel
Name of and year
-

H O N O R S

.....

- 22.— Commandery of Knights Templar
Name of Commandery and year
- 23.— Offices held in the Commandery and year
- 24.— Grand Commandery
Name of Grand Commandery and year
- 25.— Offices held in the Grand Commandery and years
- 26.— Order of the Knights of York Cross of Honor
Name of Priory and year
- 27.— Priory and Offices held—year

H O N O R S

.....

- 28.— Order of the Red Cross of Constantine
Name of Conclave and year
- 29.— Offices held and year

H O N O R S

.....

SCOTTISH RITE

- 30.— Lodge of Perfection, 14^o
Name of Lodge and year
- 31.— Offices held and years
- 32.— Chapter of Rose Croix 18^o
Name of Chapter and year
- 33.— Offices held and years
- 34.— Council of Knights of Kadosh, 30^o
Name of Council and year
- 35.— Offices held and years

36. — Consistory of Masters of the Royal Secret 32^o
Name of Consistory and year
37. — Offices held and years
38. — Knight Commander of the Court of Honor, 32^oKCCH
Name of Supreme Council and year
39. — Inspector General Honorary, 33^o Hon.
Name of Supreme Council and year
40. — Sovereign Inspector General, 33^o Active
Name of Supreme Council and year
41. — Offices held in Supreme Council and years

H O N O R S

42. — Order of the Eastern Star
Name of Chapter and year
43. — Offices held and years
44. — Grand Chapter of O.E.S.
Name of Grand Chapter and year
45. — Offices held and years
46. — Order of Demolay
Name of Council and year
47. — Offices held and year

H O N O R S

48. — Other Coordinate Bodies
-
-

BUSINESS ASSOCIATIONS

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Signature

.....
In addition, print your full name

THE CABLETOW

Editorials

WISDOM — STRENGTH — BEAUTY

“x x x there must be wisdom to contrive, strength to support and beauty to adorn x x x.”

In the course of our investitures we were informed that the principal supports of King Solomon's Temple were WISDOM, STRENGTH and BEAUTY. They were so strong that the great edifice erected to his memory has survived the ages and has become convenient for all generations to come.

Wisdom and knowledge are two different qualities. While one may know plenty, yet he may not have converted that knowledge into something tangible. The conversion displays wisdom.

Man is subject to many laws in his relationship with his fellow-men; so also in his conduct with nature. Those made to regulate his behaviour in his dealing with his kind are flexible while those governing his behaviour with nature — the nature laws — are more or less fixed. The manner we observe and execute them helps determine our position in life. Open disregard or indifference may work against us. It becomes important then to us to observe cautiously the laws — of nature, of men; obedience to them is wisdom demonstrated.

Strength is of different kinds. There is strength of the will. There is strength of the muscles. There is strength of character. Among the many kinds, the strength of character is most needed to steer one's course in life. We are not counted as men of unsullied integrity simply because the Institution we are in is a venerable one, rather the worthy things we do show the godliness of our Fraternity. Unblemished integrity vouchsafes strength of character.

To admire is instinctive of every man. It may be the form, the color, the smell and even the sound of a certain object that prompts admiration. Prompting characteristics may reveal the beauty of the object, also, its ills which are repugnant to good taste. The latter negates that needed support of life — beauty. Beauty is a characteristic of life essential to its building. There is beauty in rendering assistance

to the needy, in rejoicing in others' welfare as there is beauty in the exercise of freedom — of worship, of speech. When these are suppressed, beauty is suppressed; when Masons do things that suppress these essential attributes of Freemasonry, they suppress Freemasonry by themselves.

Obedience to the laws of God and men, unsullied integrity, and goodwill and love to our fellowmen demonstrate wisdom, strength and beauty which are the principal supports of the temple of life. — Jose E. Racela.



BROTHER! YOU ARE BEHIND THAT EMBLEM YOU WEAR

Many Craftsmen carry along Masonic emblems or insignias which may be readily seen on their coat's lapel, or as necktie clips or on their fingers. There are, however, those who do not put on anything at all.

Whatever may prompt a Craftsman to put on one around his body readily reveals his fraternal connections. It may be the simple balls with a cane, square and compass, a diamond studded Shriner's pin, an elaborate Keystone, or a Scottish Rite ring indicative of the last degree attained. Generally, to the public and fellow-Craftsmen, the individual is a Mason. And because of such adornment in the absence of adverse circumstances, the wearer is usually taken as trustworthy, judicious, tolerant, charitable and God-fearing. The profane as well who is not familiar with the Fraternity takes him in high esteem. An unsuspecting neighbor is in all sincerity grateful when one comes around to sympathize with his misfortune, compassionate in his miseries and restore that peace of mind, and may yet be amazed when he recognizes that the too willing helping soul is a Mason.

It becomes incumbent then upon every fellow-Craftsman to be ever mindful of the Charges entrusted to his care that acts committed may not bring disgrace to our Venerable Institution. There is no doubt that Masonry stands above other institutions, yet it is not safe to assume that because one belongs to it that the member is also above others of his breed. On the other hand, the behaviour of every member should be an index that reveals the prominence of the institution, as one goes along in his daily life.

Brother! you are behind that emblem you wear. Remember the duties you owe to God and country, the duties you owe to your neighbor as well as the duties you owe to yourself and family. When you join the Fraternity you voluntarily surrender yourself — before, every-

—oOo—

Mother

It is a wonderful thing,

A mother:

Other folks can love you

But only your mother

Understands.

She works for you,

Looks after you,

Loves you, forgives you -

Anything you may do

And then the only thing

Bad she ever does to you

Is to die and leave you.

Baroness Von Hatton

(Ed. NOTE — As we reproduce the above tribute, we wish to express our heartfelt thanks to all who in one way or another condoled with us on the death of our own Mother, on September 19, 1957.)

IMPORTANT ANNOUNCEMENTS

1. Beginning with the next issue, November, and thereafter, THE CABLE TOW will include advertisements in its pages. It is urged that the Brethren extend their help by patronizing the official organ.

2. The Grand Lodge will inaugurate a Medical Clinic on November too at the Plaridel Masonic Temple for indigent Brethren and their families. Free examination and free medicine will be given to all deserving patients. The Brethren in the medical profession are giving these services voluntarily. The services start at 6:00 o'clock in the afternoon.

**GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINES**

Plaridel Masonic Temple
1440 San Marcelino Street
Manila, Philippines

15 October 1957

TO All Masters, Wardens and Members
of All Subordinate Lodges
in this Grand Jurisdiction.

Re.: CAPITOL MASONIC TEMPLE ASSN, Inc.

GREETINGS:

As Masons, it is our great interest and sincere pride to note that there are Masonic Temples throughout the world, be it a big city or small town. They were established by the strong determination and usually built by the hands and skill of the brethren. As Masons under this Grand Jurisdiction, we are more than proud of the part we play in the advancement of the Order within the Philippines. It is incumbent upon us, therefore, to strive for a Masonic edifice as a symbol of our mission within the area where hundreds of Masons reside.

Quezon City, the Capital City of the Nation is fast growing but our Fraternity has yet to be represented in this trend of progress. In endeavoring to keep up with this progress, our brethren of Quezon City are presently striving up to build a Masonic Temple to exemplify Masonic precepts within their locality. As Grand Master, I heartily indorse their noble pursuit and enjoin all the brethren under the jurisdiction of this Grand Lodge to participate and give their moral as well as material support for the establishment of CAPITOL MASONIC TEMPLE ASSOCIATION, Incorporated, as explained in the accompanying letter.

Fraternally yours,

(Sgd.) VICENTE Y. OROSA
Grand Master

ATTEST:

(Sgd.) ESTEBAN MUNARRIZ, PGM
Grand Secretary

Official Section . . .

