

# The Cable Tow

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

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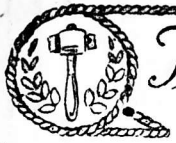
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## Brotherhood

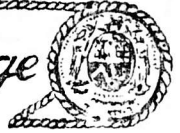
The matter of brotherhood, universal brotherhood, is important. It is so important that every single one of the more than five million Master Masons who make up our Masonic world can best serve his God, his country, his neighbor and himself by personally promoting every day, and in every way, this principal ideal of our Ancient Craft. There is no substitute for brotherhood, no alternative.

The problem of learning how to live together on this earth—all of us, everywhere—is squarely upon us; we cannot dodge or defer it. In our time we must meet it. We either wipe out one another by science's fearsome weapons of destruction or we learn to live together. It is simple as that—but it will take the utmost of our will to understand one another, make allowances for the differences that have been created during the time when we wandered far from one another, to bring us all back to a universal brotherhood in "The Family of Man."

By M. W. August J. Seiloff  
Grand Master of Masons in Indiana  
—The Orphan's Friend and Masonic Journal



# The Grand Master's Message



## F I L - A M E R I C A N   D A Y

Under Proclamation No. 363 by President Ramon Ma-saysay on the 3rd day of November 1956, November 15th of every year was declared as Fil-American Day. Part of the proclamation reads as follows:

"x x x I call upon all our people and all Americans residing in the Philippines to observe this date with appropriate ceremonies designed to enhance the practical significance of the intimate association existing between Filipinos and Americans and between the Government of our Republic and that of the United States of America. I especially call on all civic, business, religious and service organizations and schools, both public and private, to devote this date to exercises calculated to advance knowledge and spread wider appreciation of the value of Philippine-American relations and of the benefits derived from it."

Much has been said about Fil-American relationship in peace as well as in war. True to several pronouncements of American leaders and America's heads of State, the Philippines is for the Filipinos and American stewardship of the Philippines was in preparation to self-rule and independence. We, the Filipinos have received from the American people our independence, and later on, indispensable material aids in order to keep us a firm bastion of democracy in the Far East. Now that we are independent, America's concern for us seems to be even greater. In appreciation, we too are not recreant in showing our gratefulness to America. We did sacrifice the flower of our youth by fighting alongside the Americans for the preservation of peace and the democratic way of life in the world. And we will continue with that regard because of mutual concern for each other's welfare.

Recalling a bit of history, it may be remembered that Freemasonry was already in existence in the Philippines when the Americans arrived on our shores. When the

*(Continued on inside back cover)*



*Editorial*

## USE THE SIEVE AND PRUNING-KNIFE

We often hear our soldier relative say that 15,000 men compose one battalion of an army. And the number is the nominal war strength of a battalion. The latest census of Masons in the active list in the jurisdiction of the Most Worshipful Grand Lodge of the Philippines is a little over 12,000. Comparatively, it can be said that the Army of Regular Masonry here approximates the war strength. A strong force indeed!

Now, we would ask, what is our effective strength? How many of these 12,000 Masons are mentally, morally, and materially prepared to perform the duties of a Mason and fight the battles of Masonry, and how many must we consider as unfit due to their mentality, moral behaviour and economic situation? Can they be classed as misfits when a showdown comes?

A careful scrutiny of the Masonic population will yield scores on both sides altho it looks that the latter may swell its number more. If our best men were selected and the rest weeded out, our Lodges, could do real Masonic work "instead of vegetating, as they are now doing, and taking in all that comes along in order to keep alive."

Masonry needs two things: "a finer sieve for admission, and the pruning-knife, applied without fear or hesitation."

The process will make real the password, "More Masonry Among Masons and More Men in Masonry."

— *Jose E. Racela.*

# MASONIC HOSPITAL FOR CRIPPLED CHILDREN

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\* \* \*

## OFFICE OF THE SECRETARY

October 24, 1957

The Editor  
Cabletown  
Plaridel Temple  
Manila.

Dear Sir and Brother:

Under the column MASONIC HOSPITAL FOR CRIPPLED CHILDREN, please publish the following instruction so that the Brethren may be guided properly when sponsoring a child for admission and treatment into the Hospital:

### INSTRUCTION

- 1 — A written application with a picture of the applicant-child attached thereto must first be filed with the Secretary, Masonic Hospital for Crippled Children, Plaridel Masonic Temple, 1440 San Marcelino St., Manila. The application shall give the name, sex, age and a short description of the physical condition of the child; also the names of his Father and Mother, occupation and financial condition;
- 2 — The Secretary will attend to the application and in due course advise the parents or sponsors of the child of the action taken thereon. If approved for admission, the Secretary will inform them when the applicant should report

# MALAKAS NA SIGAW

There is no use worrying about things over which you have no control, and if you have control, you can do something about them instead of worrying.

— *Stanley C. Allyn*

\* \* \*

Safe popular freedom consists of four things: The diffusion of liberty, of intelligence, of poverty, and of conscientiousness, and cannot be compounded of any three out of the four.

— *Joseph Cook*

\* \* \*

Cheerfulness bears the same friendly regard to the mind as to the body; it banishes all anxious care and discontent, soothes and composes the passions and keep them in a perpetual calm.

— *Joseph Addison*

\* \* \*

The chief support of an autocracy is a standing army. The chief support of a democracy is an educated people.

— *Lotus D. Cauffman*

\* \* \*

No matter how widely you have traveled, you haven't seen the world if you have failed to look into the human hearts that inhabit it.

— *Donald Culross Peattie*

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for treatment and give them pertinent instructions.

- 3 — We admit for treatment children of Masons and non-Masons with equal solicitude and affection; provided, however, their ailments are curable and that they are not over the age of 12 years old;

In no case should applicants be sent to the Hospital for treatment under our care without previous understanding and arrangement with the Secretary. Thank you.

(Sgd.) ALFREDO J. PASCUAL  
*Secretary*

# A N A L I E N

By MALAKAS NA SIGAW

By Hobson's choice I must go home!  
Back to the country where I was born,  
Away from the alien land that lures  
The land where I labored  
Nigh unto fifty years.  
The American flag was flying then.  
But "I go now,"  
Away from friends of old  
*Amigos* who are closer than blood kin  
Or, at least, closer than what  
I have known for decades.  
"Go home," they say, "where you belong."  
You are only an alien  
A man without rights here  
Though the United Nations pontificates  
On One World, and tearing down  
Of man-made curtains, iron or bamboo  
Go home, go home, what a mockery it will be  
To walk down strange streets  
Never hearing the cheery *buenos días*.  
No one will say *kumustá po kayo?*  
Strange faces; along strange streets  
Only seeing "men as trees walking"  
You tramp, tramp, tramp  
As the "shades of the evening fall."  
What lies in the future?  
God's acre? — a narrow house?  
With cracked and gray tombstones?  
At last a home!  
For the alien homeless.

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## ALIVE AND ACTIVE

The bridegroom came home from work and found his beloved in tears.

"Darling," he cried, "what's the matter?"

Smiling through her tears, she said: "I have been trying all day to make oxtail soup and every time the water gets hot, the ox takes his tail out of the pot."

## *Pledge of Service . . .*

### REMINISCING BY-GONE DAYS IN FREEMASONRY

By M. D. Cipriano, P.M.

At the time I was initiated at Silanganan Lodge No. 19 (then No. 305) in August, 1916, Freemasonry was riding on the crest of fame and was highly esteemed by the people.

The reason was that it was still fresh in their minds the very active role Masons played in the bloody struggle for the emancipation of the country at the turn of the century, and because of the exemplary manner in which Masons conducted themselves in public and private life. In fact, in those days Masons were looked up to as a model in their respective communities.

There was discipline among them which was partly self-imposed and partly because the Masters then cared so much to see their fellow-brethren observe unrepachable conduct in and out of the Temple. Every Mason was striving to give the Fraternity a good name. The least mistake of anyone, if brought to the attention of the Master, was more than enough for the latter to call the erring brother and demand of him explanation at the first stated meeting which in those days was held every week.

There was a brother, then the provincial treasurer of Rizal, who declined to let into his room in his office another brother who wanted to see him, on the ground that he had at the time a considerable money lay spread on his desk. The visiting brother took the refusal of the treasurer to receive him as a slight upon his honor as Mason and complained to the Master. At the following meeting the brother treasurer was placed "entre columnas" (between the columns) and there was required to explain. His explanation having apparently been found unsatisfactory, the Master gave him a scathing oral lashing in the presence of all the members.

The writer, then an entered apprentice Mason, was early one morning in a Pasig-Manila tramcar on the way to his office in Manila. He was sitting near the first class section and having his attention concentrated on a book he was reading, when somebody tapped him on the shoulder. It was a Master Mason (now a retired assistant director of prisons) who gently whispered to his ear: "Be

a Mason; give up your seat. There are lady passengers standing on the aisle." I did as was ordered.

