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MASONS OF THE PHILIPPINES

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*In this issue . . .*

Grand Master's  
Message ..... 35

Editorial—Pattern of  
Morality ..... 39  
*By WB Raymond  
E. Wilmarth*

Religion in Free-  
masonry ..... 40  
*By the Editor*

Father of Philippine  
Masonry ..... 42  
*By Bro. Ildefonso  
Runes*

On Masonic Music ..... 44  
*By WB Eugene  
Stransky*

Masonic Etiquette  
& Decorum ..... 46  
*By VWB Hermogenes  
Oliveros*

The Morgan Story ..... 49  
*By VWB Macario  
C. Navia*

Here and There ..... 52

# Grand Master's Message

Commencing August 25, 1962, and virtually every Saturday thereafter until the end of November, we will have Distric Conventions which I intend to visit. I have asked the various Districts to hold their conventions on specified dates to accomplish two things: First, to avoid, as has often occurred in the past, a conflict of meetings which made it impossible for the Grand Master to attend both; Second, to avoid any convention being held at the tail-end of our Grand Lodge fiscal year.

During my four months in office, I have managed to visit seventy per cent of our Lodges, and those which I cannot visit individually, I will visit through attendance at conventions.

I must confess that despite the great pleasure I have experienced in meeting the brethren, at times some of the trips were very much of an ordeal because of inclement weather. In our Grand Jurisdiction, by the time a Grand Master is installed it is the end of April, and by the time he is able to take over the reigns of office, the rainy season is on top of him. In my own case, I found myself on some of my longest trips in the midst of some of our heaviest typhoons. Although these trips provided thrilling adventures, still I did not accomplish as much as I could have, had I been favored with better weather. Frequently, I found that many brethren who wanted to attend the meetings were unable to do so because of washed-out roads or other difficulties resulting from the storms.

I have given this matter a great deal of thought, and I am convinced that we need to change our entire fiscal schedule. I am aware, of course, that this will involve changing our Constitution, but it is something that we can accomplish at our next Grand Lodge Communication if the brethren agree with me.

There is another argument in favor of changing our Grand Lodge fiscal year, and that is the fact that we hold our Annual Communication at the hottest time of the year in Manila. As a result we do not have the attendance and enthusiasm at our meetings that we should have. It seems to me that the best schedule would be to have our Grand Lodge Communication in December, when we have the best weather in Manila. In order to enable elections in the Subordinate Lodges to be held at least three months before the Grand Lodge Communication, I suggest that we have our elections in the Subordinate Lodges in September, with installations of officers to be held in September and October. This would give

the Lodges more than one month after installations of officers to get organized for the Annual Communication. The Grand Master could commence his official visitations in January. This would give him six months before the rains commence to make his visitations and to acquaint the brethren of his program.

There is no substitute for a Grand Master actually going out into the field and observing conditions with his own eyes. He must be prepared to see for himself what requires doing so that he can shape his policy to conform to actual conditions.

I ask that all the brethren discuss this matter in their respective Lodges and at Conventions. We have made numerous changes in our schedule in the years past, but none has been found to be perfect. Undoubtedly my suggested program will not give us perfection, but I am convinced that it is far preferable to what we have now. I am certain that by free discussion and putting aside matters of personal convenience for the general good of the fraternity, we shall arrive at a decision which will suit our purposes and enable us to improve our administrative procedures.

In the meantime, I shall be very pleased to receive the reaction of the members either individually or through their respective Lodges. Until I see all of you again, I wish you health and happiness, and I do hope that you are all busily engaged in the various projects and goals concerning which I have written and spoken.