VISITATIONS OF THE MOST WORSHIPFUL GRAND MASTER

On October 16, 1957 at 7:30 o'clock in the evening, the Officers and Members of Dalisay Lodge No. 14, Sinukuan Lodge No. 16, Batong Buhay Lodge No. 27 and High Twelve Lodge No. 82, officially received Most Worshipful Brother Vicente Y. Orosa, Grand Master of Masons in the jurisdiction of the Philippines. He was accompanied by officers and members of the Grand Lodge, among them, Mt. Wor. Bro. Esteban Munarriz, Grand Secretary and member of Dalisay Lodge No. 14, Wor. Bro. Hermogenes P. Oliveros, Senior Grand Lecturer and member of High Twelve Lodge No. 82, Wor. Bro. William (Bill) Quasha, Grand Orator, Rt. Wor. Bro. Macario N. Ofilada, Senior Grand Warden, Rt. Wor. Bro. Luther B. Bewley Junior Grand Warden and the respective Grand Lodge Inspectors of the four Sister Lodges visited.

Oral reports of the activities of their Lodges were made by the Masters of the Lodges — Wor. Bro. Bayani B. Ibarrola of Dalisay Lodge No. 14, Wor. Bro. Dominador C. Santos of Batong Buhay Lodge No. 27 and Wor. Bro. Tiburcio Serevo of High Twelve Lodge No. 82. Wor. Bro. Bernardo N. Niguidula, Master of Sinukuan Lodge No. 16 acted also as Master of Ceremonies.

The highlight of the visitation was an Open Forum where doubtful points were resolved to the satisfaction of the Brethren by Most Wor. Bro. Orosa. In his closing address, the Most Worshipful Grand Master urged the patronage by the Brethren of the Masonic Hospital for Crippled Children. He said that the hospital is a tangible proof of the charitable aims of the Institution. He urged that those Brethren who were not as yet members of the hospital should send in their subscriptions.

—————oOo—————

Masonry is a means, not an end; and the reception of a degree, whether it be the first or last of a Rite, does not in itself make the recipient any better than he was before. It simply is the medium for broadening his knowledge of his duties, and the application of those duties in his daily walk and conduct.

Others May Care To Know . . .

Sonny Shortlegs

By re-arrangement of the initials of the words "Ancient Arabic Order Nobles Mystic Shrine" you may spell the words "A Mason."
— The Freemason of Canada

Napoleon was thought to have been initiated in Egypt, while First Consul of France, some time between 1795 and 1798 — The New Age.

LaFayette was made a Mason in an Army Lodge at Valley Forge, by George Washington, and when he returned to visit America in 1825, he had with his son, George Washington LaFayette, who was a member of the Craft. General LaFayette was christened Marie Joseph Paul Yves Roch Gilbert du Motier. He was usually known in American circles as "the Marquis", the title having been inherited at his father's death along with a substantial fortune. He was married at the age of 17 into an influential family, but because he was a poor drinker and a worse dancer, shunned court circles and Parisian society. He was an American by virtue of citizenship conferred upon him by act of Congress and although buried in Paris, lies in American soil because his grave is made in a ton of earth carried to France from Bunker Hill. — The Connecticut Square and Compass.

In Queensland, Australia, the Grand Lodge prohibits the wearing of any Masonic badge, charm or ring outside the Lodge. The use of emblems for business purposes is forbidden under penalty. In South Carolina the annual dues card will hereafter show the blood type of the Master Mason to whom it is issued. — Idem.

In registering as a visitor at a Craft Lodge, the brother should indicate his proper rank as a Craft Mason. He may be a M.M., a W.M. or P.M., or have some Grand Lodge rank. The senior rank should be indicated. It is not proper to indicate any other Masonic affiliations such as Shrine, K.T., Chapter or Scottish Rite. — The Freemason of Canada.

The greatest and best men of all ages have been encouragers and promoters of the art, and have never deemed it derogatory to their dignity to level themselves with fraternity, extend their privileges and patronize its assemblies.—*Ex-President Harry S. Truman, PGM of Missouri*, on the occasion of the dedication of Truman Library.

* * *

The newly organized Eye Foundation of the Grand Encampment of Knights Templar has already begun operation — the first case was a CATHOLIC boy — Daniel O'Donnell Weissert — who, by the way was completely cured.

* * *

DON TANIGUCHI, sgt. first class in Co. B, 100th Battalion of the 442 Regiment Combat Team is tiler of United Services Lodge No. 1118 (N.Y.). His regiment was composed of Japanese, enlisted in Hawaii; the regiment received seven presidential citations.

* * *

Several of our periodicals list Robert E. Lee as a Freemason; this is not true. Lee himself denied it although expressing his appreciation of the fraternity.

* * *

The great Italian liberator, a Freemason, said: Wherever there is a human cause, we are certain to find Freemasonry, for it is the fundamental basis of all true liberal associations. Thank all of my brethren and tell them that I am always with them with all my heart, and that forever I will pride myself upon my Masonic connection.
— Giuseppe Garibaldi.

* * *

And Theodore Roosevelt said this: Our system of government is the best in the world for a people able to carry it on. Only the highest type of people can carry it on. We believe we can — we know we can, but we can do it only if each of us in his dealings with the outside world carries into them the spirit that makes a man a good Freemason among his brother Freemasons. And Theodore, speaking before the grand lodge of Pennsylvania, said: "Freemasonry should make, and must make, each man who conscientiously and understandingly takes its obligations, a fine type of American citizen because Freemasonry teaches him his obligations to his fellow men in a practical fashion. He could see no wrong in the Masonic obligation so often objected to by our enemies."

— *From The Masonic World by R. V. Denslow*

With Our Grand Masters . . .

Sonny Shortlegs

I would call attention to the attitude frequently adopted by certain Masons to criticize and find faults with the other, a bad habit which some of these Brethren have carried to the extreme of speaking ill of others. They forget too easily and often that tolerance is one of the virtues that should adorn the Mason, and that frankness and sincerity towards the Brother are essential to good understanding and harmony. If a Mason cannot say anything good of his Brother, he should at least keep silent. We must whisper good counsel into the ear of our erring Brother and not slander or insult him or speak ill of him. — Quintin Paredes, Grand Master, 1922.

* * * *

Men have entered our fraternity who never should have been allowed to cross our threshold, and it has been the unpleasant duty of your Grand Master to insist that a number of Lodges start proceedings to oust such members. This is not a pleasant task and, in certain quarters, met with considerable opposition, for it is difficult for some men to adopt corrective measures when a member happens to be a "good fellow." But it is time the Masonic Fraternity wake up to the fact that no man should be allowed to remain in our organization if he violates our laws and forgets his vows, simply because he happens to be popular. I hold with Grand Master Gians of Iowa that "Masonry is bigger than any man." — Frederic Harper Stevens, Grand Master, 1923.

* * * *

Throughout the ages and everywhere, the Royal Art has had a refining influence upon the customs of men, making them remember their common origin and establishing between them bonds of love and mutual agreement. There is not a nation or community in which Masonic societies have flourished that has not been the beneficiary of the salutary influence of our hobitual exercise of benevolence, charity, tolerance and secrecy in word and action. Masonry has been provoked, excommunicated and persecuted in many parts of the world; but has at all times endeavored to keep aloof from religious and political contention and has insisted upon rejecting all that which may cause or provoke discord among men. — Rafael Palma, Grand Master, 1926.

Pledge of Service . . .

MASONIC PRINCIPLES

By SIDNEY ULFELDER

Grand Orator, York Grand Lodge of Mexico

"All of the study that it has been my privilege to make of Masonry, has seemed to strengthen my conviction that everything beyond the first degree is founded on those great Masonic principles taught in that degree — specially the three great tenets of a Mason's profession to you brethren, my interpretation of these principles as applying to our every day conduct as Masons.

