

The Cable Tied

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

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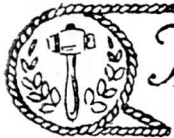
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1440 San Marcelino

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Only when you have worked alone — when you have felt around you a black gulf of solitude more isolating than that which surrounds the dying man, and in hope and despair have trusted to your own unshaken will — then only will you have achieved the secret, isolated joy of the thinker, who knows that a hundred years after he is dead, men who never heard of him will be moving to the measure of his thought.

—Justice Oliver Wendell Holmes



The Grand Master's Message



THE FATHER OF HIS COUNTRY

We take pride in George Washington because he was a Mason. In all respects, the "Father of His Country" towered high above all his contemporaries. He was "first in war, first in peace, and first in the hearts of his countrymen."



During the dark days of the American Revolution, he never allowed dissention to run the lines of his army but continued inspiring his associates in the fight until final independence was attained. In his administration, as its first Chief of State of the then infant republic, he took his office as a sacred trust unlike dictators and pseudo-nationalists who administer governmental affairs as if it were their own to covet and leave the people to suffer as a natural result of their

abuse for self-aggrandizement.

Many monuments were erected to honor Washington; states, cities and high institutions of learning and others were named after him. Many other things were made to keep the memory of that Great Man alive in the hearts of his fellows and admirers. Among Masons, the imposing edifice at Alexandria, Virginia — the George Washington National Memorial — stands as a living memento to the memory of George Washington.

Washington was not only a great patriot, but he was an exponent of democracy and democratic institutions. When he was offered by his friends to be nominated for a third term, he stoutly refused because he wanted a real republican form of government.

Before we obtained our independence, Washington Day was observed every year — February 22. Now, we do **not** even remember the day. It is but fitting and proper to continue commemorating the day because by his examples and deeds he has shown to Filipino Masons the meaning of liberty for which our own forebears have si-

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THE CABLE TOW

Editorials

GEORGE WASHINGTON — Soldier, Statesman, Mason

Napoleon Bonaparte in paying homage to Washington said. "This great man fought against tyranny; he established the liberty of his country. His memory will always be dear to the French people, as it will be to all freemen of two worlds."

We are quoting hereunder MAXIMS of Washington which we believe may help relieve us in our present day problems, either political, social, moral or religious. To Comte de Moustier, Washington said, "... The aggregate happiness of the society, which is best promoted by the practice of a virtuous policy, is or ought to be, the end of all governments..." And to Gouverneur Morris he wrote "... In a government as free as ours where the people are at liberty, and will express their sentiments, oftentimes imprudently, and for want of information sometimes unjustly, allowances must be made for occasional effervescences; but after the declaration which I have here made of my political creed, you can run no hazard in asserting, that the Executive branch of this government never has, nor will suffer, while I preside, any improper conduct of its officers to escape with impunity; or will give its sanctions to any disorderly proceedings of its citizens."

On personal friendship and political disagreement, Washington wrote to Bryan Fairfax, "... The friendship I ever professed, and felt for you, met with no diminution from the difference in our political Sentiments. I know the rectitude of my own intentions, and believing in the sincerity of yours, lamented, though I did not condemn, your renunciation of the creed I had adopted. Nor do I think any person, or power, ought to do it, whilst your conduct is not opposed to the general Interest of the people and the measures they are pursuing; the latter, that is our actions, depending upon ourselves, may be controlled, while the powers of thinking originating in higher causes, cannot always be moulded to our wishes." On Morality and Civil Government, Washington said in his farewell address, "... 'Tis substantially true, that virtue or morality is a necessary spring of popular government." On brotherly love, he wrote to the Clergy of Different Denominations residing in and near the City of Philadelphia in this wise: "... Believing, as I

do, that Religion and Morality are the essential pillars of Civil society, I view, with unspeakable pleasure, that harmony and brotherly love which characterizes the Clergy of different denominations, as well in this, as in other places of the United States; exhibiting to the world a new and interesting spectacle, at once the pride of our Country and the surest basis of universal Harmony." And on Religious liberty, he wrote the General Committee of the United Baptist Churches in Virginia thus: "... I have often expressed my sentiments, that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience."

In our quoting the above MAXIMS of Washington, we are only reminding our readers a few of the sterling qualities of the valiant soldier and statesman, George Washington, the Mason; that they may serve to refresh our minds to improve our efforts for our government, our social attachments and our moral and religious inclinations. May the leaders that be be imbued with forces that helped made Washington great. — Jose E. Racela, Editor.

LET'S REMOVE THAT APATHY IN GOVERNMENT AFFAIRS

The matter of politics is taboo in the lodge room. It is unmasonic to bring political matters before a lodge meeting. And, truly, the bulk of the Craft is taking this to mean that it has an excuse to sit on the side line and not bother what would become to any phase of government affairs. This attitude of apathy is worse than becoming a dormant Mason, for a dormant Mason, according to a well placed brother is just like a soldier in the reserve.

Our Masonic heroes fought and died for the liberties we now enjoy—freedom from want, freedom from fear, freedom of speech and of the press and freedom of conscience. There are sinister signs to diminish, if not to kill, these liberties. One of such signs is the move to bring back the state and church together. Some members of our law-making body are aiming at repealing certain laws to satisfy a particular religion. The voice of the minorities no matter how forceful and intelligent it might be is stifled by plain plurality.

Masons should be on the front line when there are things to be corrected or atheistic doctrines to fight. We have a duty to perform in the diligent participation therein. "No good Mason is too busy, too

disinterested or too sanctified to engage in the political life of this country . . ."

Let us then take stock with the changing world. Remember the furor caused by a court conviction of an Italian bishop on slander charge? Our apathy in government affairs will hasten our losing what our forebears have bequeathed to us and which we must transmit to generations following us. — Jose E. Racela.

THE GRAND MASTER'S . . .

-(Continued from front-inside cover)

milarly fought and died. To keep alive the spirit of Washington here, we are also honoring our Masonic heroes who have perished in the darkness of the night that we may enjoy democratic principles for which they labored so much at the cost of their own lives. Such celebrations keep forever aglow the determination to safeguard our democratic way of life and fight to the bitter end any attempt to curtail it.



VICENTE OROSA
Grand Master

Official Section . . .

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES

Forty-second Annual Communication

April 22-24, 1958

Manila

1. Opening of the Grand Lodge by the Deputy Grand Master and other Officers of the Grand Lodge.
2. Reception of the Most Worshipful Grand Master.
3. Reception of the Past Grand Masters.
4. Prayer by the Grand Chaplain.
5. Roll call of Grand Lodge Officers, Past Grand Masters, and Past Grand Officers by the Grand Secretary.
6. Roll call of Lodges.
7. Report on Quorum by the Grand Secretary.
8. Announcement of the Committee on Credentials.
9. Recess for Corporation Meeting.
10. Admission of Master Masons.
11. Flag Ceremonies. Invocation.
12. Address by the Speaker of the Annual Communication.
13. Resumption of Grand Lodge Business.
14. Messages.
15. Welcome address to the members of the Grand Lodge by the Most Worshipful Grand Master.
16. Response to the welcome address of the Most Worshipful Grand Master.
17. Roll call and reception of Grand Representatives by the Grand Secretary.
18. Presentation of the Grand Representatives to the Grand Master by the Grand Marshal.
19. Welcome address to the Grand Representatives by the Most Worshipful Grand Master.
20. Response in behalf of Grand Representatives.
21. Reading and approving the Minutes of the Forty-first Annual Communication, unless dispensed with.
22. Written message of the Most Worshipful Grand Master, and reference thereof.

23. Report of the Grand Treasurer and reference thereof.
24. Report of the Grand Secretary and reference thereof.
25. Report of the Grand Lecturers and reference thereof.
26. Appointment of Regular Committees on Charter, and on By-Laws, and of Special Committee on Grand Lodge Officers' Report.
27. Presentation of memorials, petitions, communications, motions, and resolutions, and reference or other disposition of the same.
28. Reports of Regular, Standing, and Special Committees and action thereon.
29. Presentation of Accounts and Budget of the Grand Lodge.
30. Grand Oration.
31. Miscellaneous business, if any. Special orders, if any.
32. Election of Grand Lodge Officers. Appointment of election teller and clerks.
33. Recess. Floral offering — Rizal Statue, Plaridel Masonic Temple
Pilgrimage to the Rizal Monument at the Luneta.
34. Resumption of Grand Lodge business. Announcement of Grand Lodge appointed Officers.
35. Recess for Corporation meeting.
36. Installation of Elective and Appointive Officers.
Grand Master's Inaugural Address.
Presentation of Past Grand Master's Jewel.
Presentation of Diplomas of Merit.
Honors.
37. Appointment of Standing Committees.
38. Closing of the Grand Lodge. — Benediction

JULIAN OCAMPO MEMORIAL LODGE NO. 146, CONSTITUTED

On February 22, 1958, Most Worshipful Brother Vicente Y. Orosa, Grand Master, accompanied by Most Worshipful Brother Esteban Munarriz, Grand Secretary, Rt. Worshipful Brother Macario M. Ofilada, Senior Grand Warden, Worshipful Brothers Hermogenes P. Oliveros, Senior Grand Lecturer, Dominador Escosa, Petronilo I. Vallejo, A. Baylon, J. E. Racela and Brothers Getulio Sabas and D. Padolina journeyed to Iriga, Camarines Sur, and constituted Julian Ocampo Memorial Lodge No. 146.

