

The Cable Tow

Vol. XXXII

MANILA, PHILIPPINES, FEB., 1957

No. 8

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

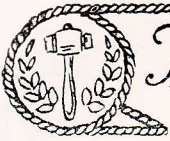
(Entered as second class mail matter at the Manila
Post Office on March 20, 1945.)

Plaridel Masonic Temple
1440 San Marcelino

Annual Subscription—P1.80
Manila, Philippines



Most Wor. Bro. EDWIN E. ELSER
Past Grand Master (1921-1922)
Grand Lodge of the Philippines



The Grand Master's Message



At a recent Masonic Convention a brother present asked the question "What is equality in Masonry?" At that time, answers were given but probably not an adequate answer. If the brother's question was equality in Masonry probably the following may help in providing a proper answer:

FREEMASONRY IS YOURS

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

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

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

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

C. J. Carlson
Grand Master

THE CABLETOW

Editorials

TWO IMMORTALS

The most powerful nation of today, the United States of America, celebrates this month, February, the natal days of her two great sons—George Washington, known as the Father of his country and Abraham Lincoln, the Great Emancipator; the former for it was he who gave cause for the endless rejoicing of every American of today and of those yet unborn, the latter who gave effect, in a great way, the cause for that rejoicing. For the rest of the world, every liberty-loving people will always look upon these two immortals for necessary inspiration and comfort.

We wish to recall a history-making scenery around the impressive Capitol building in Washington, D.C. As one strolls about it, he will immediately behold the massive monument to President Lincoln in a dignified sitting position as if keeping watch over in full view the vast lay-out in front of him. There is the lake directly in front lined by tall cedar trees on one side and equally tall elm trees on the other, representing so we were told, the armies of the Union and the Confederacy. Far beyond completing the history is the towering monument to President Washington which can easily be recognized many miles away. It is a scenery full of meaning and inspiration, one to ever remind every American and all liberty-loving peoples how Washington has conceived a free American nation, one to demonstrate how Lincoln has converted those inspiring ideals and ideas of Washington into realization, one which ever reminds every heir to those ideas and ideals in order to conserve the patrimony so bequeathed but above all, a scenery which can urge anyone to consecrate the memories of two immortals.

But we wish to recall also Washington, the Mason. History has recorded that when everything seemed to have been lost in the war for liberty after the Battle at Valley Forge, General Washington was found by one of his lieutenants in a secluded forest alone reciting his prayers for Divine assistance. Astounded was the minor officer as he ran to his wife and told the glad tidings that his Commander-in-chief would win his battle. And he won. To every Mason this is no parable but a reminder of what he is taught that “when human strength and

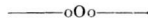
wisdom fail, we should ever remember that Divine assistance is vouchsafe us through the medium of prayer." How true it has come to pass! And it will always be true.

From Dr. Joseph Fort Newton, we repeat this tribute to Washington:

"A great and simple man—modest, quiet, gentle, wise—in whom patriotism was a passion and a prophecy. Freemasonry a fragrance, a fellowship and a philosophy; great enough to refuse a crown and live a life of private nobility and public service; picking his way where no path was, amidst wild passions and perils; leading his people to victory, peace and ordered honor; leaving his labor as legacy of inspiration to mankind, and his character as a consecration to his country."

President Lincoln was not a Freemason. We subscribe, however, to the universal impression that most of his acts in private as well as in public life have undoubtedly Masonic prints. His Emancipation Proclamation made him immortal, too.

—Jose E. Racela, P.M.



THE NEED OF LEADERSHIP

The word leadership means ability to lead. And, a leader is a person who is well fitted to lead or, it is an article offered at a low price to attract customers

As we write on the subject we have our apprehensions lest we are understood as against anyone or yet dissatisfied in one way or the other. That is far from the truth. Neither are we aiming at modernizing Freemasonry because to do so will topple down its stature that distinguishes it from all other organizations. We happen to have identical observations with a noted Masonic scholar.

We observe that there is rivalry of certain competitive Masonic groups and both fear that one might gain undue advantage over the other. And if this be so, Symbolic Freemasonry suffers. Such a situation, our present concern, we hope will never happen.

An eminent observer once wrote: "We all must know that all Grand Masters are not leaders; some are the products of a vicious cycle in which some Grand Master appoints a personal friend to the foot of the line, and the brethren, year after year continue to advance the appointee until finally he wears the purple of the fraternity. This good brother may have the best of intentions in the world; he may know all the details of the lodges x x x but he lacks, not through his

own fault, the necessary training which should be required of each Grand Officer to make him realize that 'Freemasonry is an organization which unites men of every race, country and creed' into a brotherhood of men."

Our present world is confronted with two opposing ideologies. We notice supreme efforts in both camps to outshine each other. Even heads of State are so confused that preconceived plans to settle differences are often times thrown overboard. The solution to these problems may mean universal peace or violent war.

What are Freemasons in the Grand Jurisdiction of the Republic of the Philippines doing about it?

Are we to follow that norm of conduct of never to have any spoken ideas as to what the future of the world is to be? Are we, as a body, to sit with complacency and watch the villainous campaigns by the detractors of our Venerable Fraternity and keep the world divided? Potential Hitlers, Mussolinis and Tojos have taken up again the gauntlets and spare no time in undermining the tasks so well planned and carried by Freemasons.

Detractors of Freemasonry will always make a prey of Freemasons for economic assistance—they do not like you but they need your contributions. Be you Jews or Christians, the want for your few pieces of silver will flock them to your humble abode. And Freemasons become easy prey because the fraternity is a "peace-loving institution; it encourages friendship" which eventually leads to Brotherhood. Freemasons come to terms on the round table, detractors of Freemasonry prefer the sword.

Our world is economically bankrupt, morally weak, and spiritually debased. We need not go far for illustrations; our next door shows them how. Should these problems be left to the individual alone to boil and roast?

Present day trends show that the activities of minorities are now noticed by the majorities. Recently, leading evangelists of the world have gathered unusual never-to-be-forgotten big crowds not only of their kind but of those liberal-minded class to listen intensively to their sermons. The latest seen in this capital city recently was a joint festival of two different yet friendly religious groups which was also attended by such a big crowd which could not be believed to have been so by even the very person who has personally witnessed the big attendance. Are not these instances evident enough that the so much abused minorities can be reckoned with as forces to bring men to become

friends? Yet, how many a drive for funds, for communal projects and the like have succeeded because of efforts exerted by Freemason leaders and are so credited with the honor but not as Craftsmen but as members of a civic group? Is it because such leaders do not want to be known as Freemasons for fear of reprisals, or do they desire to be known as one incidentally only? Should we continue leaderless, unpersonal and be content that our beneficiaries know us as Freemasons only incidentally?

What are we Freemasons of the Philippines doing about it?

—JER

—oOo—

ONE MASONIC "SECRET"

Masons are described as belonging to a "secret" society and as such keep "secrets" among themselves.

For the satisfaction of those entertainers, here is one.

Have you heard of a son becoming the brother of his own father? It came about this way. Some ten years ago JOSE R. BERNABE petitioned for membership in Taga-Ilog Lodge No. 79, F. & A. M. In due time, he became a member of the lodge. His father then a Past Master conferred upon his son the third degree of Masonry. When the father congratulated his son upon his raising, he greeted him as his brother—Bro. Jose R. Bernabe.

And this is not all. The son has now become the Master of his own father.

In the installation of the officers of Taga-Ilog Lodge No. 79 on January 26, 1957, Bro. Jose R. Bernabe was installed as Worshipful Master of the Lodge. The install-

ing officer was no other than his own father, Worshipful Bro. Clemente Bernabe, P.M. And when the ceremonies were closed and the members of Taga-Ilog Lodge No. 79 F. & A. M. had to salute their newly installed Worshipful Master, Worshipful Bro. Clemente Bernabe (father) had to give the due honors to his son, now his own Worshipful Master.

This is the secret and the success of its observance is only known and understood by the Masonic World.

—JER

—oOo—

"If the eagle can fly to the top of the mountains, the snail after some patience and effort, will reach him there in due time." This saying of Juan Luna was the thought which inspired him in pursuing the gradual steps of success until he was recognized as a great painter by his contemporaries.

Official Section . . .

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES

A N N O U N C E M E N T S

The 41st ANNUAL COMMUNICATION of the Grand Lodge of Free and Accepted Masons of the Philippines will be held at the Plaridel Masonic Temple, 1440 San Marcelino, Manila, on April 23-25, 1957 beginning April 23 at 4:00 P.M.

MEMBERS are urged not to wait until the last minute to obtain their CREDENTIALS or admission cards or transact essential business, but to attend to these matters as early as they can.

ADMISSION CARDS must be secured from the Committee on Credentials, which will be in session at the Grand Secretary's Office, Plaridel Masonic Temple, 1440 San Marcelino, Manila from 5:00 o'clock every afternoon.

* * * * *

NOTICE is hereby given that the annual meeting of the Grand Lodge of Free and Accepted Masons of the Philippines AS A CORPORATION will be held at the Plaridel Masonic Temple, 1440 San Marcelino, Manila, on April 23-25, 1957 when the Directors of the ensuing year will be elected, and such other business as may come up during the meeting will be transacted.

THE BRETHREN are hereby requested to advise this Office for reservations of rooms in our Masonic Dormitory.