Masonry is not only a great fraternity, it is also one of the greatest social organizations of this, or any other period. From the earliest history, Masonry has had as one of its basic principles a way of life for men, in their effort to make real to themselves their own struggle for a better life. Its historical background and the principles on which it is based make it a wonderful study for men of today. Although a secret order, the principles on which it is founded are known to all mankind. The secrecy is only in the ritual essential to the teachings of the basic principles of the order. Masonry is not a religion, but the principles inculcated in the teachings are deeply religious.

The three great tenets of Masonry — Brotherly Love, Relief and Truth are not Masonic teachings alone, but Masonry endeavors to make them clear and impressive for its members. These tenets are presented in the first degree, the conformity to which makes the Entered Apprentice a good Mason and a better man. These principles apply to the three great tenets of a Mason's profession as they apply also to the four cardinal virtues: Temperance, Fortitude, Prudence and Justice.

The First tenet of Masonry, Brotherly Love, is one of tolerance, goodwill and mutual understanding, based on that great Masonic principle of sincerity and plain dealing, as all men are brothers regardless of race or creed. Our Nation's history began with the words, "We hold these truths to be self-evident that all men are

created equal." All races are fundamentally the same — mankind is one the world over. As Masons, we must obliterate hatred, suspicion and antagonism toward other races. As Masons, we do not think of classes, of aristocrats and commoners, we are one fellowship, free and equal before God, and it is a part of our Masonic teachings that we remain so.

The second tenet, Relief, implements the first. When a brother is in distress, our attitude and feeling toward that brother should be one of deep sincere desire to be of service to him without a feeling of condescension, but rather as one of friendliness given on the basis of equality. We should always consider the opportunity of sharing with a less fortunate brother as a privilege in the manifestation of our teachings as Masons. The great humorist and Mason, Will Rogers, once said, "You never know what you may be buying when you give a hungry brother a dollar." When a brother is in distress, then brotherly love is as a tinkling cymbal, unless it manifest itself in the relief of that distress.

We recall that one of the first lessons that we are taught is, that Truth is a divine attribute and the foundation of every virtue. This is a virtue that we should constantly bear in mind in our daily relations with our fellow man. "We search the world for truth." The poet said, "and come back from our quest to find that all the sages said is in the Book our mothers read." If this thought is uppermost in our minds, it will help us to wear a cloak of sincerity and integrity. The great underlying factor in the development of ourselves is truth — in the creation of every person there is woven through his character the golden thread of truth.

We are living in a time marked by the discarding of customs and conventions, when moral standards are threatened. There also seems to be scepticism today on the part of certain ideologies, to cast doubt on truths we hold to be founded in our very existence: doubt of the Bible, doubt of religious leaders, doubt of our form of government. Our real need is a realization of Truth, for which there is no physical emblem — that intangible something which is in harmony with our Masonic way of life and makes us one with God. The principle of truth is an individual, a personal matter, and something which might be considered as being that still small voice of conscience. Cicero said, "The man who is always true, is both virtuous and wise."

Temperance, which may be interpreted as self-discipline, Fortitude, Prudence and Justice encompass the whole of man's life.

We, as Masons, feel that if man, who is created in God's own image, is to live to do honor to his Creator, he must strive to be the recipient of not only one of these great virtues, but that he may attain in a measure all of these virtues. It is axiomatic that when one grows into the development of any one of these virtues, he at the same time is acquiring the other virtues. One of the greatest needs of our world today is putting discipline back into life. We have reacted so strongly against the imposed authority and the taboos of the Victorian age that we have swung into a license which we thought was liberty. We are now finding that it is not. We have grasped for liberty and found disintegration. We as Masons and American citizens, do not need a discipline that is externally imposed, but the kind of discipline that comes from an inward desire — a discipline of one's own choosing. Temperance or moderation in our habits probably includes the whole idea of temperance in our lives, for our lives are literally what we are. Temperance in habits comes through self-discipline.

Fortitude, though frequently used as a synonym for courage, comes to us from the ancient Stoic Philosophy. In studying the word Fortitude and its implied meaning, we find that Fortitude carries a deeper meaning than does the word courage. Fortitude means courage in time of trouble — firmness of spirit. The world today stands in need of men with a firmness of spirit — men who are able to maintain their spiritual and moral equilibrium in the face of all odds. It has also been said that Fortitude is not an inborn trait but is matured only by exercise. Fortitude will always be a highly prized virtue.

Prudence is the ability to regulate and discipline oneself through the exercise of the reason as opposed to acting impulsively. If we judge from the diary of Longfellow, he was never subject to overmastering impulses, but always acted with foresight — not from selfish calculation, but from a sane and temperate judgment. Not only does a man have to guard against conscious impulses, but he must bear in mind that there are unconscious impulses which exist in masked form. These are often, by the imprudent person, considered non-existent, but the evidence of their existence is overwhelming and until they are accepted in the facts of life, it will be impossible to deal realistically with the anguish they cause. The person who early learns Prudence and the mastery of his impulses will experience less frustration in his own life and will be able to help his fellow man toward a well adjusted life.

Justice implies the strict and judicial rendering of what is

due. We do not need to go beyond the inspired word of God for an interpretation nor application of Justice. The Masonic concept of Justice is equality of all men and is based upon the principle of one law for all — that all men shall stand before the same bar of justice and be judged. The Bible teaches us to do justice and love mercy. The good Mason knows that back of every act and every failure, the causes leading up to that act of failure must be considered. Justice is evident in all Masonic teachings, the understanding of which is reflected in our every day dealings with our fellow men. Justice is the opposite to bias, prejudice and injustice. The most revolutionary idea that has ever been presented to the world was declared over two thousand years ago. Matthew 7-12. "Therefore all things whatsoever we would that men should do to you, do you even so unto them; for this is the law and the prophets.

Since God created man in his own image, certainly man has the capacity to place a workable interpretation on the above virtues — none of which are beyond the grasp of any individual who desires to make his life a dynamic influence for good in the world. To those of us who have subscribed to the principles of Masonry and whose hearts and minds are guided by these principles, comes the greater challenge and heavier responsibility. These principles are a real challenge, but they do not ask the impossible. Let us stand shoulder to shoulder and by unity of thought and purpose, use these principles and virtues as guideposts for making us better Masons."

It may be interesting for you to know that the Craft is well represented in the U. S. Government. Five of the ten members of the Cabinet are members of the Craft, Seven of the nine members of the Supreme Court of the United States, Thirty of the forty-eight Governors, Fiftynine of the ninetysix members of the Senate and two hundred and fourteen of the four hundred and thirtyfive members of the House of Representatives. So you see the Craft is well represented in Washington.

One needs only to remember the names of such Masons as Washington, Franklin, Jefferson, Putnam, Greene, Warren and Adams. Their memory and principles are strong in the World to-day.

I can tell you, as a matter of interest, that H. R. H. the Duke of Edinburgh, now Prince and Consort to H. M. Queen Elizabeth II, was initiated and raised in the Navy Lodge a short time ago.

The Lodge Kilwinning is claimed to be the oldest Lodge in the

World. This Lodge was founded at the building of the Abbey in 1140, two documents dated 1598 were found.

In the York Rite Ritual we often, so often, make reference to the square, the level and the plumb. No architect of any standing would, for a moment, contemplate erecting a building if he neglected to use any one of the working tools, much less neglecting all of them. He could not possibly erect a building without the level, square and the plumb. That should convince you, Brethren, that as in architecture, those three implements are the foundation of all architecture, so the principles of Masonry are not only necessary by our application of those working tools, but they do represent the Divine rules, I emphasize, the Divine rules which are the basis of Freemasonry. If this Grand Lodge and all its constituent Lodges will conduct their Masonry, having regard for the lessons learned from these Divine principles, I think Masonry in the future can be a force in this World, the magnitude of which none of us can foretell at the present moment.

We note the great movement of Nationalism throughout the World, I would like to think what would happen one day when we can say to the Fraternity, wheresoever dispersed upon the face of the Earth: "May Masons of all Nations be united under the mantle of Universal Friendship". We do not want to compose one great big Grand Lodge, but all we ask is for Universal Friendship; and if we get that, our purpose is fulfilled.