The Lodge is named after a distinguished Mason who has labored for and loved so well by his townsmen. The late Worshipful Brother Julian Ocampo, according to his biographer, was well-to-do but died a poor man. He dispensed much to charity and even in the exercise of his profession (lawyer) he went as far as paying all the necessary

fees incident to the cases he handled instead of charging them from his numerous clients. He was one of the founders of Isarog Lodge No. 33, located in the capital town, Naga, of Camarines Sur.

After the ceremonies of constitution, Rt. Worshipful Brother Macario M. Ofilada, installed the officers with Wor. Bro. Oliveros acting as Master of Ceremonies. The officers of the new Lodge include the following:

<i>Master</i>	Leon B. Tiansay, P.M.
<i>Senior Warden</i>	Ignacio Meliton
<i>Junior Warden</i>	Sulpicio Bernardo
<i>Treasurer</i>	Bayani C. Fontanilla, P.M.
<i>Secretary</i>	Felipe R. Abaño
<i>Chaplain</i>	Pedro E. Dy-Liacco, P.M.
<i>Marshall</i>	Arturo V. Gumabon, P.M.
<i>Senior Deacon</i>	Fabio B. Dinero
<i>Junior Deacon</i>	Tomas E. Badilla
<i>Senior Steward</i>	Felicisimo Capucao, P.M.
<i>Junior Steward</i>	Bartolome Ortega, P.M.
<i>Tyler</i>	Vicente S. Tuason, P.M.

Other highlights of the evening were the speeches of Wor. Bro. Melecio Palma, Master of Isarog Lodge No. 33 and the Guest Speaker, the Hon. Luis N. de Leon, which are published elsewhere in this issue.

There is every indication of a favorable growth of the new Lodge.

CHRISTMAS CLEARANCE SALE

A lot of prejudices which have ceased to be of use to me; a stock of envy of the rich, some slightly shopworn jealousy; a large supply of gloom that I shall have no use for from today. I offer bargains. Who will buy? Come, bid, and take the stuff away!

A lot of wishes I've outgrown, a stock of foolish old beliefs; some pride I once was glad to own, a bulky line of misfit griefs. A large assortment of ill will, a job of bad faith and doubt; harsh words that have their stingers still—come on, come on!

I need more room for kindness, for hopeful courage and good cheer. For sale, the hatred I possess, the dark suspicions and the fear. A large supply of frailties I shall have no use for from today. I offer bargains—who will buy? Come, bid, and take the stuff away!

— Anonymous in Lutheran Standard

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.
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ALFREDO J. PASCUAL

MORE BEAUTIFUL THAN A DREAM

At the age of three, when life is beautiful and fairy-like to the fancy, Lydia Oracion was admitted August 10, 1940, at the Masonic Ward of the Mary Johnston Hospital. Her chief complaint was swelling on the right thigh, buttocks and also on the left hand joint above the wrist. The illness started a month before admission as fever was treated as a case of gastroenteritis. The fever did not abate, and the child was taken to a "hilot" who massaged the patient. Since then, Lydia could no longer walk.

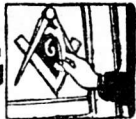
The dejected parents upon the instance of some Masonic friends brought the child to the Masonic Hospital for Crippled Children where she was treated and managed. After nine months of hospitalization and treatment, she began to have high hopes and bright outlook in life. Finally, she was able to manage herself, walk alone, on and on—until she was completely healed and discharged as fully cured.

"It is more beautiful than a dream!" she said, when she was crowned the Beauty Queen of Luchan, Quezon, in 1955, at the sweet age of 18.

From a cripple to a Beauty Queen is only a story which our Masonic Hospital for Crippled Children has in its annals. The Brethren, silently, with their help and cooperation, have not only enhanced the prestige of Freemasonry but have contributed somehow to the happiness of mankind.



WHAT OUR LODGES ARE DOING



Officers and Members of Jose Rizal Lodge No. 22, F & A M for the Masonic Year 1958



Sitting from left to right — Philip A. Bradfield, P.M., Treasurer; Antonio Gonzalez, Sr., PGM, PGS, Installing Officer; Harry Rindler, S. W.; Gerard Kaiser, Master; Antonio Gonzalez, Jr., J.W.; Jose E. Racela, P.M., Secretary; Gregorio Cariaga, P.M., Grand Lodge Inspector.

Standing in the same order — Spuler, S. D.; Marshal W. Guenther, S.S.; John Hickman, Wesley L. Tedrow, Agapito de Guzman, P.M., Chaplain; Luis A. Barreto, P.M.; Jose M. E. Leon, Jr., P.M.; Getulio Sabas, Hilario Esquerra, P.M.; Reyes, Marshal; Kuntze, J. S.; Hohmann, J. D.

CAMARINES NORTE LODGE NO. 107

Officers of Camarines Norte Lodge No. 107, F & A M in Daet, Camarines Norte, for the Masonic Year 1958 and members together with most Worshipful Brother Vicente Y. Orosa, Grand Master and Most Worshipful Brother Esteban Munarriz, PGM, Grand Secretary.



1958 OFFICERS AND MEMBERS

W. B. Jose S. Seeping, Tyler; Bro. Zosimo S. Rivera, Junior Deacon; Bro. Basilio O. Osea, Chaplain; Bro. Arsenio C. Camino, Secretary; Bro. Ong Chiao Seng, Junior Warden; M. W. Vicente Orosa, Grand Master; W. B. Santiago M. Ferrer, Worshipful Master; W. B. Esteban Munarriz, Grand Secretary; Bro. Onofre C. Concordia, Senior Warden; Bro. Gregorio L. Mariano, Treasurer; Bro. Lopez Z. Cariaga, Steward; and Bro. Irineo G. Centeno, Junior Steward.

Standing behind the W. master with Jewel: Bro. Martino Ragub, Senior Deacon.

The principal officers are Wor. Bro. Santiago M. Ferrer, Master seated between the Grand Master and the Grand Secretary. Next to the right of the Grand Master is Bro. Ong Chiao Seng, JW and next is Bro. Arsenio C. Camino, Secretary. Next to the left of the Grand Secretary is Bro. Onofre C. Concordia, SW and next is Bro. Gregorio L. Mariano, Treasurer.

Pledge of Service . . .

SPEECH DELIVERED BY WOR. BRO. FIDEL FERNANDEZ,
GRAND LODGE INSPECTOR FOR MT. HURAW LODGE No.
98, F. & A. M., AT THE INSTALLATION OF
THE OFFICERS OF MAKABUGWAS LODGE No. 47, F. & A. M., ON
FEBRUARY 4, 1958, TACLOBAN CITY

Times was when the different ideologies and beliefs could not live together. The stronger tried to strangle the weaker. That caused the persecution of the Christians by the pagans way back when Rome was an empire, the thirty years war between the Christians and the Moslems, the emigration of the Puritans from England forced by an over-oppression, the Philippine rebellion against the Spanish domination. The result was the victory of Christianity over paganism; the triumph of toleration which made possible for the Christians and the Moslems to live peacefully as neighbors; the birth of the United States of America which now keeps the peace in the world; the freedom of our people and the independence of our country.

Hitler fooled the Germans by his advocacy of the supremacy of his people over the others. Germany fell sprawling. Only one-half of it has started to rise. The other half is still kept down under the big foot of another form of tyranny. Italy was meek to Mussolini's apparently constructive ideas for the glory of Italy. The prestige of Italy was destroyed. The Japanese gave way to Tojo's fallacious policy of expansion. The Japanese Empire shrank in size.

The past has given the present sufficient facts to look upon. We have it clear and unfailing that when the people allows its head to be loose on the shoulders, the head falls. The suppression of reason results in the oppression of thought.

