

The Cable Tow

Vol. XXXII

Manila, Philippines, March, 1957

No. 9

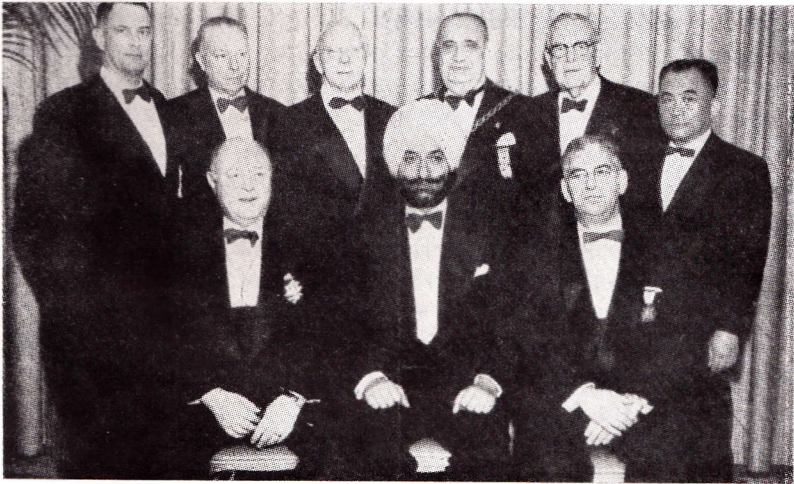
OFFICIAL ORGAN
OF THE MOST WORSHIPFUL GRAND LODGE
OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINES

Published monthly for and in the interest of the Members
of the Lodges of this Jurisdiction

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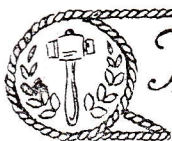
Plaridel Masonic Temple
1440 San Marcelino

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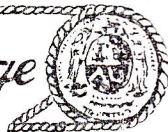


Foreign Masonic dignitaries with our own M. W. Cenon S. Cervantes, P.G.M. and M. W. Bro. Charles W. Froessel, P.G.M. of the State of New York

(For complete details of the above picture, please turn to page 325)



The Grand Master's Message



SPONSORSHIP

The sponsoring of a candidate for the degrees of Freemasonry pre-supposes that the sponsor has more than a slight interest in the petitioner. It sometimes happens that a petitioner knows only one person in a lodge or has lived in the jurisdiction for the minimum required time. More often however, the petitioner has known the person sponsoring him for years. It is most unfortunate that more interest is not shown after the candidate has been elected, and is receiving the degrees. Remember, he is a neophyte, his concept of the philosophy and the principles of Freemasonry is necessarily limited. His impressions are gained from the body of members at large; to neglect him at this time, thinking that one has no obligation rather than the signing of his petition, is to render him a disservice that he certainly does not merit. How much good could be done for the new members by acting the part of a brother in deed and in spirit! True Masonic inspiration and education finds its beginning in the willingness of the member to aid and assist those who seek the light—only in this fashion can all of us be properly enriched from the cherished precepts that have been held high for so long.

C. J. Carlson
Grand Master



Editorials

HONORS AND VALUES

Many craftsmen were recipients of honors recently. During the seventh annual session of the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry of the Republic of the Philippines held at the Scottish Rite Temple, Taft Avenue, Manila, on February 14-17, 1957, they were awarded the red cap and white cap—the Rank and Decoration of Knight Commander of the Court of Honor and coroneted Inspectors General Honorary. The honors were given for meritorious service—not for the Rite only but also for the community in general. We join fellow craftsmen in extending sincere best wishes and felicitations to all the honorees. MABUHAY.

The K.C.C.H. and I.G.H. are two honors which every Scottish Rite Mason hopes to receive in recognition of what is accomplished during the time one has busied himself as a member of the Rite. Such accomplishments may be along the line of education, business, social service, humanitarian assistance and the like. It may also be for the promotion of the Rite.

We have also learned of four craftsmen in this Grand Jurisdiction who were likewise given honors by a Body in the United States—the first, as far as we know, who were so awarded—Knight York Cross of Honor (KYCH). To them too, we extend similar sentiments and regard.

For an estimate of the values of these honors, we wish to assert that they have even higher values than medals of award which can be sold. Of course, society does not approve this disposition of awards.

But what do you say about one who forgets altogether the honors he has received and joins another bandwagon in order to scale the ladder in the furtherance of his socio-political life? One who does it forgets that it is not his changing of color that has pushed him up the ladder RATHER the very honors he has previously received and put asunder through his ungodly exit from the Craft. He is only being made

a convenient tool to discredit his very own name and honor, but of course, he may believe too that he is a distinct loss to his once fellow craftsmen.

As we extend our congratulations we are also consoled when the brother's foster kins say: *Once a Mason, always a Mason.*

—JER

—oO—

ON ANNUAL COMMUNICATIONS

Every time we approach the annual communication of the Most Worshipful Grand Lodge of the Philippines, we are reminded of official visitations to the provinces which we usually join. Such occasions are town little fiestas. There is the brass band that greets the visitors who are met at some distance from the Lodge hall. Then follows the parade participated in not only by Masons but also their families and friends. The traditional Filipino hospitality is shown to the visitors; plenty of food, radiant smiles and enjoyable fellowship. And in case of overnight stay, the visitors are accommodated in well furnished hotels or in private homes of the brethren. And everything is to one's heart content and free, too.

Can we not extend similar considerations to the provincial brethren when they will come over for the annual communications in Manila?

One may say that visitors from Manila are few, sometimes two or three at most. That is true. But how big is the crowd that meets you in the provinces? Do they leave for their homes immediately after they have greeted you or do they also partake in the preparations reserved for that occasion? And there are other visitors, too, who naturally join in the festivities. Most visitations in the provinces are open. Mathematically, then, there is not much difference in the figures. About 500 to 700 delegates will be in town for the annual communication. Therefore, we can also give them a good reception and make their stay enjoyable, too. We would regret to be reminded by our provincial brethren that the rice served is even measured by cups, bananas half-ripped, altho the lunch or dinner box is good looking. To the corresponding committee: *We desire to see something better.*

—Jose E. Racela, Editor

—oO—

YOU CAN'T DRAG US IN

The Grand Lodge of Free and Accepted Masons of the Philippines is the only group of Masons regularly established in this juris-

diction and recognized by all regular Grand Lodges throughout the world.

The Grand Lodge of Free and Accepted Masons of the Philippines is composed of 121 Subordinate Lodges scattered all over the Philippines, Okinawa, Guam and Japan.

The Grand Lodge of Free and Accepted Masons of the Philippines has its offices located at 1440 San Marcelino, Manila.

The Grand Lodge of Free and Accepted Masons of the Philippines is non-sectarian—its members come from different religious groups.

The Grand Lodge of Free and Accepted Masons of the Philippines is non-political—its members are subjects of various kindred forms of government.

The Grand Lodge of Free and Accepted Masons of the Philippines is not racial—its members represent various nationalities.

The Grand Lodge of Free and Accepted Masons of the Philippines obligates all its members solely on the principles of Freemasonry which do not interfere with the duties one owes to God, country, neighbor and self.

Therefore, the individual Mason cannot bind the Grand Lodge of Free and Accepted Masons of the Philippines to any undertaking be it religious, political or racial. Anything undertaken along these lines by a Mason or a group of Masons belonging to the Grand Lodge of Free and Accepted Masons of the Philippines are personal. The Grand Lodge of Free and Accepted Masons of the Philippines cannot endorse the candidacy of anyone to an elective post.

—Jose E. Racela, P.M.

—oOo—

Our Cover

Reading from left to right:—

Lower: Ill. George E. Bushnell, 33^o, Sovereign Grand Commander of the Supreme Council, A. A. S. R. of the Northern Masonic Jurisdiction of the United States of America. His Highness, Sir Yadavendra Singhji, the Maharajah of Patiala, Right Worshipful District Grand Master of Northern India under the British Constitutions. Ill. Harry Ostrov, 33^o, Commander-in-Chief of the Consistory of New York City.

Standing—Ill. Charles Francis Gosnell, 33^o, New York State Librarian. Ill. George A. Newbury, 33^o, Grand Minister of State and Deputy for New York. Ill. Charles W. Froessel, 33^o, Past Grand Master of New York and Associate Judge of the Court of Appeals of the State of New York. Ill. Jose Ascensio, 33^o, Member of the Supreme Council of Spain in exile. Ill. William F. Strang, 33^o, Past Grand Master of New York and Active Member of the Supreme Council. Ill. Cenon S. Cervantes, 33^o, Past Grand Master of the Grand Lodge of the Philippines.

Official Section . . .



The Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines joins the Nation in mourning the death of the Chief Executive and other members in the fatal crash and condoles with their bereaved families.

—o—o—

ANNOUNCEMENTS

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.

* * * * *

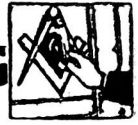
NOTICE is hereby given that the annual meeting of the Grand Lodge of Free and Accepted Masons of the Philippines AS A CORPORATION will be held at the Plaridel Masonic Temple, 1440 San Marcelino, Manila, on April 23-25, 1957 when the Directors of the ensuing year will be elected, and such other business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

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

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



WHAT OUR LODGES ARE DOING



OKINAWA LODGE NO. 118



George R. Browning, *Wor. Master*; Clayton W. Roberts, *Senior Warden*; Herbert Adamson, *Junior Warden*; Henry E. Cooper, *Secretary*; Arnold C. Vale, *Treasurer*.