The memorizing of portions of the ritual was not at that time the principal requirement for a newcomer to advance in the blue lodge, but rather has assimilation of the doctrines and principles of Masonry and their application to his everyday life. To find this out, the entered apprentice, or the fellow-craft, had to prepare and read in open lodge papers touching on his experiences since he had been made a Mason, or on certain aspects or symbolism of Masonry explaining their origin and interpretation, the moral they involve, their relations to man's existence, etc., etc. More often than not, he was subjected to interrogations by the brethren, particularly the Orator and the Master. Those papers served also as a sort of gauge to test the mental capability of the reader and the degree of his education. Due to this practice, it usually took to an apprentice Mason one year to advance to Mastership. It seems that this practice was universal in the olden days. Washington, according to history, was initiated in November, 1752, passed in March, 1753, and raised in August, same year.

The love of neighbor as preached by the "Man of Galilee" was carried into effect scrupulously. The relations of the brethren to each other were intimate and very brotherly. In case of misunderstanding between brothers, which rarely happened, and even within a Mason's family, invariably the advice of the Master Mason, was sought. No brother would be heard ill-speaking of another, nor gossip was allowed to lift up its ugly head in any gathering of Masons. On the contrary, if a Mason was criticized or slandered in his absence, there was always a brother who would come to his defense. Trying commissions were almost unknown.

Also, in those days the lodge meetings were well attended. It was a beauty to behold lively and crowded masonic gatherings. Unless with reasonable impediment, every Mason was duty bound to be present at every meeting. In case of inability, he had to inform of it a brother who in turn would ask for his excuse at the Lodge and deposit at the same time his contribution to the charity fund.

I was still residing in my home town, Tagig, Rizal, when I was with Silanganan Lodge. There were two others of the same town who were also members of this Lodge. We, three assiduously attended our Lodge meetings in Pasig every Thursday. In those days

the common means of transportation in the municipalities was the *carretela* which we used to ride in on our going to the Lodge. There was no bridge then over the Pasig river in Bambang; to cross it a ferryboat had to be used, and to reach the Lodge we had to walk a little less than a quarter of a kilometer. The meetings' agenda then were ordinarily heavy and the Lodge did not close but around midnight. As there was no *carretela* available anymore on the other side of the river for our return trip, our only alternative was to hike our way home — a distance of approximately four kilometers. We usually arrived at home around two o'clock the following morning — all in sweat. One of my former co-hikers, Bro. Jose Pagtakhan (former mayor of Tagig), is still with Silanganan Lodge, and the other, Bro. Juan Frisnedy, formerly an official of Apo Cement Co., is now resting in bliss in the celestial Lodge on high.

When I look back to those by-gone days and see the fine solidity of the Fraternity, the close comradeship of its members, and the prestige it enjoyed in the eyes of the people, how I wish with all earnestness those days would come back again!

## *Situation Wanted*

I am 46 years of age.

Bachelor of Science in Commerce — Jose Rizal College — 1949  
Regular Teacher Civil Service Eligible — 1940  
Certified Public Accountant — 1949 — 77%  
First Grade Civil Service Eligible (by Exam.) — 76%

My experiences:

1932-1940 — Classroom teacher, Negros Occidental  
1940-1946 — Officer, Philippine Army  
1946-1947 — Clerk, Finance Division, Military Police Command (PA)  
1947- — Senior Audit Clerk, US 13th Airforce — Ft. McKinley  
1947-1948 — Stenographer, Office of the President-Malacañan, detailed with the Govt. Enterprises Council  
1948-1950 — Accounting Officer, defunct Department of Economics now Office of the Economic Coordinator  
1951- — Assistant Accountant, Victorias Milling Co., Inc., Victorias, Negros Occidental

For further particulars, please communicate with the Editor, **The Cabletow**.

# Some Notable American Lodges

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

Our brethren in the U. S. A. can look back with pride to the 225 years during which the Craft has exerted its efforts to teach our doctrine of Brotherly Love, Relief and Truth under the benign blessing of the Fatherhood of God.

In every state in the union, the Fraternity is in a very sound condition and the brethren can proudly point to the fact that its membership includes most of the leading citizens of each state.

The brethren of each grand jurisdiction are also able to boast of, at least, one notable lodge, a lodge that has made Masonic history and, in this connection, we must agree that these brethren have every justification on which to base their claims.

This evening I will try to tell you something about a few of these lodges, time will not permit me to deal with them all and, I assure you my brethren, that among those lodges that I have to omit are many whose claim to Masonic fame is about as strong as some of the lodges that I shall mention, therefore the omission of some of the lodges is absolutely no indication whatsoever that I do not have as high a regard for these lodges as I do for those that I shall mention.

Therefore, should I happen to miss a particular lodge that works in your home state, please do not deem it an offense, just blame the limitation of time and your own desire to return to your respective places of abode at a reasonable hour.

## Massachusetts

About the year 1733 there used to be a tavern on King's Street, now State Street, called the "Bunch of Grapes" tavern and, like all taverns of that period, it possessed a "long room", and on July 30th-1733 in this long room a Provincial Grand Lodge was brought into existence.

Bro. Henry Price, who had recently returned from England, had, during his sojourn in that country, worked for, and obtained, his appointment as Provincial Grand Master of New England and he lost no time upon his return in making use of this authority to establish a Provincial Grand Lodge for New England.

During the course of that meeting, 18 brethren submitted a petition praying that they might be constituted into a regular lodge. This petition was immediately approved and thus the first lodge to be constituted under the authority of a Grand Master or Grand Lodge was

brought into being in what is now part of Massachusetts.

At the start of its career, it was called "The First Lodge" and it was carried on the Grand Lodge Roll as number 126 during the year 1734. During the year 1783 it merged with what were then known as the Second and Third Lodges, . . . The Lodge was then named St. John's Lodge, a name that it has retained up to present date.

This Lodge was the first to adopt, and put into force, an American list of By-laws consisting of 14 short articles.

We learn from its early records that its meetings were conducted "With the Greatest of Decency and Genteel Behaviour" and it should afford us great pleasure to note that that mode of conduct has been followed ever since and the records also prove that this Lodge has had a most important part in the Masonic development of the great country that is America.

To-day, St. John's is counted among the largest and most active, as well as the oldest Masonic Lodge in Massachusetts and during the year 1933 it celebrated it's 200th birthday and a few months later, on June 21-1933, when the Grand Lodge celebrated it's 200th anniversary, St. John's Lodge placed on exhibition the original petition that was presented to Bro. Price as well as two of the bunches of grapes that had adorned their first meeting place. They were also able to boast that they were celebrating their 2,901st communication, an achievement that any lodge could be proud of.

#### New York

The State of New York has many lodges that have earned a place of fame in the Masonic circle, one of the best know is the "Day-light Lodge" which was founded by actors, musicians and others whose profession or work caused them to be fully occupied earning their living during the evening hours and they petitioned the Grand Lodge of New York for a dispensation to form a lodge that would meet only during the day-time.

This petition was duly granted and the Cecile Lodge was founded on January 25-1865 and marked an epoch in New York Masonic life because this was the first Lodge to be constituted to meet exclusively during day-light hours.

Counted among the original 12 petitioners there were 6 professional musicians, 2 opera singers, 3 were employed in merchantile pursuits and 1 was a printer.

When they presented their petition they explained that their particular work and mode of making a living prevented them from attending their respective lodge-meetings and they were desirous of forming a lodge that would hold its meetings during the afternoons and thus gratify their desires to be active Masons as well as enable others, similarly employed, to become such.

The membership of Cecile Lodge consists of hundreds of brethren who have appeared before the entertainment loving public throughout the world and quite a number of them have earned international renown.

St. Cecile Lodge's Master Mason degree put on by highly competent actors is reputed to be well worth travelling hundreds of miles to witness and is an event that is marked a "must" by many lodges all over the U. S. A.

#### Ohio

Another lodge with a proud reputation is American Union Lodge No. 1, F. & A. M., it having the distinction of being the first lodge founded West of the Alleghenies and North of the Ohio, it came into existence on February 15-1776 at Roxburg, Massachusetts.

It was organized as a war lodge and its members were, for the greater part, officers in the Revolutionary Army, the first Master being Joel Clark, who was captured by the British during the battle of Long Island and died during captivity.

The members of the Lodge saw active service in the war in Massachusetts, Connecticut, New York and New Jersey and General George Washington visited the Lodge on several occasions.

During the period of 7 years from 1783 to 1790 the Lodge was inactive but on June 25-1790, nine members of the Craft, pioneers in the territory of Ohio got together at Marietta, Ohio to decide about resuscitating the Lodge.