(Sgd.) ESTEBAN MUNARRIZ, P.G.M.
Acting Grand Secretary

Our Cover

Most Worshipful EDWIN E. ELSEER is the second oldest living Past Grand Master of the Philippines. He occupied the Grand Oriental Chair in 1921-1922. He is now a retired underwriter. E. E. ELSEER, INC., a general insurance agency doing business here organized by him and bearing his name is now being managed by his son-in-law. The Grand Old Man is presently enjoying a well-earned vacation in California. His address is: 1260 East Palm Street, Altadena. Records show that Bro. Elser saw the first light of day on February 21, 1867. He will be 90 years old this month. In choosing him for this issue, we like to remember the firmness of his several decisions which brought to an end the suspicion of Filipino and American Masons against each other and his definition of who are clandestine Masons. It being also his Natal Day, we join his host of friends and admirers in wishing him many happy returns of the day.—Jose E. Racela, Editor.

Masonic Hospital For Crippled Children . . .

HONORARY PRESIDENTS

GRAND MASTER OF THE GRAND
LODGE OF THE PHILIPPINES

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

OFFICERS

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

BOARD OF DIRECTORS

CLINTON F. CARLSON	MACARIO C. NAVIA
VICENTE OROSA	W. P. SCHETELIG
HOWARD R. HICK	JOSE C. VELO
MICHAEL GOLDENBERG	ALBINO Z. SYCIP
ALFREDO J. PASCUAL	

OFFICE OF THE SECRETARY

THANK YOU!

We want to share with our brethren in the Fraternity the joy when we received generous donations last month from birthday celebrants who very kindly remembered our Hospital by sending us monetary gifts on their respective anniversaries. This we have hoped the brethren would do if only given the chance;—thus, birthday cards were and are now being sent to them for the purpose thru their respective Lodge Secretaries. To all of them, goes our sincere thanks for hearty response and cooperation.

Outstanding for its interesting uniqueness, is a very generous donation from a brother who sent in the amount of ₱78.00 for each year of life lived so far. May the Great Architect continue to add many more years to his very useful life! This goes also for the other brethren whose names grace our first honor roll. We are proud to present them to your view, as follows:

BRIGIDO CAPILI	F. H. STEVENS
DOMINADOR VILLANUEVA	C. N. PLATTNER
VICENTE ADEVA	W. R. SNYDDER
JOSE C. VELO	KEN C. WU

We are also happy to state herein that LEONARD WOOD Lodge No. 105, F. & A. M. thru its members, has subscribed for its 4th. and 5th. Life Membership in our Hospital at ₱5.00 each.

To one and all, THANK YOU.

We sincerely hope other brethren and Lodges will follow their fine example.

(Sgd.) ALFREDO J. PASCUAL
Secretary

Masonic Hospital For Crippled Children . . .

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(Sgd.) ALFREDO J. PASCUAL
Secretary



WHAT OUR LODGES ARE DOING



SINUKUAN LODGE NO. 16



MASONS WITH THEIR FAMILIES

This picture was taken on the occasion of the 53rd anniversary of SINUKUAN LODGE No. 16 recently. The celebration took place in the beautiful home of Mr. Napoleon Velasco at Pasong Tamo, Makati, Rizal. Mr. Velasco is the son of Worshipful Brother Velasco, P.M. of the Lodge. The whole day affair which was voted a success was under the leadership of Worshipful Brother Leandro F. Cruz, Master of the Lodge. Bro. Cruz is a practising accountant with a big clientele in Manila and the suburbs.

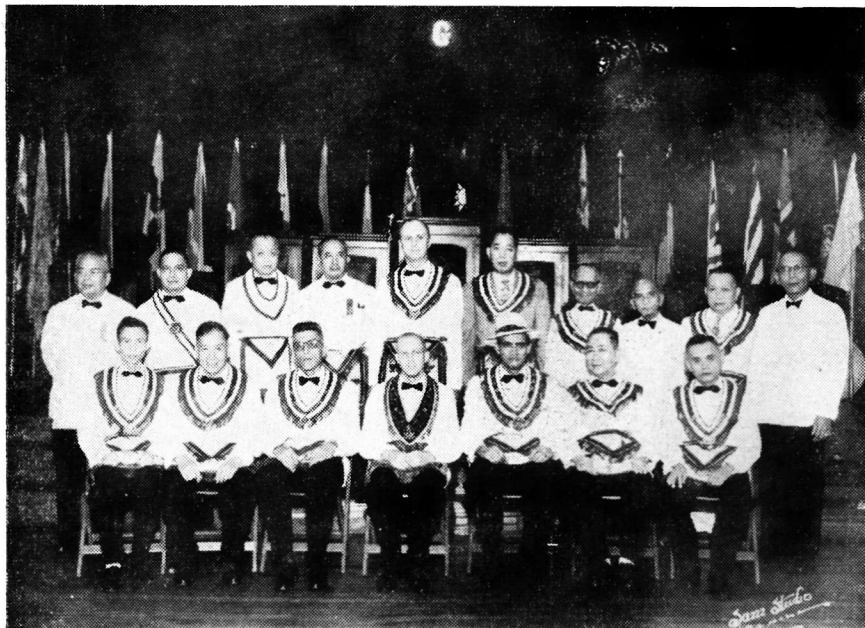
—JER

—oOo—

God educates men by casting them upon their own resources. Man learns to swim by being tossed into life's maelstrom and left to make his way ashore. No youth can learn to sail his life-craft in a lake sequestered and sheltered from all storms, where other ves-

sels never come. Skill comes through sailing one's craft amidst rocks and bars and opposing fleets, amidst storms and whirls and countercurrents. Responsibility alone drives man to toil and brings out his best gifts.

—The Masonic News



The Newly Installed Officers of Batong Buhay Lodge No. 27, F. & A. M. with the Most Worshipful Grand Master, Grand Lodge of the Philippines

—oO—

Left to right, seated:

Most Wor. Bro. C. F. Carlson, *Grand Master*; Wor. Bro. D. C. Santos, *Worshipful Master*; Bros. Most Wor. Bro. C. F. Carlson, *Grand Master*; Wor. Bro. D. C. Santos, *Worshipful Master*; Bros., J. H. Kap, *Junior Warden*; R. E. Racela, *Secretary*.

Left to right, standing:

Wor. Bro. J. A. Fernandez, P.M., *Installing Officer*; Bros. Y. M. Guico, *Marshal*; Go Hoc, *Auditor*; Wor. Bro. A. S. Montes, P.M., *Organist*; Bros. J. W. Spakowski, *Orator*; G. C. B. Hua, *Junior Steward*; S. Mateo, *Tyler*; L. de Guzman, *Senior Steward*; L. E. Chiong, *Junior Deacon*; Wor. Bro. A. G. Cayetano, P.M., *Master of Ceremonies*.

—oO—

GIVE BLOOD

What do you give when you give a pint of blood? 12 ounces of water, 2½ ounces of hemoglobin, 1 teaspoon salt, 1 ounce of protein, one-twentieth ounce of iron, small amounts of minerals and vitamins.

What do you gain when you give a pint of blood? The everlasting satisfaction of knowing that your priceless, painless gift has helped

someone to live. For blood saves lives! But it cannot be mined or manufactured! It must come from the veins of healthy men and women who feel concern for the suffering of others and know that blood—and blood alone—can make them whole and well again.

The blood you give helps someone to live. Give blood now!

—Masonic Craftsman

Malakas Na Sigaw

On Calle San Fernando you will see a large sign reading **Chinese Freemasons' Lodge.**

Members of our Grand Lodge frequently ask what kind of a Masonic Lodge it is. This building is the home of the Chen Po Tong Chinese Freemason Lodge No. 1 of the Philippines and it is registered in the Philippines.

It has no connection with the Grand Lodge of F. & A. M. of the Philippines, which does not consider them as belonging to the Masonic family.

In 1954, Chen Po Tong Chinese Freemason Lodge published an anniversary book of considerable size embellished with photographs of their officers and members, as well as pictures of their legal counsels who are, according to the book, Quintin Paredes, Arturo Tolentino, Edmundo B. Cea; and on another page, the Hon. Jose B. Laurel, Jr. is listed as Honorary Counsel. In several group pictures are seen several well-known members of our Grand Lodge. The President of the Republic of the Philippines and almost all of his Cabinet, at that time, had commendatory letters with their pictures displayed throughout the publication.

The book shows that they use the well-known insignia of Masons, the square and compasses.

Of interest to our religious readers is a large picture of the Rev. Yu Ping, Archbishop of China.

According to the publication they are ardent supporters of President Chiang Kai-shek.

* * * * *

Bro. Frank L. Strong, an American Mason, writing about Masonry in the Philippines in the Scottish Rite Bulletin of August 1914, said:

"A Chinese 'Tong' has long posed as a Masonic lodge, and while some of its remarkable ceremonies have the color of Masonry, its main object appears to be political, it having done its part in furthering the recent formation of the Chinese Republic. Upon invitation, a number of American Masons attended a function of the lodge seeing marvels the Eng-

lish language is all too poor to relate. A reason for politely declining to frequently visit our celestial friends, even though we may not call them brothers, is that the lodge meeting commences early in the evening, and lasts all night and well into the next day."

Our Grand Lodge forbids the visit of our members.