Our present existence of peace and prosperity is the lesson earned and learned from the past experiences which proved that bigotry and intolerance seek to destroy, and that respecting the ideology and belief of the man beside you is the policy.

The size of the human race calls for diverse thinking. Therefore the harmony that is required is not the similarity in thought

but the equality in appreciation. One political ideology should not seek to destroy another, one class of belief should not assail another. For that would weaken both and stop the progress of the world, and end in the annihilation of the human race. Then God, in creating man out of His own image, should have labored in vain. What God has made, man should not destroy. The creature must glorify the work of the Creator. Hence the necessity of mutuality in appreciation; the one ideology, while loving its own, must not hate the other; the one class, while cherishing its own, must respect the other. Then there is that co-existence by which all can work together in harmony for the happiness of the human race and the glory of God.

Now the desire for supremacy of one political ideology threatens the peace of the world. And the foreboding that one religious belief has started attempts to put the Government under its thumb, portends disaster to the orderly life of our people. These encroachments upon the rights of a people will certainly result in the dislocation of the social activity of that people. The people must be on the alert to avert such trespasses. The citizens must take caution and be ready to ward off the intended intrusion. The social dislocation will bring about chaos upon the whole populace. The problem therefore is everybody's concern. Since in any fight the masses in the front, and not the leaders in the rear, receive the brunt of the assault, the masses must be impelled by reason in their obeisance to their leader who, spurned by selfish ambition, count not the consequence. Anyhow the evils of social unrest do not cause them suffering. They are not hungry even when the masses starve. Their security is assured in the midst of the insecurity of their constituents. While the leaders in their arrogance are propelled by the desire to oppress, the masses must be discreet and prudent by not allowing their intelligence to be dimmed by false arguments of logicians who are skilled in the art of logic as in the magic of the art, to avoid their reason being drawn away from the area of circumspection.

When you give a part of your strength to another, he is made stronger and you weaker. The weaker bows his head in submission to the stronger. Strength encourages ambition, and ambition brutality. Then ambition aspires an end. To brutality the means is not a concern.

In enthroning the tyrant, the people places their sovereignty at his feet. Then the tyrant makes out of the people fools. The people begin to feel on their shoulders the weight of oppression, in their hearts the consciousness of being fooled, in their conscience the per-

ception of danger. Then in their agony their reason commands them to protest. But the tyrant is unyielding. The masses must be weakened. For only the weak can be enslaved. Then the tyrant gives more vent to his whims, releases more of his strength, becomes more unmindful of the oppressed.

Have we not yet awakened to reality? Vigilance is the price of liberty.

Since the components of ideologies in politics as well as religions are men, it is uttermost that man as an individual evaluate himself. For only by knowing one's self as a man shall he be better qualified to understand the other man.

In the evaluation of himself, man must meditate as follows:

I was born free. I must be free. Free to know the truth; for only the truth can make me free. I must be free to move and think. The freedom to move is physical. The freedom to think is spiritual. Hence my being an indivisible unit of matter and spirit which, when divided, the former turns to dust while the latter improves to perfection during the course of its travel to eternity. The velocity of that travel is determined by the weight of the spirit in flight. That weight is what it got as load in the course of its union with the body. For the spirit itself is without weight. In itself it is perfection. The imperfections of the body cling to it and determine how heavy it becomes; and, consequently, the velocity of its movement. For the heavier travels slower than the lighter. That which is imperfect commits mistakes of indiscretion. The objective of life is happiness. Happiness is inversely proportional to indiscretion. The more of the one is the less of the other. More indiscretion, less happiness. No indiscretion, perfect happiness. But perfect happiness is not attainable in life. The aim therefore is to reduce indiscretion in its least for the attainment of happiness in its most.

As the load clings, it is not a matter of just wiping it off. For it clings hard; may be unyielding. It is either nourished or famished while it clings. If it is nourished by the commission of more wrong and the omission of more right, it grows in strength and size. It becomes heavier. But if it is starved by the commission of more right and the omission of more wrong, it becomes frail and this, gradually weakens its hold, eventually lessens its grip, and finally drops. The process therefore is a continuous lessening of the weight until it comes to naught.

But how can the wrong be determined from the right? Is there

something in me which enables me to distinguish the one from the other?

Yes; *conscience*. Conscience is proof that the spirit is present in the body. It is that part of the divinity that is injected into the flesh that flesh be imbued with the faculty of reason, and graced with the benefit of conversion from brute to man. As a man, I become a rational being. As a rational being, I am a part of humanity. Therefore I am free do to only what is right to that humanity.

Such is the essence of man irrespective of skin which is but determinative of the place where he is from. But the spirit of all is the same as the blood is red for all. This proves the brotherhood of man, and makes evident the Fatherhood of God. In this higher sense of consideration, it behooves upon men to enlighten each other by the force of logic rendered persuasive by the application of charity. Thus friendship and goodwill is attained in the mutual solution of a common problem. Since uniformity of thinking is an unattainable ideal, difference of ideals is no cause for dissension.

Harmony is not brought about by the sameness of things. The harmony of the heavens is the difference in sizes and distances of the stars. The beauty of the forest is the inequality of the foliage and the stature of the trees. The charm of the rainbow is the unity of its different colors.

Man in his humility realizes all these. But in his arrogance, he becomes proud. He wants to be a tyrant. Consequently someone has to be a slave. Then the trouble starts. Then the wranglings and the chaos which bring forth the unhappiness of man. Then the disorders, the revolutions, the wars, the annihilation of man.

The present threat to us as a people is not an invasion from without but the disorder within. We need not fear an invasion. An invasion will bring about a world war. A world war will mean a nuclear war. A nuclear war will be one without victor nor vanquished. It will be the extinction of the human race. Involvement in it is suicidal. None will ever attempt to get so involved.

The danger is the disorder within. If we allow ourselves to be divided into different camps because of a dogma, and fight against each other a war not of our making and in no way to our advantage, then we are doomed. A religious war certainly will not be of our making because as a people we made clear in our Constitution our belief of freedom of religious worship; and certainly not to our advantage because to cripple the minorities will not enhance the majority.

Of whose making then will be that war? Of aliens whose selfishness and arrogance encourage them to take advantage of our meekness and fanaticism. And the few Filipinos who are used as mouthpiece for the predominance of a certain dogma. Yes; because those men have not made a real evaluation of themselves as individuals so they are being led away from the area of circumpection which enunciates loud and clear the cardinal rule of mutuality in appreciation.

False ambition craves for power. Dream of grandeur makes man selfish. Selfishness makes him arrogant. Arrogance makes him proud, By being proud he makes himself a kin to the devil.

So the poet has rightly wondered: "Why should the spirit of mortal be proud?"

DOUBTS OF A PAST MASTER

Delivered by Wor. Bro. Carlos M. Ferrer during the Installation Ceremonies of Cabanatuan Lodge No. 53 last February 1, 1958

Most Worshipful Grand Master, Most Worshipful Grand Secretary, Worshipful Masters of Cabanatuan Lodge No. 53, Nueva Ecija Lodge No. 73, Memorial Lodge No. 90, Past Masters and Brethren of the three Sister Lodges in this province, ladies and gentlemen:

When the Past Master's Jewel was pinned on my breast by my wife, I have felt and I do believe that I have come to the cross-roads of my life as a Mason. In one way, I am consoled by the tradition and custom in this lodge of excussing a Past Master from attending regular meetings and degree works. It seems that non-attendance in any meeting of the lodge is a privilege. In my six years of masonic life, I have witnessed that such a practice seemed to be sanctioned altho not so provided by our ritual or permitted by any masonic virtue or principle. Some brethren used to say that a Past Master is a graduate of the Blue Lodge Institution and therefore has some privileges. Following this line of thought, I may say that I will now have a time of rest as many of the others who have preceeded me have been doing.

On the other hand, the wise and kind words of our beloved Most Worshipful Grand Master, some two years ago, are still ringing in my ears. At that time Most Worshipful Brother Orosa said: "Once a mason has ceased to be a Worshipful Master, his work is just beginning." Viewed from the point of view of real masons, that wise counsel seems to suggest that after stepping down from the rostrum of the East of this lodge, my task has just begun. At

this juncture, it is still my obsession to be equal to the task so stated by our Most Worshipful Grand Master. God willing, I hope not to go astray.