WILLIAM H. QUASHA  
Grand Master



**PROPOSED CRITERIA AND POINT SYSTEM FOR GRAND MASTER'S TROPHY CONTEST**

1. Prompt filing of all required reports to the Grand Lodge . . .	10	points
2. Prompt payment of all dues and fees to the Grand Lodge . . .	10	"
3. Number of meetings held during the year (In case of hardship, consideration will be extended . . . . .)	10	"
4. Attendance at Lodge regular meetings (Percentage of membership residing in area will be taken into consideration) . . .	10	"
5. Master Mason Degrees conferred . . . . .	10	"
6. Performance in the field of Education and Public Service . . .	10	"
7. Performance in the field of Intercessory Prayer . . . . .	10	"
8. Other Public Services undertaken . . . . .	10	"
9. Participation in the Group Death Benefit Plan of Acacia Mutual Aid Society, Inc. . . . .	10	"
10. Attendance Communications (Distance and numbers will be taken into consideration) . . . . .	10	"

# INTERCESSORY PRAYER

By MWB WILLIAM H. QUASHA  
*Grand Master*

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Every Mason believes in God, and we are enjoined by the Bible to pray in conjunction with others. Masons pray in their Lodges, but I am convinced that this is not enough. I believe we should pray in Church, and I ask every Mason in our Grand Jurisdiction to go regularly to a Church of his choice. Furthermore, I ask that every Lodge form an Intercessory Prayer Group. This is to pray daily to God to use His Power to heal those persons who are ill.

The Order of St. Luke's is a model for this program. The idea is for each member of each group to pray for a period of five minutes every day for such people who want to be prayed for and who believe in prayer. If possible, this chain of prayers should be continued around-the-clock.

It is essential that every member believe in the power of God to heal. It is likewise necessary that this point be emphasized: God does the healing and not the person who does the praying. It is obvious that it will not be possible for every Lodge to engage in a twenty-four-hour activity, for this requires the participation of 288 people (one for each five-minute period). Therefore, it will be necessary to enlist non-mem-

bers such as wives, members of the family and friends who share our belief in God's power to heal.

It is also clear that if the praying will be continued throughout the night, we will have to call upon people who are on night duty: nurses, doctors and others. These friends will be of invaluable assistance to us and should be encouraged to join us in this great work.

Members of the group should visit hospitals and get a list of people who wish to be included in the roster of those who will be the object of the prayers.

God has promised us that He would hear our prayers, and when in His infinite wisdom He wishes to grant our prayers, He will do so.

We must have faith that God in His goodness will by His Grace answer our petitions, but we must always remember that it is His will and not ours which governs. On our part, we should let Him know through our prayers of our desire that He use his healing powers for the persons mentioned in our prayers.

I hope that every Lodge in our Grand Jurisdiction will do its best to accomplish this program.

# GRAND MASTER'S ITINERARY

- Aug. 4 — Constitution of Tagaytay Lodge No. 165 and Installation of its Officers — Tagaytay City Meeting — District Deputy Grand Masters, Past Grand Masters and Grand Lodge Officers — Plaridel Masonic Temple  
Dinner Party — District Deputy Grand Masters, Past Grand Masters and Grand Lodge Officers and their wives — Grand Master's home
- 5 — Meeting — Loyalty Chapter — Order of De Molay — Scottish Rite Temple
- 9 — Meeting — Grand Lodge Committee on revision of the Constitution and By-Laws
- Aug. 11 — Visitation to Bontoc Lodge No. 140—Bontoc
- Aug. 18 — Visitation to Baguio Lodge No. 67-Baguio City
- Aug. 25 — Convention—District No. 7 (VWBro. Pacifico C. Marin) Clark Air Base
- Sept. 1 — 3:00 p.m.—Convention — District No. 9 — Muog Lodge No. 89—Parañaque, Rizal (VWBro. Amando D. Ylagan)
- Sept. 8 — Convention—District No. 11—(VWBro. Cirilo Constantino) Sta. Cruz, Laguna
- Sept. 13. — 7:30 p.m.—Visitation — Lodge Nos. 1-3-8-9-89-93
- Sept. 15 — Convention—District No. 12—(VWBro. Gregorio B. Defeo) Lucena, Quezon
- Sept. 22 — Convention—District No. 6 —(VWBro. Doroteo N. Joson) Cabanatuan City
- Sept. 29 — Convention—District No. 5 —(VWBro. Teofilo Quadiz) Dagupan City
- Oct. 6 — Convention—District No. 13—(VWBro. Pedro E. Dylisco) Legaspi City
- Oct. 13 — Convention—District No. 8—(VWBro. Purisimo Ramos) Sn. Narciso, Zambales
- Oct. 20 — Convention—District Nos. 14-15-16 — Iloilo City
- Oct. 27 — Convention—District No. 1 —(RW Pedro M. Gimenez) Manila
- Nov. 3 — Convention—District Nos. 17-18-19 — Iligan City
- Nov. 10 — Convention—District No. 2 & 3—(VWBro. Francisco Z. Reyes) Iligan, Isabela
- Nov. 30 — Convention—District No. 10—(VWBro. Fortunato M. Ejercito) Indang, Cavite

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When as initiates we knock at the portals of the Temple to be initiated into the mysteries of Masonry with the heart palpitating and with emotion in all of our souls in the presence of the unknown, we notice three soothing words which are constantly repeated within our hearing: Science, Virtue and Labor.