* * * * *

In a Newsletter published by Jose Rizal Lodge No. 22, there was a review of a book called "The Hung Society" published in England. In this review it stated "the Hung Society, which is, of course, the alternative name for the Triad Society." The reviewer, evidently, was of the opinion that this society has something in common with regular Masonry, but we read in Mackey:

TRIAD SOCIETY OF CHINA. The San Hop Hwai, or Triad Society, is a secret political association in China, which has been mistaken by some writers for a species of Chinese Freemasonry; but it has in reality no connection whatsoever with the Masonic Order. In its principles, which are far from innocent, it is entirely antagonistic to Freemasonry. The Deputy Provincial Grand Master of British Freemasonry in China made a statement to this effect in 1855, in Notes and Queries (first series, volume xii, page 233)."

Regular Masons should never liken such societies as the Triad Society or the **Legionarios del Trabajo**, to the Masonry of which the Grand Lodge of England is the mother.

* * * * *

From **The Sentinel** of 2 February 1957, we came across a very thought-provoking item. This Roman Catholic tabloid printed an article from Bangalore, India, in which was stated the "**India's Catholic bishops have decried the idea of 'national Christian Church' as an essentially Protestant concept.**" This was in answer to the Government committee of seven who proposed the formation of a "national independent Christian Church" which would be "**freed of all vestiges of external authority.**" However, Valerian Cardinal Gracias, Archbishop of Bombay, headed a committee of the Catholic Bishops' Conference of India, and recommended a "national hierarchy" which the committee said was "**the legitimate aspirations of every national Catholic community.**" Of great interest to Filipino members of the Roman Catholic was the concluding paragraph:

"At present, the Indian hierarchy of 66 members includes less than 26 foreign prelates. Native priests and nuns outnumber foreign missionaries almost four to one."

In Manila, **The Cross**, a Roman Catholic weekly, published some statistics on religious men and women in the Philippines (November

1953). In it we find there are only 117 Filipino priests as against 1285 foreign priests; 1987 religious women (professed) Filipino; 1101 foreign women. More foreigners than nationals in the Philippines! Wonder why there is such a big difference in the figures of India as against those of the Philippines? Can someone enlighten me?

* * * * *

Whenever we read in the daily newspapers of Manila about the Roman Catholics stoning the Jehovah Witnesses or fights involving the members of the *Iglesia ni Cristo*, or vice versa, the wise words of President Lincoln come to mind:

"We are not enemies but friends. We must not be enemies. Though passion may have strained, it must not break our bond of affection. The mystic chords of memory, stretching from every heart and hearth-stone all over the broad land, will again swell the chorus of the Union when touched by the better angels of our natures."

Let us always be good neighbors.

—oO—

THE SUBLIME

One may study years and years and never come to the end of the sublime teachings of the Master Mason degree. But that the lessons are sublime should be known to every brother who earnestly seeks the truth, and patiently studies the myriad symbols of the degree.

Masonry, of no one religion, offers the opportunity for each brother to interpret the Sublime Degree according to his own conception of its spiritual beauty and meaning. Immortality may mean to one the transition—life to death and life anew, or to another, it may mean the death of man's lower self and the victory of the nobler over the baser.

Whatever may be the individual's conception of the degree, he has reached here a spiritual

maturity, which forever binds him by duty, honor and gratitude to be faithful to his trust.

Above all, the Sublime Degree points to the elevation of mercy above justice; to the truth that life devoid of integrity is worse than death; and to the complete self-surrender on the Holy Altar of Freemasonry of all that one has—the fruits of his hand, heart and mind.

May every lodge portray the M.M. degree with the sincere consciousness of its sublime teachings.

—*Masonic Messenger*

* * *

The boy walked unhesitatingly up to his father. "Dad, here is my report card," he said, "and here also is an old one of yours that I found in the attic."

Pledge of Service .

OF MY OWN FREE WILL

BY FREDERIC H. STEVENS, 33^o, P.G.M.
Sovereign Grand Commander
Supreme Council of the Philippines

From the daily newspapers of 27 July 1955, we read that Mormon Leader Joseph Fielding Smith will "open a strenuous one-month Asian tour to reorganize the Church's Philippines and other Far East missions."

We wonder if this man is a grandson of the founder, Joseph Smith?

The Church of Jesus Christ of Latter-Day Saints, commonly known as the Mormon Church, does not claim to be a new religion but claims to have the correct interpretation of Christianity and the plan of God which is "**Eternal Life, which God, that cannot lie, promised before the world began.**" (Titus 1:2). Mormons (and we will use this name though the Church claims it is only a nickname) do not call themselves Protestants. Joseph Smith, the founder, testified that he received his authority by direct divine bestowal.

In 1820, near Palmyra, New York, Joseph Smith, then in his fifteenth year, related how he retired one morning to a grove near the family farm to petition the Lord in prayer. In his pamphlet, **Joseph Smith's Own Story**, he records the appearance of "**two Personages, whose brightness and glory defy all description One of them spake unto me and said pointing to the other—'This is my Beloved Son. Hear Him;'**" The declarations that followed indicated the need for a "restoration" of the Gospel of Jesus Christ. As a legal entity the Church was organized at Fayette, New York, on April 6, 1830. The sect prospered and the main body moved to Ohio, then to Missouri, then to Illinois. In all three places they were "run out of town," as they created considerable opposition. Joseph Smith was killed by an armed mob at Carthage, Ill., in 1844.

Masonry came to first know the Mormons at Nauvoo, Illinois.

From the official history of the Grand Lodge of A. F. & A. M. of the State of Illinois, we read:

"A dispensation was issued on October 15, 1841, to form a new lodge

in the city of Nauvoo, county of Hancock, Illinois.

"In the journal of Joseph Smith, (the head of the Mormon Church) under date of March 15, 1842, he said:

'I officiated as Grand Chaplain at the installation of the Nauvoo Lodge of Freemasons at the Grove near the Temple. Grand Master Jonas, of Columbus, being present, a large number of people assembled for the occasion. The day was exceedingly fine; all things were done in order. In the evening I received the first degree in Freemasonry in Nauvoo Lodge, assembled in my general business office.'

The following day, he wrote:

'I was with the Masonic Lodge and rose to the sublime degree.'

On July 15, 1842, Bodley Lodge (of Quincy) held a special meeting to consider charges against Nauvoo Lodge:

"Whereas, it has come to the knowledge of Bodley Lodge No. 1, Quincy, from sources of information which cannot be doubted, That Nauvoo Lodge U.D. have, since the granting of their dispensation, conducted in a manner unMasonic, and highly dangerous and injurious to our beloved institution, to subvert and destroy the great, good, and beneficial influence of Masonic principles; therefore

"Resolved, That the Grand Master of the Grand Lodge of this State, be requested and is hereby requested, to suspend the authority which has been granted the Nauvoo Lodge by the Grand Master of this State, without delay, and continue said suspension until the Grand Lodge of this State take the subject of said charges into consideration and dispose of the same in such manner as they shall deem essential to the ends of justice, and the welfare and prosperity of the institution of Masonry.

"This was unanimously adopted.....

"From the statement made above it is plain that Joseph Smith acted as Grand Chaplain before he was a Mason. The resolution of Bodley Lodge had the desired effect and the Grand Master suspended work of Nauvoo Lodge on August 11. In nearly five months that lodge initiated 255 candidates and raised 243. A special committee was appointed to visit Nauvoo and inspect the records and work. The committee recommended that the lodge be permitted to resume labor. They did so much work that it became necessary to establish two more lodges in Montrose, Iowa, in 1842..... Another dispensation was issued for a lodge at Keokuk, Iowa. But complaints continued to be made. The lodges balloted upon several petitions collectively and conferred all the degrees on the same day that candidates were elected.

"The committee was refused access to the minutes and, after a thorough discussion, the following resolutions were adopted:

"Resolved, That the charter of Rising Sun Lodge No. 12, be

suspended, and that the Master and Wardens be cited to appear at the Next Grand Annual Communication of this Lodge, to show cause, if they have any, why their charter should not be revoked.

“Resolved, That in the opinion of this Grand Lodge, it is inexpedient and prejudicial to the interests of Freemasonry, longer to sustain a lodge in Nauvoo, and the disrespect and contempt that Nauvoo Lodge and Helm Lodge have shown in refusing to present the records of their Work to the Grand Lodge.

“Resolved, That their dispensations be and they are hereby revoked and charters refused.

“Resolved, That for irregular work and disregard of the resolutions and instructions of this Grand Lodge, the dispensation of Keokuk Lodge and Nye Lodge are hereby revoked and charters refused.

“The Mormon lodges paid no attention to the order declaring them clandestine but continued to work, as will be seen by the report of Bodley Lodge:

“Resolved, That the Secretary be instructed to inform the Grand Master of this State that the Nauvoo Keokuk and other Lodges in and about Nauvoo continue to work, and they have given notice in a public paper of their intention to consecrate their Masonic Hall, on the 5th inst., and that the said Masons pretend not to be in possession of official notice that they were deprived of their charter and dispensation.

“In the History of the Church Joseph Smith said that he attended the ceremonies, that about 350 Masons from various parts of the world were present and took part in a procession that was formed, accompanied by the Nauvoo brass band, that the exercises were in charge of Hiram Smith, Worshipful Master, that the principal address of the occasion was delivered by Apostle Erastus Snow, that he, Joseph Smith, and Dr. Goforth also addressed the assembly, and that all visiting Masons were given dinner in the Masonic Hall at the expense of Nauvoo Lodge.

“In 1845 the legislature cancelled the charter of the city of Nauvoo and the Mormons then began preparations to leave the state. The Grand Lodge (of Illinois) had no further trouble with them.”