—oOo—

MASONRY IS A PART OF LIFE

Some Masons who know better, allow themselves to draw a dividing line between Masonry in theory and Masonry in practice. Some seem to think that Masonry is only a beautiful system of morals rather too lofty for the workaday world. They feel that this beautiful system is something everybody should have but which should be kept for display, like the parlor in some homes — too

fine for use except on special occasions, certainly too fine for home folks to use.

If Masonry is not practical, it is not good Masonry. It is no good at all. Such Masonry is worse than nothing, for it is hypocrisy. Fine sentiments which none take to heart or to bring into use, are soon in disrepute.

—Exchange

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*

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

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

ALFREDO J. PASCUAL

—o—
OFFICE OF THE SECRETARY

Masonic Hospital for Crippled Children
912 Taft Avenue
Manila, Philippines

Attention: Atty. Alfredo Pascual

Dads:

It is needless to say that I am indebted to you and will always be indebted for the rest of my life. For me, an invalid person, the help that you generously extended brings not only happiness but also a future full of promise. You have made possible my dying hope to live—my faith set aflame to look forward for a better living.

To see yourself again in its feet made it possible for you to relieve the past when you were strong and able, when you could still do your usual work and not a dependent upon others. A few more days and I will be again that man, back to my former self and this is all because of you.

With your aims in mind, I have the feeling that something good will come to me in this world, where human beings struggle so bravely all their lives to wring happiness from cruel circumstances; and when this shall have been fulfilled,—then and only then, can I claim that I have repaid you for your wish has not been in vain.

May I wish you, too, a very Merry Christmas and a Happy New Year.

Respectfully yours,

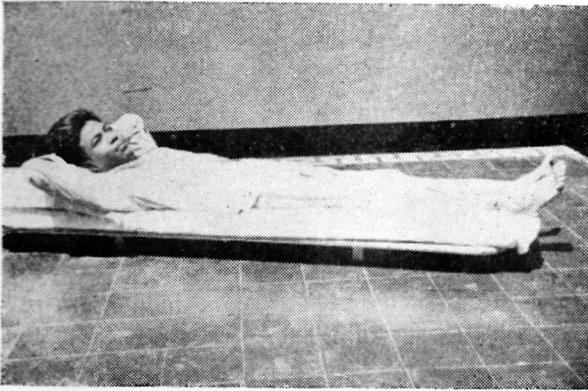
(Sgd.) MAXIMO LU NORTE

THE CABLETOW

Norte, Maximo (Especial Case)

222 G—San Antonio St.

Sampaloc



BEFORE

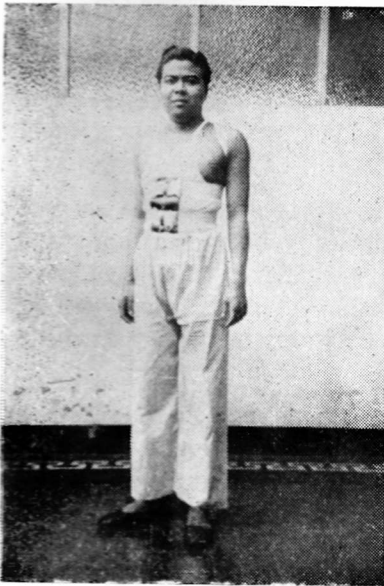
Admitted: Feb. 16, 1954—De los Santos Clinic.

Discharged: December 12, 1955

Expenses:

Feb. 1954	.....	P 133.50
Mar. "	.....	228.00
Apr. "	.....	228.00
May "	.....	218.00
June "	.....	200.50
July "	.....	217.50
Aug. "	.....	171.00
Sept. "	.....	179.50
Oct. "	.....	170.00
Nov. "	.....	191.00
Dec. "	.....	169.00
Jan. 1955	.....	171.20
Feb. "	.....	155.50
Mar. "	.....	192.70
Apr. "	.....	156.50
May "	.....	164.50
June "	.....	165.50
July "	.....	176.50
Aug. "	.....	207.00
Sept. "	.....	175.00
Oct. "	.....	339.25
Nov. "	.....	128.50
Dec. "	.....	128.50

P4,421.75



NOW

Check-up:

(Outside Patient)

Mar. 1956 **P51.00**

Malakas Na Sigaw

You have not lived a perfect day, even though you have earned your money, unless you have done something for someone who will never be able to repay you.

—*Ruth Smeltzer*

* * * * *

More and more clearly every day, out of biology, anthropology, sociology, history, economic analysis, psychological insight, plain human decency and common sense, the necessary mandate for survival—that we show love of our neighbors as we do ourselves—is being confirmed and reaffirmed.

—*Ordway Tead*

* * * * *

The Rev. Emmett McLoughlin, author of the “People’s Padre,” is no longer a priest of the Roman Catholic Church. Therefore, he writes truthfully:

“I am an American again, not a foreign subject on American soil.

“I can love America, and without asking a bishop or a Superior, I can enjoy her mountains and streams, her noisy cities and quiet prairies, and especially the sea, nature’s own symbol of freedom.

“I can love God and continue with freedom in the service of my fellowman. For that freedom is now my heritage also. It is the freedom of America, the freedom that, I, too, with all free man must guard. Like Thomas Jefferson, I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man.”

So say all thoughtful and God-loving citizens of the Republic of the Philippines! The book “People’s Padre” should be read by all citizens of the Philippines and America. The following excerpts will be of interest to readers of **Malakas Na Sigaw**:

“In view of these truths,” writes Rev. Robert Kekeisen (Roman Catholic priest) in the **Arizona Register**, March 6, 1953, ‘it is safe to say that, though it is possible for one to attain heaven by praying directly to God without reference to

Mary, the actual attainment of salvation without her help is most difficult.’”

We read in the Bible that Paul said: “Believe on the Lord Jesus Christ, and thou shalt be saved.”

* * * * *

“She always listened calmly when I lost my temper in face of unreasonable cruelty by the (Roman Catholic) Church I had left. Then she would hand me her stepfather’s huge Masonic Bible. ‘Read to me from the Book of Job,’ she would say. ‘It is so beautiful and it will help us, because nobody ever had more trouble than he.’”

* * * * *

Those of us who were not taught in Roman Catholic schools will be surprised, (or will you?), to read what Emmett McLoughlin was taught.

“Even in American history, which is so recent that it is difficult to distort, we were given a false picture. The American Republic was portrayed to us as the outgrowth of Roman Catholic doctrine. We were taught that Deist Benjamin Franklin, Unitarian Thomas Jefferson, and other founders of the country borrowed their ideas of freedom and self-representation from Robert Bellarmine, a contemporary Italian cardinal of the Roman Catholic Church.”

Filipinos who send their children to Roman Catholic Schools should ask the question, “What are my children being taught?”

Cardinal Robert Bellarmine, a Jesuit, according to Encyclopedia Britannica (11th Edition), was the same man who saw in Galileo’s scientific teachings “a danger to religion.” And furthermore this self-same Cardinal Bellarmine in his palace admonished Galileo... “not thenceforward to ‘hold, teach or defend’ the condemned doctrine.” The condemned doctrine was the Copernician theory of the solar system which the infallible Pope Paul V and the Roman Catholic Church did not accept and which today is acknowledged to be correct.

* * * * *

“In worship, in doctrine, and in morals the Protestant keynote is love. In Roman Catholicism it is fear. The hierarchy, of course, decries this. A good test would be the abolition of the penalty of sin for non-attendance at Sunday mass.”

* * * * *

“Roman Catholicism also has a school system... It wants loyalty, not learning, in its members. In its colleges and universities, the students are not educated; they are merely trained.

Far East Chapter, No. 15, a short time ago donated ₱100 to the Children's Garden at Taytay, Rizal, and at their February meeting donated ₱70 more. It is a very worthy charity and our Brother Masons of the U. S. Armed Forces are to be commended for their interest.

* * * *

"In all that the people can individually do as well for themselves, government ought not to interfere."

—A. Lincoln

* * * *

"If Moses had appointed a committee, the Israelites would still be in Egypt."

—Irish Digest

* * * *

"The new 564-page directory, printed at the Catholic Trade School, shows a total of 2,938 priests—1,430 members of the diocesan clergy and 1,503 members of religious orders. Two years ago the total stood at 2,677. In the same period, the number of seminarians has grown from 1,897 to 2,186.

"There are now 303,970 students in Catholic schools, as against 258,596 for 1952-53 and 266,326 for the 1954-55 year.

"The directory lists 36 religious congregations of women having 2,509 Filipina Sisters and 984 sisters from abroad."

—The Sentinel

—oO—

How many Filipinos who are priests were not stated? In November, 1953, *The Cross* stated 117. Has that figure changed?

* * * *

A thought for Brotherhood Week!

"Heaven's eternal wisdom has decreed that man should ever stand in need of man."

Theocritus (270 B.C.)

* * * *

The new U. S. Undersecretary of State, Christian A. Herter, former Governor of Massachusetts, is a thirty-third degree Mason of the Supreme Council, 33^o, Northern Jurisdiction, U.S.A. It is said that he is being groomed to take John Foster Dulles' place when that indefatigable man retires. Bro. Herter is 60 years old, six feet six inches, a graduate of Harvard with twelve honorary degrees, four children, and twelve grandchildren. Former President Hoover observed: "That boy (Herter) will go some place in the foreign relations business." That remark was made when Bro. Herter was assisting Hoover in relief work during World War I.