In this character building of the speculative Mason as against the cathedral building of the operative mason, lies the secret of Freemasonry, the secret of its strength, the secret that will insure its survival against the political and social changes of the machanzed World we now live in.

The World will always need men of good character, men of high principles, men of religion, men believing in true charity and benevolence. This need becomes greater rather than less, if men are NOT to become slaves to the push buttons of automation. You can rest assured that since there will always be a need for free men of good report, and well recommended, there will always be a need for Freemasonry, with its peculiar system of morality, veiled in allegory and illustrated by symbols."

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E A R L Y T O B E D

(Texas Grand Lodge Magazine)

In their campaign to stimulate attendance at Masonic Lodges, Washington Grand Masters and Grand Lodge Officers in recent years have emphasized the desirability of early closing. Worshipful Masters and their subordinate officers have been urged to speed routine business and finish by 10 o'clock.

In a study of the reasons why many lay Masons fail to attend their Lodges, one of the outstanding factors was found to be late hours. Communications were not properly planned for early closing. Consequently, many members, particularly the more elderly, are conspicuous by their absence. As men grow older, they are more inclined to spend their evening by the fireside and it requires something special to lure them out after dinner.

It has also been found that much time is lost by the failure of the presiding officer to expedite matters. Consequently, meetings are unduly delayed and drag on well toward midnight. No wonder that so few remain for refreshments and the enjoyment of the social hour. Most of them have to rise early for their work the following day. If they do attend, they must leave early for necessary rest.

This campaign, sponsored by the Grand Lodge, is bearing fruit. Officers coming up through the places and stations are being trained to make their meetings interesting as well as short and snappy. Earlier hours are resulting, and in time attendance is bound to increase.

The wise Worshipful Master has his program prepared in advance of a Communication. If it is the stated, he should consult with his Secretary and make note of the matters which require consideration. Some questions, naturally, are controversial and may cause protracted debate. The Worshipful Master should be able to control proceedings firmly but not arbitrarily, without undue waste of time. Routine matters should be disposed of with dispatch. An able presiding officer, acting with judgment and tact, can go through the program to an early closing without difficulty.

When degree work is on the trestleboard, much time can be saved by careful preparation. The Worshipful Master, or any subordinate who has charge of this particular communication, should in advance make the station and floor assignments, advising those who are to take part so that they will be fully prepared. By following this plan, no time will be lost between candidates. As one leaves, the other can

enter, with all who are to take part ready to proceed. Thus can time be saved and early closing assured.

It is well for the incoming Worshipful Master to plan his program for the entire year. This can be done and by doing so he can book well in advance Grand Lodge officers and others whose time is much in demand. This method will make the year's program run smoothly, resulting in improved attendance and better spirit of cooperation. Always, planning should keep early closing in mind. Remember, your Brethren have to go to work tomorrow.

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WORKING TOOLS OF A FELLOWCRAFT MASON (New Zealand Freemason)

Much has been written about the working tools of a Fellowcraft Freemason, and a good deal about the charge with which they are presented to the candidate in the Second or Fellowcraft Degree. Our ritual abounds in brief patches of beautiful language, but in this charge the beauty of language is sustained from beginning to end; the imagery is apt and vivid; the whole charge flows with a graceful inevitability which makes it one of the most memorable parts of the ritual, and it has one advantage over some other charges; it is not too condensed. The candidate can follow it and absorb it at the first hearing. Sometimes a newly-made Fellowcraft is asked what part of the ceremony has impressed him most; the answer is often the Working Tools charge.

The lesson of the Working Tools in this degree is the lesson of community living. Real freedom is not freedom to do precisely as one likes, without let, hindrance, or inhibition. That would be an infantile form of freedom. Real freedom consists in willingly entering into such contractual agreements as will ensure our happiness and other people's. That is an ordered form of freedom, an adult giving away something for something of more value, and on multilateral basis. From the infantile point of view it may be freedom to take possession of any object that one sees; from the adult point of view freedom of action is better secured by having agreed means of acquiring ownership of anything, and then respecting the rights of anyone who has taken the agreed steps. In that way we can be assured that most other people will respect rights we have similarly acquired to other property.

The community may decide that the few recalcitrants or untrustworthy persons shall be compelled to conform, and appoint law enforcement officers to see that what has been agreed upon in the community shall not be disregarded. Hence we have the conception of freedom within the law.

The charge in the Second Degree is not concerned with the enforcement of law by any means other than the force of conscience. It is concerned with our being able to trust one another, and it points out in some detail the difficulty anyone has in being a completely trustworthy person. It is interesting that phrases like square dealing on the level, should have passed into current parlance far beyond the confines of the Craft. Square dealing imports rectitude—a word that itself means squareness, though now almost entirely in a metaphorical sense. Dealing with others “on the level,” although also a can’t or slang phrase, it is well known as the other, and is apt as a physical illustration or not the idea was derived from the plumb rule in its Masonic application, the idea of uprightness, and the characteristics the word connotes, are known to all society.

Square dealing, upright dealing, level dealing; they are all concerned with our relations with other people; objective but benevolent, unimpassioned, and, above all, fair. These are the desiderata the Craft requires.

The underhand, the deceitful, the half-truth, these are ideas which cannot be made to fit such simple tools. They are conceptions that no social person will entertain as a counsel of perfection; where we give way to them is not in the hope that we will be done by as we have done.

And, like most Masonic lessons, the lessons of these three basic implements are easily understood, and uncomplicated, and make for simple perfection in conduct. Perfection, of course, is not really simple at all in practice, but only as an ideal. Most motives for conduct are complex, and few sets of circumstances are simple. But the application of the tools themselves can show what should be done to the physical material.

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THE TONGUE OF GOOD REPORT (New Zealand Craftsman).

One of the things we require of candidates is that the tongue of good report must have been heard in their favor. A well-known novelist, Maxence van der Meersch, whose last book, “The Hour of Love,” was published posthumously and has just appeared in English, uses this striking sentence: “And I was too young and too inexperienced to know that honour and reputation are not always the same thing, and that in fact the former might sometimes demand the sacrifice of the latter.”

There are other opposite expressions which have been used at various times by various people, notably the legal saying that it is not enough that justice should be done, it should also appear (or be apparent) that justice is being done. It is said that "Rumour is a lying jade," that "Who steals my purse steals trash . . ." and so on.

The requirement is not so frequently concerned with difficult cases as with the normal case, where it is required that a man shall be in good standing among his fellows, is generally known and believed to be a good man. If he has been slandered it is often possible to refute the slander. If he is generally known on evidence accepted by the community to be a bad man, the onus is on him to try to refute the imputation. There have been many cases where men have been under a cloud, as the expressive saying is, for many years; sometimes a cloud voluntarily assumed; and have in the end rehabilitated their good name. But in general terms, and in most cases, it is enough that a man be of good repute.

Nevertheless the implications of the result of calumny, of loose criticism and of the ill-considered expression of misjudgment, often indulged in irresponsibly and without any intention of doing a man any real harm, can be like the circles from the stone tossed into the pond. Often it is simply the result of "playing the man instead of the ball"; often the result of jealousy or envy; real vindictiveness is probably quite rare. Nevertheless, great harm can be done by criticism which is not inspired by malice.

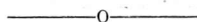
And so, when the tongue of good report has been heard, and the candidate has been received among us, we find we are subject to more than a few ritual exhortations to preserve and safeguard his character; any student of the ritual will remember them.

Not always are these exhortations uppermost in our minds. There must be a few of us who do not, at some time or another, express an unkind or prejudiced opinion, perhaps in a moment of excitement, which we bitterly regret later. And for the sake of improving a good story, for sensationalism or for some other reason, we can get into the habit of attacking other people's characters to the point where not their characters but our own sustain the harm. The development of such a habit in a normally kind and reasonable person is insidious and warping, and once recognized, a cause of shame and regret.