—Jose P. Rizal

*Editorial . . .*

## Pattern of Morality

The Great Architect of the Universe has cast a pattern of morality within the soul of every man from which no man can escape. He has imbued each man with such qualities as honor, truthfulness, goodness, purity, honesty, righteousness, bravery and courage. Viewed as a whole, the combination of these qualities constitutes the character of a man and is the projected physical manifestation of his individual pattern of morality. It is by this pattern that one man is distinguished from another.

The noblest ambition of man is to cultivate character. To achieve this goal man must recognize his shortcomings and adopt a personal plan for living, designed to overcome and eradicate all negative influences. He must possess the perseverance whereby he is able to impose self-discipline and to continue his moral effort until his pattern of morality is manifested in the perfection of his behavior.

No greater challenge can be made upon the courage of man than to live a moral life while exposed to the material environment and experiences of earthly existence.

The valor of a Mason is not tested on the field of battle but within the confines of his conscience.

Moral effort requires recollection, good examples, and prayer: Recollection of Masonic obligations, the good examples of Masonic brothers, and communication with the Great Architect of the Universe through the medium of prayer.

In applying the twenty-four inch gauge to our daily lives, let each of us set aside an increasing amount of time every day for the exercise of our moral effort until such time as each of us shall have developed an individual pattern for living that faithfully exemplifies our pattern of morality. This practice will enable us and will provide an inspiration to those who may in the future wish to knock on our doors.

—REW



*It would be of no use to the Filipino people to have all kinds of political liberties; nor would absolute independence be of any use to the Filipino people, if the Philippines should continue under the yoke of the ecclesiastical control, because in that case it would amount to a recognition in fact on our part of sovereignty which is not to be recognized by every Government, that is, the sovereignty of the people. No, we would not be subjected to popular sovereignty while we recognize another existing authority, constituted by those persons sent here by ecclesiastical authorities from foreign land. And I say, that on the day when the Filipino people will permit that such a state of things should continue and that it should prevail in the Philippines, on that same day we shall again assassinate Rizal with our own hands.*

—Manuel L. Quezon

# Religion in Free Masonry

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Before the advent of Protestantism, when Romanism was the prevailing religion of the Christian world, Operative Masons were under ecclesiastical control. Their work consisted almost exclusively of building religious churches and cathedrals for the Roman Church, which necessarily brought them in close contact with high Catholic authorities. Initially the relationship was no more than the prosaic business of mutually observing contractual obligations, but after long association the Masons showed strong Church influence. Commonly known as "Cathedral Builders", they came to regard their work as partaking of a religious nature and in the end they were under Church control. High Catholic officials were patrons of the Fraternity, and some have been known to be active members. It is said that manuscripts of the oldest constitutions of Operative Masons contained a prayer to the Virgin Mary and to the saints. In other words, Operative Masonry at one time was as Roman Catholic as a chapter of the Knights of Columbus is today.

When the wave of the Reformation movement as a *protest* (hence the word "Protestant") against the abuses of the Church in the matter

of indulgences for the remission of sins and the lax morals of monks and clergy <sup>1</sup> reached England and swept Romanism off its moorings in that country, Operative Masons there, following the sectarianism of their countrymen, abolished the prayers both to the Virgin and to the saints.

In this connection it must be recalled that membership in Freemasonry at the time were of two kinds: Operative and non-Operative or Speculative. Lodges had these two kinds of members in the same manner that clubs today have active and associate members. Non-operative Masons comprised the more educated members. Most of them were taken in to lend prestige to the association, some for the influence they possessed in their respective countries. These members were more liberal in views and advocated tolerance especially in matters of religion and politics. It was largely through them that Freemasonry lost its religious character and the required identity with any sect, thereby becoming independent of the Church.