* * * *

Be sure to read Past Grand Master Camilo Osias' splendid speech "**Rizal and the Quest for Light**," which he delivered at the Supreme Council meeting of February 15, 1957. It will be published in the 1957 Transactions of the Supreme Council.

* * * *

Come over to Plaridel Temple and glance at the splendid new improvements! Splendid library, a growing museum, and a lounging room *with easy chairs to while away an hour or two.*

* * * *

MALAKAS NA SIGAW suggests you read that scholarly monograph on "*Immortality*" written by Rev. Thomas Sherrard Roy, Past Grand Master of Masons in Massachusetts. You will find it in the library.

* * * *

"**'And the Life Everlasting.'** These four brave words ring out in the Apostle's Creed like a trumpet in the night. No matter how we may stumble over some of the phrases in that historic creed, all of us find a world of comfort in the first line—and the last. 'I believe in God the Father Almighty and in the Life Everlasting.' In these two great affirmations of faith, Freemasonry and Religion march together. God and the Immortal Soul!"

—Lichtliter

* * * *

" for we aim at what is honorable not only in the Lord's sight but also in the sight of men." I wonder now many readers of **MALAKAS NA SIGAW** can tell where that quotation came from.

* * * *

A definition of a taxpayer:

1. No vacation.
2. No sick leave.
3. No holidays.
4. No PX privileges.

—oO—

The Statue of Liberty in New York harbor was designed by Frederick A. Bartholdi, a Frenchman, member of Lodge Alsace-Lorraine in Paris. The Grand Lodge of New York laid the cornerstone with Masonic ceremonies on August 5, 1885.

* * *

Freemasons know that the term "Fourth Degree" refers to a high rank among members of a certain group. What they do not know is the fact that "it is a term sometimes used to denote the festive board or banquet." among themselves. Vulgarly, it is now known as the Fork and Knife degree.

With Our Grand Masters . . .

By Sonny Shortlegs

THE POWER OF FREEMASONRY

There is no difference among men that Freemasonry may not overcome.
There is no conflict that Freemasonry may not dissipate.
There is no chasm among nations of good-will which Freemasonry may not bridge.

The ceremonies and events of this solemn and historic occasion deepen our conviction that Freemasonry is necessary and serviceable to advance the frontiers of Freedom and secure for Humanity the blessings of peace and progress, prosperity and happiness.

—Grand Master Osias speaking at the making of Japanese Ichiro Hatoyama, a Master Mason (featured in *The Royal Ark Mason* magazine edited by M. W. Ray V. Denslow, P.G.M. of Missouri).

WHAT FREEMASONRY STANDS FOR

Freemasonry stands for the Fatherhood of God.
Freemasonry stands for the brotherhood of man.
Freemasonry stands for the immortality of the soul and life hereafter.

Freemasonry stands for liberty, equality, and fraternity
Freemasonry stands for brotherly love, relief, and truth.
Freemasonry stands for wisdom, strength, and beauty.
Freemasonry stands for democracy.

—M. W. Camilo Osias, annual message, 1956

—o—o—

Love those love now, who never
loved before.
Let those who always loved, now
love the more.

—Parnell

* * *

Indians captured a wagon train and one of the young women asked the chief: "Listen, big boy, you're not holding me for ransom, are

you?"

"Not me!" replied the chief.
"Let Ransom get his own women."

* * *

A foe to God was ne'er true friend
to man;
Some sinister intent taints all he
does.

—Young: *Night Thoughts*

Pledge of Service.

MY FIRST VISIT TO THE PHILIPPINES

BY MOST WORSHIPFUL CHARLES W. FROESSEL, P.G.M.

Note: Most Worshipful Charles Y. Froessel, P.G.M. was a recent visitor to the Philippines. Aside from being a Past Grand Master, Ill. Froessel is Associate Judge of the Court of Appeals of the State of New York. His picture appears on the front cover with Most Worshipful Cenon S. Cervantes, Past Grand Master of the Philippines.—J. E. Racela

At Manila we were met by Embassy Attache Richard R. Ely; Grand Master Clinton F. Carlson, and Past Grand Master Michael Goldenberg accompanied by a large group of brethren, and an old friend, Bill Reeves of Washington, D.C. The following day we met with Ambassador Nufer, whom I had met in South America, and who has since passed to his reward. We then visited Chief of Justice Parros (Paras) of the Supreme Court and his colleagues. They were having a court conference. They have no summer vacations, but once every few years, each Judge receives an extended vacation. We found much of common interest, and I was deeply impressed with the industry alertness and splendid qualities of these fine judges. With the Attorney General, we had a delightful dinner together the following evening. We also visited the Boy Scouts of the Philippines and met National Scout Director Jose A. Paulilio (Panlilio) and his staff. Their quarters are located in a beautiful building

as were the quarters of the Scouts in Hong Kong.

M. W. Bro. Michael Goldenberg was exceedingly kind. He was Grand Master of the Grand Lodge of the Philippines when I was Grand Master of the Grand Lodge of New York. Both of us are now Grand Representatives accredited to the Grand Lodges of each other's country. He is one of the prominent citizens of Manila, suffered much during the war and was for a time imprisoned. When the Japanese asked him what his 33° ring indicated, he replied that it was the emblem of a luncheon club which limited its membership to 33. The Japanese thought it was a stupid club but they believed him.

On Saturday Bro. Goldenberg presided at a Scottish Rite luncheon in honor of the Grand Lodge of New York, held in the Masonic Temple, at which a large number of members were present, among them M. W. Clinton Carlson, Grand Master, Senator

Delgado, and many other distinguished persons. Universal Brotherhood was the theme. After the luncheon, we attended a meeting of Perla del Oriente Lodge, whose officers and brethren were very kind. Then followed a tea at the palatial home of Bro. Goldenberg on the Pasig River, presided over by his charming wife. Many distinguished brethren and their wives were present.

The following day, after a service at Ellinwood Church, which has a Philippine congregation of 1200, we went to Tagaytay in Bro. Quasher's (Quasha's) air-conditioned Cadillac car, and under the guidance of Brother Goldenberg. There we saw Ripley's lake-in-an-island-in-a-lake, and Bataan and Corregidor in the distance. Later we visited the U. S. Military Cemetery at Ft. McKinley, Rizal, where over 17,000 of our dead are buried under neat marble crosses. In the evening, a great Masonic dinner was given at the Army & Navy Club, and many distinguished Masons were present, including Grand Master Carlson, Past Grand Master Goldenberg who presided, and several other Past Grand Masters, Gen. Lee of our Army Air Force and Gen. Emilio Aguinaldo, the grand old man of the Revolution.

The next morning I met with President Magsaysay, after breakfast with his Congressional leaders, among whom were Vice President Garcia, Senators Lo-

relle (Laurel) and del Gardo (Delgado) and others. A beautiful picture of President Magsaysay hangs on the wall of the reception room. The President is very popular and a warm friend of the U.S. His protocol Officer, Manuel G. Zamorra (Zamora) then took us about Manila and showed us some of the ruins of the late war, the old wall, and particularly demolished Santo Domingo Church and the Cathedral.

Manila, the "Gateway to the East," is on Luzon, the largest of 7107 islands. The Philippines date back to the Thirteenth Century. Ninety percent of the population is Christian. They received their independence on July 4, 1946. As one looked out on Manila Bay, and beyond to Bataan and Corregidor, history so closely touching the U. S. was really made a living experience. As an American, I felt proud of what our country had done for the Philippines. They, on the other hand, were most loyal to us during World War Two, and are appreciative to us for their independence. They have earned it in their own right, and under the leadership of their esteemed President and his associates, and under the guidance of a capable Supreme Court, the people of the Philippines are making splendid progress and I am confident will remain true friends of the U. S.

The coward never on himself relies,

But to an equal for assistance flies.

—Crabbe

THE RELIGIOUS FAITH OF A GREAT MASON

BY D. D. ALEJANDRO

Editor's note: *This article was written by a prominent churchman, Dr. Dionisio D. Alejandro, D. D., Bishop of the Methodist Church in the Philippines. It was read before Cabanatuan Lodge No. 53, F. & A. M.*

Let me begin by acknowledging the honor you have conferred upon my humble person to deliver the annual Masonic sermon in this year of our Lord 1956 and to express to you my sincere appreciation of such undeserved honor. At this hour of such significance not only to you of the local Masonic brotherhood but also to your great world-wide organization, there is no greater subject for religious contemplation than to meditate upon the dynamic Christian faith of perhaps, nay undoubtedly, the greatest Filipino Mason, Dr. Jose Rizal. No doubt that when Dr. Jose Rizal was executed in Bagumbayan, he died a martyr to the cause of the Christian faith. Because of this, is not sacrilegious on our part to add his name to the list of the great heroes of faith recorded in the 11th chapter of the Epistle to the Hebrews. If I may be forced therefore to have a text for this sermon-address, I will say: "By faith Jose Rizal, when he aroused the ire and hatred of the friars of this day because he exposed their corrupt lives, teachings and practices, chose to suffer affliction with the people of God even death itself."