In some ways this is an age of talk. A moving picture some years ago showed a sequence of newspaper headlines and broadcast-

ing studios to demonstrate the futility of talk, of words, words, words, in international affairs. But words are powerful; they can do good or evil, for they form opinions. There is no need to regard the world through rose-colored spectacles — all men are compounded of good and evil, but all men are entitled to be dealt with in mercy, and with justice. The most frequent, and most un-Masonic trap into which we can fall is to confuse the action with the man. Because we disagree with the action, we tend to attack the motive. That is not objective criticism, it is personal. If we disagree with an action which concerns or affects us it is the action we should condemn, and be prepared to question its implications as we see them. The chances are that it is the result of worthy motives; worthy of being judged on its merits.

In this as in so many other spheres the rules of the Craft are much the same as the rules of society at large. But if a Freemason disregards or neglects them, his fault is greater.



PROMISE YOURSELF

- “To close the door to an unhappy past and start life anew.
- To try Love’s way in everything, and let jealousy and hatred to go out of your life.
- To put beauty into every day — beautiful thoughts, beautiful deeds, deeds, beautiful work.
- To be self-reliant and ready to assume responsibility.
- To take time for study and self-improvement, no matter what your age.
- To learn to enjoy things without owning them.
- To talk health, happiness and prosperity, instead of disease, misery and failure.
- To hold your manhood, your character, above wealth or position.
- Try to appeal to the best in others; to encourage and help them not criticize and dishearten.
- To consider the importance of rest and recreation as well as concentration and application in other words, to live a balanced life.
- To hold in your mind the things which you wish to come true in your life; to think of yourself as you would like to be.
- To make your life a masterpiece.”

— Author Unknown

SEEK THE TRUE MEANING

By V. M. BURROWS, M.P.S.

The Orphan's Friend and Masonic Journal

It might be thought today by many that our Bible came to us in the form in which it now exists, but it did not. Our Bible is a compilation of many books by a large number of authors, and was written over a period of several centuries.

The Council of Nice in the year 325 A.D. was called by the then Christian world to decide just what books should comprise the Bible. A great many scripts and scrolls were examined and read carefully, and some were accepted some were rejected.

There have been many printings and revisions of the Bible as it was formulated by the Council of Nice in 325 A.D.

We believe that the Holy Bible when proeprly interpreted in the light of reason, is the basis of an ordered life in the civilized world, but we do not believe that anyone has a divine right to act as intermediary between God and the individual human being.

Masonry has taught no religious doctrines except those truths that tend directly to the well-being of men. The natural form of Freemasonry is morality, from which we are induced to live a true and faithful life, from the motive of a good man.

We believe that a man should learn to love God. We believe that the starting point for learning to love God is the experience of learning to love one another. The evidence of our extreme faith in the value of love for each other is shown by the dramatic symbolism of our degree. Our great need is for increased attention to, and mature consideration of, that great lesson.

Our great problem in Masonry is to get members to think about the duties of a Mason as delineated in the Charge of the Apprentice, and about developing zeal for our institution as indicated in the Charge of the Master Mason.

If a brother has generated zeal, he may find interesting and revealing phrases in the Monitor. Some are in the Charges. He may well ask himself the meaning and true significance of those phrases.

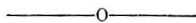
There is no excuse for any member of our ancient and honorable Fraternity failing to realize the existence of our right ideals or principles of human conduct. Not only are they symbolized and explained in our work, but they are printed in plain language and included in

the Monitor. In fact, they are concentrated in the Charge of the Apprentice.

These right ideals or principles of human conduct are not new. They are tried by time and brought down through the ages by the medium of Freemasonry.

Moreover, any right-minded man of lawful age who is worthy and well qualified will admit the truth and value of these ideals and principles. He will also readily admit the advisability of following these teachings in direction and control of his life.

We are prone to depart from the effect of our first good impressions on the grounds of expediency, but, if we believe in the principles taught us as we go through the degrees of Freemasonry, we are sure to think and act on a higher plane of life than we did before we were made Master Masons.



TOLERATION

By M. W. PAUL TURNEY

Grand Master Grand Lodge of Texas
(The Texas Grand Lodge Magazine)

Masonry is richly endowed with great principles and virtues, and endeavors to impress these virtues upon the mind of every initiate. Among the more personal virtues which the Order strives to keep ever present in the hearts of candidates and members is Toleration. This important virtue must never be neglected if Masons are to function as a Fraternity of Brotherly Love.

Toleration is that broad-mindedness which both prompts and enables a man to regard every other man as his peer, and entitled equally with himself to his individual opinions and sentiments regarding matters political, philosophical and religious.

Toleration is that spirit of unselfishness which leads a man to recognize that each person sees things from his own viewpoint, and to admit that it is always possible for himself to be wrong and the other to be right. It is that kindness of thought which prompts a man to respect the opinions of his fellows as if they might some day become his own.

Toleration is that charitable judgment upon the actions, the conduct and even the foibles of others which each man would wish pass-

ed upon his own, and which concedes that another may be honest at heart even though wrong or mistaken in his opinion or conclusion.

Masonic toleration does not in the least imply any obligation to condone wrong-doing or the commission of crime either by Masons or others, for Masonry undertakes to teach men what is right, just and true; and this field of toleration extends only to those who are trying to follow these precepts and not to those who are knowingly or wilfully violating them.

Men genuinely imbued with the principle of Toleration are qualified to lead the people in their struggle upward, and those not appointed to lead know how to follow and serve in every movement for Justice, Right and Truth.

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The Lesson Of The Ballot

In small communities competition usually creates enmity. It is almost unusual to see warm friendship existing between business competitors. Avarice and self-interest destroy that consideration which should be given between decent fellowmen.

In the same town there once lived two men who followed the same line of business, that of a butcher. The competition for local trade had produced between the two a very strained relationship. Jim Bryant, the older citizen, was a member of the Craft and highly esteemed by the Brethren as well as by his fellow citizens generally. Ambrose Watson, the younger competitor, was also a highly esteemed citizen. The latter became desirous, prompted by a good opinion conceived of the Order, to be ranked among its members. With this object in view he approached his next door neighbor

with a request that he propose him as a member. The application in due time came before the Lodge. There were few present who expected the application to go through, as all knew of the enmity that existed between the two butchers.

"How do you find the ballot in the South?" asked the Worshipful Master. "Fair in the South." "And how in the West?" "Clear in the West." "And bright in the East."

Jim Bryant went up in the estimation of his Brethren one hundred per cent; and complimentary remarks were whispered around Lodge—"Jim's big." "You can't beat Jim." "Jim'll do the right thing every time."

One night following, Ambrose Watson knelt at the Altar of Masonry. In the country where this happened there is an ancient practice of extending "the right hand

of fellowship" at an important point in the ceremony, and the first thing that caught the eye of Ambrose Watson was the right hand of fellowship extended towards him by one other than Jim Bryant, his sworn business enemy. This was hard for him to understand, so after the Lodge was closed he approached Jim Bryant.

"Were you present the night I was balloted on?" he asked.

"I was," answered Bryant.

"Then why in the name of all that's holy didn't you blackball me?"

"Why should I, Ambrose? You're as good a man as I am, and in some ways a great deal better. Because we're enemies in business doesn't mean that we can't be good Brother Masons.

This staggered Ambrose Watson, and, with moist eyes, he took Jim Bryant's hand and said: "Well, if that's Masonry, it's a thousand times better than I thought it was. Jim, if you're agreeable, we won't even be enemies in business any longer."

A solemn and sacred pact was sealed that night in the anteroom of that little Lodge by the warm hand grip exchanged between two strong men, now no longer at variance with each other because of the fact that Jim Bryant was a "big" man and a true Mason.

A few weeks later Brother Wat-

son was to be seen sitting on the chopping block in Brother Bryant's shop.

"What are you doing here, Amby?" he was asked.