About that time also Operative Masonry had started to decline. Churches and cathedrals had been built all over Christendom and their services were no longer in much de-

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<sup>1</sup>Of course, there are now other objections to the Fraternity, such as the secrecy of its ritual and the claim that the Institution is propagating natural theology, that is, the theology that derives its knowledge of God not from revelation but from the study of nature which, it is pointed out, is a negation of Christian theology. But the more vulgar objection even of some non-Catholics is the notion maliciously implanted in the popular mind that Masons are godless and are made to trample upon crucifix at initiation.

mand. There was need to strengthen the non-Operative side of the Fraternity if it was to continue to exist, and to do so lodges admitted intellectual men of high moral standing regardless of religious and political persuasions. Thus the sectarian feature of Masonry was discarded, and this was the first parting of the ways for the Church and Freemasonry.<sup>(1)</sup> The old "Charges" in the Book of Constitution was changed with the incorporation of the following statement which has since become a cardinal policy of the Fraternity:

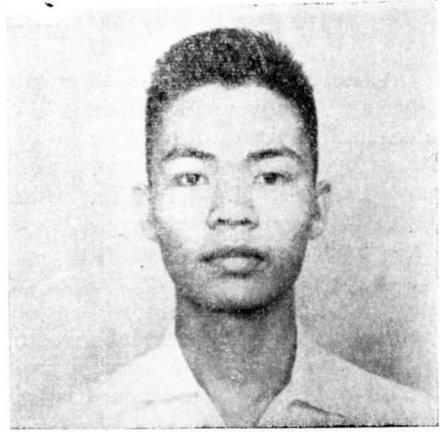
*"Thought in ancient time Masons were charged in every country to be of the religion of that country or nation whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves."*

This declaration of tolerance was made in 1721 and since then around Masonry's altars men of every faith who believe in God as the Great Architect of the Universe, have worshipped.



Father and son raisings never lose their human interest no matter how often they are witnessed because of the poignantly affecting scene of a father giving to his son the admonitions of an elder Mason to a younger brother. Two such events were witnessed in Davao recently. W.B. VICENTE MENDOZA of Cavite flew to Davao City recently and conferred the three degrees on his son, HECTOR; while Bro. SATURNINO R. VIDAMO of Sarangani Lodge No. 50 raised his son, RICARDO, to the Sublime Degree. The Young Masons are now members of Davao Lodge No. 149.

## De Molay Boy Now West Pointer



**ROGELIO URBANO FERNANDEZ**  
*Former Fifth Preceptor, Jose Abad Santos Chapter, Order of DeMolay*

Rogelio Urbano Fernandez of Jose Abad Santos Chapter, Order of DeMolay, Manila, a native of Bani, Pangasinan, successfully passed the competitive examinations given by the Civil Service Commission for admission to the U.S. Military Academy at West Point, New York. Out of over 20 candidates, only three passed, and Rogelio was second. However, in the college entrance examinations given at the American Embassy to him and three other applicants, after rigid physical examinations, at Sangley Point and V. Luna General Hospital, he topped the rest and was selected for the coveted West Point scholarship. He is a graduate in industrial engineering from Adamson University, Manila.

Rogelio comes from a family of eight children. His father is with the Bureau of Public Schools (Adult Education) and was principal of Agno Elementary School. His mother was the late Escolastica Urbano.

# Father of Philippine Masonry

By BRO. ILDEFONSO RUNES

In the forefront of the Philippine libertarian movement which culminated in the revolution of 1896 were illustrious patriots among whom was Marcelo H. del Pilar whose 112th birthday anniversary is August 30. Great indeed was Del Pilar — no less a patriot than Rizal, Bonifacio and the host of heroes who unselfishly gave their lives for their country — who died in a foreign land laboring for his country's freedom which they failed to see.

With a devotion comparable to Rizal's, Del Pilar, who was popularly known in his writings as "Plaridel", labored with prodigious energy for over one and a half decades until his health gave out and could wield the pen and his tongue no more. He died a pauper in Spain on July 4, 1896, when the meager aid from the Islands could no longer help him and his campaign. And so destitute was he that he desired to return to his country to die in its bosom, but he did not have the means, and there in a foreign country no cross or even but a stick marked his nameless grave.