However, before I launch on the discussion of the religious faith of our national hero, permit me first to make an observation or two regarding the attitude of our people towards him. First, let me say off-hand that as far as the common mass of our people are concerned, Dr. Rizal is already a demi-god lost in the misty past. Indeed, an indigenous church whose membership runs up to a million or two, at least statistically speaking, has made him long ago their greatest patron saint and one of their sacred writings and important guide of faith is the so-called **Novenas del Dr. Rizal**. Then again, there is a small sect composed mostly of ignorant semi-mountain people in northern Nueva Ecija, part of Nueva Vizcaya, Pangasinan, and Tayabas, now Quezon Province, made Dr. Rizal their god, hence they call themselves Rizalinos. On the other hand, to a significant sector of our population today, the cause for which he offered himself as a living sacrifice and the far-reaching significant of his matchless devotion to his country and people seem to be fast losing its meaning. The heroic personal act of undying devotion has been already transmuted into a mere abstract spirit of nationalism, while the motivating spirit and the driving force back of that heroic act has altogether been lost sight of. So much so that the very people and in-

stitution that put him to death in 1896 come out recently in an open and very aggressive fight for his nationalism but vehemently disowned his religious views. These people are willing to let our youth read his **Noli** and **Fili** and his other writings so long as the religious views Rizal expressed in them are utterly disregarded. The people who follow this kind of reasoning have surely some kind of religious ax to grind. They conveniently try to forget that his nationalism was the product of his deep religious conviction and faith.

I am therefore convinced more than ever that our people, great and small, must needs know that back of this great and noble life, back of his unselfish patriotism, back of that holy determination to carry his own cross and climb his own Calvary, was an intelligent, profound, and abiding Christian faith. In those days of darkness dominated by superstition of the rankest kind, ignorance of the worst type, and obedience of the blindest sort, the best repression of Christian faith to be found in the Philippines did not belong to the good Spanish friars, not to the religious **manong** and **manang** but to Jose Rizal. His entire life was dominated by one consuming desire to make bare before the eyes of the world that God could and did produce something grand and noble of his Filipino soul. The nobility of his character, the winsomeness of his personality, the high tone of his morality, the integrity of his manhood, and his natural love for the beautiful, the true and the good could not be the product of the kind of education of his day nor the prevailing social philosophy obtaining in Europe at that time, but the natural fruition of the Christian faith liberated his mind and soul, and quickened and guided his reason and conscience. His life belied the accepted belief of the Roman Church of his day, which belief he put in the mouth of Fr. Damaso in his **Noli Me Tangere**. In that poignant interview between Fr. Damaso and Maria Clara, when the latter chose to enter the nunnery rather than marry Linares, her Spanish suitor, the friar opened his heart to Maria Clara thus:

“As a mother you would have mourned the fate of your sons: if you had educated them, you would have prepared them a sad future, for they would have become enemies of Religion and you would have seen them garroted and exiled; if you had kept them ignorant, you would have seen them tyrannized over and degraded.”

Dr. Rizal became truly educated and brilliantly successful in all pursuits of knowledge, but he never was the enemy of Religion. His religious faith was truly Christian in all its aspects and was the anchor of his hope of salvation as he faced the firing squad on that fateful December morning.

Let us now proceed to examine the various elements that made up his stalwart and virile faith. First of all, we are struck by his clear belief in a personal God, which was a marked contrast to the prevailing naturalistic atheism of many of the great Filipinos of his day. Many of those men, disgusted with the superstitions of the prevailing type of Christianity in these islands, lost all faith in God and swung to the extreme of no faith at all. It was not so with Dr. Rizal. To him God was real and a personal One—not a mere abstract idea. Father Pio Pi, one of the Jesuits who worked for his return to Romanism, said that Dr. Rizal always spoke with reverence of God, of Jesus Christ, and of the Sacred Scriptures. While in exile in Dapitan, he carried on a friendly debate on religion with one of his old Ateneo professors, Father Pastells. In one of his letters to Father Pastells, Rizal expressed his faith in God as follows:

“What kind of God is He? I would attribute to Him all the beautiful and holy qualities which my mind can conceive, in infinite measure, if the fear of my own ignorance did not prevent me. . . . Nevertheless, I believe Him to be infinitely wise, powerful and good; my idea of the infinite is imperfect and confused, as I gaze upon the marvels of his works, the order that reigns in them, their magnificence and their dumb-founding extent, and the goodness that radiates from all.”

—Rizal: *Man and Martyr*, p. 274

Some courageous young women of Malolos, Bulacan, dared to hoot at some disreputable friars. When the great Bulaqueño Marcelo H. del Pilar heard of this, he urged Rizal to write to them a letter of congratulations, but what he wrote turned out to be one of the finest sermons on the Christian religion penned by a layman. Rizal's **Letter to the Young Women of Malolos** should be read by every thinking Filipino whether Romanist or Protestant, because in this letter our national hero gave his exposition of what it means to be religious. In this letter he admonished the women to think of God as follows:

“Let us be reasonable and open our eyes, especially you women, because you are the first to influence the consciousness of man. Remember that a good mother does not resemble the mother that the friar has created; she must bring up her child to be the image of the true God, not of a blackmailing, a grasping God, but of a God who is the father of us all, who is just; who does not suck the life blood of the poor like a vampire, nor scoffs at the agony of the sorely beast, nor makes a crooked path of the path of justice. **Awaken** and prepare the will of your children towards all that is honorable judged

by proper standards, to all that is sincere and firm of purpose, clear judgment, clean procedure, honesty in act and deed, love for the fellowmen and respect for God; this is what you must teach your children."

Furthermore, we note that his Christian faith in a personal God was not only individualistic but also social. In the same **Letter to the Women of Malolos**, he wrote like the prophets of old crying out against the injustices of his day perpetrated upon the poor in the name of religion, and emphasized the truth that God is the sovereign owner of all creation:

"As to the mites and gifts of God, is there anything in the world that does not belong to God? What should you say of a servant making his master a present of a suit borrowed from the very master? Who is so vain, so insane that he will give alms to God and believe that the miserable thing he has given will serve to clothe the Creator of all things? Blessed be they who succor their fellowmen, aid the poor and feed the hungry; but cursed be they who turn a deaf ear to the supplication of the poor, who only give to him who has plenty and spend their money lavishly on silver altar hangings for the church or give it to the friar, who lives in abundance, in the shape of fees for masses of thanksgiving, or in serenades and fireworks. The money ground out of the poor is bequeathed to the master so that he can provide for chains to subjugate and hire thugs and executioners. Oh, what blindness, what lack of understanding!"

In another letter, this time written to a Filipino priest named Vicente Garcia, also of Laguna, he expressed the same feeling of social responsibility. In this letter, written from Madrid in January, 1891, he says the following:

"What will you tell God, you a priest of the religion which declares all men to be equal? What will you tell God who has hated tyranny and has given us our intellects, when He asks you what you have done for the unfortunate and the oppressed... What will you reply to God when He says to you: 'I have suffered bitter death to same men. What have you done for your brothers?'"

Here is a social gospel in a nut-shell but written way ahead of its time. To Rizal God is a personal God of an individual man as well as mankind altogether.

In the second place, Dr. Rizal's faith was practical, one guided by

reason. He did not believe in mere forms and ceremonies. The friars labeled it as "strange piety." Indeed, his idea of being religious is the exact opposite of the religiosity of the so-called religious of his day. Three more quotations from the **Letter to the Young Women of Malolos** will suffice:

"You know that the will of God is different from that of the priest; that religiousness does not consist of long periods spent on your knees nor in endless prayers, big and beautiful rosaries, and grimy scapularies, but in spotless conduct, firm intention and upright judgment."

"Saintliness consists in the first place in obeying the dictates of reason, happen what may. 'It is works not words that I want of you,' said Christ. Not everyone that saith unto me, Lord, Lord, shall enter in the Kingdom of heaven; but he that doeth the will of my Father which is in heaven!"

"Consider well what kind of religion they are teaching you. See whether it is the will of God or according to the teachings of Christ that the poor be he'ped and those who suffer alleviated. Consider what they are preaching to you, the object of the sermon, that which is hidden back of the masses, novenas, rosaries, scapularies, images, miracles, candles, belts (correas), and many other things which they keep daily before your minds, ears, and eyes, coaxing you and shouting at you; investigate whence they came and wither they will end, and then compare that religion with the pure religion of Christ and see whether that pretended observance of and obedience to the teachings of Christ does not remind you of the fat milch cow or the fattened pig which encouraged to grow fat not because of the love of the animal but because of the gain and much income which they can get until perhaps the life itself is taken."

Furthermore, the "strange piety" of Rizal gave birth to one of the finest expressions of Christian hope of eternal life from the pen of any man, especially from one who was about to make the supreme sacrifice. Permit me to quote first the beautiful Spanish original:

Mi patria idolatrada, dolor de mis dolores,
querida Filipinas, oye el postrer adios!
Ahi te dejo todo; mis padres, mis amores;
Voy a do no hay esclavos, verdugos ni opresores,
Donde la fe no mata, donde el que reina es Dios.

Whose free English translation is the following:

My idolized native land, sorrow of my sorrows,
Dear Filipinas, hear my last farewell!
Behold to thee I leave all: my parents, my loves;
I go where there are no slaves, hangmen nor oppressors;
Where faith doth not kill, where it is God who reigneth.

Dr. Rizal surely knew whither he was going—to “the city which has foundations, whose builder and maker is God.” Do we wonder then that when he was about to be shot and the army doctor with him felt his pulse, it was found most normal? In the midst of that distracted and distraught multitude on December 30, 1896, the calmest person was the heroic figure of the victim himself. He was not afraid to die because he had in him the spring of eternal life.