As I have stated a while ago, I am now five months past six years in this venerable and ancient institution. Yet that length of time has not been enough to place me beyond the realm of "a doubting Thomas". Altho it is patent to each and everyone of us that Masonry is a progressive moral science taught by degrees only, yet two schools of thought, in great variation with each other, appear to me irreconcilable. One is the prevalent idea that in every lodge, the highest Mason, the officers of the Grand Lodge necessarily excluded, is the Worshipful Master, for, as commonly known by every mason, he is the principal light in the lodge. This school of thought is headed by no less than one who had been a Grand Master in the Philippine jurisdiction. The other school of thought, shared by many who are in the provinces, is that the higher is one's degree in Masonry, the higher he is in the Masonic world. Permit me to state with all candidness that up to the present I have yet to find a word in the masonic books I have read sustaining this latter theory.

My Brethren, this is one of the few reasons why I am frank to state that inspite of my limited capabilities as a Past Master, I am still a stranger in the "ins" and "outs" of our Masonic world. Less I am exceeding the bound of propriety, permit me to place a semi-colon on this peroration.

As I leave the Oriental Chair of this lodge which is so precious and dear to everyone, permit me to extend to my Brethren of Cabanatuan Lodge No. 53 the sincere thanks I can master to extend, for the generous and unsolicited cooperation they extended to me in my one year of leading this lodge to a better place in this world of conflicting ideas. To my co-officers for the last Masonic year, especially to Worshipful Brother Joson, the re-elected Secretary and to Past Master Jose N. Carlos who have given me wise counsels and admonitions, they can look forward to the coming days for my cooperation and unselfish support in the best way I can.

To those who are not officers who have aided me so much in the degree works, I am also extending my heart-felt thanks, particularly to Brothers Pantas V. Macapagal and Napoleon Navarre who, inspite of many obstacles, have helped me magnanimously in the last masonic year. Lest I will be recreant to my duty, I am especially extending also to Brother Rizalino T. Beley my utmost gratitude for the help he has given me during my incumbency as Worshipful

Master. I cannot leave this rostrum without mentioning the voluntary help and full cooperation extended to me by Worshipful Brother Ambrosio Grospe, Past Master of this lodge, who has chosen to stand by me in the many trying moments of our past and many degree works. To all of them goes my undying gratitude.

Brethren of Cabanatuan Lodge No. 53, to each and everyone of you, I am giving my whole hearted and warm affection, yours is for the asking and mine is to obey and follow. I thank you.

COMMENTS: There is no high Mason, higher Mason, highest Mason. But a Brother may occupy the *highest station* in the Blue Lodge and he is known as Worshipful Master; in a Chapter of Royal Arch and he is known as High Priest; in a Council of Royal and Select Masters and he is known as Illustrious Master; in a Commandery of Knights Templar and he is known as Eminent Commander; in a Lodge of Perfection and he is known as Venerable Master; in a Chapter of Rose Croix and he is known as Wise Master; in a Council of Kadosh and he is known as Venerable Lt. Commander; in a Consistory and he is known as Master Kadosh. The first four stations pertain to the American or York Rite and the last four pertain to the Scottish Rite. The above arrangements are also true in the ruling Bodies (Grand Lodge, Grand Chapter, Grand Council, Grand Commandery, Supreme Council of the 33rd and LAST Degree of the Ancient and Accepted Scottish Rite of Freemasonry) wherein the presiding officers have their official titles of Most Worshipful Grand Master, Most Excellent Grand High Priest, Most Illustrious Grand Master, Right Eminent Grand Commander and Sovereign Grand Commander. It should be borne in mind that in the Scottish Rite, the LAST not HIGHEST degree is the thirty-third, for which reason the Rite is known as Supreme Council of the 33rd and LAST degree of the Ancient Accepted and Scottish Rite of Freemasonry. Also, it should be borne in mind that in other Bodies, the degrees are NOT denominated by numbers BUT by names. The highest degree in Masonry is the MASTER MASON'S DEGREE, commonly known as Third degree. A Master Mason may be elected Grand Master of the Grand Lodge but a Grand Master may NOT be honored with the 33rd Degree of the Scottish Rite. Similarly too, a Scottish Rite Mason with the 33rd Degree may not be elected Grand Master. The allegory depicted in the Master Mason's degree should always be remembered in trying to define one's position on the issue. From it can be discerned also the instruction that "it

is taught by degrees only." After you reach the last stage of the allegory for sure there can be no more. Hence, the MM degree is the highest degree. — *Jose E. Racela, P. M.*

LIBERTY

What then is Liberty?

In my own conception of it liberty means that each man of us is to enjoy unhindered the full exercise of the normal functions and powers of his nature. This is an entirely different conception than that implied in the no-restraint theory, because man's nature cannot function normally in a void, or in a condition of pure individualism: the functions and powers of a man's nature, when rightly understood, imply and demand a social life, a community of lives in which each individual finds his true happiness in his right relations to other human beings. It will be better to permit this conception to define itself through a series of examples and illustrations.

One of the most important powers of a man's nature is his mind. If the man is to be happy, if his nature is to be healthy and un mutilated, he must be permitted to live in a social order where he has absolute right to use that mind unhindered by anything or anybody. The mind is so made that any interference with its normal functioning brings distress to the individual and disorder to human society. Every attempt to dictate to men how they shall use their minds has proved to be disastrous, as history so abundantly proves. One may recall Prince Metternich and the Peace of Vienna in 1815 when the masters of Europe ordained what men should think, speak, and read. That regime did not bring the uniformity of thought and peace of life which the masters expected; it brought quite the contrary, a fermentation of embittered men and women which led finally to the outbursts of 1848. It is a peculiar agony to have one's very brain in chains: men must rebel or at last surrender, to sink in the apathy and listlessness of the peasant and the serf.

In what does liberty of mind consist? In the right to use it normally, for the health and the good of all. It does not mean that an individual is free to make use of his mind without restraint, or hindrance of any kind. The man who uses his intellect to perpetrate a fraud should be held in leash; when he exercises it in the manufacture and dissemination of lies it is time that he feel that he is not the only man who lives in the world. When a man is set free to think he is set free, not for intellectual license and anarchy which it at last the absence of thought, but to think according to

those laws of thinking which are inherent in the mind itself. Therefore freedom of thought does not lead to anarchy and confusion but to harmony, for all facts exist in the system of nature, and all truth is in harmony with itself. When we Masons contend for the right of the free intellect we are contending for the right and healthful use of the intellect, the normal use of it; not for mere caprice.—THE BUILDER.

FACTS ABOUT MENTAL ILLNESS

The patients going to mental hospitals just this year for the first time will lose about \$1,750,000,000 that they would have earned during the time they are sick.

One out of every two patients going to a medical doctor is suffering from an illness which is tied up with mental or emotional disorders. The same is true for one out of three patients who go to general hospitals.

For each patient being treated for mental illness, less than \$4.00 per year is being spent on research to find new ways of prevention and treatment.

Since 1934 Scottish Rite has sponsored more than 50 separate projects at research centers across the United States and Canada in a coordinated effort to help humanity's fight against Schizophrenia, the chief mental crippler. Today this Scottish Rite program is acknowledged by leaders in the field as one of the greatest contributions in the battle for better mental health. The Supreme Council Benevolent Foundation, supported by thousands of Scottish Rite Masons, provides the financing for this vital work.

Mohamet made the people believe that he would call a hill to him, and from the top of it offer up his prayers for the observers of his law. The people assembled. Mohamet called the hill to come to him, again and again; and when the hill stood still, he was never a whit abashed, but said, "If the hill will not come to Mohamet, Mohamet will go to the hill."

— Francis Bacon

RECIPE FOR HAPPINESS

Let not the western gates of day close on the sitting sun—let not a night of stars slip in without a good deed done. It might be just the smile you give to some poor weary soul that would lift him from the shadows and lead him to his goal. It might be just the word you speak to a discouraged heart that would be the power needed to give him a fresh start. Our smiles are like the golden sun, our deeds like silvery rain. Our words, the seeds we scatter 'round—that harvest joy or pain. This is our mission here on earth, if we live by God's Plan to make our lives more beautiful, we must help our fellow man.

— Dorothy M. Caboon

THE AGES OF MAN

Recently we heard a speaker talk about the ages of man. It was interesting, and the summary gives food for thought. Here are the ages: At six, he believes he knows how to do everything. At 20, he believes that what he doesn't know, isn't worth knowing. At 35, he is willing to admit that he knows his trade, or profession, from "A" to Zyrian. At 50, he will tell you that there are very few matters he is really sure about; and after 60, he knows that knowledge is so vast—that it was impossible to become wise in a lifetime!

However, we have with us also the comedian who claims that life is portrayed by three tablets: the ruled school tablet, the aspirin tablet, and finally the stone tablet. So, Brother, take your pick.