\* Able and courageous, Plaridel started his political career of reform as soon as he became a lawyer — a good one at that — in 1880 when he was 30 years old. He centered his venomous attacks on the friars as much as Rizal did or, perhaps, even more bitterly. Before he left the Philippines in October 1888 to escape the cruelty of the "friars' oligarchy", he was already a *silibustero*, organizing and hold-

ing secret meetings in towns in Bulacan. He propagated and translated Rizal's *Noli me Tangere* and wrote anti-friar pamphlets, like the *Dudes*, *Cañigat Cayo* and articles against the nuns of Sta. Clara.

Continuing his fight, he joined the other Filipinos in Spain, taking over the editorship and management of the *La Solidaridad* from Graciano Lopez Jaena in 1889. He immediately became the leader of the Filipino group that had earned the respect and sympathy of Spanish liberals and other European with whom the Filipinos had come into contact or merely those who had heard of their work.

While in the midst of the campaign in Spain and the intensive and extensive propaganda in the Philippines directed from Madrid and Barcelona, Plaridel led in the organization of the Lodge *Revolucion* under the *Grande Oriente Español*. This lodge of Filipinos in Spain soon gave way to the Lodge *Solidaridad No. 59*. Most of the Filipinos in Europe joined this masonic lodge which incidentally assumed the fight for reforms in the Philippines and, later, for Philippine freedom.

With renewed enthusiasm, Marcelo H. del Pilar (*Kupang*, 30°), as Worshipful Master, Galicano Apacible (*Lanatan*, 30°), as Senior Warden, Eleuterio Ruiz de Leon (*Holofernes*, 18°), as Junior Warden, Eduardo de Lete (*Manu*, 9°), as Orator, and Mariano Ponce (*Kalipulako*, 30°), as Secretary, sent a cir-

cular appeal to all masons the world over for their support of the aspirations of the Filipinos.

Of this revitalized group and its work, Teodoro M. Kalaw wrote in his book, *Philippine Masonry*:

*"The campaign, so enthusiastically started, united all the Filipino elements in Europe, consolidating the movement that had been organized, and which was to have excellent results later on. Madrid became the directive center of this movement. Lodge Solidaridad was at times a civic temple and at times a lecture room for instruction. There were two institutions that cooperated efficiently: The Asociacion Hispano-Filipina and the fortnightly paper La Solidaridad, the latter taking charge of defending and voicing the aspirations of Masonry. These two organizations, with Masonry, formed almost a single body, with a single soul and a single ideal."*

As the campaign drew to a revolutionary climax Del Pilar and Rizal, whose symbolic name was *Dimasalang*, decided to organize masonic lodges in the Philippines and commissioned Pedro Serrano Laktaw and Antonio Luna to come to the Islands for the purpose. Antonio Luna could not make the trip and Laktaw made the perilous venture arriving in the Philippines late in 1890.

Performing his assigned task with courage and success, Laktaw organized the first lodge, which was to become the "mother lodge", *Nilad*, under the jurisdiction of *Grande Oriente Español*. The founders of this now famous lodge were: Jose A. Ramos, whose symbolic name was *Socorro*, Worshipful Master;

Moises Salvador, whose symbolic name was *Araw*, Senior Warden; Lorenzo Tuason, *Kamuning*, Junior Warden; Timoteo Paez, *Raxa Matanda*, Orator; Pedro Serrano Laktaw, *Panday Pira*, Secretary; Tomas Tuason, *Gunting*, member; and Jose Kaknio, *Tumawa*, member.

In the subsequent months of that year and the following, when recognition was extended from Spain, hundreds were initiated into the *Nilad* and other lodges and Triangle clubs formed shortly after.

Kalaw opined — correctly — that "without the direction of Del Pilar in Madrid — Rizal was at the time absent — Philippine Masonry could never have done what it did." And without Masonry which supplied the leadership and full inspiration of the *Katipunan* and the Revolution, Spain could not have been overthrown in this country.