"As soon as Jim has served that customer he's going to give me my lesson," he replied.

Jim Bryant had already given his first great lesson in Freemasonry the night he exemplified so well the true, broad principles of the Craft. And the lesson is here for all who want to read: "Big broad-minded", open-hearted men give an uplift to Masonry. Vindictive, spiteful, narrow-minded men, on the other hand, disintegrate, degrade and counteract the benign influence of our noble Order.

—*The Masonic Craftsman*

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Freemasonry endorses no particular religious creed but teaches man to respect and revere what his fellow hold sacred.

To my mind the Grand Lodge deserves unlimited credit for the inception and execution of an idea which puts a paper such as this (The Cabletow) in the hands of the members. This is of all the more importance in that in our jurisdiction Masonry is essentially a matter of education, and it has always been my belief that the more opportunity you give a Mason to know of the history and activities of his Craft, the better practical Mason he will be — Wm. H. Taylor, P. G. M.

Superficial Resemblances

It is a well known fact that a small hole in a dike can ruin the whole structure. The small trickle opens the way for the cutting, devouring, devastating flood raging behind it.

Just so it is with the character of a man. A little break in the defenses built around it to hold back the flood of hatred, jealousies, selfishness, unworthy ambitions, greed and false pride and soon the dikes are down, the ruinous torrent comes pouring through.

The dikes protecting character must be built of strong materials held in place by the best substances. In the case of Masons a special substance is provided which, if used, results in a wall of great strength and security. It is the substance of brotherly love and affection; that substance which unites us as friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work or best agree.

A dike held together with that substance will stand secure. But it must be the pure material. When contaminated with impurities, danger of breaks is ever present. Nearly every case of cracked up character can be traced to some impurity in the substance.

There are any number of these superficial qualities that may be

found in our dikes, but the most treacherous and destructive one is insincerity. It is often used because it can be made to look exactly like the real thing. A wall built with it looks perfect, appears strong, seems dependable. The truth is it has no strength at all and is certain to crumble under pressure.

The dikes of the entire structure of civilization are weakened by this corroding, false substance of insincerity. Its effects are visible everywhere, in social, political, industrial, educational, even religious and fraternal experience. We have become past masters in the sorry practice of substituting it for the genuine thing and the inevitable is happening. Confidence and trust have largely disappeared or if given are violated with disheartening frequency. The floods of selfseeking, greedy, ambitious passions run riot in the hearts of men, driving them to acts of corruption, injustice and iniquity abhorrent to any true sense of decency.

Freemasonry has not escaped. No one knows how many men have come into the Fraternity to use its standing and their membership as a shield behind which all kinds of abominations have been and are being practiced. Many who have come in with honest hearts and noble purpose have been discouraged to find around them insincerity, dissimulation and emp-

ty pretense where they expected and hoped for help in fellowship and true brotherhood.

It may be felt such things should not be said publicly; that if any evil of this kind exists it should be hushed and hidden. That view is fallacious and itself bears the mark of insincerity. Evil doing may be hushed within the Lodge but it cannot be hidden there. Any attempt to do so only brings the Craft under public contempt. When gentle warnings do no good the Lodge itself should be the first to expose wrong doing and the wrong doer. Corruption loves dark silence and thrives in it. An unworthy villain feels very safe in the belief he will not be publicly denounced and his deeds uncovered. To such a one, step in insincerity, brotherly admonition means nothing and expulsion is rarely ordered for less than outright criminal acts. Such odious things as, under some thin shelter of law, stealing from widows and orphans, using power of position to filch, cunning stirring up discord and dissension to promote personal ambitions, by crafty maneuvers robbing a brother of credit and

honor justly his due, these things are winked at and frequently the guilty ones are honored with special preferment or high rewards.

We have condoned, even nurtured, this insincerity so long that some of us begin to look like the ancient Pharisee who stood in the Temple offering thanks he was not as other men are when, in truth, we should be standing with the publican asking mercy for our sins. To those Pharisees it was said: "Ye blind guides which strain at a gnat and swallow a camel. Woe unto you for ye make clean the outside of the cup and extortion and excess... even so ye also outwardly appear righteous unto men but within ye are full of hypocrisy and iniquity."

Any man who, professing Masonic principles, practices insincerity inside or outside of the Lodge is a blind guide and a discredit to the Fraternity.

Tolerance of such men and their superficial resemblances is weakening the dikes of Masonry.

Editorial in The Masonic Chronicler

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The Church And Freemasonry

The following paragraphs are excerpts taken from an address delivered at the Grand Master's Breakfast, St. Louis, Missouri, May 6, 1956 by Bro. and Judge Fred L. Wham:

Between the Church and Freemasonry, thinking of their relative importance to humankind and to the civilization we seek to improve,

I am sure that none of us would hesitate to put the Church first by an immeasurable margin. Without the Church and its influence upon

the thinking of mankind Freemasonry as we now know it would never have come into existence.

Freemasonry is rooted in religion as fostered by Church and Synagogue. When I use the word "Church" it includes the Synagogue within its meaning. If the Church and its teachings should cease, Freemasonry, as we know it, would pass out of existence with the generation now living. Freemasonry is not a religion but it is religious. Its one real dogma is belief in one God. Masonic philosophy associates with a belief in God a belief in immortality. Both beliefs are among the landmarks of Freemasonry. Without the Church to foster and teach those beliefs with their normal fruits of love, morality and brotherhood, the very foundations of Freemasonry would soon melt away and the source of new members would fail.

As you well know, a candidate for Masonic membership cannot be accepted unless he is clothed with a belief in one God and in the immortality of the soul. Such beliefs do not naturally possess the minds of adults unless they have been taught.

Where then has the petitioner for Masonic membership received the teaching that has brought him from infancy to maturity with a belief in God and in immortality and with a known reputation for truthworthiness and sound mortu-

ality? Directly, he received it all through the Church.

The Masonic Lodge, as such, does nothing to train children toward the day when they will be old enough for membership. On the other hand, the Church seeks to bring within its influence and spiritual care children who are still in their infancy. It pursues them with unflagging zeal and interest through the years until they reach the age of comprehension. It teaches them about God and the Bible, teaches them to read the Bible, and teaches them to the meaning of brotherhood through the teaching that all are children of one God. It teaches them to pray and the need for prayer, how to worship and the need for regular worship.

Their normal course is to continue in the Church under its constructive influence in association with other like-minded young people and eventually mature into moral, trustworthy and upright citizens who believe in God and strive to serve their country in the best way possible. From this source, come the majority of applicants for Masonic degrees; come our upright young men seeking membership in Masonry because they have known and admired upright men who are, Masons and they want to count themselves as companions, associates and brothers with the God-fearing, moral, upright men who so generally make up the membership in our Masonic

Lodges. So it is that the Church brings our young people from childhood to maturity fully prepared, should they desire, to become suitable applicants for the Masonic degrees and to live truly Masonic lives.

When we consider the almost complete dependence of Freemasonry upon the Church for desirable and qualified petitioners for membership surely every Mason will feel a sense of obligation to serve the Church in some effective way.

Though Freemasonry is deeply religious it is in no sense a religion and cannot replace the need of every man for the ministrations of the Church.

Freemasonry is the finest and most enduring moral life and character-building organization outside of the Church. I am sure, Masonry has greatly influenced the Church. I say this because so many of the leaders of the Church have been outstanding Masons. The two organizations can never really separate—they belong in many ways together. True Masons ought to be an integral part of the Church or they have not caught the true meaning of Masonic teaching.”

I have talked with many ministers who are Masons and each stated that he had found his Masonic membership helpful in his ministry. From all this inquiry I feel more strongly than I did before that any minister or rabbi who

may become a member of a Masonic Lodge will find there a source of spiritual strength and encouragement, as well as a means of extending the outreach of his ministry among men.