Brigham Young, head of the Church after the death of Joseph Smith, had a grandson, Kimball Young, who is authority for the statement: **It is well to understand that the Mormon Church is really a form of a secret society. The basic rituals are taken from those of the Masonic order, of which Smith and the three subsequent presidents of the Church were all high-ranking members.”**¹

This is a familiar story to the Masonic fraternity of the Philippines for back in 1923 a labor organization known as the **Legionarios del Trabajo** having as its founder a former member of the **Grande**

Oriente Español used the Spanish Masonic ritual to open and close their meetings. The officers had Masonic titles and the insignias of Masonry were freely used. President Quezon, who was then a Mason, was able to obtain a promise from the laborites to discontinue this practice.

The Mormons still continue to use the Masonic ritual in their rites.

While a number of religions request their members not to join Masonry, some even go so far as to threaten excommunication if they do so, the fraternity has always followed the rule that any man who was of good repute, freeborn, and believes in God could of his own free will make application to join.

Some Masons, individually and collectively, have gone on record as barring certain sects from joining, but these opinions do not affect Masonry as a whole.

Ill. Bro. Albert Pike wrote:

"It will be said that the English-speaking Freemasonry will not receive Catholics into its bosom. That is not true. It will not receive Jesuits, because no oath that it can administer would bind the conscience of a Jesuit; and it refuses also to receive Atheists; not denying their perfect right to be atheists, but declining to accept them for associates, because Masonry recognizes a Supreme Will, Wisdom and Power, a God, Who is a protecting Providence and to Whom it is not folly to pray, and Who has not made persecution a religious duty, nor savage cruelty and blood-guiltiness a passport to Paradise."

Bro. Pike went on record that he would not admit a Jesuit in his lodge. As one studies the history of this turbulent body known as the Society of Jesus one can't help but realize Bro. Pike was correct.

The Grand Lodge of Utah has gone on record that they will not accept Mormons into lodges under their jurisdiction. From the Proceedings of the Grand Lodge of Utah for 1954 I quote:

"For more than a century, controversy between Mormon and Mason has continued. No problem bothers more both the newly obligated brother, as well as the functioning head of the lodges, (than the) anomaly between the concept of Masonry's universality, apart from race, creed or political belief, and the strict "Iron Curtain" in Utah between our Craft and the dominant (Mormon) Church."

Then the Grand Lodge Orator quotes from a history written by Fawn M. Brodie, a niece of the present head of the Mormon Church: "A good deal of the (Mormon Temple) ceremony performed after the rituals of washing and anointing was borrowed from the Freemasons. . . . There is no doubt that Joseph's (Smith) primary interest in Masonry lay in its ritual. Like Solomon he was a temple-builder. What-

ever had come through the ages that was of value he meant to incorporate into his church It may seem surprising that Joseph (Smith) should have incorporated so much Masonry into the endowment ceremony in the very weeks when all his leading men were being inducted into the Masonic Lodge. They should have been blind indeed not to see the parallelism between the costuming, grips, passwords, keys and oaths. Joseph (Smith) made free use of other Masonic symbols—the beehive, the all-seeing eye, the two clasped hands, and the point within the circle. The miracle play performed in the Mormon ceremony differed only in subject matter from the Masonic drama of Hiram Abiff, and both used many of the same sonorous phrases of the Old Testament. Joseph (Smith) taught his men simply that the Masonic ritual was a corruption of the ancient ritual of Solomon, and that his own was a restoration of the true Hebraic endowment.”

Then the Grand Lodge Orator continues:

“In 1878 Grand Master Orr expressed both the bitterness and the bar in these words, which again I quote from a source favoring the Mormon view: From McGavin’s book, page 7: ‘You have heretofore sacrificed the sacred obligations of our beloved Order, and we believe you would do the same again. Stand aside; we want none of you. Such a wound as you gave Masonry in Nauvoo is not easily healed, and no Latter Day Saint is, or can become a member of our Order in this Jurisdiction.’”

Past Grand Master Goodwin (of Utah) in 1938 is next quoted by the Grand Lodge Orator citing eight reasons for maintaining the “Iron Curtain” or the bar to keep Mormons from joining Masonry in Utah.

- 1—Polygamy;
- 2—Historical differences between Mormon and Mason in Nauvoo;
- 3—Mormon use of Masonic language and symbols in the creation of a clandestine Masonry;
- 4—Violations of temporal law;
- 5—Subordination of the Great Light;
- 6—The Polytheistic diety concept;
- 7—Mormon teaching against Masonry as an institution with Satan;
and
- 8—Unrestricted spiritual and temporal power of the Mormon High Priest.²

Then the Grand Lodge Orator continues:

“The fact is that during a century of association together, the barriers between Mormon and Gentile have tended to wither away, whether we like it or not. Mutual respect and friendship have developed; inter-marriage and an intense desire for broad education have both played large parts in this, with a resultant spread of toleration and co-operation. Today our Fraternity in Utah is practically alone in the official mainte-

nance of our 'Iron Curtain', in sharp contrast with conditions before and at the turn of the century. Nor does membership in the Mormon Church stand as a barrier to Masonic membership in States other than our own. This, despite considerable official effort to place before our sister jurisdictions our reasons for the barrier in Utah. The plain, hard fact is that our reasoning, by and large, has simply failed to appeal to our Masonic brethren, in the face of other basic concepts of the Fraternity. California and Iowa are at least two jurisdictions which have been openly critical of the Utah position."

The Grand Lodge Orator expresses the hope that Time eventually "will bring to us an affirmative answer in Utah for the worthy resident member of the dominant Church who may care to apply for membership in our brotherhood." But he goes on to say the time is not now and goes to his peroration in clear, conscientious words that cannot be mistaken in their intent.

"In conclusion, it would seem improvident now to change the principle to which Masons in Utah have adhered for many, many years. With the possible exception of the modification in the case of the individual visiting brother, sound practical reasons still seem to exist for the barrier here between Mormon and Mason. This, despite the disappearance of many of the past reasons for the Iron Curtain; and despite hope that eventually 'Time, as in all things, will bring us the answer.'

"Elsewhere, the situation may well be different, for elsewhere there does not exist the practical possibility of Mormon exercise of religious control over temporal affairs, as in Utah.

"In the words of one of our respected Past Grand Masters: 'Today the control by the hierarchy of the dominant church is more complete than it ever has been, over all of the business, political and social life in this and surrounding states. With the exception of other religious organizations and our own institution, Mormon control is virtually complete. As to the latter, let us keep it that way.'"

As a Past Grand Master of the Grand Lodge of the Philippines, I am of the opinion that the lodges of this jurisdiction should follow Bro. Albert Pike's advice; but, the problems confronting the Grand Lodge of Utah, and we must admit they constitute a problem, will hardly affect our Grand Lodge.

NOTES:

- (1) The Story of Mormon Polygamy by Kimball Young, 1954, page 86.
- (2) Mormonism and Masonry 1938, page 77.

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Perhaps the most valuable result of all education is the ability to make ourselves do the thing we

have to do when it ought to be done, whether we like it or not.

—Anonymous

RIZAL AND THE QUEST FOR LIGHT

Note: The following address was delivered by Most Worshipful Bro. Camilo Osias, P.G.M., at the Seventh Annual Meeting of the Supreme Council of the Thirty-third and Last Degree, Ancient and Accepted Scottish Rite Freemasonry of the Republic of the Philippines, on the occasion of the investiture of the Rank and Decoration of Knights Commander Court of Honor. While it was primarily intended for the consumption of Scottish Rite Masons, it is as important a matter to be known by Blue Lodge Masons. In fact, the subject chosen by our distinguished author is international in its scope that even the profane should read it. Most Worshipful Osias is a S.G.I.G., Grand Orator of the Supreme Council of the Philippines.—*J. E. R.*

The atmosphere in the different meetings of this Seventh Annual Session of the Supreme Council of the Thirty-third and Last Degree Ancient and Accepted Scottish Rite of Freemasonry of the Republic of the Philippines has been charged with seriousness and spirituality. This evening's program is no exception. It is with a prayerful mood that I stand before you cherishing the hope that our hearts and minds may be focused not upon trivial and controversial as upon the lasting and the fundamental.

It is at once inspiring and inspiring to see the representative and cosmopolitan composition of this assemblage. It clearly evinces once again the catholicity of the appeal of Masonry and the universality of its character. Let us be strong in the faith that there is no differences among men and nations that Freemasonry may not efface, no chasms that it may not bridge, and no distances that it may not join or obliterate.

This distinguished group who

had just completed the necessary requirements for the KCCH covered much ground, Twenty-nine Degrees, in their eventful progress. Every one merits felicitation.

The Blue Lodge with its three degrees to which all Masons must belong is necessary and foundational. In the Scottish Rite, a Mason has to climb Thirty Degrees, thirty steps, each degree teaching a moral and each contributing to deepen our philosophy.

In this forward and upward advance, the determined traveler must move undaunted and unafraid; veil after veil must be penetrated or removed in search of truths and realities culminating in real realities and true truths.

The Mason is ever on the move, moving with proper orientation through paths long and tortuous, thorny and circuitous, discovering and unfolding light, more light, and still more light.

The Ancient and Accepted Scottish Rite of Freemasonry rooted as it is in the Blue Lodge, shares

in the whole nature of the fraternity as "a system of morality based on allegory and illustrated by symbols." Participation is essential, instruction necessary, and application or observance of the tenets and principles imperious and imperative. Masonry is a way of life. It must be lived.