— Square and Compass

DEEDS OF THE DAY

The only time we have to use is furnished us today;
We must not waste while moments flee for time does not delay.
The hours of day are given once, so we must be prepared
To use our talents for the best; no effort must be spared.
When door of day is closed by night, and darkness hides the sun,
We then may count the pleasures gained from deeds which were
well done.

— Anon.

THE MASTER'S PLAN

It is often hard to understand,
The workings of the Master's Hand.
We sit and ponder why our dreams
Become as ashes, and it seems
That everything has turned to dust —
We sometimes wonder why we trust.
But, even in our deep despair
We feel our Father's loving care—
A helping hand, a gentle smile,
And we know that all the while
In the Master's plan we have a part
In easing the ache in a weary world's heart.

— Doris Garland

CHRISTIAN CITIZENSHIP

We are rapidly coming to the day when we shall have a hand in shaping the world of tomorrow. Peace will not concern any one segment of society—but all. We will need a general association of mankind for the promotion of humanitarianism based on a feeling of common origin and nature, common destiny and duty. We will want to help raise moral standards, increase social relationships and encourage Christian citizenship.

Through friendship and good will we can rebuild universal faith; reestablish place for duty, kindness and useful effort, on the side of the higher, better and more kindly way of living. We can cooperate on ground where one loses only things in common; and we can implant, as well as nurture, ideals of equality, charity, justice, morality, liberty, fraternity and Godliness in the hearts and minds of men.

We shall need to build unity based not on our rights against each other but on our duties toward each other. We must provide opportunities for people to meet, irrespective of their race, creed or condition, where they may learn to understand—not to ridicule nor condemn. Where, in addition to brotherhood they may be encouraged to practice virtue, honor and mercy. And where they may be a universal spirit of cooperation—radiating reason to suppress prejudice, justice to harmonize disputes—that peace and civilization may prevail. We will need such a union of all peoples to guarantee individual liberty and initiative, to assure equal opportunity and free enterprise, to protect

the common man from exploitation and regimentation, and to keep law and order within the framework of the consent and control of those governed. Then, perhaps, unity, equality and stability may be achieved in our lifetime. These principles must preface material considerations, and all human relationships, for they are fundamental to a disposition to live peaceably with all peoples on a Christian, civilized and cooperative basis.

—Henry S. C. Cummings

*Courtesy of Col. Wm. T. Medford,
Honorary Life Member of Mt. Lebanon Lodge No. 80, now residing
in Baltimore 8, Maryland.*

HOW TO TAKE LIFE

Take it just as though it was—as it is—an earnest, vital and important affair. Take it as though you were born to the task of performing a merry part of it—as though the world awaited your coming. Take it as though it was a grand opportunity to do and achieve, to carry forward great and good schemes, to help and cheer a suffering, weary, it may be heartbroken brother. Now and then a man stands aside from the crowd, labors earnestly, steadfastly, confidently, and straightway becomes famous for wisdom, intellect, skill, greatness of some sort. The world wonders, admires, idolizes and it only illustrates what others may do if they take hold of life with a purpose. The miracle, or the power, that elevates the few, is to be found in their industry, application, and perseverance under the promptings of a brave, determined spirit.

— Mark Twain

UNDERSTANDING

Not more of light I ask, Oh God, but eyes to see what is; not sweeter songs, but ears to hear the present melodies; not more of love, but skill to turn a frown to a caress; not more of joy, but how to feel its kindly presence near—to give to others all I have of courage and of cheer. No other gifts, dear God, I ask, but only sense to see how best these precious gifts to use Thou has bestowed on me.

— Author Unknown

MASONIC READERS

The best informed Mason is the reader Mason. To our regret not enough Masonic Brothers occupy themselves by reading thoroughly the Masonic periodicals edited in the United States and abroad.

If we would have Masonry keep on a parallel with the progress of the ages, we must continue the process of its development. If we really want Masonry to be of human culture and practical usefulness, we must not neglect our reading.

We must read our Constitutions or laws, our histories, proceedings, biographies and symbolism. With a thorough reading of our Masonic books and periodicals, we will be able to keep up with the progress of the age, and with humanity in its progress; but, by neglecting it, the Craft will fall a victim to its own lethargical sleep.

The Masonic periodicals advocate progression in knowledge, in benevolence, in moral improvement and in intellectual culture, in order to make us better and wiser Masons. Therefore, it is advisable to read more, and much more. Masonry has a vitality in literature and, by neglecting our reading, we lose that vitality. Masonic literature reveals new beauties as it is developed and understood.

We Masons must exert ourselves in order to build our Fraternity on a solid foundation, a light to guide our wayward footsteps to usefulness and honor. This can be done only by reading, studying and deepening ourselves in the many instructive, philosophical Masonic writings appearing very frequently in our many Masonic magazines and books.

— The Key

BEATITUDES OF A LEADER

Blessed is the leader who has not sought the high places, but who has been drafted into service because of his ability and willingness to serve.

Blessed is the leader who knows where he is going, why he is going, and how to get there.

Blessed is the leader who knows how to lead without being dictatorial; true leaders are humble.

Blessed is the leader who seeks for the good of the most concerned, and not for the personal gratification of his own ideas.

Blessed is the leader who considers leadership an opportunity for service.—High Twelvian.

Probably there is no better name for Freemasonry than the Science of Right Living. Like every other science, moral and physical, in order to be rightly estimated, it must be studied in its history and philosophy.

It has been well said that history does not furnish its parallel. Its traces are to be found in the remotest ages and in the most varied conditions of human family. It exists where other worthy orders have not successfully penetrated. It has withstood the upheaval of revolution, the devastation of war, the frenzied attacks of fanaticism and the intensity of persecutions.

Splendid as is its historic glory, it is only, however, when we enter the inmost shrine and catch the spirit rather than the letter of Freemasonry, that the compelling power of its merits is fully realized. The external — beautiful and impressive as are the rites and ceremonies, and symbolism is never without great objective value in attracting the senses through which the approach to the soul has to be made — is insignificant as compared with the internal. It is the difference between the temporal and the eternal, the material and spiritual.

Freemasonry justifies its existence not by antiquity, but by principle, which, doubtless, accounts for its antiquity. Its supreme object is to develop character — character strong in spiritual elements — and to bind men together in the everlasting and immutable principles of truth, virtue and love, with a hold that is as strong as right itself and as enduring as humanity; to recognize man only as a man; to teach that true men the world over should unite and contend for the supremacy of good over evil; to teach, not politics, but morals; to foster no partisanship, but the recognition of real merit wherever found; to have no narrower limits in which to work for the elevation of man than the outlines of the world. With such inspiration the outcome could not be less than the embodiment of what is truest and best and noblest in life.

It is not surprising then that wherever Freemasonry has been allowed to exercise its influence, it has been a power in developing a high type of manhood. The most ancient, the most universal, the most moral of all purely human institutions, it appeals resistlessly to the highest sentiments of man and compels his admiration, confidence, support and reverence. — M. W. Bro. Donald A. Stewart, Grand Master of the Grand Lodge of British Columbia.

SHAKESPEARE — A FREEMASON?

by B. Bagamaspad

(P.M. of Kutang-Bato Lodge No. 110 &
Basilan Lodge No. 137, F. & A. M.)

The writer hereof believes that Sir Francis Bacon and not Shakespeare was a Freemason. Bacon is pointed out as the one who actually wrote the Plays. This is found among the subjects recited in a pamphlet entitled the "HIDDEN ARCHIVE", published by the Rosicrucian Order of AMORC of the North and South American jurisdiction at San Jose, California, USA, of which he is also a member, reading as follows:

"It has been brought to light that Lord Francis Bacon, Viscount Verulam, was the son of Queen Elizabeth by a secret marriage. Nicholas Bacon raised the child. Francis Bacon was defrauded a large sum of money when Nicholas Bacon died. Later, when Queen Elizabeth acknowledged him as her son, she helped him to better his position. But Bacon wrote plays and allowed an illiterate actor, a man who could not even write, to sell the plays for him. The actor's name was Shakespeare.

"Bacon's book, ADVANCEMENT OF LEARNING, contains the main cypher that explains these circumstances through messages concealed in the Shakespeare plays and sonnets. Bacon used two other cyphers, the "Kaye Cypher" and the "Simple Cypher". The "Simple Cypher" was used when he told of his connections with the Rosicrucians; the "Kaye Cypher" when he told of intimate personal affairs.