Membership in a Masonic Lodge may be helpful to a minister as well as to a lay church member by broadening his thinking beyond which neither the Church nor Freemasonry will long be permitted by its enemies to function the narrow confines of the particular creeds of his own denomination and may create in him an increase of the spirit of tolerance toward the faiths of others. It may even enlarge his conception of God.

You may be sure that any government which controls the freedom of worship in the churches will destroy, as far as possible, all Masonic Lodges and Grand Lodges. That is true, as we know, whether it be a government in the eastern or the western hemisphere. Here without question, Freemasonry and the churches have a common cause in which they must strive together. For many years it has been my strong conviction that in the free Church lies this people's strongest hope, perhaps, their sole hope, for permanent enjoyment of individual freedom and self-government.

Our hope for the continued righteousness of our people lies in the Church. Strongly support-

ing the Church is the Masonic fraternity—a strong bulwark of freedom through belief in a righteous God whose rule of life for all is love, brotherhood and unselfish service.

Then let the Church and Freemasonry strive better to understand

each other. Let them be allies in doing God's work. Let them be allies in their strong and untiring support and advocacy of freedom and self-government without as God intends that it should function.

—*Freemason of Missouri*

MOSES

By *RABBI H. GEFFEN*, 32°

F. P. S.

When Moses was born, a cruel law existed that every male child should be put to death. The poor mother was obliged to separate herself from her beloved babe, but the daughter of the tyrannical king who made that cruel law, became the child's benefactress. That great man who became the deliverer of his nation was trained and brought up in the house of Israel's most inveterate enemy.

As Moses grew up he did not remain a passive spectator as regards the wrongs of oppression, with which his people were afflicted; and on one occasion in his anger he slew a man who had brutally assaulted one of his brethren. As the result of this hasty act he had to leave his country, going to Midian, where he entered the service of Jethro, the priest.

While he was brought up amidst the dazzling splendors and gay luxuries of a royal court; while he saw before his eyes the ever-flowing sources of abundance and wealth; he hardly thought that a time would come when he would, by hard labor, have to seek for himself an honest living. The adopted son of a princess, moving in an atmosphere of sunshine and prosperity, must have felt wretched when suddenly overtaken by the changes of fortune; having to leave all cherished remembrances of his youth, and bending his steps to a foreign country, had to offer his services as a shepherd to Jethro.

Imagine a man like Moses, accustomed to polished manners practiced in royal courts; instructed in all branches of science and learning in which Egypt at that time excelled; well acquainted with the history of his suffering nation; and then having to stoop down from his exalted position and content himself with a mere shepherd's staff. What a decline, what a contrast; a royal favorite and a humble shepherd.

We also mark the humility of Moses in the latter narratives of his life. It is one of the noblest features of his character that he condescended to listen to the teachings and directions of other people, as soon as he perceived that by so doing he could further his great plans. How willingly he submitted himself to the more practical wisdom of his father-in-law, when the latter advised him to adopt a better method of judging his people. But let's turn back to his wardering before he came to his father-in-law.

This great man's zeal for justice drove him from his country. Before finding a friend and shelter, he hears once more the cry of outraged justice, and immediately aids the sufferers. Here we are deeply indebted to Moses for his contribution to Freemasonry, which teaches us to exercise justice to all, without discrimination because of race, color or religion.

Moses, at this time, met wranglers not Hebrews, but foreigners and strangers, but made no distinction between man and man; only between right and wrong. He saw strong shepherds trampling upon the rights of weak women — "and Moses stood up and helped hem." He commanded: "Keep aloof from every false matter."

One of the greatest reasons for preference for man over the animal kingdom, is that he possesses the gift of speech; of language to express his thoughts and feelings. If this gift is employed in the service of education, progress and welfare of humanity in general, then it is verily the greatest boon which God has conferred upon man. The gift of language, however, one of the most precious blessings of heaven, is often shamefully desecrated and lowered by man. Therefore, when the candidate first comes into the lodge, with the cable tow symbolizing the throat as the seat of speech, we teach him not to use bad language; not to make a wretched use of his priceless blessing; and not to make use of language for the purpose of dishonesty, and thus destroy God's precious truth.

Even Moses was afraid of the improper use of language. When God sent him to Pharaoh to try to persuade him to let the Israelites go, he said to God: "Pardon, Oh, Lord, I am not a man of words, neither yesterday, nor the day before, nor since Thou hast spoken unto Thy servant; for I am heavy of speech, and heavy of tongue."

So even the great law giver, Moses, realized that we have to be very careful with our tongues. We in Masonry instruct the candidate by the symbol of the chained throat — not to speak evil of a brother, but to use the tongue only for preaching brotherly love, tolerance and truth, not in false utterances.



The Man Who Saved Mexico

AN OLD THRILLER RETOLD

By CARL O. JOHNSON in California Freemason

Masonic honor and the fidelity of a Brooklyn brother played a Hollywood thriller episode in Mexican history back in 1870.

Mexico was bleeding under cruel church and state dictatorship. Porfirio Diaz, patriot in exile, haunted New Orleans cafes, with a fat price of \$50,000 on his idealistic, brave head. The purser of a ship bound for Vera Cruz, a Mason was accosted by a friend who introduced a quiet looking young Mexican who wore a magnificent Square and Compass. The friend explained, "This man is your brother—his very life is at stake. You must take him to Vera Cruz."

Once on the high seas, the mysterious passenger told the purser, "There is a price of \$50,000 on my head. All you have to do to get it is deliver me to the military in Vera Cruz." The purser cleared his throat and replied, "Brother, I'll put you ashore on a beach in Mexico, whatever the cost."

Diaz, his identity unknown to his benefactor and brother, handed the purser a check for \$50,000 and said, "Here is a check equal to the amount my enemies would pay you." But the purser tore the paper up and tossed it into the waves of the gulf.

When the ship anchored off Vera Cruz, young Diaz tried to swim ashore. Mexican soldiers on the coast spied the swimmer and put out in a boat to catch him. Diaz was pulled aboard in the nick of time. Mexican soldiers were already starting to board the ship. One false move now would have meant death to Diaz and death to the Mexican Republic about to be born. The purser seized Diaz by the hair while the boarding party looked on. He shoved him below and yelled, "Put the drunken bum in irons." The ruse worked and the soldiers left without their man. A few nights later young Diaz was rowed safely ashore. The rest is history and Mexico freedom was started.

Years later the purser, still ignorant of the identity of the brother in the Mystic Tie, visited Mexico City. The minute he alighted from his train, he was arrested by military officers. As he was escorted through the street, bands played and cheering crowds waved sombreros. Finally the carriage stopped in front of the palace. Smiling attendants escorted the purser to the central room. An officer in uniform grasped his hand with an ancient grip. "El Presidente de Mejico," announced an attendant.

The amazed purser looked into the face of the strange passenger he had landed on a deserted beach years ago. "How did you know I was here?" asked the purser. "Brother," the President replied, "I have had you followed and watched day and night, for you saved me, your Masonic brother, and you also saved Mexico."

Fraternal Reviews . . .

NORTH DAKOTA, 1956

The 67th Annual Communication of the Grand Lodge of North Dakota took place on June 18-20, 1956 at Grand Forks City.