If *Lodge Nilad* was appropriately called the "mother" of Philippine masonry, Marcelo H. del Pilar is legitimately recognized as the "father" of Philippine masonry. Not that *Nilad* was the first masonic lodge in the Islands but it was the first truly Filipino organization, as those that preceded it were mainly for Europeans.

Del Pilar was not as accomplished a writer as Rizal was, but he had works of considerable greatness left to us aside from the *La Solidaridad*. These Del Pilar works include *La Soberania Monacal en Filipinas*, *La Frailocracia Filipina*, *Kadakilaan ng Dios*, *Dupluhan*, *Sagot ng Espana sa Hibik ng Filipinas* and others.

Son of a prominent Bulacan family, del Pilar was born in barrio Cupang (Kupang) in the town of Bulacan, Bulacan, on August 30, 1850.

# ON MASONIC MUSIC

Bro. Wolfgang Amadeus Mozart

By WB EUGENE STRANSKY  
*Master, Dalisay Lodge #14*

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What is Masonic Music? Is it music composed by Bro. Mason Composers? Is it music composed for Masonic Rituals? Is it music to dignify and illustrate Masonic Tenets?

Well, the answer can be different. There are plenty of Bro. Masons, famous composers, who never composed music for Masonic purposes. Joseph Haydn (1732-1809), although one of the greatest composers of his time and a Bro. Mason, never composed anything which may be considered as a Masonic composition although he composed not less than 150 symphonies and many other instrumental music and songs, notwithstanding his operas, oratoria and instrumental compositions. Therefore, we cannot consider him as a Masonic composer, like many other composers who were members of our fraternity. Music composed for Masonic ritualistic work is definitely music of Masonic composers, as nobody else can know our Rituals.

However, the question arises: if compositions for other purposes are adapted to our Ritual, can they be considered as Masonic compositions? I believe the answer is in the negative. In the 18th century, when choirs and music played a much greater role in our Ritual, many of the so-called hits (popular songs,

etc.) were just adapted with Masonic texts for our Rituals. I wonder, can they be considered as Masonic compositions? Fortunately they are mostly forgotten and only known to Masonic musicologists, like Bro. Paul Nettl and others. On the other hand, Ludwig van Beethoven could never have been a Bro. Mason for when he arrived in Vienna (he was born in 1770 in Bonn and came for good in Vienna in 1792, where he died in 1827) Masonry had been prohibited since 1793 after a persecution of two years. He composed, however, a most impressive music in his Ninth Symphony, utilizing for the first time in symphonic compositions soloists and choirs, as well as the ode to "Joy" ("Zur Freude") written by our Bro. Friedrich Schiller (1759-1805), an ode solemnizing the Fatherhood of God and Brotherhood of Mankind. I believe that nobody will contradict me when I consider this composition (the fourth movement of the symphony) the most sublime Masonic composition of all times, without trying to minimize the immortal Masonic compositions of our Bro. Wolfgang Amadeus Mozart (1756-1791). Beethoven was enthusiastic for freedom at a time when oppression was rampant, and was an apostle of the Brotherhood of Mankind. Therefore, he may be considered as

one of our foremost Masonic composers, although he has never been a Mason, while his teacher, Christian Gottlob Neefe (1748-1798) was, not only a Brother Mason, but a composer of Masonic songs, and it is more than probable that Beethoven had been informed in the tenets of our Craft in his youth.

The Grand Lodge of England, considered by us as the pioneer in organized Freemasonry was established in July 1717. We know of a society called "Philo Musicae et Architecturae Societas Appolonis" already working in 1725, if not earlier, which was still in existence in 1727. It was a society of composers, who had to be Brother Masons with the purpose of utilizing compositions of its members for Masonic purposes.

We will not go into details. We are just trying to furnish evidence that music had been utilized in our Rituals in the early era of organized Masonry. For instance, Bro. Boyce composed a Masonic song which is still sang today in Britain, the title of which is "No Sect in the World Can with Masonry Compare".

Masonic music was flourishing in the eighteenth century in France, Germany and other countries. There is a collection of Masonic songs printed in 1776 (first part) and in 1785 (second part) in German, the title of which is translated as "Complete Collection of Songs for Masons" with melodies arranged for the opening of the Lodge, for the Feast of St. John, for the king, the protector, songs of Masters, Fellowcrafts and Apprentices, suggesting wisdom, strength and beauty, freedom, harmony, holy number, joy, sister music, songs of peace, the poor, and

closing songs. That many of the songs were adapted has already been mentioned. At any rate, it can be seen that choirs and music were at that time an essential part of our ceremonies.