"The so-called portrait of Shakespeare attached to the Sonnets in 1640 can be shown to be a mask shadowing the features of Francis Bacon. The plays of Shakespeare are watermarked with Bacon's crest and the border designs show figures and symbols proving Bacon's authorship. There is other evidence in Westminster Abbey, such as the scroll on a monument, the designs on Shakespeare's statue there. Numerous other facts of this nature have been discovered by research and excavation. But the best proofs are contained in the secret sonnets ascribed to Shakespeare. Without any cyphers, but just by close study, the autobiography of the Bacon-Shakespeare personage can be traced in them."

If Bacon was the one who wrote the plays, it is believed that he

was not only a famous Rosicrucian but also a famous Mason. This can be traced from the extract taken from the Constitutions of the Ancient and Honorable Fraternity of Free and Accepted Masons, published by the Grand Lodge of Massachusetts on June 25, 1798, and republished in the Builder, a Masonic magazine, in its issue of June, 1917, p. 181, which reads in part as follows:

"St. Alban loved Masons well, and cherished them much, and made their pay right good; for he gave them ii s. per weeke and iii d. to their cheer; whereas, before that time, in all the land a Mason had but a penny a day, and his meat, until St. Alban mended itt. And he got them a charter from the king and his counsell for to hold a general counsell, and gave it to name Assemblie. Thereat he was himselfe and did helpe to make Masons, and gave them good charges."

St. Alban was the title given to Bacon when he became Viscount of England besides Lord Veluram. This can be seen in a modern symbolical drawing made by the Rosicrucian Imperator of AMORC in the Rosicrucian Manual with the title of "St. Alban" alluded to Sir Francis Bacon who is also mentioned by Edward Waite, an English Masonic scholar and mystic, like Ashmole in his lecture entitled "Some Masonic Aspects of Masonic Symbolism" and also published by the "Builder" in its issues for April, May, and June, 1916 citing Bacon as an authority in defining the mystical interpretation of the three symbolic degrees of Freemasonry.

Therefore, the disputed subject of who wrote the Shakespeare's plays is now definitely pointed to Bacon who should be given credit therefor. Although Masonry and the Rosicrucian Order of AMORC are disassociated in form today yet they are tied together in their aims and purposes that no object can be passed between them. It is firmly believed that more revelations will be given in the future by the higher hierarchy of the Order from their arcane records.

FREEDOM OF THOUGHT

Some day, when the cloud of prejudice has been dispelled by the searchlight of Truth, the world will honor Masonry for its heroic service to freedom of thought and of faith. No part of its mainstay has been more noble, no principles of its teaching have been more precious than its age-long and unwavering demand for the right and duty of every soul to seek that light by which no man was ever injured, and that truth which makes him free.

— Joseph Fort Newton

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— Joseph Fort Newton

WHAT'S IN A NAME?

By The Editor of Indiana Freemason

What's in a name? That which we call a rose

By any other name would smell as sweet. — Shakespeare

The Bard of Avon was right — up to a point. What's in a name? Well now, that could depend on what it stands for — and who names it.

For instance: By what generic name should a Masonic Lodge be known? In the United States we commonly hear it called a "Blue Lodge" — or "Symbolic Lodge." In Canada and England the Brethren refer to a "Craft Lodge." Who and which is right? That question will get you a quick argument almost anywhere, any time.

In Indiana there is no specific regulation which stipulates the preferred title; and we know of none in other Grand Jurisdictions, although some may have a precedent or even a law covering proper usage.

In the absence of an official edict such matters customarily yield to popular usage and, in time, one name will prevail — although there may be considerably more logic in support of another. Few will deny that "Blue Lodge" is the title most frequently heard in this country. Yet, a Lodge confers the three Symbolic Degrees — and what could be more fitting than to call it a "Symbolic Lodge?"

Similarly, in 1813 when the Mother Grand Lodge merged with the "Antients" to form the United Grand Lodge of England it was declared "that Ancient Craft Masonry consists of three degrees, and no more..." Thus "Craft Lodge" would seem to be as appropriate as "Symbolic Lodge."

What is there, then, to support the title "Blue Lodge"? The answer seems to lie either in symbolism or in theory. In either case, is the logic or evidence as sound as that which support the other two titles? Suppose you be the judge, after reading the paragraphs quoted below — bearing in mind, of course, that the Masons of this nation undoubtedly will go right on referring to their Lodges as "Blue Lodges," irrespective of your conclusions or mine. And if that is their preference, who shall say them nay? They may be right!

In the M.S.S. Short Talk Bulletin for January, 1956, Brother Carl H. Claudy asks the question, "Why are Lodges called 'Blue Lodges'?" His answer follows:

"Schools of thought give different answers. Some authorities think that as blue has from ancient Biblical times been associated with

Truth, with Deity, with wisdom and hope; that, as Mackey taught, the blue of the Old Testament is a translation of the Hebrew tekelet, which is derived from a root meaning perfection, blue came into Masonry as its color by a natural association.

"Others believe that as our ancient Brethren met on hills and in vales, over which the blue vault of heaven is a ceiling; that as Jacob in his vision saw the ladder ascending from earth to heaven; that the covering of a Lodge is the clouded canopy or starry decked heaven, these allusions seem to connote that blue, the color of the sky, is that of all celestial attributes for which Masons strive.

"Man's earliest god was the sun. The sun rose, traveled, and set in a realm of blue; to associate the color with Deity was inevitable. Blue also is the color of the ocean, of mountain streams, of lakes, of good drinking water — that blue should also become emblematic of purity is equally natural.

"The Grand Lodge in England in 1731 changed from a previous determination that white was the Masonic color and denominated blue as that hue. A noted English Masonic student, Fred J. W. Crowe wrote: (1) that the Order of the Garter was the most famous Order of Knighthood in existence; (2) that Freemasons, in adopting the color Garter blue, attempted to add to their dignity and the growing prestige of Grand Lodge officers; (3) that two Grand Masters, prior to the adoption of Garter blue, were John, Duke of Montague (Grand Master in 1721) and Charles, Duke of Richmond (Grand Master in 1724), both Knights of the Garter; (4) the Duke of St. Albans and the Earl of Chesterfield were both Craftsmen and Knights of the Garter and (5) Bro. John 'Antis' (Anstis), member of University Lodge, to which Dr. Desaguliers and other Masonic notables belonged, was Register of the Order of the Garter.

* * *

"The two theories which find the most believers are (1) the adoption of the color by early operative Freemasons because of an age-old association of blue with those virtues which are peculiarly Masonic, (2) the adoption of the color by the early Grand Lodge in imitation of the nobility and the fame of the color of the most famous Order of Knighthood in the world."

Symbolic Lodge, Craft Lodge or Blue Lodge — which?

With no intent to be facetious, we can think of no better answer than the familiar old refrain: "You pays your money and you takes your choice."

Others May Care To Know . . .

Sonny Shortlegs

WHO IS WHO AMONG THE FOUNDERS AND DEVELOPERS OF MASONIC RITUAL?

THOMAS DUNCKERLY — Born in London, England, October 23, 1724, died in 1795, supposed to be the son of the Prince of Wales, later George II, King of England, very active Mason and wrote several of the 'charges' as well as revising parts of the ritual.

WILLIAM PRESTON — Born in Edinburgh, Scotland, July 28, 1742, died 1818. Came to London in 1760, joined the Masons in 1762. He attended college, acquired knowledge of Latin and Greek, thus enriching himself in languages which might be the key to the finer mysteries of learning. He was a printer and proof reader and devoted much of his time to literary pursuits. Becoming Deputy Grand Secretary, he arranged the General Regulations and completed an appendix to the Book of Constitution. Being highly educated, possessing a retentive memory and extensive Masonic connections, he soon became master of the subject. Noted as a ritualist, instructor and the founder of a system of lectures still extant, he published his first "Illustrations of Masonry" in 1772 and this was followed by eleven more during his life time and two more after his death. The Prestonian Lectures stand even to this day as a monument to his endeavors and constitute the foundation of ritual in America. Two editions of his "Illustrations of Masonry" were published in America, both in 1804, one in Alexandria, Virginia and one in Portsmouth, New Hampshire.

PETER WM. GILKES—Born May 1, 1765 and died in 1833, was the third among the outstanding English ritualists. He taught daily classes in Freemasonry, emphasized the Third Degree over others and spent most of his life in a revision, dissemination and explanation of the ritual. He was regarded as one of the ablest writers on Masonic ritual and forms.