They must have been fast workers because the following day, Jonathan Hearst, who was the Master of the Lodge at the close of the war and, at that time, an officer stationed at Fort Harmer at Marietta, received a petition for reorganizaion and taking cognizance that there was no Grand Lodge in that particular territory, took upon himself the responsibility of instituting the Lodge himself.

Thereafter, petitions were presented to the Grand Lodges of Massachusetts and Pennsylvania which were approved and warrants

were issued which stipulated that they would be in force only until such times as a Grand Lodge would be established in Ohio.

General Rufus Putman often called the "Father of the Northwest Territory," was a member and served the Lodge as Master for several terms, he was a most active Mason and became the first Grand Master of Ohio.

Another distinguished member was Lewis Cass who was made a Mason in the Lodge and was Grand Master of Ohio and also of Michigan.

#### **Pennsylvania**

We now come to the State of Bro. Benjamin Franklin and, as in other states, Pennsylvania can boast of some notable Masonic lodges, the city of Brotherly Love, Philadelphia, can point with pride to St. John's Lodge, the lodge in the official records, the membership of this Lodge comprised just about all the leading citizens of the State.

The first records of this Lodge commence on June 24-1731 in the famous "Liber B" so called from the inscription on the front cover, this book is the first official document that gives us a clear record of the financial condition of the Lodge as well as a complete list of its membership during the first 8 years of its life, that is the period from June-24th 1731 to June 24th, 1738.

However, the Lodge began its career sometime before June 1731, it is believed that this Lodge was in existence, at least, one year earlier.

This valuable book was presented to the Historical Society of Pennsylvania on Nov. 8-1880 by Mr. Ingham of Salem, New Jersey who had obtained it from a descendent of David Hall, a partner of Benjamin Franklin in his printing Business.

An examination of the writing in the book leads us to presume that Thomas Borde was the first secretary of the Lodge, he also acted as treasurer, as was the custom in the early days of the Grand Lodge of England.

We note that during the month of December 1733 there was a change in the handwriting which seems to prove that Benjamin Franklin was secretary and treasurer.

The Lodge met on the first Monday of the month and on the first Monday of February 1731, Franklin was initiated in this Lodge.

To write the history of Benjamin Franklin as a Freemason is almost the same thing as writing the history of Masonry of Pennsylvania

in those early days, his membership with St. John's Lodge affords us a clear insight into the affairs of early Freemasonry as found in the pages of "Liber B", the corner stone of Independence Hall was laid by Franklin and the brethren of St. John's Lodge.

Franklin's Masonic Career extended nearly sixty years, during that time he received the highest Masonic honours, not only in his own country but also from England, France and elsewhere.

#### South Carolina

During the month of April of the year 1936, the Grand Lodge of South Carolina celebrated its 200th anniversary and the occasion was the cause of inducing Masonic dignitaries to journey from all parts in order to take part in the affair.

The oldest lodge in South Carolina, Solomon Lodge No. 1, was established before the Grand Lodge, it was organized on October 28th-1735 under authority of a warrant issued by Anthony Brown, Lord Viscount Montague, Grand Master of England during the year 1735.

In spite of fire, flood, earthquake and other calamities, the record of this historic occurrence has been preserved un mutilated and may be inspected at any time during office hours in the file of the South Carolina Gazette, at the Charleston Library, the issue being that of Friday, October 29-1736.

Solomon was accorded the number 45 on the Roll of the Grand Lodge of England, it worked without a break from 1736 until 1811 when it was called from "labour to refreshment", a period that lasted for about 8 years, however it was revived in 1817, again suspending labour during the year 1838 and again brought to life in 1841 and since that time it has had an uninterrupted existence.

On the 18th, October 1740, a fire destroyed over a million dollars worth of property in Charleston and although the membership of the Lodge did not exceed 50 at that time, they subscribed 250 dollars for the relief of the distressed.

During the year 1759, Solomon Lodge must have been in a thriving condition as the Treasurer, Isaac De Costa, advertised that the Lodge had 600 pounds to loan out with interest.

During the year 1778, Charleston suffered another destructive fire during which the "Alphabets" of the Ledger and Register of Solomon's Lodge No. 1 were lost and a reward of 5 pounds was

offered for the recovery of either.

We also learn that Solomon's Lodge was the owner of, at least, 2 pews in St. Michael's Church, the following notice was put in the local "Gazette" and I quote:

"Taken out of the pews belonging to the said Lodge, (Solomon) in St. Michael's Church several prayer books stamped on the outside with gold letters (Solomon's Lodge) and the same wrote on some of them on the inside. Whoever has got them, or can tell where they can be found, will be amply rewarded for their trouble on giving notice as above" unquote.

One of these prayer books is now a prized relic in the archives of the Lodge, it was discovered by Bro. Wm. M. Bird, P.M. of the Lodge in the year 1869 while on a visit to New York, at a Nassau St. newstand.

Bound in leather and well preserved, the book still bears the inscription on it's front cover "No. 1 Solomon's Lodge" printed in gold letters and on the title page, written in the old English style, is "The Book of Common Prayer and administration of the Sacraments and other Rites and ceremonies of the Church of England, Printed as they are to be sung or said in Churches. Oxford, Printed by Mark Baskett, Printer to the University, 1764.

There is also in the archives of the Lodge, an old Bible printed by Thomas Baskett, of London, England, in 1759 and in gold letters on the front cover is the following inscription and I quote:—

"For the use of Solomon's Lodge, being No. 1 in the list of regularly constituted lodges in Charles Town, South Carolina. Job Milner Master, A. L. M. 576 J."

and on the fly leaf is written and I quote:—

A present made by Albert Nesbit Esq. Consul General of the Seven Canary Islands before the war, Annoque Domini 1762" unquote.

The archives also contain the manuscript of the "Rules and By-laws of Solomon's Lodge No. 1" to which is attached an autograph list of its members from 1753 up to 1833, also the minutes from February 4th - 1822 to March 2nd - 1835, all in one book.

On May 15 - 1857 the Lodge purchased for 384 dollars, 12084 feet of ground in the Magnolia Cemetery, this burial ground is

enclosed with an artistic steel fence and a beautiful granite obelisk, placed upon a square granite base in the center and on the sides of the base are carved the names of all Pastmasters who have passed on to the Celestial Lodge since that date.

### Virginia

I suppose that there is no other lodge in the U.S.A. that has a greater drawing power to the Masonic pilgrim than Fredericksburg No. 4 in Virginia in which George Washington received the degrees of our Fraternity.

This Lodge held its first meeting on February 12- 1752 and it is to be regretted that in those days it was not the general practice of the lodge secretaries to record their minutes in detail, as is done today, therefore, the early minutes do not give us very much information beyond recording the names of the Officers and members of the lodge.

We do not know by what authority the lodge at Fredericksburg held its first meeting, Heyden suggests that the lodge was organized under authority from Thomas Oxnard, Provincial Grand Master at Boston.

While it is true that Thomas Oxnard was Provincial Grand Master at the period when Fredericksburg Lodge first met but there is a tradition that the Lodge worked under dispensation from the Grand Lodge of Massachusetts.

Whatever actuated these old brethren to get together to form the Lodge, whether they had authority from a Provincial Grand Master or whether they took advantage of the "immemorial usage" which was in vogue at the time we shall, in all probability, never know, however, we do know that they met and worked for about 5 years before they thought that they needed "an ample Charter."

Therefore, on April 4- 1757, the Lodge authorized the expenditure of 7 pounds to defray the expenses of obtaining a Charter and on July 21 - 1758 the Grand Lodge of Scotland issued that historic document which is now one of the most prized possessions of the Lodge.

The Charter bore the signatures of:—Geo. Freyson, D.G.M., Richard Tod, Sub. G. M., David Ross, S. G. W., William McGhie, J. G. W. and it provided, among other things, that the brethren and I quote: —

“Record in their Books this Charter, with their own Private Regulations and By-Laws and their whole acts and proceedings from time to time as they occur and not to desert their said Lodge hereby Constituted or form themselves into separate meetings without the Consent and Approbation of their Master and Wardens for the time being”, unquote.

Notwithstanding these rather mandatory injunctions, the Secretary failed to record the Charter in the minutes and it is just as well that the Charter itself is in a very good state of preservation in spite of the wars and other dangers it had to risk during the wars of 1776, 1812 and 1861-65.

George Washington was made a Master Mason in this Lodge on the 5th August 1754, having received the preceding degrees during November 1751 and March 1752 respectively.

Needless to relate, Fredericksburg Lodge No. 4 possesses many relics connected with Washington, among which are the well known painting and the historic Bible up on which he took his obligations.

All these relics may be seen by guests of this famous old Lodge and I understand that this Lodge shares with the Alexandria Washington Lodge a greater number of visitors than generally 'visits most lodges.