The third prominent characteristic of Dr. Rizal's Christian faith is its high-toned morality. To Rizal religion and morality are inseparable. To him the best and finest expression of religion is not the observance of rituals and ceremonies but the kind of life a man lives among his fellows. One of the finest bits of sarcastic writing from his pen is that one entitled “Por Telefono” (By Telephone) in which he satirized the mock piety and mock humility of the Augustinian friars in Manila. To him religion must result in a vital morality, or religion is mere mockery, and morality to be true and effective, it must be rooted in a vital religious faith. And the best thing is—he did not merely believe in academic moral platitude but he lived them daily. His friend, General Jose Alejandrino, who lived with him in Brussels and Ghent, said these significant words about him: “I do not think Rizal would be popular if he lived now. He was too Puritanical, too much of a rigid disciplinarian for one day. We all admired his severe self-discipline. Nobody else I ever knew lived such a life as his. I lived with him and I know that his inner life was even better than the world realized.” When he was told that many of the younger men in Madrid were wasting their time in gambling and trifling, he wrote them a letter of advice and rebuke. This was too much for the young upstarts; they resented it so that they dubbed Rizal “the Pope.”

Now, when a man loves his God and his fellowmen and lives his faith and love daily, he is bound to be a man of noble character. Dr. Rizal was such a man. The integrity of his character and his life was the value he put upon his word. When the correspondence between him and his sweetheart Leonor Rivera stopped because the mother of Leonor was able to intercept all letters between them, Leonor made this remark: “I know Jose; he has given me his word. He will die before he breaks it.” How true that was! His word was his bond, as we say. When he was on exile in Dapitan, his friends and relatives tried to persuade him

to escape to either Borneo or Singapore, but because he gave his word of honor to the commandant at Dapitan in exchange for freedom of movement and study around the place, he never dreamed of escaping. When he was going to Spain on his way to Cuba as an army surgeon, friends persuaded him at Singapore to stay behind, for they knew then that his enemies were after his life, but he said "No" again because he gave his word of honor to Governor General Blanco.

His love of truth was another great trait of his noble life. To his fellow editors of "**La Solidaridad**" he said: Take care not to insert exaggeration nor lies, nor low nor unworthy language. . . . We can win our cause by speaking the truth, because right and justice are on our side." His great love for truth made him see the fallacies of illogical thinking common in his day and no amount of casuistry could move him out of his position. He said to Father Sanchez, his favorite Ateneo professor, who went to live in Dapitan to be near him, "No, Father you do not convince me; I do not believe in the Eucharist nor in the ceremonies which make up the Catholic religion." For all these efforts of his liberated mind to seek and follow after truth, he was dubbed a Protestant, but he denied the name quite strongly.

Finally, the nobility of his character shone beautifully in his unwonted reverence for womanhood. His **Letter to the Young Women of Malolos** reveals this trait of his in a very remarkable degree. His attitude towards the young women he met during his sojourn in Europe exemplified in his own life his high regard for womanhood. His advice to his young sister Soledad when the girl showed impatience at parental restraints revealed how much he prized the virtue and honor of a woman. Dr. Rizal advised his young sister thus: "Hold always before your eyes the honor and the good name of all. . . Do not do anything that it is not possible to tell and repeat before everybody with the head upraised and the heart content. . . . The more you esteem their honor, the more others will esteem and value you."

There can be one and only one reason for such an unselfish and noble life. Such a life cannot but be the product of a genuine and vital Christian faith and experience. All other explanation is irrelevant in the light of his day and age.

Do we conclude then that Dr. Rizal was a Protestant in view of his religious views, his knowledge and free use of the Bible in his writings, and his consistent, moral life? We dare not make this assertion since he himself stoutly maintained that he was not one. And yet, the authorities of the Roman church and even his own Ateneo teachers insisted that he was no longer a Romanist. Father Pastells, writing to him in Dapitan on November 11, 1892, says:

“All you have written conforms to the Protestant doctrines, in **Noli Me Tangere**, in **El Filibusterismo** and in your annotations to Morga . . . they always lead to the conclusion that religions, whatever they may be, ought not to make men enemies of one another but brothers and good brothers. This idea that diverse religions ought to fraternize . . . is entirely Protestant; for it is the consecration of man’s private judgment. The moderate Protestants believe that in all the sects one can interpret and carry out the will of God and be saved.”

In answer to this letter of Father Pastells, Rizal emphatically denied that he had embraced Protestantism. Despite this denial, however, he told Father Sanchez, his favorite Ateneo professor, who sought to stay with him in Dapitan in the hope of winning him back to orthodox Romanism, these words: “No, Father, you do not convince me: I do not believe in the Eucharist nor in the ceremonies which make up the Catholic religion.” Furthermore, Father Balaguer, who was one of those who worked night and day during his last week on earth to effect his return to the bosom of the Roman church, stated that Dr. Rizal reasoned like a Protestant and denied the authority of the Church of Rome and the Roman Pontificate. He further stated that Dr. Rizal held that the Bible was his rule of faith and practice, interpreting it by his own private judgment. All these clearly indicate to us that despite his denial, Dr. Rizal was a Protestant in the eyes of the authorities of the Roman Church. Hence, the claim of that church that he retracted and left a signed statement of retraction before he was shot. This purported retraction included the abjuration of Masonry of which he was a member.

On May 18, 1935, a yellowing piece of paper was discovered in the archives of the Archbishop’s palace. Lo and behold! Dr Rizal’s retraction was retrieved finally. The most important ecclesiastical document in the history of the Roman church in the Philippines, lost for thirty-nine years, was finally found in the same chest where it was supposed to have been kept. Miracle of miracles! And the discovery was accompanied with a great deal of noise and fanfare. Not having done any research in its particular aspect of our hero’s life, I am not in a position to say anything. However, Dr. Ricardo Pascual, head of the department of Philosophy of the U.P., an able but unbiased critic, he being not a Protestant, had exploded the retraction claim in a masterly manner in a pamphlet he published entitled, “Rizal Beyond the Grave.” Dr. Frank Laubach, although a Protestant, treated the subject of the retraction in the most unbiased and fairest way in his very important book, **Rizal, Man and Martyr**.

The arguments marshalled by these two writers were conclusive

in their finality that it was against all reason to even think that a man of such convictions as Dr. Rizal should ever take back what he had repudiated all his life by word and deed. Granted for the sake of argument that Dr. Rizal retracted, all he had said and written against the Roman church and abjure masonry before he was executed, why, we ask, did it take the Roman church so many long years, only in 1935, to reveal the content of such an important church document? We are inclined to believe that the Masons were right when they called this alleged retraction as mere church propaganda in a *Cabletow* editorial, pertinent parts of which follow:

“It is of vital consequence to Masonic integrity that the truth be upheld and the pure and simple truth is that Rizal had absolutely no reason to retract and did not retract.”

Thus we come to the inescapable conclusion that Dr. Jose Rizal was not a Protestant neither a Roman Catholic despite the claims of retraction by the Roman Church, but he was a good Christian man, who not only practiced his religious faith in life but gladly and willingly gave his life for his religious and patriotic convictions, much in the same manner that the priest heroes Burgos, Gomez, and Zamora, martyrs of the Cavite revolt of 1872 for the cause of secularization of the clergy, gave their lives.

Friends of the Masonic brotherhood, may our God and Father of us ail guide and protect you as you begin another year of service and fellowship and may the spirit of the greatest among you be your guiding star, Dr. Jose Rizal, a magnificent and honorable Mason as well as a humble and faithful follower of the lowly Nazarene.

—oOo—

True love for one's country is true love for one's fellowmen. The height of honor and happiness is to die in the defense of one's country.

subsistence is the genuine love of one's self, one's wife, son, daughter, brother, sister, and compatriot.

—Bonifacio

* * *

Determination, strength of character, reason, and faith in one's work, are instrumental in winning a good cause.

It was a bright day, and Eddie was looking out of the classroom window longingly. The geography teacher wanted to get his attention.

Deliver and aid, even at the risk of one's life and property, anyone who runs a great risk in the performance of his duties. Diligence in the effort to earn means of

“Eddie, where's Cleveland?” she asked.

“Cleveland's in New York today,” came the prompt answer, “and Bob Feller's pitching.”

**BRO. DANIEL B. TAYLOR
& STONEY CREEK LODGE**

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

I guess it is a natural characteristic to experience a glow of pride and admiration whenever we hear or read of an exploit of bravery. Every country is rightly proud of its heroes, those men who choose to fight to the death rather than give up, choose to die rather than betray their country. The stories of these heroes is heart warming to read and I am happy to be able to assure you, my brethren, that the Masonic Fraternity also can boast of its heroes and whose memories we cherish in our hearts.

To become a hero does not necessarily involve physical courage and bravery. Unswerving devotion to duty or to an ideal may inspire our admiration even when wounds and death are not a part of the deed. There are many leaders of movements and altruistic reforms whose memories live in the hearts of men because of their devotion to their ideals.

I want to tell you a true story of devotion to duty of a Masonic hero and of a small lodge of which he was a tyler. It is a story that should be better known and of which all Masons should be proud.

It is a story of a small lodge that was situated in the then State of Michigan Territory which defied

its own Grand Lodge in order to keep the bright and beneficial light of Masonic teaching glowing during a period when practically every friend and neighbor and every church and civil organization were actively agitating for the end of all things that had any connection with the Masonic Fraternity.

Practically, every Grand Lodge has reason to be proud of, and thankful for the stories of the devotion to duty of its pioneers and most of these stories still act as an inspiration to the brethren of the present time. The Grand Lodge of California is rightly proud of the history of "California Lodge No. 13" which was chartered by the Grand Lodge of the District of Columbia to carry the Masonic torch to the Golden Gate in the hectic days of 1849. The original members of this lodge travelled around the Horn and later became No. 1 on the California Register.