THOMAS SMITH WEBB—Born in Boston, October 13, 1771, died in 1819 — The Father of Masonic Ritual in America — was well educated, proficient in French and Latin and engaged in printing and bookbinding. Became a Mason in 1782, was the founder of the York Rite system in America and arranged the various degrees in the Chapter, Council and Commandery, writing much of the ritual for all these as well as being the leader in forming the Grand Bodies in New Eng-

land and the General Grand Chapter and the Grand Encampment. He held many Masonic offices including that of Grand Master but he is best known for his "Freemasons Monitor or Illustrations of Freemasonry." Although he did outstanding work in many branches of Masonry, his greatest contribution was in revision and clarification of ritual in the Symbolic Degrees and in founding the York or American Rite.

BENJAMIN GLEASON — Born 1777, died 1847 — received Preston Lectures from Thomas Smith Webb, served as Grand Lecturer of Massachusetts 1800 to 1842, visited England and exemplified the lectures. His greatest work was in exemplifying and simplifying the Masonic work.

JOHN SNOW — Born February 15, 1780 in Rhode Island, moved to Ohio and served as Grand Master, was active in all branches of Masonry, especially the York Rite, in revising the ritual, expounding the work and enlightening the Craft.

JEREMY L. CROSS — Born in Haverhill, New Hampshire June 27, 1783, died in 1864. One of the greatest ritualists and Masonic organizers the world has ever known, he worked with Thomas Smith Webb and began to travel far and wide to disseminate Masonry in all its branches. Having received the various degrees and orders of the York Rite, he began immediately to pass them on in large doses to any who would receive them. His education was poor but his marvelous ability to memorize ritual enabled him to work in all divisions of Masonry. His true "Masonic Chart or Hieroglyphic Monitor" is his greatest contribution to the building of Masonic understanding of the lectures. It is said that he came to Richmond and brought with him the plates and cuts used by Dr. John Dove in his illustrated Monitor or Text Book, which was adopted and used in the early days of our Grand Lodge, (West Virginia).

There is a story, probably true, that Jeremy Cross was disappointed in the Third Degree lecture received from Thomas Smith Webb because there was nothing in it to commemorate the life and death of Grand Master Hiram Abif, and he determined to do something about it. He called together a group of friends and co-workers, including Masonic scholars, artists, undertakers, and monument builders. They searched cemeteries in many cities and finally found a monument erected in the form of a broken column. They then enlarged upon this idea by placing a beautiful virgin behind the column, a book open before her, a sprig of acacia in her right hand, an urn in her left, with father time behind unfolding and counting the ringlets of her hair. Thus Bro. Cross became the founder of the symbolism

(Continued on inside back cover)



Fraternal Reviews

WYOMING, 1956

The 82nd annual communication of the Grand Lodge of Wyoming was held at Torrington on August 27-28, 1956, and presided over by M. W. Grand Master, Bro. Ralph E. McWhinnie. It was attended by 18 Past Grand Masters of the Jurisdiction and distinguished guests from the Grand Lodges of California, Colorado, Kansas, Utah, New Mexico, Montana, Nebraska, Illinois and Washington, D.C. The guest speaker was Bro. Everett T. Copenhaver, Secretary of State. In his address, the distinguished brother deplored the apathy of brother Masons in things connected with Government. He reminded the delegates that, "Whether we like it or not, if we wish to continue to enjoy our Masonic Fraternity and the other blessings that we enjoy as citizens of the United States, we must realize that they only exist under our form of Government. It is your Government, take pride in it and, above all, take part in it."

M. W. McWhinnie, Grand Master, reminded the brethren of the fast changing age in which they live. And he said further and we quote: "A static Masonry cannot meet this competition with which these changes confront us. From the Grand Masters' Conference in Washington in both 1955 and again in 1956, I came home convinced that Masonry was on the march. Gentlemen, my Brothers, this means adjusting ourselves and our fraternity to these changing times. It means re-evaluation of our procedures, reconciling the valuable lessons of our fraternal past with needs of this changed and changing time ahead. x x x this fraternity needs to re-interpret our Masonic purpose or the procedure by which we hope to make men better, wiser and consequently happier. x x x. The discussions at Washington, not because they were adopted but because they were discussed openly, i.e., abandoning no solicitation of members, sponsoring DeMolay lawfully and officially, liberalizing jurisdictional controls among city lodges, limiting lodge size, and eliminating some of the non-real phases of our ritual obligations, testify toward the trend

to a new interpretation of Masonic purpose." — 1956 PROCEEDINGS; M. W. Ralph E. McWhinnie, presiding; M. W. Franklin, J. De Forest, elected; R. W. Irving E. Clark, re-elected Grand Secretary.

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The 83rd annual communication of the Grand Lodge of Wyoming was held at Newcastle, August 26-27, 1957. It was presided over by M. W. Franklin J. DeForest, Grand Master. Distinguished guests representing other Grand Lodges came from Pennsylvania, Colorado, Minnesota, Utah, South Dakota, Nebraska, Montana and Manitoba. Ten past Grand Masters of the State were present.

M. W. DeForest had much concern for the YOUTH when he said that "These boys and girls, my brethren, are the future America, the future Masonry in all of its organizations." In his address at the annual communication, he said and we quote: "I have tried to acquaint the craft of the terrific opportunity that Masonry is overlooking by not becoming interested in and more understanding of youth, sons and daughters of Master Masons, who are attempting on their own to work their way out of the confusion and complex situations which we as adults have created through our indifference, selfishness and greed. The organization of Jobs Daughters and DeMolay, sponsored by bodies of our Masonic family are pleading for nothing but Masonic interest and yet I at this time, as your Grand Master, must admit failure and discouragement because with the exception of the faithfulness and support of just a few Masonic Dads, Masons are conspicuous by their absence, x x x. These great Masons that are trying to build and keep alive these youth organizations are asking for and not receiving adequate help. We promote programs for crippled children by giving a few dollars and yet we cannot find the time to support our boys and girls who are trying so hard to live and exemplify the principles of Masonry, these same boys and girls who in all their meetings are praying to the Supreme Architect above, for your welfare and mine. My Brethren, in all sincerity, the opportunity is NOW or it may be too late. — 1957 PROCEEDINGS. M. W. Franklin J. DeForest, presiding; M. W. Harold H. Saunders, elected; R. W. Irving E. Clark, Grand Secretary, re-elected.

MARYLAND, 1956

The semi-annual communication of the Grand Lodge of Maryland took place at Baltimore on May 15, 1956. It was presided over by M. W. Arthur W. Dowell, Grand Master. On the condition of the order, the Grand Master said, "The strength of Masonry does

not depend upon the number of its members but in the interest which each member manifests. However, no doubt, we are all impressed by numerical growth and I am pleased to advise you that we have a net increase of 590 in membership for the year ending December 31, 1955." The financial affairs of the Grand Lodge and the Masonic Homes are maintained in a healthy and sound condition. After reporting on his visitations, the Grand Masters' Conference, Masonic Homes and other routine matters affecting his high office, he concluded with the thought that the next six-month term of his stewardship 'will find Freemasonry in Maryland with greater accomplishment "and that the existing ties of friendship and brotherhood will bind us ever more closely."

The 170th annual communication took place on November 20-21, 1956 at Baltimore, too. It was likewise presided by Bro. Arthur W. Dowell, Most Worshipful Grand Master. There was further increase in membership and the financial condition of the Grand Lodge continued sound and healthy. The Grand Master went on his routine faithfully and was pleased to inform the brethren that his two-year term as Grand Master "will remain in my memory as the most cherished period of my life. Throughout my term as Grand Master, it has been my earnest hope that as we labored in the quarries of Masonry and in the erection of our Masonic edifices, our efforts might not be marred or frustrated by misunderstandings, but that together we might spread the cement of brotherly love and affection that would bind us ever more closely together." — 1956 PROCEEDINGS. M. W. Arthur W. Dowell, presiding; M. W. Charles H. Cover, elected; R. W. Claud Shaffer, Grand Secretary, re-elected.

SOUTH DAKOTA, 1957

The 83rd annual communication of the Grand Lodge of South Dakota was held at Rapid City on June 11-12, 1957. It was presided over by M. W. Leonel M. Jensen, Grand Master. Distinguished visitors included the Most Excellent Grand High Priest of South Dakota, the Right Eminent Commander of Knights Templar of South Dakota, the Sovereign Inspector General of Scottish Rite Masonry for South Dakota, the Deputy Executive Secretary of the Masonic Service Association, Washington, D.C., and representatives of the Grand Lodges of Manitoba, North Dakota, Wyoming, Montana, Colorado, Nebraska, Minnesota, Iowa, Illinois, Maine, Pennsylvania and South Carolina. Bro. Jensen during his year's term took occasion to impress upon the fellow craftsmen "that our order in its system of government comes as near to being a true Democracy as an organ-

ization could be. That our majority is governed by a minority through the consent and assistant of the majority. That the Grand Lodge officers act merely as representatives of the entire membership and that to have a good and constructive government we must have proper and adequate representatives at Grand Lodge in order that the majority opinion might rule." He likewise gave emphasis to the major program of "Masonic Education" to the end that all officers, both of the Grand Lodge and Subordinate Lodges "could at any time they were called upon give a ten or fifteen minute talk about their duties."