I was also informed that the famous Bible is contained in a glass case and is sometimes taken out on visits to other lodges and Masonic exhibitions, of course, under a guard of honour.

### **Wisconsin**

There is another lodge that I want to tell you about this evening, a lodge that works in the German language and follows a modified form of the French Ritual, of course, by permission of the Grand Lodge of Wisconsin and which permission is incorporated in their Charter.

This Lodge is situated in the city of Milwaukee and is named Aurora Lodge No. 30.

Although the ritual used has undergone several minor modifications since it was first worked by this Lodge yet in substance it is the same and I believe that the same ritual is used by several French speaking Lodges in Louisiana and is the general ritual used in Brazil.

The German language has been used continuously since the inception of the Lodge and is used for business as well as for degree work and no change was made during the period of 1914 to 1916 when any-

thing German was not popular in these parts.

The origin of the ritual is unknown and a handwritten copy of the degree work is securely guarded and is used as a basis for the work done at present time.

Those who are acquainted with the various Masonic Rites claim to recognize its relationship to the Egyptian Rite known as the Sanctuary of Memphis, the inconsistencies of which have been eliminated in the Rite worked by Aurora Lodge.

The work used in all other lodges under the jurisdiction of the Grand Lodge of Wisconsin use the geometric basis of the York Rite whereas the work put on by Aurora Lodge is built up entirely upon an astronomical basis which is a characteristic of all versions of the French Rite.

In the work the E. A. is the principal degree and consists of many parts that, in the York Rite, belong to the M. M. degree, the R. A. and the K. T. work.

An important feature is the "dark chamber" or "chamber of reflection", where the candidate is placed before any degree work is done.

With the exception of their own E/As, FCs and MMs, visitors to the conferring of, even the EA degree are limited to MMs of the York Rite constituencies.

The degree is conferred from 2 to 5 times annually upon one candidate at a time, membership of the lodge has never exceeded 200 yet they enjoy an attendance of about 100 of their own members at every meeting, average attendance of visitors seldom drops below the 500 mark.

The decorum, sincerity and dignity that is strictly enforced during their meetings is really worth experiencing, the degree work is done entirely for the benefit of the candidate, no one is permitted to leave the hall after a meeting has begun, whispering among the attendants is quickly dealt with to the discomfort of the whisperer.

I am informed that the visitors' register is practically a register of all regular F. & A.M. Lodges from all countries and I am also told

that one can never forget the experience after witnessing an exemplification of the degree work put on by this Lodge and that the Lodge is frequently invited to exemplify its work during the Annual Communications of the Grand Lodge.

A printed application form is not used by the Lodge, a booklet in German explains the purpose of Freemasonry in general and of Aurora Lodge in particular and after an applicant receives the booklet, it is left up to him to decide whether he desires to petition for the degrees or not, if he decides to go ahead, he must apply in his own handwriting in which he must definitely state his reasons for wanting to join the Fraternity and what he expects to obtain from membership in the Craft.

The usual committee of investigation will submit its report in individually written reports which are then submitted to a panel of nine before the application is submitted to the Lodge.

Requirements of a very high standard and to be a member of Aurora Lodge is regarded as a high Masonic achievement in the State of Wisconsin.

Due to these very strict and rigid requirements insisted upon, Aurora Lodge has never experienced any trouble with "poor material" and, consequently, the Lodge is in an excellent condition in every respect.

The annual dues are moderate and are more than sufficient to cover all expenses, therefore, the need to depend upon "admission fees" in order to take care of part of the cost of operating the Lodge is hardly a pressing problem.



#### FALSE PROMISES

For more than a year, a department store had had in its window a big sign: "Going Out of Business."

One night someone wrote under it: "Promises! Promises! Promises!"

#### ANALOGY

A student of literature asked his professor, "Sir, how long should a short story be?"

"Well," the professor answered. "It is like a bathing suit. It must be long enough to cover the subject and short enough to be interesting."

# Possessions

By M. A. STILLWAUGH, Editor  
The Masonic Chronicler

The aims and purposes of every organization are measured by the quality of their officers and members who are exposed to public views and scrutiny. For officers and members appear as habitual and willful violators of commonly accepted laws, standards of honesty, fairness and decency by tolerating corrupting influences, is to reveal to the public the organization's weakness in sound principles.

Millions of men and women endowed with the wisdom and knowledge of leadership could soon restore hope and confidence in everyone. The spread of viciousness and hate is made possible only by the relaxing vigilance on the part of churches and great fraternal orders. Every person, whether a member of a church or an organization, should be well aware of what is required in Christian ethics but in many cases sadly lacking is the initiative and vitality to become alarmed. Too many people take the line of least resistance when disturbed rather than to voice their opinion at the proper time. No cause is lost indefinitely and everything worthwhile is certainly worth fighting for, so why not light a candle instead of cursing the darkness?

If our profession of Masonry has any value at all it must relate to and express itself in active application to our daily living. Masonry does not remove us from the world around us. It lays upon us an obligation to demonstrate and make manifest the truths by which we live. These as best we can, are to be filtered into the life stream of which we are a part. By doing this we give to society something of the eternal truth it must come to know and accept if it hopes to survive.

In our Order we have many offices of distinction. We have jewels to honor them. Possessions we all prize. Through the passing scene some among us wear those jewels with just pride. It is not possible for all of us in Masonry to enjoy those special honors. But there is one jewel, one possession not fashioned with precious stones or rare fabrics, that each one of us can wear throughout all the days of our life. It is the most priceless possession of them all—simple TRUTH.

The world is still in turmoil. So are organizations—and all of you know it. The conflict for greed, power and money still goes on.

The whole picture is confused; it is blurred with conflicting claims, obscured by individual ambitions, brother against brother, set out of focus by divisional spheres, factions, that have been created among us.

All of these things lead directly to additional strife which can only result in false charges, steam rolling, pressure groups, dishonesty and unfraternalism.

What is to be done? How many times a day that question is asked. Temporary measures are not enough. They do not solve the problems. What we need is fraternal recognition of the basic, fundamental and everlasting truth which governs all of creation.

People quarrel with one another because they deal in untruths. Leaders no longer lead—they follow. Therein lies the sources of discord and enmity. There are planted the seeds of trouble and dissension. The problems of today can be laid to the effort to avoid truth. Men offer flimsy arguments to support spurious plans and pleas for better organizations—for a better world. None of them ring with the tone of truth. Out of them will come nothing but further confusion and greater trouble.

With the constant turmoil about us—the time has come for us to use the truth bound up in the instructions and lessons we received when we were made Masons. It is time for us to realize that our membership is not merely an affiliation with a fraternal organization despite the fact that the only voice we are privileged to have is in paying our dues. Other than that we cannot be heard. Masonry does express the filtered wisdom of the age—and the essence of it is truth; truth that has lived from time immemorial and survived the follies of men.

Just now we seem to be caught in a vicious circle. Many of our leaders admit hopelessness. Many haven't the courage to face the truth and to stop being followers and become leaders. But we are not without hope. Every Mason knows that. We know and believe this statement from the Word of God: "Ye shall know the truth and the truth shall make you free." Do not be afraid of the prize possession which is truth—but rather help to make it shine more brilliantly from day to day. Then perhaps its ray may cast a bit of its reflection on those who shun away from it. This we can only hope and pray to be true.

—*The Orphan's Friend and Masonic Journal*

## WHEN IS A MAN A MASON?

A man is a Mason when he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope and courage. When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, to forgive, and to love his fellowman. When he knows how to sympathize with men in their sorrow, yea, even in their sins—knowing that each man fights a hard fight against many odds. When he has learned to make friends and to keep them, and above all learn to be friends with himself. When he loves flowers, can hunt the bird without a gun, and feels the thrill of an old forgotten joy, when he hears the laugh of a little child. When he can be happy and highminded amid the meaner drudgeries of life. When star-crowned trees and the glint of sunlight on flowing waters subdue him like the thought of one much loved and long dead. When no voice of distress reaches him in vain, and no one seeks his aid without response. When he finds good in every faith that helps any man to lay hold of higher things, and to see majestic meanings in life, what ever the name of the faith may be. When he can look into the wayside puddle and see something beside mud, and into the face of the most forlorn mortal and see something beyond sin. When he knows how to pray, how to Love, how to hope. When he has kept faith with himself, and his fellowman, and with God; In his hand a sword for evil, in his heart a bit of song—glad to live, but not afraid to die! In such a man, whether he be rich or poor, scholarly or unlearned, famous or obscure.

MASONRY HAS WROUGHT HER SWEET MINISTRY.

—Joseph Fort Newton.

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## NO BOTHER

A minister was dining one day in a small town hotel. At a table near him sat several commercial travelers who made remarks about him to tones loud enough to reach his ears. But the preacher continued to eat calmly and showed no signs that he heard their jibes.