The Masons of Wyoming never tire of telling the story of the first Masonic meeting that was held on top of the famous Independence Rock. Texas has the story of the charter for Holland Lodge that was issued by the Grand Lodge of Louisiana and carried in the saddle bags of Bro. Anson

Jones, thereby risking capture by Santa Anne. The Masons of Virginia are always ready to tell the stories of George Washington, in fact, one could go on almost indefinitely but, this time, let us keep to Michigan.

This concerns Stoney Creek Lodge and its members who were working under the jurisdiction of the Grand Lodge of Michigan. The period covered by the story was during those dark, troublesome and even dreadful days of the great anti-Masonic wave that spread all over the USA during the years 1826 to 1841 and which almost put an end to the Craft's existence in that great country.

I guess that most of us know something about the "Morgan Affair". A certain William Morgan had threatened to print, in fact, a printing was actually made in his name, an expose of Masonry.

Morgan suddenly disappeared and it has never been ascertained with reasonable assurance what happened to him but Masons were accused of being concerned with his disappearance and it was most unfortunate that the time was ripe for a political issue and the Morgan affair was made an excuse for the issue and the anti-Masonic party was formed and the politicians certainly took full advantage of the occasion and the lodges were persecuted. Masons were spat in the streets, house was divided against house, family against family, church against church, lodges

ceased to meet, became dormant, and died.

Even some of the Grand Lodges bowed their heads to the force of the storm and shut down. Others put up somewhat a fight and thus earned a proud record of endurance during a period of such fanaticism that passes man's imagination.

It was rather unfortunate that the Grand Lodge of Michigan came into existence at this time. It could not have picked upon a worst period. It was organized about the middle of the year 1826, at about the beginning of the Morgan trouble. Consequently it did not possess sufficient experience and strength to stand up against such a strong tide of anti-Masonic abuse and soon became dormant. However, during the brief period of its career, 4 new lodges were organized and 5 already in existence, came into the fold.

One of the 4 new lodges was the Stoney Creek Lodge. The brethren of the village had prepared a petition to the Grand Lodge of New York but learning about the formation of the new Grand Lodge in their territory, they crossed out the words "New York" and substituted the "Grand Lodge of Michigan Territory." This petition is still in existence and its general wording and curious spelling add extra interest to its value as a Masonic treasure and I quote:

"The petition of the subscribers inhabitants of the Countys of

Oakland and Macomb in the Territory of Michigan respectfully represent that they are free and accepted Master Masons that they have been members of Regular Lodges that having the prosperity of the Faturity at heart they are willing to exert their best endeavors to promote, disperse the regular and general principles of Masonry and that they now reside at an inconvenient distance of any Lodge. Therefore, for this and other good reasons they are desirous of forming a Lodge of Master Masons at the Village of Stoney Creek in the County of Oakland and Territory of Michigan by the name of Stoney Creek and pray for a warrane of Charter or dispensation to empower them to assemble as a regular Lodge that they may discharge the duties in a constitutionable manner according to original forms of the order and the regulations of the Grand Lodge."

"They would nominate and do recommend Wm. A. Burt for their first Master—Bro. John Alen for their Senior Warden—Bro. John S. Axford for their first Junior Warden of the Lodge here in petitioned for."

"If the prares of the petitioners should be granted they promise a strict compliance with all the constitutional laws and regulations of the Grand Lodge."

Hereafter followed a list of thirteen names of Master Masons.

These petitioners must have been men of very sturdy pioneer stock, the first name on the list being William A. Burt, who became the first Master. He is credited with the invention of the typewriter, the solar compass and the equitorial sextant. He was a surveyor and while surveying in the Upper Peninsula he discovered that vast area of iron ore that played such a prominent part in the development of Michigan.

Stoney Creek Lodge did not receive its charter before the Grand Lodge bowed down to the cyclone of public sentiment, therefore, the lodge worked under dispensation and even that was not received until about five months after the last recorded meeting of the Grand Lodge of the Territory of Michigan.

The Grand Master at the time was Lewis Cass and his final official act was to order all lodges in the Territory to close down and all followed his orders except Stoney Creek Lodge No. 7.

We have to admit that the action they took was contumacious. In ordinary times they would have been justly and properly disciplined, however, the times were very far from being normal and the brethren of Stoney Creek Lodge must have been made of sterner material than most of us. They refused to disband or to discontinue holding their meetings.

The Lodge first held their meet-

ings in the local school building, which was a log hut. Later they met in a private house until the owner, possibly due to pressure brought upon him by his family and church, requested the brethren to locate another meeting place.

The Lodge thereafter met in the homes of Joshua B. Taylor and Jesse Decker and on certain occasions it held their meetings again in the school house.

In order that you might develop something like a true mental picture of the conditions prevailing at the time and thus be able to appreciate what the brethren were up against, the risks they were subjected to and so forth I can do no better than quote what our Bro. Gould wrote in his "History of Freemasonry" and I quote:

"This country has seen fierce and bitter political contests; but no other has approached the bitterness of this campaign against the Masons. No society, civil, military or religious escaped its influence. No relation or family or friends was a barrier to it. The hatred of Masonry was carried everywhere, and there was no retreat so sacred that it did not enter. Not only were teachers and pastors driven from their stations, but children of Masons were excluded from the schools and churches. The Sacrament was refused to Masons by formal vote of the church, for no other offense than their Masonic connections. Families

were divided, brother was arrayed against brother, father against son, and even wives against their husbands. Desperate efforts were made to take away chartered rights from Masonic Corporations and to pass laws that would prevent Masons from holding their meetings and performing their ceremonies.

In those days, and in somewhat lesser extent even to-day, the church was the hub of practically every town, therefore, church came first, lodge next, school third so that when the churches took cognizance of, and belief in, the alleged murder of Morgan by Masons, the blow was terrible indeed and, as an example of the attitude of the church, I will quote a couple of resolutions that were passed by a Baptist Conference held in Whitesboro, New York, in October, 1829, and I quote:

"Resolved, that in the opinion of this conference, it is the duty of every member of our churches who is a Free Mason, to dissolve all connections with the Masonic Fraternity, and to hold himself so no longer bound by any ties of allegiance to the Masonic Institution, or by its obligations, laws, usages or customs; and that he gives to his church satisfactory evidence of the same."
"Resolved, that this Conference earnestly recommend to our churches, to practice all Christian forbearance to their Masonic Brethren; but that in any case they cannot be induced to take

the step above described, it will be the duty of churches to withdraw the Hand of Christian Fellowship from these brethren.”

Therefore you will appreciate that it was in an atmosphere of a tempest of cyclonic proportions of an anti-Masonic nature in which passions and prejudices ran totally unchecked that the brethren of Stoney Creek Lodge decided to carry on as usual. This action required courage of the highest order.

What Masonic work they were able to accomplish, how often they met are no longer known because a fire destroyed their Temple and all their records during the year of 1863.

What their actions were during these troubled years only tradition speaks but the evidence is so clear and unimpeachable as to remove all doubts as to the authenticity of the following story:—

Bro. Daniel B. Taylor was tyler of Stoney Creek Lodge. There is a picture of him still in existence, probably a Daguerrrotype, which depicts him as an elderly man with facial features somewhat resembling those of Abraham Lincoln, a largish mouth, prominent nose, heavy eyebrows and a thick patch of graying hair. One has the impression that it is a strong sort of face, a distinguished face, a good face and the face of a man who would not be afraid to face danger and one that would have the courage of his own opinions.

There is no record that would tell us of the many difficulties and dangers that this little lodge had to overcome but with passions breaking up friendships, even families, with Masons being subjected to all types of persecution and abuse, lodges and even Grand Lodges being forced to bow before the storm, it does not require a very vivid imagination to appreciate the awful conditions under which they had to work, more especially in a small town where everyone knows everyone else and where any sort of privacy of action or meeting is almost an impossibility.

All these difficulties made no difference to Bro. Daniel Taylor. On lodge nights, as soon as the stage had brought in the mail, he took his newspaper and a candle and proceeded to the meeting place. There he lighted the candle and placed it in the window. If others came there was a meeting. If no one showed up, Bro. Taylor waited until closing time. Then he would extinguish his candle, lock the door and go home. For eleven long years this small candle light was the only Masonic light to shine in the whole of that vast territory that is Michigan.

Bro. Taylor's devotion to an ideal was, possibly, of little effect in the time and place where it was done. We cannot possibly doubt that in due time, Masonry would have rekindled her light in Michigan if there had never been a Stoney Creek Lodge or a Bro.

Daniel Taylor with such courage and love for Masonry in his heart.

However, for those of us who have come after, Bro. Taylor's eleven years of devotion to duty and his fearlessness in keeping the Masonic light glowing, however faintly, the Masonic fortitude that enabled him to prove to be prepared to undergo "any pain, peril or danger" in a cause that he considered right and just, should act as an inspiration to us all.

We can say that the light that Bro. Taylor put in that window on meeting nights has never been extinguished. The Michigan Grand Lodge came back to new life. Stoney Creek Lodge built a Temple of their own, the first in Michigan. Our Fraternity grew and prospered in the Territory where

there are now over 150,000 Masons who are carrying on the good work of spreading the Masonic light of Brotherly Love, Relief and Truth.

The Grand Lodge erected a monument to the sturdy brethren of Stoney Creek during the year of 1929.