The report shows that Grand Master Jensen has had his hands full with the affairs of his Grand Lodge. The statistics of his year's work show tangible testimonials of his great concern for the welfare of the Craft. Among his recommendations, he urged that a by-law be adopted prohibiting smoking in any lodge room from the time lodge is opened until it is closed. And he said, "x x x I feel that next to the sanctity of a church, our lodge rooms should be considered as semi-sacred space." He also deplored the excessive use of intoxicating liquors at social gatherings of groups that predicate their membership on some relationship to Masonry. And, for a proper action on the case, the Grand Master said, "I am well aware and very grateful that only a very small percentage of our members indulge themselves in this way. In order that our Fraternity might retain its present high standards and even aspire to higher ones, I recommend that, if it is brought to their attention that parties are held in the name of Masonry impairing the dignity of the craft or any individual while in identifying garb of a Mason so conducts himself as to reflect discredit on his brother Mason, our Grand Lodge officers expel same for unmasonic conduct."

Grand Master Jensen in thanking those who have in one way or another made his work light and interesting did include a word for Mrs. Strain and we quote: "I want to say 'thank you' to Lilian Strain, wife of our Grand Secretary, for her cheerful encouragement and her ever ready sense of humor. She has been a welcome support when skies were grey." (COMMENT: The tribute to the gracious Lady could not have been better. And, may we add with apologies, that she really brings sunshine to any group. She brought it to Little Rock once and we enjoyed it too). — 1957 PROCEEDINGS. M. W. Leonel M Jensen, presiding; M. W. F. D. Richards, elected; R. W. Elvin F. Strain, Grand Secretary, re-elected.

WEST VIRGINIA, 1957

The 93rd annual communication was held in the Shrine Mosque at Charleston, on October 16-17, 1957. Brother Robert G. Coffman, Sr., Most Worshipful Grand Master, presided. Fifteen Past Grand Masters of the Jurisdiction answered the calling of the roll. Distinguished guests who are representatives of Sister Grand Lodges came from Alabama, District of Columbia, Indiana, New Jersey, North Carolina, South Carolina, Maryland, Virginia and the heads of Co-ordinate Bodies of the State. The Grand Representative of the Grand Lodge of the Philippines near the Grand Lodge of West Virginia was likewise present and duly received.

Grand Master Coffman believes that Freemasonry is on the march in West Virginia as he has noted in his various visitations to Subordinate Lodges. He likewise noted the desire of the Brethren to improve their Lodge buildings. Bro. Coffman showed much concern about the Masonic Home and he anticipated that "our Masonic Home could do much more were it not" for certain restrictions as found in standing rules and regulations on the matter. He urged that proper steps be taken on the matter. The Grand Master busied himself with the usual routine of his high office. — 1957 PROCEEDINGS. M. W. Robert G. Coffman, Sr., presiding; M. W. William W. Roberts, elected; R. W. Julian B. Hollingsworth, Grand Secretary, re-elected.

BRITISH COLUMBIA, 1957

The 86th annual communication was held at Duncan on June 20-21, 1957, with Most Worshipful Bro. Donald A. Stewart, Grand Master, presiding. Eleven of the Past Grand Masters answered the calling of the roll.

The address of the Grand Master is scholarly prepared.

Most Worshipful Stewart commended the officers of the Lodges on their efforts for the progress of the Craft. He said and we quote: "My own observations indicate that the Officers of the Lodges are conscious of the great care which should be exercised under present conditions in the admission of new members and the importance of providing educational programmes to enlighten their members in the teachings and philosophy of Freemasonry." The Grand Master busied himself with routines attendant to his high office. There is an increase in membership and the finances are sound. — 1957 PROCEEDINGS. M. W. Donald A. Stewart, presiding; M. W. Claude A. Green, elected; Rt. W. J. H. N. Morgan, Grand Secretary, re-elected.

J E. Racela, P.M., Reviewer

34 YEARS AGO IN THE CABLETOW

February 1, 1924—This issue of The Cabletow features Past Grand Master Frederic H. Stevens. We quote: "We do not believe there are many Grand Masters in the world who have laid down the gavel after a year so full of hard, trying work and splended achievements as that which our beloved Bro. Fredric H. Stevens has to his credit. Upon assuming the purple of the Fraternity a year ago, he found weighty and intricate problems awaiting him which would have filled many a man with dismay; but in his characteristic energetic and fearless way he attacked these and disposed of them, and then looked around for more worlds to conquer. To make our Brethren realize how successful our Past Grand Master Frederic H. Stevens has been in leaving Masonry better and purer in these Islands than he found it, we shall mention some of his principal achievements:

He cleared the way for the proper action by the Grand Lodge on the matter of the labor organizations using Masonic emblems and forms.

He made the most serious moves towards the solution of the problem of clandestine Masonry that have been made since the problem arose in these Islands, so that the final disintegration of the spurious bodies is only a question of time now.

He stirred committees that had been practically dormant for years into action, x x x.

He purified Masonry by making a personal investigation of numerous candidates and preventing the admission of many unworthy men who were about to get in; and by ordering the prosecution of Masonic offenders whose transgressions would otherwise have been overlooked and condoned, and he even went to the extreme of arresting charters in his anxiety to preserve the Craft free from reproach and blemish.

He saw that our Grand Lodge was worthily represented in the Laying of the Cornerstone of the George Washington National Masonic Memorial and the Communication of the Masonic Service Association in Washington, and near the Supreme Council of Ma-

drid, in an strenous effort to clear up and settle the trouble with the clandestine Masonry of Spain.

He created much interest in Masonry and in the discussion of Masonic subjects outside of the Lodge by the monthly conventions of Lodge officers and the Tuesday luncheons, at which many important movements were initiated and much good was accomplished.

He created the CABLETOW and inspired and stimulated the staff of the new review to such efforts that the same has become a source of pride to Philippine Masonry.

By his recommendation of the discontinuance of certain activities of an organization of high degree Masons, by his frequent visits and the great interest he has shown in all the Lodges, and by his own personal qualities, he gained the friendship and admiration of the entire membership of our native Lodges, and contributed towards the satisfactory solution of the race question and the realization of the Masonic ideal of harmony.

From his action in returning the Grand Master's charity and expense funds untouched, we cannot but conclude that he has incurred heavy pecuniary sacrifices in the performance of the duties of his office, in addition to the many hours of his precious time.

This is indeed a record to be proud of, and the CABLETOW takes special pride in congratulating M. W. Past Grand Master Frederic H. Stevens upon his splendid work for the Craft in this part of the world and hopes and trusts that he will not sleep on his laurels, but continue to be a pillar of the Fraternity in the Philippine Islands."

COMMENT: The above record is enviable. We are missing some of it now-a-days. M. W. Bro. Stevens has plans to go on an extended leave to the United States after the Annual Session of the Supreme Council, A & A S. R. of which he is the Illustrious Sovereign Grand Commander.

WHO IS WHO AMONG . . . (Continued from page 304)

of the broken column and one of the most beautiful sections of our ritual.

JOHN BARNEY — Born in Connecticut in 1780, died in 1874, learned ritual from Thomas Smith Webb, moved to Ohio and served as Grand Lecturer for seven years, attended the famous Baltimore Convention in 1844, moved to Illinois and was appointed Grand Lecturer of that Grand Lodge. His greatest work was disseminating the degree work and teaching the lectures.

Ref.: 1957 Proceedings, Grand Lodge of West Virginia.

THE TWO TEMPLES

A Builder builded a temple,
He wrought with care and skill,
Pillars and groins and arches
Were fashioned to meet his will.
And men said, when they saw its beauty,
"It shall never know decay;
"Great is thy will, oh builder,
"Thy fame shall endure for aye."

A teacher builded a temple,
She wrought with skill and care,
Forming each pillar with patience,
Laying each stone with care.
None saw the unceasing effort
None knew of the marvelous plan;
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumbled into the dust
Pillars and groins and arches
Food for consuming rust
But the temple the teacher builded
Shall endure while the ages roll:
For that beautiful unseen temple
Was a child's immortal soul.

*Courtesy of Col. Wm. T. Medford
Honorary Life Member of Mt. Le-
banon Lodge No. 80, now residing
in Baltimore 8, Maryland.*