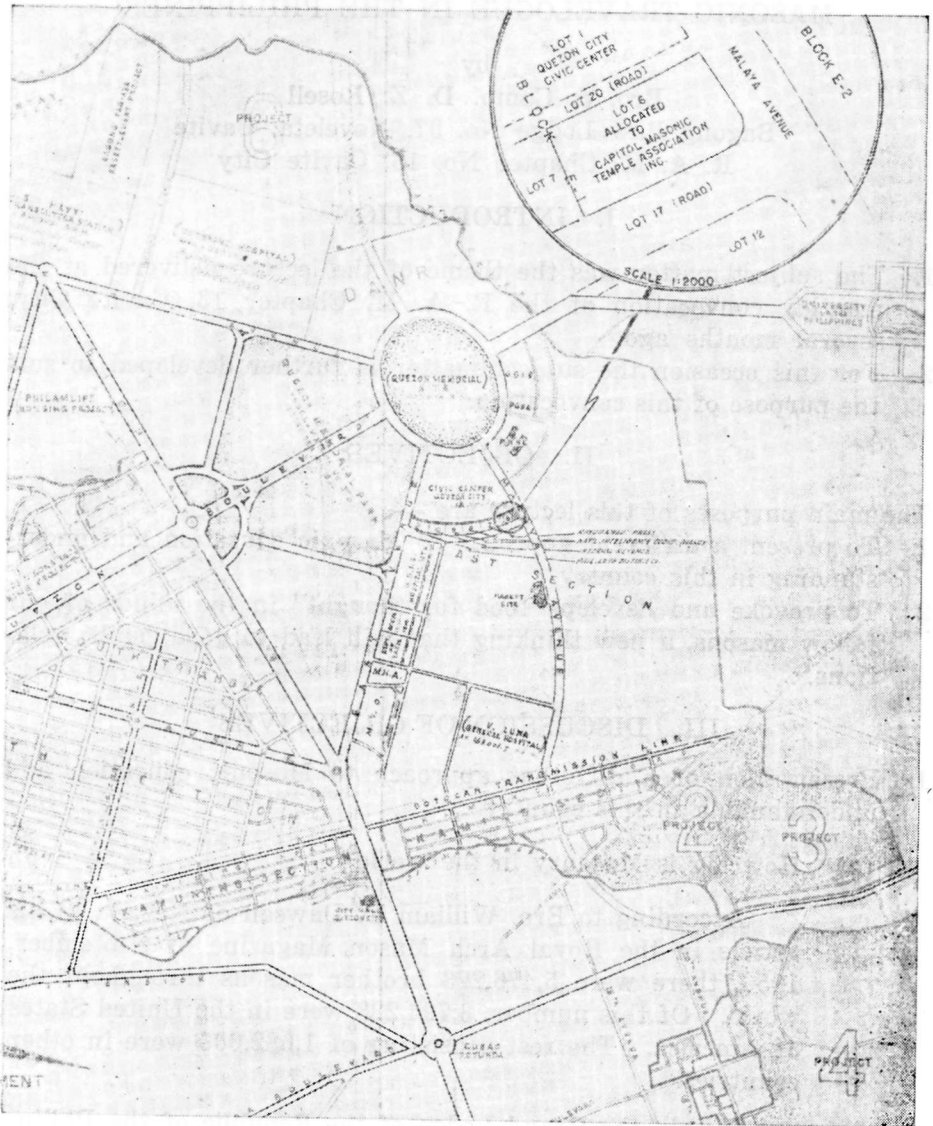
Finally, when the salesmen arose to leave, one of them, evidently somewhat ashamed of their conduct, came over and said: "How can you sit here sir, and

hear all the things we've been saying without uttering a rebuke? Most preachers would have lectured us soundly."

"My friend," remarked the minister quietly "I happen to be a chaplain of a lunatic asylum."

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Some people are so busy trying to get something from those who have more that they fail to listen to those who know more.



*Diagram of Quezon City showing the site (indicated by a small circle near the Quezon Memorial site) of the proposed Capital Masonic Temple.*

# MASONIC TRAVELOGUE IN THE PHILIPPINES<sup>1</sup>

by

Bro. & Comp. D. Z. Rosell  
Bagong Ilaw Lodge No. 97, Noveleta, Cavite  
R. A. M. Chapter No. 13, Cavite City

## I. INTRODUCTION

1. The subject matter was the theme of the lecture delivered at the monthly convocation of the R. A. M. Chapter 13, Cavite City, several months ago.
2. For this occasion the subject matter is further developed to suit the purpose of this convocation.

## II. OBJECTIVES

The main purposes of this lecture are —

1. To present a different approach to Masonic education and understanding in this country.
2. To provoke and develop “food for thought” in the minds of our fellow masons, a new thinking that will lead to good public relations.

## III. DISCUSSION OF OBJECTIVES

1. Presentation of a different approach to Masonic education and understanding in this country.
  - (a) How big is Masonry in the world?

According to Bro. William E. Dawson of Nevada in his article in the Royal Arch Mason Magazine of September, 1956, there were 5,476,223 brother masons throughout the world. Of this number, 3,794,223 were in the United States of America. The rest consisting of 1,682,000 were in other countries.

Within the Grand Lodge of the Republic of the Philippines, as of April 1957, taken from the records of the Grand Lodge Secretary, the total brother masons was 11,524. Of this number, brother masons listed in the lodges within the Philippines were 7,665, while those in the lodges of Japan, Guam and Okinawa were 3,859.

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<sup>1</sup>Lecture delivered at the Annual Convocation of Cavite Masonic Lodges, Kawit, Cavite, November 30, 1957.

There are, as per the Grand Secretary's report, 98 lodges within the Philippines and 17 in Japan, Okinawa and Guam — making a total of 115 — U. D. included.

(b) How big is Masonry in the Philippines?

In answering this question I do not intend to give you a concrete answer. However, I have prepared masonic maps where masonic areas can be seen at a distance. You can thereafter develop your own answer to the question.

(1) Cavite Province —

	<i>Lodge No.</i>	<i>Place</i>	<i>Members</i>
Cavite .....	2	Cavite City .....	307
Pilar .....	15	Imus, Cavite .....	47
Bagong Buhay .....	17	Cavite City .....	216
Ibarra .....	31	Kawit .....	108
Mount Mainam .....	49	Naic .....	59
Pintong Bato .....	51	Bacoor .....	120
Primera Luz Filipina .....	64	Binakayan .....	80
Bagong Ilaw .....	97	Noveleta .....	43
Indang .....	115	Indang .....	24
		<b>Total</b> .....	<b>1,004</b>

It is with great pride to state that Cavite Province has nine lodges and 1,004 brother masons. This number of brother masons is more than the masons of several other provinces combined.

But, in spite of this, there is still plenty of room for improvement; in fact, there are still several towns in the province that have no lodges, as shown on the map.

(2) Regional distribution of lodges and brother masons in the Philippines.

For convenience, lodges in the Philippines are grouped according to their physiographic areas — provinces or cities.

The following regional arrangements are made arbitrarily for convenience in our discussion:

<i>MANILA</i>	<i>LODGE</i>	<i>MEMBERS</i>
1. Manila .....	No. 1 .....	193
2. Cor-Southern Cross .....	No. 3 .....	168
3. Bagumbayan .....	No. 4 .....	144
4. Island-Luz Minerva .....	No. 5 .....	128
5. Biak-na-Bato .....	No. 7 .....	41

6.	Cosmos	No. 8	171
7.	St. John's	No. 9	109
8.	Nilad	No. 12	119
9.	Walana	No. 13	21
10.	Dalísay	No. 14	26
11.	Sinukuan	No. 16	41
12.	Araw	No. 18	66
13.	Dapitan	No. 21	70
14.	Jose Rizal	No. 22	16
15.	Batong Buhay	No. 27	70
16.	Zapote	No. 29	75
17.	Noli Me Tangere	No. 42	22
18.	Luzon	No. 57	69
19.	Lahong	No. 59	40
20.	Kasilawan	No. 77	86
21.	Taga-Ilog	No. 79	58
22.	Mount Lebanon	No. 80	125
23.	F. D. Roosevelt	No. 81	54
24.	High-Twelve	No. 82	158
25.	Hiram	No. 88	48
26.	Mencius	No. 93	91
27.	Service	No. 95	123
28.	Keystone	No. 100	57