As the years rolled away, the need for a lodge of Stoney Creek gradually became less and less and during the year 1859 the Grand Lodge acted upon a petition and the name of Stoney Creek was changed to Rochester Lodge. Thus passed away into history a name that is famous in Michigan Masonic circles and one that should be known wherever Masonic hearts are stirred by stories of courage and devotion.

TAUGHT TO THINK

We learn from Masonry that every man has a mind—just one. That is one of the many reasons why Masonry continues to gather power and membership, no matter what happens to other institutions.

The Mason is taught to think, and not to let machine-made ideas to be palmed off on him. He is taught to think in terms of usefulness and fraternity, and to be in harmony and friendship with all men.

He is expected to give and lend his resources under proper circumstances, but he is never expected to give away or lend his mind.

This one principle is sufficient to mark Masonry as a great and wise institution.

—*Masonic Home Journal*

* * *

We cannot believe that morality is a fashion which, changes from one year to another, from one place to another, or one person to another. Masonry teaches that morality is governed by rectitude, at all times, in all places, and by all persons, whithersoever dispersed. Modern psychology has shown that all the decent things we want most are gained by a life of strict morality.

—*The Philalathes*

ENTRANCE FROM WITHIN

The enemies of Freemasonry stand by watching and waiting. They are hoping that Masonry will retreat from its position of high moral standards, and become a part of the path of other institutions that have risen to a spiritual greatness only to become skeletons of a former glory, and remove the last remaining hope of civilization.

Let the Mason believe that he can relieve himself of his obligations to God, to Country, to Home, to Neighbor, and to Self, and you destroy the foundations of America.

Let Freemasonry show a single sign of weakness and there, grasp-

ing the club that will deal the fatal blow, stand the eternal enemies of mankind who have sought such an opportunity to slay a power that is stumbling and weak.

Let us remember that the strength of Masonry is the strength of the individual Mason. The determination must be strong, the will to cling to the tried and true principles of life must be increased now when the world finds it easier to join the reverly than to listen to the voices of the past.

The enemies of Freemasonry can never successfully attack us except through the door made accessible by Masons.

—*Masonic Messenger*

—oOo—

NO CHANGE IN FAITH

The grandest commentary on Masonry before the world are the model lives of those who profess it.

It is what we do and how we live that speaks most loudly in favor of or against the good effects of the institution of Freemasonry.

The center is always the same; the circumference may ever be widened.

Principles never change.

The truth is always the same. On these points there can be no

controversy. What we want is growth in the knowledge and practice of the great principles of Freemasonry and no change in faith.

—*American Tyler-Keystone*

—oOo—

Respectfulness without the rules of propriety becomes laborious bustle; carefulness without the rules of propriety becomes timidity; boldness without the rules of propriety become insubordination; straightforwardness without the rules of propriety becomes rudeness.

—*Confucius.*

Others May Care To Know . . .

By Sonny Shortlegs

Mt. Lebanon Lodge No. 80, F. & A. M. working at the Scottish Rite Temple, Manila is composed of members belonging to twenty-two (22) different nationalities. The Master is Wor. Bro. Edward F. Stewart, an Englishman, the Treasurer is Wor. Bro. William (Bill) H. Quasha, P.M., an American and the Secretary is Wor. Bro. Adeeb J. Hambra, P.M., a Hebrew. We learned that they go to different churches, too. That shows the universality of Masonry.

* * * *

Will Rogers, the great humorist was baptized William Penn Adair Rogers. He was raised to the M. M. degree in Claremore, Indian Territory Lodge No. 53. The bodies of Will Rogers and his wife Betty now rest in the beautiful area he had selected for his home, on a hill just west of Claremore and in front of the memorial and museum dedicated to his memory.

* * * *

MARK TWAIN (Samuel Longhorne Clemens) was born in November 30, 1835 at Florida, Missouri. Started as an apprentice and rose to the position of Assistant Editor of the Hannibal Courier. He also worked with other papers in New York, Philadelphia, Cincinnati, Buffalo, Virginia City and Washington, D. C. He was raised on July 10, 1861 in Polar Star Masonic Lodge No. 79 at St. Louis, Missouri. Another Masonic stalwart from Missouri was General of the Army J. Pershing. He saw service in the Philippines and the beautiful plaza in Zamboanga City is named after him.

* * * *

OLD HICKORY was a title given to President Andrew Jackson— for “his integrity, his valor and his rugged individualism; a military genius who knew neither fear nor defeat and whose victorious battles with the Creeks (1813), with the British (1814-15), with the Seminoles (1818), with his political and anti-Masonic foes (1828-32), and with everyone else who ever dared oppose him in what he conceived to be his right and duty.” He was born in March 15, 1787 at Waxhaw Settlement, Union County, North Carolina. He was elected Grand Master of the Grand Lodge of Tennessee, October 7, 1822, during the anti-Masonic days. He was a member of Congress at the age of 29; United States senator at 30; justice of the Supreme Court at 31. Declined Roman Emperor’s sarcophagus for his coffin saying: “True virtue cannot exist where pomp and parade are the governing passions; it can only dwell with the people — the great laboring and producing classes that form the bone and sinew of our Confederacy. I have prepared an humble depository for my mortal body beside that wherein lies my beloved wife.”

From Other Grand Jurisdictions . . .

SAM HAS GONE AWAY

By Tom Q. Ellis

Past Grand Master of the Grand Lodge of Mississippi and present
General Grand High Priest of the General Grand Chapter
of Royal Arch Masons.

Sam was a negro and one of my most loyal friends. I came to know him some 25 years ago when I began securing his services to row my boat as we fished together at beautiful "Little Eagle" lake on whose picturesque banks was located his cabin home. True to an inherent characteristic of his Race, Sam was loyal to his kin and from the meagre income of his "two mule" crop he supported a wife, a widowed daughter, and five grand children. Despite my limited accumulation of this World's goods I soon found myself advancing funds to Sam in tiding him over each year until his crop was gathered and sold. My sole security for this outlay was a mortgage on two mules, one "John Deere walking cultivator," the varying and uncertain proceeds of his crop—and Sam's honesty. Percentage wise my returns on these investments have been fantastic. They have been confined solely to Sam's iodlatrous devotion, his new found sense of security and my regular Christmas visits to his home with an auto load of groceries and with candy, toys and gadgets for the kids.

Seated at my desk one day during the last week in June, 1956, "long distance" advised of a collect call from "Mrs. Sam Smith, Belzoni, Miss." A voice saturated with tears sobbed out the statement that a sudden heart attack had taken Sam away and that \$30.25 was needed to pay his hospital bill.

Funeral services were set for 2 p.m. the following Sunday at "Gage Springs Baptist (Negro) Church" in Sam's boyhood community located amid the clay hills of a remote inland spot accessible only by dirt roads interspersed with bits of gravel. It was a hot, sultry afternoon that Mrs. Ellis, her brother and I negotiated a tangled mass of narrow winding roads, became lost three times and finally inquired our way up to the little hillside church, pastored by Rev. Jackson. We were accorded a grateful welcome and seated in a hurriedly arranged place on the platform immediately behind the pulpit. Services began with a simple but eloquent prayer, freely punctuated with "Amen,"

"Hallelujah" and "Praise the Lord." Then the song leader, with a legato technique, read the first line of a chant which at first was taken up by only a smattering of timid souls. But as line after line was reached, the voices increased in volume and number until the swelling cadence spurned the confines of the crowded little church and echoed in the valley below. The cynic may smile, the uninitiated may scorn, but I wonder if the immortal masters of music have not grossly erred in ignoring an atmosphere like that in their futile search for the Lost Chord! I tried vainly to join my voice with theirs but mine was the only discordant note in that symphonic extravaganza. Rev. Jackson then noted, with welcome words, the presence of "some of our White friends" and with his gaze fixed upon me, wondered if they cared to "give expression to their thoughts". I was never more sincerely in earnest than at that time as I payed a brief, humble tribute to my departed friend. Unbidden, my voice betrayed the deep emotions that gripped my heart.

Unhampered by alleged niceties and, oft times, synthetic decorum of modern culture, the congregation gave audible approval of my message with a chorus of "Amens" and "Hallelujahs." On such occasions our colored friends do not applaud by clapping of hands but rather by stamping of feet. My concluding remarks stressed the fine, understanding relationship existing between the two Races in our State (where the respective populations hover around the 50-50 percentage mark) and noted this to be especially true of our best citizens who are tremendously in the majority in both Races. I sensed the necessity of avoiding undue emphasis or emotionalism lest their "Amens" and "Hallelujahs" should reach the "shouting" stage upon which they were closely bordering. As I concluded my remarks and resumed my seat there was not a still foot in the congregation as the rythmic stamping shook the very foundations of that little church. I had stated with regrets the necessity of our withdrawal before the services ended, and as we filed out many of them left the church long enough to bid us Godspeed on our return journey. Sadly I left Sam with our mutual friends. And as the little church faded in the dust and distance I breathed a sincere prayer for millions of good Americans outside our Southland who honestly can't understand, but called a curse down on the other kind who don't want to understand!

—oOo—

U R G E N T ! ! !

FROM THE DESK OF THE GRAND SECRETARY

It is fraternally requested that Secretaries of Lodges forward to the Office of the Grand Secretary all resolutions, memorials and other reports for the annual communion not later than April 10, 1957.

Also, Chairmen of Committees are urged to submit their reports.

Fraternal Reviews . . .