Masons as brothers must learn from one another through frequent contacts and association. They must learn through self-help and self-discovery. They must learn through implementation of obligations assumed freely and without compulsion and through doing what is good not in the expectation of any reward but simply because it is good.

A Mason good and true is motivated by love of man and love of mankind. The recognition of God as our Father carries with it the connotation that men are brothers. This over-mastering avowal of faith in God is exemplified by the traditional invocation of the guidance of the Supreme Architect of the Universe at the beginning and at the end of every formal meeting and every solemn ceremony.

The heart-warming and soul-stirring flag ceremony is proof positive of the Mason's love of his national ensign and his loyalty to the country for which it stands.

A Mason thus is a nationalist but his nationalism is broad not narrow, *pacifist* not chauvinistic, constructive not destructive. And

a Mason's nationalism is deepened and broadened by the universal nature of the Fraternity which he joins of his own free will and accord.

The Filipino exemplar or Exhibit A-1 to the Masonic world is Brother Doctor Jose Rizal. He was a nationalist of the first water, a patriot *par excellence*, and his nationalism was chastened by his being a learned and convinced Mason steeped in the ideology of Masonry from the time he embraced the Fraternity till the moment of his supreme sacrifice on that memorable morn of December 30, 1896, as a slave to human freedom and a victim of tyranny.

One of the sublime missions of the Scottish Rite is to seek and spread enlightenment. This mission, Rizal fulfilled to a superlative degree.

From time immemorial, the Masonic mission was always accompanied by sacrifice. From the biblical days of Hiram Abif through the long corridor of the centuries to the days of Rizal and more recently those of Jose Abad Santos, Masons have been persecuted, prosecuted, tortured, exiled, incarcerated, and done to death. Everyone who has suffered and sacrificed enriched with his blood the robust tree of liberty and the eternal pursuit of happiness.

To every Mason, it is known that the Bible with square and compass on it, is a Masonic symbol of the highest importance and

a great source of light to Masonry everywhere. In these formal sessions of the Supreme Council, the Bible is a central symbol. The national and international nature of Masonry is exemplified in Rizal's life and experience.

I am to speak to you of a man who was a real genius, better yet, a real talent, one who exalted reason and conscience. Jose Rizal was a great Filipino who, by any standards, was great among the truly great immortals of the world. Rizal would have been great in any epoch and had he been born in a country other than the Philippines. Well-travelled and at home in twenty-two languages, he was a nationalist and internationalist—a world citizen.

Our hero and patriot was a man of amazing versatility. He was a good writer in prose and poetry. He left an indelible mark upon education and culture, upon art and science.

He was a martyr to the cause of human freedom—freedom to speak or to be silent; freedom to read—to read freely and selectively; freedom to write—to write without being subject to a literary police state, and Index Prohibitorum; freedom to worship in accordance with the dictates of one's conscience; freedom to live, to move, to choose one's vocation and avocation, to think.

Many honors have been heaped upon Rizal. But it will probably not be disputed that the greatest

single recognition to Rizal so far was given through the enactment of the Rizal Law, Republic Act No. 1425, by the combined action of the Congress of the Philippines and the President of the Republic of the Philippines. Such a law enjoins:—

“Section 1. Courses on the life, works and writings of Jose Rizal, particularly his novels **Noli Me Tangere** and **El Filibusterismo**, shall be included in the curricula of all schools, colleges and universities, public or private.

Section 2. It shall be obligatory on all schools, colleges and universities to keep in their libraries an adequate number of copies of the original and unexpurgated editions, of the **Noli Me Tangere** and **El Filibusterismo**, as well as of Rizal's other works and biography. The said unexpurgated editions of the **Noli Me Tangere** and **El Filibusterismo** or their translation in English as well as other writings of Rizal shall be included in the list of approved books for required reading in all public or private schools, colleges and universities.”

Desirous to do my bit in the implementation of this law, following a life-long interest in Rizal and in his life, works, and writings, I have essayed to translate into English his two major works **Noli Me Tangere** and **El Filibusterismo**. While I have known Ri-

zal's early introduction to the Bible and his assiduity in the study of the Bible in different languages, this experience of mine in the work of translation has opened up to me new vistas of Rizal's mind and a new insight into his apocalyptic vision. The abundant allusions made to this Book of books and the quotations with which he embellished his works and writings in the course of his fruitful and productive life are nothing short of a revelation.

Assigned by the Sovereign Grand Master to address you in this Annual Session, I decided that I could do no better than to share with you parts of the knowledge and information which I have derived from years of study of Rizal's life and writings and from the painstaking work entailed in the recent translations of his two major works, the **Noli** and **Fili** for short.

Rizal early in life was introduced to the Bible and was reared in a religious atmosphere.

The Rizal family was wont to observe family prayer. This practice should be generalized and habituated.

The mother, Doña Teodora, owned one of the rare copies of the Spanish version of the Latin Vulgate. She read to the children the passages of the Bible and what they could not understand she translated and explained.

Rizal made many allusions to

Biblical events and characters and quotations from the Bible. (Osias, **Jose Rizal: His Life and Times**, p. 31).

In a letter written in French to a friend, Rizal said: "**Noli Me Tangere** words taken from the Gospel of St. Luke, mean Touch me not."

Probably Rizal was depending on his memory because the words occur in St. John, 20:17.

Mary Magdalene went to the sepulchre and found "the stone taken away from the sepulchre." She ran to Peter and "the other disciple, whom Jesus loved" reporting that "They have taken away the Lord..."

They found Him and saw only "the linen clothes lie," John 20:6) and saw the napkin, that was about his head... (John 20:7)

The disciples then retired to their home.

But Mary tarried, weeping...

Jesus saith unto her, "Woman, why weepest thou? Whom seekest thou?"

She supposed it was the garden-er whom she saw not knowing it was Jesus. Then Jesus saith unto her, "Mary." She turned and recognized Him saying Master.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them. I ascend unto

my Father, and your Father, and to my God, and your God." (John 20:16, 17).

It took veritable courage to write his novels. In **Noli Me Tangere**, he dared touch upon evils of his day and age which others dared not touch. He exposed the worst and most delicate ills, social and institutional, which constituted "a cancer of a nature so malignant," and he performed his task as a lover of truth and a crusader dedicating his great novel "To my country." He said:

"Chronicled in the history of human ailments is a cancer of a nature so malignant that the least touch irritates it and produces in it the acutest pains. Hence, as many times as I wanted to recall thee in the midst of modern civilizations, now to accompany me in reminiscences, now to compare thee with other lands, just so often, did thy dear image present itself to me with a like social cancer.

"Desiring thy health which is ours and, seeking the best treatment, I shall do with thee what the ancients did with their sick; exposing them on the steps of the temple so that every person who should come to invoke the Divinity would propose a remedy.

"And to this end I shall essay to reproduce faithfully thy condition without vacillation; I shall raise a part of the veil

that covers the evil, sacrificing all to truth, including self-esteem itself, since, as thy son, I too suffer from thy defects and frailties."

Parenthetically, let me remark that in certain translations, the words "amor propio" had been translated as "vanity." This to me is not correct for it would seem to attribute to Rizal's character the quality of vanity. In my translation therefore, I used the dictionary translation of "amor propio" as self-esteem, amour propre in French, or in our national language "sariling Kaselanan."

In Chapter VI of **Noli** reference is made to St. Peter and Malchus. In John 18:10, we read: "Then Simon Peter having a sword drew it, and smote the high priest's servant and cut off his right ear. The servant's name was Malchus."

In the same chapter, Rizal quoted: **Gloria a Dios en las alturas y paz a los hombres de buena voluntad en la tierra.**" (Glory to God in the highest and peace to men of good-will on earth.)

In other works, Rizal adverted to the heavenly message of Christmas "Peace on earth and to men of good-will." I wish to enlarge upon an important but little known episode.

When he was graduating from Philosophy and Letters, he made this the subject of his thesis. As was customary in those days, he was asked to defend his thesis

before a panel of interrogators and examiners. He maintained that this version is inaccurate and the proper one was that which stated "Peace on earth and good-will to men."

The big difference lies in the fact that the former consisted only of one thought, that, of peace on earth and to men of good-will. The latter consists of two thoughts, peace on earth and good-will to men. One version may be exclusive while the other is inclusive.

In corroboration, let me quote the testimony of one of Rizal's contemporaries. Fernando Canon, who was an eye-witness gave the following reminiscence:

"When Rizal graduated from the University of Madrid with the degree of Philosophy and Letters, there were very few Filipinos present to hear him in his toga, discuss his thesis. We were very few Filipinos present to witness the event. Professor Unamuno, that learned Spanish political writer, was Rizal's sponsor when he wore the gown . . . When the time came for Rizal to read his thesis, the audience, mostly composed of the learned men of Spain, was surprised to hear that his subject was the error in the translation of the angels' song over Bethlehem on the Nativity. I still remember it as if it happened only yesterday. Rizal, in a voice that could have

been distinguished in a crowd of any size, began his discussion by pointing at the mistake in the translation of the angels' message. He said: "In the translation of the church, the message is given as Glory to God in the highest and on earth peace to all men of good-will." According to the original Hebrew, the message should run: 'Glory to God in the Highest, on earth peace and to all men good-will.' Then for almost an hour Rizal discussed his subject and answered questions directed to him by the most learned men of Madrid and Barcelona. He came out triumphant in the oral examinations and was highly praised by the professors and savants present. It was one of the few occasions which we Filipinos in Madrid celebrated, in spite of the pecuniary difficulties which we were experiencing at the time." (Osias, *Jose Rizal: His Life and Times*, p. 96.)