Total ..... 2,409

*CENTRAL LUZON LODGE*

*MEMBERS*

1.	Pangasinan	No. 56	Dagupan City	112
2.	Agno	No. 75	Tayug, Pangasinan	70
3.	Isagani	No. 76	Tarlac, Tarlac	65
4.	Victory	No. 116	Camiling, Tarlac	29
5.	Cabanatuan	No. 53	Cabanatuan City	89
6.	Nueva Ecija	No. 73	Guimba, N. Ecija	77
7.	Memorial	No. 90	Muñoz, N. Ecija	56
8.	Pampanga	No. 48	San Fernando, Pamp.	71
9.	Leonard Wood	No. 105	Clark Air Force Base	281
10.	Malolos	No. 46	Malolos, Bulacan	43
11.	Lincoln	No. 34	Olongapo, Zambales	406
12.	Pinatubo	No. 52	S. Narciso, Zambales	63
13.	Zambales	No. 103	Iba, Zambales	45
14.	San Marcelino	No. 144	S. Marcelino, Zamb.	21
15.	Bataan	No. 104	Balanga, Bataan	50

Total ..... 1,478

<i>CAVITE</i>	<i>LODGE</i>	<i>MEMBERS</i>
1. Cavite .....	No. 2 .....	Cavite City .....
2. Pilar .....	No. 15 .....	Imus, Cavite .....
3. Bagong Buhay ..	No. 17 .....	Cavite City .....
4. Ibarra .....	No. 31 .....	Kawit .....
5. Mount Mainam	No. 49 .....	Naic .....
6. Pintong Bato ...	No. 51 .....	Bacoor .....
7. Primera Luz		
Filipina .....	No. 64 .....	Binakayan .....
8. Bagong Ilaw ...	No. 97 .....	Noveleta .....
9. Indang .....	No. 115 .....	Indang .....
		Total .....
		1,004

<i>ILOCOS REGION</i>	<i>LODGE</i>	<i>MEMBERS</i>
1. Union .....	No. 70 .....	San Fernando, L.U. 141
2. Angelo .....	No. 63 .....	Vigan, Ilocos Sur ... 39
3. Abra .....	No. 86 .....	Bangued, Abra .....
4. Laoag .....	No. 71 .....	Laoag, Ilocos Norte .. 28
5. Bontoc .....	No. 140 .....	Bontoc, Mt. Prov. ... 30
6. Baguio .....	No. 67 .....	Baguio City .....
		Total .....
		356

<i>CAGAYAN VALLEY LODGE</i>	<i>MEMBERS</i>	
1. Mabini .....	No. 39 .....	Aparri, Cagayan ... 44
2. Gonzaga .....	No. 66 .....	Tuguegarao, Cagayan 39
3. Isabela .....	No. 60 .....	Ilagan, Isabela .....
4. Cagayan Valley	No. 133 .....	Santiago, Isabela ... 69
5. Magat .....	No. 68 .....	Bayombong, N. Viz. 93
6. N. Vizcaya .....	No. 144 .....	Solana, N. Vizcaya ... 33
		Total .....
		365

<i>SOUTHERN TAGALOG LODGE</i>	<i>MEMBERS</i>	
1. Silaňanan .....	No. 19 .....	Pasig, Rizal .....
2. Rizal .....	No. 20 .....	Lopez, Quezon .....
3. Malinaw .....	No. 25 .....	San Pablo City .....
4. Pinagsabitan ...	No. 26 .....	Sta. Cruz, Laguna ... 93
5. Balintawak .....	No. 28 .....	Gumaca, Quezon .....
6. Batangas .....	No. 35 .....	Batangas, Batangas 112
7. Kalilayan .....	No. 37 .....	Lucena, Quezon .....

8.	J. Abad Santos	No. 43	-----	Tayabas, Quezon	27
9.	Tamaraw	No. 65	-----	Calapan, Mindoro	26
10.	Muog	No. 89	-----	Parañaque, Rizal	94
11.	Marikina	No. 119	-----	Marikina, Rizal	59
12.	Quezon City	No. 122	-----	Quezon City	28
13.	Sixto Lopez	No. 129	-----	Balayan, Batangas	36
14.	Teodoro M.				
	Kalaw	No. 136	-----	San Juan, Rizal	47

Total ..... 741

*BICOL REGION*                      *LODGE*    *MEMBERS*

1.	Isarog	No. 33	-----	Naga City	45
2.	Bulusan	No. 38	-----	Sorsogon, Sorsogon	22
3.	Mayon	No. 61	-----	Legaspi City	43
4.	C. Norte	No. 107	-----	Daet, C. Norte	52

Total ..... 162

*VISAYAS*                                      *LODGE*    *MEMBERS*

1.	Iloilo-Acacia	No. 11	-----	Iloilo City	122
2.	Maktan	No. 30	-----	Cebu City	121
3.	Makabugwas	No. 47	-----	Tacloban City	75
4.	Kanlaon	No. 64	-----	Bacolod City	90
5.	Dagohoy	No. 84	-----	Tagbilaran, Bohol	56
6.	Mount Kaladias	No. 91	-----	Dumaguete City	47
7.	Mount Huraw	No. 98	-----	Catbalogan, Samar	40
8.	Cebu	No. 128	-----	Cebu City	53

Total ..... 604

*MINDANAO AND SULU*                                      *LODGE*    *MEMBERS*

1.	Maguindanao	No. 40	-----	Cagayan de Oro	75
2.	Mount Apo	No. 45	-----	Zamboanga City	83
3.	Sarangani	No. 50	-----	Davao City	124
4.	Bud Daho	No. 102	-----	Jolo, Sulu	50
5.	Kutang Bato	No. 110	-----	Cotabato, Cotabato	65
6.	Maranao	No. 111	-----	Iligan City	73
7.	Mt. Malindang	No. 130	-----	Ozamis City	36
8.	Basilan	No. 137	-----	Basilan City	40

Total ..... 546

*Total Number of Lodges and Brother Masons:*

<i>REGIONS</i>	<i>LODGES</i>	<i>MEMBERS</i>
1. Manila .....	28 .....	2,409
2. Cavite .....	9 .....	1,004
3. Ilocos .....	6 .....	356
4. Cagayan Valley .....	6 .....	365
5. Central Luzon .....	15 .....	1,478
6. Southern Tagalog .....	14 .....	741
7. Bicol .....	4 .....	162
8. Visayas .....	8 .....	604
9. Mindanao and Sulu .....	8 .....	546
<b>Total</b> .....	<b>98</b> .....	<b>7,665</b>

*Lodges Outside the Philippines*

<i>LODGES</i>	<i>LOCATION</i>	<i>MEMBERS</i>
<i>JAPAN</i>		
1. Okinawa No. 118 .....	Okinawa .....	485
2. Yokosuka N. Masonic No. 120 .....	Yokosuka .....	347
3. Far East No. 124 .....	Yokohama .....	336
4. Tokyo, Masonic No. 125 .....	Tokyo .....	520
5. Square and Compass No. 126 .....	Tachikawa .....	295
6. Kyushu No. 127 .....	Kyushu .....	180
7. Gen. John J. Pershing No 131 .....	Kyoto .....	172
8. Torri Masonic No. 132 .....	Nagoya .....	133
9. Morishaya No. 134 .....	Tokyo .....	211
10. Sandai Masonic No. 135 .....	Sendai .....	119
11. Nippon No. 138 .....	Sesebo .....	67
12. Aomori No. 139 .....	Misawa .....	138
13. Coral No. 142 .....	Okinawa .....	83
14. Kanto No. 143 .....	Tokyo .....	29
15. Kansai No. 125 .....	Kobe .....	21
		3,136
<i>GUAM</i>		
1. Milton C. Masonic No. 123 .....	Agana .....	378
2. Charleston No. 44 .....	Agana .....	345
		723

<b>TOTAL NUMBER OF</b> —	<b>LODGES</b>	<b>MEMBERS</b>
	17	3,859

2. The second point I wish to take up in this lecture is about public relations —

“To provoke and develop “food for thought” in the minds of our brother masons, a new thinking that will lend to good public relations.”

The question now is — Does Masonry in this country have good public relations? Perhaps it has, or probably closer to the truth, it has none.

Before you start questioning the validity of this statement, let us first find out what public relations is. Let us take as an example — The Caltex Company (Philippines) and its Public Relations — as printed in May-June 1957 of the Philippine Caltex Circle.

Three hundred and sixty-five days a year, hundreds of seemingly unrelated things happen to us, both on and off the job, that help determine our reputation as a company and as individuals. For example, take these fairly common incidents.

At the supermarket, a man wearing an oil company identification badge pinned to his shirt pocket pauses to open the door for a bundle-laden woman.

In the plant, a stenographer pauses in her typing to direct a visitor to the office he is seeking.

At a busy intersection a car bearing an oil company decal on the windshield stops to allow an approaching driver to turn left. “You may ask how much routine activities could affect your company. Look closely. Each incident, directly or indirectly, involves the public, people outside the company, people of all sorts. Each of these individuals will base his opinion of our company, and, incidentally our industry, primarily on the contacts and personal experience he has with individual from within the company. To this “outsider” our company is the employee he meets. From such experience he decides whether or not we are the kind of people with whom he would like to do business.