COMMON PURPOSE OF MASONS EVERYWHERE — As I have traveled throughout this jurisdiction, to conferences and Grand Lodge communications in several states and three provinces of Canada, I have been deeply impressed with the common purpose of Masons everywhere. I firmly believe that our great fraternity founded in the belief of the Fatherhood of God and the Brotherhood of man has within its tenets, the key to universal peace. When one visits with brothers from Free China on Formosa, brethren who have been subjected to the despotic rule in the Philippines during the Japanese invasion or in Germany during the reign of Hitler, you are constantly aware of their keen interest in the freedoms they have regained. We are proud of the part of our Masonic Brethren had in establishing this great democracy and in the writing of the constitution which assures us the freedom of speech, the freedom to worship in a church of our choice, our free public school system and all the other freedoms we enjoy. They did their work well but they did not do ours. Democracy and the freedoms we cherish are living things and live only as we live them. Let us choose well our leaders and charge them with the responsibility of guarding our people from the constant threat to our freedom. Leaders are born in the grass roots and are good or bad only as honest and clear thinking individuals perform or neglect their rights as citizens. Let us present day Masons follow the example of our honored brethren of the past and resolve to so live and act that the succeeding generations may have a pattern of conduct to inspire them to perpetuate the most excellent tenets of our Order: Friendship, Morality and Brotherly Love. — *Merle Kider, Grand Master, 1956 Proceedings. Mt. Wor. Merle Kider, Grand Master, presiding; Mt. Wor. Jame C. McCormick, Grand Master, elected; Mt. Wor. Harold S. Pond, Grand Secretary, re-elected.*

JOSE E. RACELA, P.M.
Reviewer

34 Years Ago in the Cabetow

José E. Racela, P.M.

October 1, 1923. In its editorial on "Cabetow" Advertisers it said thus: The attention of the Brethren is called to the fact that the main source of revenue for the CABLETOW comes from the advertisements appearing therein. In fact, without advertising, owing to the limited funds available, only a very small publication could be put out. For the above reason, it is requested that as far as possible our readers patronize firms which have advertisements in our publication, making mention of the CABLETOW when so doing. The advertisements which we print are those of reliable business houses, and it will be the policy of the management of the CABLETOW to accept only this class of advertising.

COMMENT: for the present, funds for the CABLETOW is short. We suggest that we return to include ads in the magazine in order to raise funds to supplement the appropriation set aside by the Grand Lodge.

In another editorial entitled Articles for "The Cabetow" it made the following suggestion: The 'CABLETOW is published in the interest of the members of the ninety-one subordinate Lodges (there are now 115 Subordinate Lodges) of this jurisdiction, and only matters of universal interest to the Fraternity can be given any appreciable amount of space in its columns, as the reading matter should be as far-reaching and as representative of all the Lodges as possible. To this end, items from any Lodge are more than welcome, though the space devoted to any one Lodge must necessarily be limited. To the Brethren of this jurisdiction we say: This is your paper; contribute to its pages; yet bear in mind that you are speaking to 8,000 Masons, (now 12,000), and that what you say must bear some message to them, something that they will read with interest and benefit.

COMMENT: We say So Mote It Be.

The "Legionarios del Trabajo" accede to the wishes of the Grand Lodge of the Philippine Islands, to revise its rituals, change the signs, and adopt the best emblem for each degree, insignia for officers and members and other regalia, for use by the Fraternal Order and the Legionarios within and outside of the Philippine Islands, different from those of Masonry, the Odd Fellows, the Knights of Pythias, the Red Men, and other secret fraternal societies.

This issue of "The Cabletow" includes a picture of the original Plaridel Temple. The building was the Deutscher Klub, built in 1914 for clubhouse purpose and for the German nationals in the Philippines. Its builder was a Master Mason, Wor. Bro. A. J. Gabler-Gumbert. When the United States entered the war against Germany (1918) the property was leased to the International Y.M.C.A. for a period of years with the option of purchasing it at the expiration of the lease. The 'Y' bought the property and on the same day deeded it to the Plaridel Temple Association for the same price which had been paid for it.

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WHO GUARDS MASONRY?

(Pennsylvania Freemason)

Who guards the portals of Freemasonry? It may rightly be said that three Master Masons guard these cherished portals. And but for the devoted and attentive diligence of these three Master Masons, the virtues of the craft might be exploited by the ambitious, corrupted by the immoral, or subverted by the seekers of evil power.

Each petitioner for the mysteries of Freemasonry has within him the will and desire either to perpetuate the Craft in the glory of the past, or to warp and use it to his own ends. Nothing stands between the unscrupulous petitioner and the lodge except three guards who are appointed by the Worshipful Master as the investigating committee. It is true, of course, that each member of the Lodge has the right and privilege of the ballot, but it is equally true that the individual member oftentimes is influenced by the report of the investigating committee.

Who guards the portals of Freemasonry? Three Master Masons who, if they are vigilant and alert that the petitioner is worthy of a favorable report, will guard well our portals, but who, if they be heedless and insensible of their responsibilities will allow a petitioner through the outer door to the detriment of the Craft. The guard or sentinel must always be awake and faithful in the discharge of his duty. In time of war the sentinel who sleeps may well pay with his life for his slumbers. Today, this very day of our current Masonic year we wage war let no man mistake it—war against the most insidious forces that would strangle and crush and dishonor our great Fraternity, and the Master Mason who permits himself to be the sleepful guard may pay with the life of our great Fraternity.

Who guards the portals of Freemasonry? All of us, Brethren. Each time we investigate the petition of one who seeks the mysteries of Freemasonry, we guard those sacred portals.

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From Other Jurisdictions . . .

THE MOST WORSHIPFUL GRAND LODGE A. F. and A. M. OF COLORADO

The Cabletow
Plaridel Masonic Temple
1440 San Marcelino
Manila, Philippines

October 23, 1957

Attention: *The Editor*

My dear Brother:

In No. 12 of Volume 32 of the CABLETOW for June 1957 on page 459 I find the small item about the Grand Master of Colorado ruling that the lodge might grant its permission to the Knights of Columbus to use the lodge buildings for meetings. I appreciate your comment in their of wanting to hear of a counter offer. As a matter of fact, let me tell you that the Knights of Columbus Council, which was accommodated in this way, did not have the decency to thank the Lodge at Cortez, Colorado, where this occurred, and did not even give the meeting place in the press articles as the Masonic Temple, but stated that the meetings were held in the church building, which could not possibly have been done. I think they were afraid of criticism from the hierarchy and consequently forgot the common elements of decency that exist between Americans of whatever faith or whatever fraternal organization may be effected.

We Masons are clear in our conscience in having done what we could for the townspeople of Cortez, where it would promote decent harmony by extending courtesies which were possibly deserved.

Sincerely and fraternally yours,

(Sgd.) Harry W. Bundy, Grand Secretary

HWB: thor

COMMENT: *The Knights in their ruse for defense, by omission, forgot to say thank you and got caught in the trap of TRUTH. TEMPLE in the Knights' lingo means CHURCH. Masons, after all are not irreligious. The Knights of Columbus of Cortez, Colorado bear living witnesses to this naked truth.*

— J E R

The Philippine Grand Lodge publication — the CABLE TOW — is appearing in a new format. It is excellent and the printing and articles, both short and long — are continually raising this periodical higher in the estimation of Masons. — PROCEEDINGS OF THE GRAND LODGE OF UTAH, 1957, page 192.

COMMENT: "x x x is at once the emblem, the badge and the reward." In all humbleness, we thank you and reiterate our sworn duty to serve wise and well." — J E R

POEMS OF FAITH

We know not who wrote the verse below, but we do know that it expresses the Freemason's Faith.

There is no death! The stars go down
To rise upon some other shore,
And bright in Heaven's jewel crown
They shine forevermore.

There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best loved things away,
And then, we call them "dead."

He leaves our hearts all desolate;
He plucks our fairest, sweetest flowers;
Transplanted into bliss, they now
Adorn immortal bowers.

IF LIFE WERE ALL

If life were all, and death its certain end,
If nothing lured the soul to higher aims,
If what we cherished here and guard and tend,
Were crown and summit of all life attains,
Rewards so small, had scarce repaid the battle
life sustains —
If life were all.

Were there no faith on another shore
Beyond the distance of this life's utmost scope
Lay Beulah lands, where joy reigns evermore,
Surpassing all things that hearts may hope
Beneath life's pall it were not well, for these
vain years to grope —
If life were all.

If life were all, and amid its wild alarms
No cross, no blood shone through its awful years;
If through its darkness no outstretched arms,
Beckoned the woeful to forsake his fears,
V, cup of gall; life were not worth its floodtide
of tears —
If life were all.

—Bill Denslow