In Chapter XIV this appears: **Hodie mecum eris in Paradiso.** (Luke XXIII, 43). This day thou shalt be with me in paradise.

In Chapter XIV we have: **Quod cumque ligaberis in terra**—Whatsoever thou shall bind on earth— (Matt. XVI:19).

Job is quoted: "Wilt thou break a leaf driven to and fro, and wilt thou pursue the dry stubble?"

In Chapter XXXI, the text of

the sermon of Padre Damaso was from "Esdras, in the second book, the ninth chapter, the twentieth verse," Douay version:

"Es spiritum tuum bonum dedisti, qui doceret eos, et manna tuum non prohibuisti ab ore eorum, et aquam dedisti eis in siti.

And thou gavest thy good spirit to teach them, and thy manna thou didst not withhold from their mouth, and thou gavest them water for their thirst."

In Chapter XLIV Rizal makes note of the Ten Commandments in the Examination of Conscience. The second commandment is not that of Exodus XX because the Catholic version omits the second commandment dealing with not making or adoring any graven image. (See footnote—p. 383).

The Tenth Commandment in the Bible on covetousness is split into two so as to have ten commandments.

In Chapter LIV the subtitle to "The Conspiracy" is:

Quidquid lutet, adparebit
Nil inultum remanebit.

Luke XII:2 "For there is nothing covered, that shall not be revealed; neither hid that shall not be known."

In *Fili*, Chapter IV, Tales says to Selo: "To dust we shall have to return, father . . ."

There is a challenge in Chapter VII of the *Fili*. Simoun said to Basilio: . . . "You, what are you doing for the land that gave you existence, that supports your life, that affords you knowledge? Don't you realize that that life is useless which is not consecrated to a good idea. It is a stone lost in the fields without becoming a part of any edifice."

In *Fili*, Chapter VIII, Rizal speaks of "scapularies which contain texts of the gospel of St. John."

In *Fili*, Chapter XIII, this is quoted: "Deus, meus, Deus meus quare dereliquiste me."

"My God, my God, why hast Thou forsaken me?"

In Chapter XIII also this: "In manus tuas, commendo spiritum meum." "In thy hands I commend my spirit."

In Chapter XX, there is an interesting colloquy between a celebrated attorney, Señor Pasta, who knew how to accommodate himself to the whims and caprices of governmental and ecclesiastical authorities. He advised Crisostomo Ibarra to follow his example not to show any non-conformity to authorities adding in substance: "You will thank me for my advice, when you have gray hairs like mine."

The reply of Ibarra who was independent in his thinking is illuminating:

"When I have gray hairs like those, sir, and look back on my past and see that I have worked only for myself, without having done what I properly could and should have done for the country that has given me everything, for the citizens who help me live—then, sir, every gray hair will be to me a thorn, and instead of rejoicing, I should hang my head in shame." (*El Filibusterismo*, Chapter XV.)

In Chapter XXVIII:—The substitute of the Chapter is *Vox populi, vox Dei*. This bespeaks of spirituality and democracy.

In Chapter XXXV, the handwriting on the wall **Mene, Tekel, Phares** is based on Daniel V:25-28 at Belshazzar's feast—a prophesy of Babylon's destruction.

In Chapter XXXII The Great Martyr is quoted: "Father, forgive them, for they know not what they do."

I shall not close without emphasizing Rizal's high sense of morality, his faith in God, and his belief in the immortality of the human soul.

Parents in the Philippines who had their sons in Europe requested Rizal to act as guide and mentor. He was admired for his "tremendous spiritual grandeur." Rizal complied with his obligation as a great and good Mason and man.

We have it on good authority that it was he who advised Aglipay

to study for the ministry instead of studying for the law profession. Aglipay became a priest, later a leader in the revolution of 1896, founder, and bishop of the Philippine Independent Church.

He authored a severe code of morals which served as a model to several of our men whose names are writ large in Philippine history. Jacinto and Bonifacio followed Rizal's example and devised their own code of ethics.

Apolinario Mabini, "the Sublime Paralytic," has left a legacy to us in the form of a decalogue. And he was pleased to acknowledge his indebtedness to Rizal.

Dr. Tavera, one of our intellectual giants, has produced an analytical study of the character of Rizal. Among other things, he emphasized our hero's passion for truth.

"El rasgo mas notable del caracter de Rizal era su deseo constante de **Conocer La Verdad**. Quien tiene esta aspiracion forzosamente ha de ser veridico, sincero, y no se puede dudar que Rizal siempre lo fue..." (p. 19)

"The most noteworthy trait of the character of Rizal was his constant desire to **know the Truth**. Any man who has this aspiration necessarily must be truthful, sincere, and it can not be doubted that Rizal always was..."

Rizal exemplified the Biblical injunction: Know the truth and

the truth shall make you free.

It is highly interesting that the other great Filipinos here mentioned—Aglipay, Jacinto, Bonifacio, Tavera, and Mabini were all Masons like Rizal.

There are abundant attestations as to Rizal's abiding faith in God. It is unnecessary to adduce these. The fact that he embraced Freemasonry which makes belief in God a primary requisite is sufficient.

He believed in after life. In an intimate letter to his friend and confidant in Europe, Ferdinand Blumentritt, upon learning of the death of another savant, the aged and wise Rost, Rizal said: "If I did not believe in the immortality of the soul, I would invent it to recreate the hope of my seeing him once again." (Osias, **Jose Rizal: His Life and Times**, p. 431)

In his celebrated poem, *Mi Ultimo Adios, My Last Farewell*, written on the eve of his execution, we find these sentiments: "Voy donde no hay exclados, verdugos, ni opresores, donde la fe no mata, donde el que reina es Dios. (I go where there are no slaves, executioners, nor oppressors, where faith kills not, where He who reigns is God.)"

For a fitting quotation by way of closing may I read these challenging thoughts in the last chapter of **El Filibusterismo** which may well be recognized as a classic call to the youth of the land.

"Where are the youth who will consecrate their rosy hours, their illusions, and their enthusiasm to the welfare of their native land? Where are the youth who will generously pour out their blood to wash away so much shame, so much crime, so much abomination. Pure and spotless must the victim be that the holocaust may be acceptable! Where are you, youth who will incarnate in yourselves the vigor of life that has left our veins, the purity of ideas that has been contaminated in our brains, the fire of enthusiasm that has been quenched in our hearts? We await you, O youth! Come, for we await you!"

Herein is a challenge at once, practical and definite. Rizal indeed has a challenge to all of us, to every man of civic impulses, and to every thinking citizen, to every Mason. I present one concrete challenge: to be ever vigilant, to watch for the proper implementation of the Rizal Law and to see to it that it shall not be disregarded, circumvented, emasculated, repealed or nullified. Rizal has voiced the country's call, the challenge of the age.

Who will respond? The call, the challenge is for men and women to dedicate their lives to the progress of the country, to the service of people and peoples whether "in the field or forest, at the desk or loom, in roaring market place or tranquil room."

THE POWER OF MASONRY

Extract of the address of Worshipful Brother Edward Stewart on the occasion of his installation as Master of Mt. Lebanon Lodge No. 80, F. & A. M.

It is not my intention to introduce any striking innovations during my year of office. I once overheard Most Wor. Bro. Mike refer to me as a "Ritualist"—indeed I am. I am very fond of our Ritual—it is about one century old and provides uniformity of working throughout the Philippines which in my opinion is an object worth working for. Nobody will dispute the importance of having a fixed standard before us, and of keeping as close to that standard as we can. At the same time, we must be careful not to mistake the shadow for the substance, or to lose the spirit of Masonry in quest for a meticulous and mechanical verbal accuracy. We must, of course, conduct our ceremonies with propriety and decorum if only that the candidates who come before us may be duly impressed with the beauty and solemnity of those ceremonies. But we fail to accomplish an important part of our purpose unless we ourselves profit by the constant and vivid reminders which our ceremonies afford us of the ideals which we have pledged ourselves to pursue and we can not profit as fully as we ought, it seems to me, if our minds are preoccupied in watching for and criticizing every little deviation from the printed text. We must be careful not to elevate our ritual

to a religion or to reduce Masonry to a mere matter of memorizing. Whenever we join in our assemblies we renew our obligations, and that is why we never tire of a repetition which, otherwise, would become meaningless and monotonous. We must all realize that though it takes hard work to become proficient in the Ritual that is a far simpler task than it is to practice the virtues which that ritual enjoins. We may, however, take comfort in the thought that, though human nature is frail and we are only human, we can claim at least the merit of meaning well, for every Mason who attends Lodge regularly gives proof that his heart is inclined in the right direction. We all know kindly and unassuming characters within our ranks who set an example in their lives which we should do well to follow. It may be argued that they would have been good men if they had not been Masons. That may be true but it is no less true that they could not have been good Masons if they had not been good men. This we can assert without fear of contradiction—a good Mason cannot be a bad man, and a good man will be a better man for being a good Mason.