“Individual opinions of all the people around us, when added together, equal what is called “public relations.” These relations can be good or bad, occasionally a little of each, but over the years we have earned the reputation of being a “good outfit.”

“It is often difficult to measure the positive values of good public relations. But it never takes long to find out the penalties of a bad reputation.

"Public relations is as much a part of our daily affairs as the fuel and lubricants we produce. Even though we sell no product or service directly to the average citizen, it would be hard to name an activity that does not sooner or later have its public relations aspect."

In our daily routine activities, what have we as masons to say of our public relations? When we travel to other provinces, we often meet with our brother masons. Yes, we get good welcome; that cannot be denied. Likewise, on one of my trips to Mindanao, I was on board a small steamship bound for the Bislig lumber area in Surigao. I met the Captain of the boat and challenged him and became known to each other as brother masons. That night I slept in his cabin. That was good; but that has nothing to do with "public relations." It was just personal relations. You and I must have experienced many other like instances where we got courtesy from our fellow brother masons. Then, we are not getting out of our own circles, so much so that oftentimes our organization seems to be known as an organization only for personal self-interests. What about the public? Where, when and how do they come in?

Oh, yes! the Masonic Hospital for crippled children — but that is only one grain of sand in a desert of human and public opinions. I believe that we still need to have a reexamination and a reevaluation of our attitudes towards masonry more in relation to the public.

If this short lecture of mine has given you some useful "food for thought," I will consider myself amply rewarded for my efforts in giving this lecture.

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#### FOOLISH QUESTION

"Mr. Bato," the storeowner said wearily, "I ask you for the last time will you pay that three pesos you owe me?"

"For the last time?" Mr. Bato replied cheerfully. "I'm glad to hear you say that, old man. You know, I was getting awfully tired of hearing you ask that foolish question!"

#### BIG GUN

Young engineer's wife: "My husband is one of the guns of industry."

Industrialist's wife: "Really? He must be brilliant."

Engineer's wife: "Well, not quiet; but he's been fired several times."

## FREEMASONRY, AN INDULGENCE OR A DUTY?

It is frequently remarked by Masonic pundits that the Craft is capable of being all things to all men—an observation which is capable of more than one interpretation. But it is true that to one man it can be a channel for quasi-religious observance, to another a club, to a third a means of service to his fellow men, to a fourth a focus for the instincts he has toward historical research, and to a fifth a refuge from domesticity. Probably to most Freemasons the Craft means something compounded of several of these elements and others too, and the important thing is to keep the various elements in just equilibrium.

Probably no formula has better expressed the duties of man than the exhaustive division into duty toward God, duty toward one's neighbor, and duty toward oneself. The first, the religious man believes, is the most important, but it is easy in the name of it to neglect the second and to pay over-much attention to the third. Masonic observance is such an excellent thing that it is easy to be immoderate about it, neglecting our homes and business on the score that we are glorifying God, when in fact, we are, rather indulging ourselves. It must never be forgotten that not all Masonic widows and orphans are those widowed or orphaned by death. Plenty of women are widowed, or virtually widowed, and plenty of children are orphaned by sheer and simple selfishness. The old man packs his little flat bag and goes off for yet another night at lodge, knowing that Masonic observance is his duty as well as his pleasure, emulating the frequent attendances of his fellows, and silencing the sneaking qualms of conscience and the little voice that whispers that Brother A. is a bachelor, Brother B. is a widower with his family grown up, while he himself has a wife and a couple of children and has already been out three or four times during the week.

One of the things the Craft teaches is moderation, moderation even over that which is good. Every life must have in it both light

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### WELL MEASURED

Mr. Guzman was preparing to go to market and his wife told him to get a head of cabbage.

"What size?" he asked.

"Oh, about the size of your head," she told him.

On the way, Mr. Guzman met a friend who was a gardener.

"Just go over to my garden and

take any head of cabbage you want," the friend offered generously.

Later, another friend asked the gardener: "What kind of idiot did you have walking in your garden? When I went by, he was trying his hat on one head of cabbage after another."

and shade; no one who confines his attention to only one or two activities can have a balanced life. What can he know of Masonry who only Masonry knows? The Freemason who has no life beyond his job and the Craft—and there are such men—is neglecting one of his obvious duties, the duty of carrying the precepts of the Craft into the world beyond, of making his influence felt in the community, an influence inspired and informed by the principles and teachings of Freemasonry. We are in some sense a close corporation, but we do not seek to cut our members off from all human contact outside the Craft.

It would be a sad day for New Zealand Freemasonry if we ever came to judge our brethren on a quantitative instead of a qualitative basis. The effectiveness of a brother cannot be gauged by the number of his appearances.

We began by quoting the saying that Freemasonry can be all things to all men. It is perhaps truer to say that it can be many different things to the same man, more particularly at different periods of his life. It can very properly be a refuge from the cares of domestic life when these press heavily; it can equally be a consolation for the loss of them when they are gone. It has a lesson of moderation for the enthusiast and it can provide encouragement for the dispirited. And, finally, having helped us to know how to live, it can teach us one great final lesson more.

Truly our Craft has many excellences. It is worth reflecting upon its lessons, for it is possible to live a whole Masonic lifetime without more than a superficial appreciation of the extraordinary value Masonry can have in our lives. Reflection, and an attempt to understand, can be very rewarding, can help us to see and embrace the peculiar system of morality through the thin veil of allegory and symbol.—*The New Zealand Craftsman*.

The teacher at the Dalton School told one of her favorite students, "Peggy, your final examination papers were a distinct disappointment to me. And what will your parents say? Didn't you tell me your daddy had promised you a bicycle if you achieved good mark?" "Yes," said Peggy, stifling a sob. "Well, then," pursued the teacher, "why didn't you study harder? What were you doing the whole term?" Peggy answered, "Learning to ride a bike."

News flash from a circus: A trapeze artist married the india-rubber man, and is now twisting him around her little finger. The lion tamer is angry at his lady friend because, he says, she kisses him a brush-off at the same time. Seems she's the bearded lady. And the assistant manager has tried tonics of eleven different colors to cure his dandruff. He reports, "I finally got rid of the dandruff, all right, but now my head is full of confetti."

## JUST FOR TODAY

*(New South Wales Freemason)*

Just for today I will try to live through this day only, and not tackle my whole life problem at once. I can do something for twelve hours that would appal me if I felt that I had to keep it up for a lifetime.

Just for today I will be happy. This assumes to be as true as what Abraham Lincoln said, "Most folks are as happy as they make up their minds to be."

Just for today I will adjust myself to what is, and not try to adjust everything to my own desires. I will take my "luck" as it comes and fit myself to it.

Just for today I will try to strengthen my mind. I will study. I will learn something useful. I will not be a mental loafer. I will read something that requires effort, thought, and concentration.

Just for today I will exercise my soul in three ways: I will do somebody a good turn, and not get found out; if anybody knows of it, it will not count. I will do at least two things I don't want to do—just for exercise. I will not show anyone that my feelings are hurt; they may be hurt, but today I will not show it.

Just for today I will be agreeable. I will look as well as I can, dress becomingly, talk low, act courteously, criticise not one bit, not find fault with anything and not try to improve or regulate anybody except myself.

Just for today I will have a programme. I may not follow it exactly, but I will have it. I will save myself from two pests: hurry and indecision.

Just for today I will have a quiet half hour all by myself, and relax. During this half hour, sometime, I will try to get a better prespective of my life.

Just for today I will be unafraid. Especially I will not be afraid to enjoy what is beautiful, and to believe that as I give to the world, so the world will give to me.

## FREEMASONRY

By M. · W. · W. W. BOOTHE, *Grand Master*  
Grand Lodge of Texas

Freemasonry is a charitable, benevolent, and educational society. Its principles are proclaimed as widely as men will hear. Its only secrets are its methods of recognition and its ritualistic instruction.

It is charitable in that it is not organized for profit and none of its income inures to the benefit of any individual, but all is devoted to the promotion of the welfare and happiness of mankind.

It is benevolent in that it teaches and exemplifies altruism as a duty.

It is educational in that it teaches by prescribed ceremonies a system of morality and brotherhood based upon the Sacred Law.

It is devout; the Volume of the Sacred Law is open upon its altar; reverence for God is ever present in its ceremonies, and to its brethren are constantly addressed lessons of morality, yet it is not sectarian or the logical.

Sincerity is truly a Masonic virtue which should be well cultivated. It is not enough to be polite, but you should mean it. To appear cordial and not mean it is nothing but hypocrisy.—*New Mexico Freemason.*

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A hunter with a big gun, goes a legend current, met up with a bear that had no gun at all. But the bear had claws — and wit — and refused to concede defeat. He asked the hunter, "What are you looking for?" A fine fur coat," said the hunter. "Me, I'm looking for breakfast," declared the bear. "What do you say to coming round to my nice warm den and talking over our prospects?"