CANADA IN THE PROVINCE OF ONTARIO, 1956

The 101st annual communication of the Grand Lodge, AF & AM of Canada, in the Province of Ontario was held in the City of Toronto, commencing on July 18, 1956. Aside from the Grand Lodge Officers, six past Grand Masters, thirty-four District Deputy Grand Masters and fifty-two Representatives of foreign Grand Lodges were in attendance. We find nowhere, however, the Grand Representative from the Grand Lodge of the Philippines. We trust nothing serious has kept the illustrious brother from attending the annual gathering. Subordinate Lodges were adequately represented. Distinguished guests came from the Grand Jurisdiction of Connecticut, Illinois, Indiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, New Jersey, New York, Nova Scotia, Ohio, Pennsylvania, Quebec, Rhode Island, Saskatchewan, South Carolina, Virginia, West Virginia and Wisconsin. Surely, it was a veritable assembly.

The address of the Grand Master, Most Worshipful William Lockridge Wright was scholarly prepared. Let it be known that the Grand Master is not only an accomplished scholar but has tutored many when he was Rector of St. Luke's Pro-Cathedral and Dean

of Algoma. Due to his tireless efforts in keeping pace with the rapidly expanding industrial development in his diocese leading to the steady growth of his episcopate towards self-sufficiency, he was consecrated Archbishop. In addition to his ecclesiastical duties, he is also prominent in Masonic activities for which reasons, the brethren of that Grand Jurisdiction elevated him to the Grand East. He is also a Royal Arch Mason and an Honorary Member of the Supreme Council, 33°, besides being a member of the Royal Order of Scotland.

The address opens with an observation that "Freemasonry in many parts of the world today enjoys prosperity." Lodges are again at work in places where they were previously suppressed by dictators altho insidious attacks still continue in places where elements not sympathetic to Masonic principles are found. In answer to such behaviour, Most Worshipful Wright counsels that it is important that Masons keep before them the ideals for which Freemasonry has always stood if they are to chart intelligently their future course. He adds, "Masonry teaches the rules of morality. It inculcates the doctrine of brotherhood. It sti-

mulates compassion for the unfortunate and cements the ties of true friendship. Within the lodge room rank of birth means little, and power of Masonic research and zeal mean much." He pointed out too that "possibly our greatest danger of the present time is the possession of Masonic respectability. Commendable as it may appear to show an ever increasing membership, more commodious temples, and substantial financial reserves, the main function of our being of making 'good men and true' must never be obliterated.

On the matter of keeping contact among members and their dependents, Most Worshipful Brother Archbishop Wright counsels in this wise: "I would say to every thoughtful brother, don't wait until you feel that a brother or his family will be pleased and grateful just to know that someone is interested in them, and you will derive so much pleasure and satisfaction out of a visit of this kind." We hasten to say on passing that such conduct shows the solicitous concern of one brother for the other. It is a practical design of the important tenet of brotherly love.

Of the routine, the Grand Master gave permission to nine Subordinate Lodges "to wear gold braid" in recognition of one hundred years of active existence. Official visits from fourteen Grand Lodges were either made personally by Grand Master Wright or by another in his behalf when duties

prevented him to proceed. He likewise visited officially fifteen of the Subordinate Lodges. And he attended the Grand Masters' and Grand Secretaries' Conferences in Washington, D.C. He instituted two new Lodges, constituted and consecrated four and dedicated the premises of six others.

Concluding his address, the Grand Master emphasized that the "moral order of the universe is our permanent objective. God is our hope. This is His world. Therefore look to the future in faith and optimism. In all your Masonic endeavors remain constant in loyalty to the Ancient Landmarks. Thus together we shall go forward. We shall not fail."

The resources of the Grand Lodge of Canada is very impressive, the total for 1956 has reached seven figures and its benevolent fund five figures.

We wish to thank the Fraternal Reviewer, Most Worshipful Copus for his kind disposition in going over the 1955 Proceedings of the Grand Lodge of the Philippines.

—Jose E. Racela, Reviewer

—oOo—

Love sought is good, but given unsought is better.

—Shakespeare: *Twelfth Night*

* * *

No past is dead for us, but only sleeping.

Helen Hunt Jackson: *At Last*

O H I O , 1 9 5 6

The 147th annual communication of the Grand Lodge of Ohio took place in Cincinnati on October 19-20, 1956 with 14 Past Grand Masters of the State attending. Distinguished visitors came from the Grand Jurisdictions of Tennessee, West Virginia, Michigan, Maryland, New Jersey, Virginia, Canada, South Carolina, Pennsylvania and Indiana. The different York Rite Bodies and the Scottish Rite were likewise represented.

Most Worshipful Frank W. Nicholas in reviewing his administration said that it "has been a very harmonious and successful year in the life of Masonry in Ohio." There was a substantial net gain and the new and beautiful Grand Lodge headquarters and office building was dedicated a week previous to the annual communication. The Grand Master went on to report, thus: "A spirit of harmony has been fostered and encouraged until it, too, has reached new peaks of achievement, so that Masonry is now prepared to present a united front and extend its influence both within and without the fraternity. A study is being conducted of the need of our Grand Lodge to extend its services to its members, and to extend its fundamental principle of charity to those who have a real need, regardless of affiliation, or race, or creed. Masonry in Ohio is keeping pace with the advanced thinking and planning of the leading theologians and humanitarians from all

over the world. Masonry in Ohio is active and alert, fully prepared to wrestle with its current problems and to meet the challenge of the future."

On the routine, Most Worshipful Nicholas made several appointments of Grand Representatives. He also recalled the reception given in his honor in Dayton which he described as "a most outstanding occasion." The Grand Master was given a guard of honor composed of Sir Knights of Reed and Dayton Commanderies. Hundreds of the brethren of Ohio and their ladies passed through the line. The distinguished lady of the Grand Master and his daughter Jane shared in the honors bestowed upon him. He made extensive visitations to the Subordinate Lodges, and to other co-ordinate bodies in the State.

The Ohio Masonic Home is doing a great deal in charity. Bro. Roscoe R. Walcutt, President of the Board of Trustees in his usual masterly way described the work in this wise: "In your work of relieving aged people of frustration and bitterness and disappointment and lack of care and of bringing to them the sunshine to which they are entitled in their declining years, you are doing a splendid thing. You ought to know more about it and participate more freely in it." So mote be. Bro. John W. Barkley was elected Grand Master and Bro. Harry S. Johnson was re-elected Secretary.

—Jose E. Racela, P.M.

THE BABY COLLECTOR

A familiar sight each morning at the Pusan (Korea) Children's Charity Hospital is an old man whose job would stump the experts on "What's My Line". He is the official collector of abandoned babies for this city of a million people. Every day he appears at the Hospital with two, and sometimes three new born infants. Often he has a live bundle in each arm and one strapped to his back in the native custom. These babies are usually discovered by the National Police in vacant buildings or left to die on door steps and in railroad stations.

These unwanted children are taken to the Pusan Children's Charity Hospital where loving hands provide their immediate needs while the hard-working doctors examine them. The babies, so often undernourished, are literally snatched from the brink of an early grave and restored to health. Later they are placed in one of the city's 80 orphanages.

The Children's Charity Hospital is sponsored by the Pusan Masonic Club, composed of Masons in the U.S. military service. Financed entirely by its friends in America, the Hospital never turns an abandoned child away and neither does it demand any payment for services rendered. Without this institution of mercy, many hundreds of Korean children would perish. The Friends of Pusan Children's Charity Hospital in America are increasing daily. Is it in your heart to become the benefactor of these who are the results of a war-torn land and abject poverty?

**The Friends Of Pusan Children's Charity Hospital, Inc.
P. O. Box 1013, Washington 13, D. C.**

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Dear W. Bro. Racela:

For the attached (above) little story you may find a little space in your next issue of the Cabletow as an illustration of Masonic activities of our American brethren; I received it from Bro. Col Roger B. Crosby. I was in Pusan in 1954 and know the Hospital and its wonderful activities. Col. Crosby was at that time at the staff of Gen. Hull in Tokyo; I met him again last year in Washington and I am a supporter of the Pusan Hospital.

Sincerely and fraternally yours,

(Sgd.) WERNER P. SCHETELIG, P.G.M.

The Three Friends

A certain man had three friends. One of these he loved dearly; the second he loved also, but not as intensely as the first; toward the third he was quite indifferently disposed.

Now the King of the Country sent an officer to this man, commanding his immediate presence before the throne. Greatly terrified was the man at this summons. He thought someone had been speaking evil of him, or probably accusing him falsely before his Sovereign, and being afraid to appear unaccompanied before the Royal Presence, he resolved to ask one of his friends to go with him.

First, naturally, he applied to his dearest friend, but he at once declined to go, giving no reason, and no excuse for his lack of friendliness.

So the man applied to his second friend, who said to him:

I will go with thee as far as the Palace gates, but I will not enter with thee before the King.

In desperation the man applied to the third friend, the one whom he had neglected, but who replied to him at once.

Fear not; I will go with thee, and I will speak in thy defense. I will not leave thee until thou art delivered from thy troubles.

The "first friend" is a man's WEALTH, which he must leave behind him when he dies.

The "second friend" is typified by RELATIVES who follow him to the grave and leave him when the earth has covered his mortal remains.

The "third friend," he who entered with him into the presence of the King, is as the GOOD DEEDS of a man's LIFE, which never desert, but accompany him to plead his cause before the King of Kings, who regardeth not person, nor taketh not bribery.