Let us never forget that the distinguishing characteristics of

the Freemason's heart should be that greatest of all human virtues—CHARITY and though language has become so changed by circumstances that the word "Charity" may now imply little more than the giving of money, its earlier meaning was more nearly the spiritual aspect of love. Thus, we are told in Corinthians that "Charity suffereth long and is kind; charity liveth not; charity vaunteth not itself—is not puffed up." Endowed with this charity we shall view the failings of our fellows less critically, remembering, in the words of Stevenson that "there is so much good in the worst of us, and there's so much bad in the best of us, that it hardly becomes any of us to talk about the rest of us." Nor shall we ask more, individually, from Masonry than we are prepared to put into it, though we may be sure that we shall never receive less.

Our own happiness, no less than the happiness of others, will be in proportion to how we carry into practice the principles we profess. The rapid advance in numbers and influence which Freemasonry has made in the Philippines and throughout the world in recent years, and especially since the war, must be largely ascribed to the growing recognition of the value of the Craft in promoting good-fellowship between man and man, of the beneficence of its work, and of the warm humanity of its spirit.

The evidence of loyalty and devotion amongst its members, has appealed to those who are observant of such things. Mystery, no doubt, lends a certain glamour but the power of Masonry lies—not in the mystic tie so much as in the extent to which the ideals of human brotherhood have been brought into every day life. Indeed, the very word "freemasonry" has come to be commonly used in the general sense of brotherly feeling and understanding.

It is our duty to maintain, and, if possible, to enhance the high reputation which Masonry has won. The world with its painful divisions of class, race and ideologies, never stood in greater need than it stands today of the grand principles upon which our Order is founded—"brotherly love, relief and truth." In the reconstruction of that new and happier world to which we all look forward when the disturbing and disintegrating effects of the last World War and the hot and cold wars shall have passed away, Masonry, which knows no frontiers and no distinctions except those of good and evil, has surely a great and noble part to play in welding together in the bands of mutual trust and fraternal affection, men of all classes and creeds and nationaliaztion.

May it go forward from strength to strength, and from generation to generation.

Note: The picture of the newly installed officers of Mt. Lebanon Lodge No. 80, F. & A. M., for 1957 appears in the January issue of the CABLETOW.—JER

The Old Ritualists

Those marvelous old ritualists of the eighteenth century who fabricated the degrees of Freemasonry had many objects in view. They were not concerned with building primarily a splendid and lofty ceremonial; nor were they interested in constructing an arcanum in which amazing secrets should be hidden. The secrets of philosophy and mysticism, like the secrets of chemistry or mathematics, are forever reserved for the chosen few who have the native capacity to understand.

The teachings of esoteric Masonry are, like the formulae of the chemist and the axioms of Euclid, proclaiming everywhere as conspicuously as the summer sunshine, but only the seeing eye observes them. No, the purpose of the Masonic ritualist is simpler.

LIMITS OF POWER

To comprehend a man's life it is necessary to know not merely what he does but also what he purposely leaves undone. There is a limit to the work that can be got out of a human body or a human brain, and he is a wise man who wastes no energy on pursuits for which he is not fitted; and he is still wiser who, from among the things that he can do well, chooses and resolutely follows the best.

—William E. Gladstone

THE PSYCHOLOGICAL MOMENT

For obvious reason, when a man

They desired to instill into the heart of the young Masons a love of knowledge; that is the ostensible and declared meaning of the second degree. They sought to inflame his soul with a passion for mental and spiritual growth; that is the lesson of the first degree. They desired him to devote himself to a search for the truth that should dominate his life; that is the ideal of the third degree.

The marks of the Mason are not glib phrases, ready answers, and shining jewelry, but an insatiable curiosity, a love of learning and an irrepressible desire to know. Truth, the radiant angel, driving men onward and upward, a flying ideal, forever pursued and never overtaken, this is the ideal of the Mason.

—Virginia Masonic Herald

enters the door of Masonry he knows little or nothing of what Masonry means; and he acquires little in the ceremonies that follow his entrance. Immediately thereafter his mind is receptive and he wants to know what it is all about. There is the psychological moment to take him in hand and meet his demand for knowledge.

—T. F. Penman, P. G. M., Pa.

Lovest thou God as thou oughtest,
then lovest thou likewise thy
brethren.

—Children of the Lord's Supper

OLD RAILROADER'S PRAYER

An old railroad employee was converted at a meeting, and was asked to utter a prayer. He hesitated for a moment, then with trembling, but clear voice, he said reverently:

"O Lord, now that I have been flogged down, lift up my feet from the roughway of life, and plant them safely on the top deck of the train of salvation. Let me use the safety lamp known as prudence and make all the couplings of the train with the strong link of love.

"Let my hand lamp be the Bible. And, Heavenly Father, keep all the switches closed that lead off on

sidings, especially those with a blind end. O Lord, if it be Thy pleasure, have every semaphore block along the line show the white light of hope, that I may make the run of life without stopping.

"And, Lord, give us the Ten Commandments for the schedule. And, when I have finished the run on schedule time, and have pulled into the great dark station of death, may the Superintendent of the Universe say, 'Well done, thou good and faithful servant, come and sign the payroll and receive your check for eternal happiness'. Amen."

—*Scottish Rite News, Erie, Pa.*

—oOo—

YOUR HELP TO MANKIND

The only question for us to ask, as true men, is, what does duty require; and not what will be the result and our reward if we do our duty.

Not all men have the same capacity of understanding. Each man will attain to only as large a portion of truth as he is capable of digesting.

It was the philosophy of Emerson that if you would desire to succeed you should help mankind as a whole. In his Essay on Compensation he used the expression, 'Put God in Your Debt.'

There is considerable evidence that if you give mercy, love and

right, the same shall return to you.

Let us develop the brain, but also civilize the heart. Let us logically ascertain the conditions of true happiness and live in accordance with them. Let us do what we can do for the destruction of ignorance, poverty, and of crime. Let us do our best to supply the wants of the body, but also to satisfy the hunger of the mind. Let us seek to ascertain the secrets of the human race, and thus fill the world with happy homes.

—*W. H. Lewis, P.M.*

In Masonic Historiology

—oOo—

THE HOUR GLASS

It is said that all creatures have a sense of the flight of time. The birds and beasts observe the days and nights, the change of seasons affects their lives and actions, and old age comes with its shortened travel and hours of pain. Man follows the same cycle in his journey of life. Impetuous youth may care little for the rush of days and weeks, but age in its maturity begins to look more soberly as the sands of Time go drifting by. We cannot think of life and its procession of events without a watchful eye on the time-piece.

Although all life is affected by the race of the seasons, it is only man who has learned to measure. Sun dials of crude design have been erected by savage tribes about their tropical homes. Less ingenious people count the passing days by marks in the earth, or sticks laid in a row, and the Indian reads his calendar by the accumulation of many moons. Civilization has produced the clock, the wrist watch and the chimes. Some generations ago the hour glass was invented. Its name indicates its use. Built to mark the brief space of an hour, it was placed under the scrutinizing eye of an attendant. As the myriad grains sifted slowly through the instrument, the contemplative watcher often mused upon it as an emblem of human life. Surely, continuously, the tiny crystals filtered through, and humans likened the process to the wasting

away of life itself. What a fruitful experience to sit in silence and meditation as the hour glass marks the passing moments!

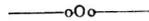
It is different in our busy world. In this twentieth century of rush and roar, in the aid and under the sea, we cannot sit idly by to turn the glass when it runs empty. The needs of the world about remind us that we are created for active service in supplying the wants of our fellow men. In ages past the hermit could retire to his forest hut, his mountain cave, or an island retreat, pluck a simple living from the generosity of nature, and muse the while about the destinies of man. He drank deep of the homely philosophy of the race. Hurry was unknown, noise and turmoil never troubled him, and life was one long existence, filled with awe and wonder. Today we bicker over details, make issues of insignificant things, and too often fix our gaze upon the inconsequential affairs of the world to the exclusion of fundamental verities. We rush in breathless fashion through our several occupations, measure success by selfish standards, and worship an artificial program.

But the sands in the hour glass stream steadily through. Ambitious mortals may mock nature for awhile, may laugh at prudence, justice, and the like, and may fail to take due time for contemplation, but the grains in the little time

piece continue to make note of the fleeting moments. Our sin, if such we may call it, lies partly in the failure to discern the important things of life as they rise before us, to apportion our time to the best advantage, and to follow the humble admonitions of our forefathers. We err, almost universally, in our lack of contemplation. As Masons we are taught that a portion of the day should be taken

for this purpose. To sit in thoughtful solitude with the hour glass for a companion may have the effect of a mighty sermon, may strengthen the moral purpose within us, and clarify our vision for the duties that lie before. Perhaps we should each buy one and spend an hour a week in silent contemplation.

—*Bro. R. W. Tarbell,*
Grand Lodge of Wisconsin



WHAT ARE FATHERS MADE OF?

A father is a thing that growls when it feels good, and laughs loud when scared half to death.

A father never feels worthy of the worship in a child's eyes.

He's never quite the hero his daughter thinks, never quite the man his son believes him to be, and this worries him, sometimes.

So he works too hard to try and smooth the rough places in the road for those of his own who will follow him.

A father is a thing that gets very angry when the first school grades aren't as good as he thinks they should be.

He scolds his son, though he knows it's the teacher's fault.

Fathers are what give daughters away to other men who aren't nearly good enough, so they can have grandchildren who are smarter than anybody's.

Fathers make bets with insurance companies about who'll live the longest.

One day they lose, and the bet's paid off to the part of them they leave behind.

I don't know where father goes when he dies. But I've an idea after a good rest, wherever it is, he won't just sit on a cloud and wait for the girl he's loved and the children she bore. He'll be busy there, too, repairing the stairs, oiling the gate, improving the streets, smoothing the way.