So they went to the den and worked out a satisfactory compromise. The bear, emerging sole from the den, had enjoyed a splendid breakfast and the hunter was wrapped up in a fine fur coat.

A fishing boat returned from Newfoundland banks to its wharf in Boston after encountering one of the most terrific midwinter storms of the decade. Everything was sheathed with a thick coating of ice. The crew disembarked one by one, and the owner suddenly discovered that the skipper was missing. "Where is Captain Pete?" he questioned in alarm.

"Laid out for repairs in his bunk," explained the mate. "He got hit in the head with a piece of flying ice." "Flying ice?" echoed the owner. "Yes," said the mate. "The durn fool split against the wind."

## WHY MASONRY ENDURES

(*Exchange*)

How quickly do we forget the movie show which we saw the night before. While we look upon the screen we are entertained and perhaps for the first time influenced in our thought, but, when the next day comes, it all passes from our memory and is soon forgotten. Not so, however, with the substantial things of life, which, when properly presented, make deep and lasting impressions upon our mind and character. This is the reason why Masonry endures.

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### UNDERSTANDING

(*Oklahoma Mason*)

The next time you get into an argument, stop the discussion a moment and, for an experiment, institute this rule: Each person can speak for himself only after he has first restated the ideas and feelings of the previous speaker accurately and to that speaker's satisfaction.

Sounds simple, but it is one of the most difficult things to do. Once you have been able to see the other's point of view, your own comments will have to be drastically revised. You will find the emotion going out of the discussion, the differences being reduced, and those remaining being of a rational and understandable sort.

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### MISUNDERSTOOD

(*Exchange*)

If by Masonry you mean anything for yourself and not for the other fellow—you have misunderstood it.

If by Masonry you mean secrets for yourself, but not for the other fellow—you have misunderstood it.

If by Masonry you are not prompt to share its rights and benefits with all who meet our requirements—you have misunderstood it.

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### HELP SAVE EYES TO SEE A BRIGHT WORLD

He who thinks he can find in himself the means of doing without others is much mistaken; but he who thinks that others cannot get along without him is still more mistaken.—*LaRocheouald*.

## 34 YEARS IN THE CABLETOW

By JOSE E. RACELA

November 1, 1925 — In an editorial on "Armistice Day," the Masons were exhorted thus: "As Masons we should see that justice and humanity be given their due; that the men who took up arms at their country's call shall not be forgotten and slighted; that the friendship with our late Allies, cemented by the blood shed in fighting for the same ideals, shall not be allowed to grow cold or give way to distrust and enmity, and that the hatred for our enemies of yesterday, which so many influences tend to keep alive, shall be mitigated, and, in God's own time buried."

On "Electioneering", the Editor said: A wise provision of the Uniform Code of By-Laws of our Lodges makes electioneering for office in the Lodge a Masonic offence and provides that this clause shall be read in open Lodge by the Master at the stated meetings of October, November and December of each year. It is a well-known fact that this provision is not observed in certain Lodges, and we have heard persistent rumors of electioneering and cliques in several of them. If sufficient evidence of violations of the law in this respect can be found, we have no doubt that our M. W. Grand Master will see that swift and unrelenting justice is meted out. Aye, it is a good thing to have a Grand Master with backbone!

The Birthday Reception and Dance given at Plaridel Temple, on October 6th, by the members of Cosmos whose birthdays came in October, was a big success. A very cosmopolitan gathering was present on that evening. The Temple was very beautifully and artistically decorated with palms and flowers in profusion, and with hundreds of electric lights which gave a wonderful effect. The big hall of the Temple was too small to hold so large a gathering. The ladies, who took part in the very select program which was especially prepared for the occasion, were: Mrs. Michael Goldenberg, wife of Wor. Bro. Goldenberg; Mrs. Joaquin Pardo de Tavera, wife of Bro. Pardo de Tavera; Mrs. Emilia S. Cavan, noted singer of Philippine Folksongs; and Miss Jovita Fuentes, talented soprano. The sons and daughters of Masons taking part were: Miss Stella and Master Leon Goldenberg; Miss Blanche Burnham, daughter of Bro. M. H. Burnham, Jr., and Master Henry Moss, son of Bro. Ruben A. Moss.

## OTHERS MAY CARE TO KNOW . . .

By *Sonny Shortlegs*

Bro. W. A. Mickle, QM Sergeant of North Dakota Regiment of Volunteer was raised "under fire" by North Dakota Military Lodge predecessor of Manila Lodge No. 1 of the Philippines as courtesy to Crescent Lodge No. 11 of Grañton, North Dakota during the insurrection on February 22, 1899. Narration: " x x x one meeting was while the regiment was in the field, that being in the Culi-culi Church on February 22, 1899. The Worshipful Master reports that rumors of an attack were rife at this time and that orders had been received from the brigade commander to take extra precaution. The officers attended this meeting wearing their side arms and as the Worshipful Master was in the midst of the obligation, a crashing volley of bullets went through the roof of the church, and the firing was brisk for few moments, the whistle of the bullets being plainly audible in the Lodge room (church) ; the firing soon subsided and the degree was finished as quickly as possible."

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Marquis de La Fayette was christened Marie Jean Paul Roche Yves Gilbert du Motier.

William B. Decker of Fairbury, Illinois is the oldest living Mason in the world — celebrated his 102nd anniversary on November 27, 1956. Born at Ghent, New York, in 1954 he was raised a Master Mason in Columbia Lodge No. 98 of Chathan, New York. on January 21, 1876 — more than 81 years ago. In 1879 he moved to the Illinois prairie, settling in Pontiac; and on April 4, 1898 he transferred his membership to Tarbolton Lodge No. 351 of Fairbury. Later he became a member of the York Rite Bodies and also of Mohammed Temple, A.A.O.N.N.S., of Peoria, Illinois. — *The Indiana Freemason*

Campfire girls in their attractive uniforms, all daughters of Masons, served the refreshments. They proved to be an attraction of the evening. The net profit from this Masonic affair, deducting all expenses, will be over P1,700.00 which will be turned over to Plaridel Temple Club as gift from Cosmos. COMMENT: We would like to see similar affairs; they seem to have passed away.

# *The Grand Master's Message*

*(Continued from inside front cover)*

Americans came, they organized lodges under the Grand Lodge of California and these lodges constituted themselves into a Grand Lodge of the Philippine Islands. In 1917 the Americans and the Filipinos got together and after much discussions it was agreed that the Filipino lodges under the Grande Oriente Español would unite with the American lodges and form the Grand Lodge of the Philippines. At a meeting after the "fusion" or union, these lodges elected officers composed of Americans and Filipines.

"This fusion of Filipinos and American lodges under the jurisdiction of the Grand Lodge of the Philippines not only established unity and harmony between Americans and Filipinos but also between Americans, Filipinos and foreigners and it landmarked the beginning of a new era in the history of Philippine Masonry."

Since that year 1917 up to the present time, the tradition of electing an American or Caucasian and a Filipinos Grand Master alternately has been carried out. This tradition makes the Grand Lodge of the Philippines a most unique Grand Lodge, for in no other Grand Lodge of the world is such tradition observed. It is in consonance with our Masonic principles, which is Masonic unity and better friendly relations among each other.

This stage of Freemasonry in the Philippines which united all the lodges in the Philippines with the exception of one (Perla del Oriente) under one Grand Lodge, is a tangible index of Fil-American relations. It is a contribution which is responsive to the presidential proclamation of Fil-American Day which falls on November 15th every year.

I therefore urge upon each and every member of the different lodges under this Grand Jurisdiction to spread these principles of Masonry all over the country, and to cement better fraternal relations among all its members, irrespective of race, nationality, creed or color, and in this way, strengthen our fraternal ties with our brethren of different nationalities.



(Sgd.) VICENTE OROSA  
Grand Master

## ACACIA

Here grows the sprig of evergreen—  
The mark of life and death between—  
Your tomb quite near Moriah's hill,  
With soul now fled, but living still.

Beyond the bounds of time and space  
To that immortal resting place,  
May spirit move to life serene  
Where God yet dwells and is Supreme.

And let you hear His welcome tone  
Who speaks from his e'erlasting throne:  
"Since you've been faithful heretofore  
I'll make you ruler over more.

Come enter into joys above,  
Where all is calm and peace and love,  
To join the chants of angel cheer  
And spend the endless cycles here."

This emblem of immortal time,  
When you've begun the life sublime,  
We trust will spring forever green  
For you on that eternal scene.

—Chas. A. Keith, P.G.M. of Kentucky