—*The Rotarian*



A true education aims to implant a love of knowledge; an adherence to truth because it is truth; a reverence for man because he is a man; an enthusiasm for liberty; a spirit of candor, of breath, of sympathy; and, above all, a supreme regard for duty.

—*H. L. Wayland*

With Our Grand Masters . . .

HARMONY AMONG THE CRAFT

Generally speaking, peace and harmony have prevailed among the Brethren during the year and the Lodges have shown a commendable fraternal spirit. They have assisted each other in the work of conferring degrees; teams from one Lodge have put on the work in others, and there have been joint installations of officers. Good work has been done in all the provincial Lodges and a fine spirit of co-operation has been evidenced. In Manila, owing to the difference in language, to the circumstances that the personnel of our Lodges made up of Americans is constantly changing and new Brethren take the place of those who have already established relations with the other Lodges, and due, principally, to the agitation caused by the irregular Lodges and their sympathizers in our ranks, a certain degree of estrangement seemed to exist among the Brethren. I have given a great deal of time to the investigation of the rumors that came to my ears about the antagonism reported to exist, and was gratified to find that if there was any cause for complaint, those who gave rise to it were few in number and had not the support and sympathy of the rest, and in the majority of cases the complaints were unfounded and based on imaginary grievances due to misunderstandings and the lack of acquaintance and direct personal intercourse between the elements concerned. I advised the brethren to visit each other more frequently, because I am convinced that all that is necessary is for them to meet and get acquainted in order to bring about the disappearance of many differences that have arisen between some of them during the year just passed.

In this connection I would call attention to the attitude frequently adopted by certain Masons to criticize and find fault with the others, 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, (1922-1923)

Others May Care To Know . . .

By Sonny Shortlegs

The movie, "The Man Called Peter" is based on the book by that title revealing the striking personality and service of the Rev. Dr. Peter Marshall, late pastor of the National Presbyterian Church, Washington, D.C., and Chaplain of the Senate of the U. S. A.

Dr. Marshall was a Mason. He was raised in St. James Lodge, in Coatbridge, Scotland, of which he became a life member. He became a naturalized U. S. citizen in January, 1938. Later he was made an honorary member of Temple Noves Lodge, Washington, D.C.

—*The Oklahoma York Rite News*

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All-Catholic Lodge. The famous "Erin Lodge" No. 19, New York City, was composed entirely of Roman Catholic Irishmen. Most of the members were driven from Ireland as rebels against the Crown. In the war year of 1917 the "Liberty Class" initiated such grand sons of the Olde Sod as O'Connor, O'Malley, Kiernan, Laughlin, McGrail, McGonical, Shannon and O'Sullivan.

—*Square and Compass*

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Woman is Tyler of Masonic Lodge. It is unusual for the Tyler not to be a member of the Lodge which he serves, but it is unusual for the Tyler not to be a member of the Craft and be ineligible for membership. At the forming of Cataract Lodge at St. Anthony, Minn., in 1851, none of the Brethren wanted to be outside of the Lodge room, so the wife of one of them served as Tyler for the meeting. This Lodge, in 1853, became No. 2 in the Grand Lodge of Minnesota and St. Anthony eventually became part of Minneapolis.

—*Oregon Freemason*

WITH THE EDITOR

We are grateful for the interest shown by the brethren in sending us articles and pictures of the doings of their Lodges. We urge them however to be more careful with their figures and if possible, their references should be cited in the articles. Also, kindly indicate the names of those appearing in the pictures. We can not rely too much on the Editor who may know some of them.

From Other Grand Jurisdictions . . .

**SOME NOTES ON FOREIGN
FREEMASONRY**

BY RAY V. DENSLow, P.G.M. (MO.)
Chairman of the Masonic Service Association
Committee on Foreign Relations

BOLIVIA: The Bolivian Constitutional Assembly has considered, and probably passed, a change in law which abrogates the guarantee of religious and political freedom, contained in Article 6 of the Bolivian constitution. This has caused the Grand Lodge of Bolivia to issue a protest to the Assembly, citing the character of the Masonic fraternity and its record for loyalty and good citizenship. Articles 19 and 20 of the constitution give freedom of opinion and the right to meet in peaceful associations. This will not be true if the president signs the law.

Copies of the protest have been mailed to Grand Lodges, and the matter was discussed by the recent Mexican Confederacion at its session in Torreon.

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FRANCE: The idea of a consolidation of the Grand Lodge of France and the National Grand Lodge Francaise has been almost abandoned. The former believes the terms of the proposed consolidation are too one-sided.

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GUATEMALA: The Cardona-Bianchi group is recognized by all the Latin American groups; they bear the approval of the Inter-American Confederacion, without which no Grand Lodge can prosper in Latin-America. Bro. Cardona appeared at the Mexican Confederacion meeting in Torreon, as did the Grand Commander and Secretary General of the Scottish Rite, which sponsors the "government dominated Grand Lodge".

* * * * *

CHINA: Grand Lodge functions out of Taiwan, Formosa. Methodist Bishop, Ralph A. Ward, is the new Grand Mas-

ter; Dr. W. K. Au is Grand Secretary. They may be addressed at P. O. Box 758, Taipei, Taiwan, China.

* * * * *

GERMANY: The United Grand Lodge of England, after a long and careful investigation of the Grand Lodge (UGL), has extended recognition; this will no doubt be followed by recognition by Ireland and Scotland. Your chairman of the Committee on Foreign Relations (MSA) attended the Annual Communication of the UGL in Frankfurt-am-Main on September 22, 1956; he was also a visitor at the United Grand Lodge of England on September 5, 1956 and the Grand Lodge of Mark Master Masons of England, September 4, 1956; he also made an investigation of the Italian and French situation, visiting England, France, Italy, Switzerland, Germany, Denmark, Holland, and Belgium; he had conferences with brethren from Austria, Berlin, Luxembourg and other countries. He will discuss Masonic conditions in these countries at the Annual Meeting of the Masonic Service Association of the U. S. A. in Washington, D.C., February 19, 1957.

—oOo—

NATURE AND MASONRY

Nature has the most complete and exhaustive system of bookkeeping yet devised. A separate and distinct account is opened with every individual the minute they come into this world; and although we are sometimes permitted to stretch our credit to the limit, Nature exacts full pay and final settlement from all alike.

Nature has provided a time for work and a time for rest and sleep. It is her intention that we shall work in harmony with her laws as much as possible. We have a thorough understanding of her terms, discounts and dealings, and if we try to practice any irregularities we are promptly notified through her faultless system of doing things.

It pays to keep your account

with Nature well under your own control. No one can realize on his ability in any fair way unless he starts out in the morning with that freshness and freedom of mind and body that come only from proper rest and sleep.

How true this is with Masonry. If you will consider a part of the ritual of Masonry you will notice that it is an exhaustive system of bookkeeping. The lesson taught by the twenty-four-inch gauge is the same lesson that Nature teaches us. So Nature and Masonry run parallel in our lives. Nature provides the pathway for all mankind to travel. Masonry teaches us how to travel, meet, act and part.

—E. P. Pine in *The Freemason*

WE STAND CORRECTED

THOMAS EARL DOSS
GRAND SECRETARY F. & A. M.—R. A. M.
GRAND RECORDER R. & S. M.—K. T.;
SECRETARY EDUCATIONAL FOUNDATION, K. T.
NASHVILLE, TENN.

Jan. 16, 1957

Mr. James A. Lathim, Editor
Oklahoma York Rite News
Masonic Temple,
Muskogee, Oklahoma

Dear Jimmie:

The September 1956 issue of the **Cable Tow**, issued from Manila, Philippines, credits you (on the last page) with the following:

“President Andrew Jackson was the first President to become a Scottish Rite Mason, the degree being conferred upon him by two members of the Rite in the library of the White House.”

As you undoubtedly know, this is erroneous. The name should be Andrew Johnson, not Andrew Jackson.

Thought you would want it called to your attention, since you are given as the source of the item.

With kindest regards and all good wishes, I am

Yours fraternally,

(Sgd.) THOMAS EARL DOSS
Grand Secretary-Recorder

TED:JR

cc: Editor, The Cable Tow
1440 San Marcelino
Manila, Philippines

THE CLIQUE

Who are the clique? 'Tis the body of men
Who attend every meeting, not just now and then.
Who never miss meeting unless they are sick
These are the men that the grouch calls the clique.

Who don't make a farce of that sacred word brother,
Who believes in the motto of help one another;
Who will not resort to a dishonest trick,
These are the men whom some call the clique.

The men who are never behind in their dues,
And who from meetings do not carry news,
Who attend to their duties and visit the sick,
These are the men that the grouch calls the clique.

But there are some people who always find fault
And most of this kind are not worth their salt—
They like to start trouble, but never will stick
They like to put all of the work on the clique.

—Exchange

—oOo—

Unless you can think, when the song is done,
No other is soft in the rhythm;
Unless you can feel, when left by one,
That all men else go with him, . . .
Unless you can swear—"For life, for death!"—
Oh, fear to call it loving!
Unless you can muse in a crowd all day,
On the absent face that fixed you;
Unless you can love, as the angels may,
With the breadth of heaven betwixt you;
Unless you can dream that his faith is fast, . . .
Unless you can **die** when the dream is past—
Oh, never call it loving!

—Elizabeth B. Browning