However, in discussing Masonic music we have to discuss in the first place the composition of our immortal Bro. Wolfgang Amadeus Mozart (1756-1791). It is obvious that he composed the choirs and instrumental works of the texts submitted to him by members of the Craft. However, the fact is that after Bro. Mozart had been made a Mason in 1784, he immediately started with his Masonic compositions. When his father Leopold Mozart, second conductor of the orchestra of the Archbishop of Salzburg, at that time worldly ruler of the latter Austrian province Salzburg (1719-1787), was raised to a Fellowcraft Mason, our Bro. Mozart composed the perambulation of the Fellowcraft Degree (text by Bro. von Ratschy).

Allow me to digress a little and ask our Brethren if it would not be much more solemn to have the perambulation accompanied by the music with choirs played from records which are easily available? Would it not make a much more lasting and much more solemn impression on the newly obligated Brethren?

In the same year Bro. Mozart composed a choir for the opening of the Lodge. It is interesting to emphasize here that even the request of the Master of the Lodge to give for the poor has been a cantata, although not composed by Bro. Mozart but sang by the members present at the meeting.

*(To be continued.)*

# Masonic Etiquette and Decorum

By VWB HERMOGENES P. OLIVEROS  
(Second Installment)

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## *Examining Committee*

In examining a visitor, the Committee of Three appointed by the Worshipful Master, should deal with him in a kind and respectful manner, bearing in mind that they are speaking and acting for the Worshipful Master. The one and only duty of the Committee is to ascertain whether the visitor is a Master Mason in good standing and that he belongs to a regular lodge. To go beyond this is to exceed its authority.

A visitor has the right to see the Charter of the lodge.

## *Visiting a Lodge*

To visit a lodge is a privilege and not a right. It is a favor which any Master Mason in good standing may request but which the lodge, in turn, may refuse. Any visitor, when requested by the Master to retire, should do so when the private affairs of the lodge are under discussion. If the Master desires that no visitor should be present, or if he believes that the visitor seeking admission might disturb the peace and harmony of the lodge, he should advise the visitor accordingly in a tactful and graceful manner.

## *Punctuality*

Stated meetings of our lodges are held once a month. In accordance with the By-Laws of the lodges the time for the opening is definitely set; the newly raised brother signs

the said ByLaws in token of his agreement to observe them.

To come late at stated meetings is a manifestation of discourtesy not only to the lodge but also to those who observe punctuality and who are made to wait unnecessarily. When a required number of members are present, the Master will do well to open the meeting immediately.

## *Discussion in the Lodge*

I had the opportunity to be present in many lodge meetings where the Master made no effort to control the actuations and conduct of some brethren in the lodge room, especially when the affairs of the lodge were being discussed. Some participants indulged in heated discussion, forgetting that they were in the lodge. Some would speak without permission from the Master, or would interrupt the Master or a brother who had the floor. Others would raise their hands and shout in order to be recognized.

These are manifestations of ignorance of proper procedure and of outright disrespect to the Worshipful Master.

One of the rules of the Order of Freemasonry prohibits any form of irrelevant discussion among the brethren during the meeting. This kind of discussion referred to is the bad tendency of certain brethren to discuss the topic under consideration

# RUDOLF SERKIN



## RUDOLF SERKIN—the genius at the piano

**MANILA, CEBU** and eight other Far Eastern cities are receiving a rare musical treat with the performances of **Rudolf Serkin**, internationally-famous concert pianist, who is bringing the western world's greatest music to the Asian audience.

The keyboard master has been called by New York critics, "a musician's musician," "the scholar-like pianist who plays like an angel," and "a pianist of impeccable taste" who plays "with a purity of style and warmth of feeling that filled the hall with radiance."

Born in Bohemia, 1903, Serkin was brought up in Vienna, where he studied piano under Professor Richard Robert and composition under Arnold Schonberg. At 12, he made his debut with the Vienna Symphony but did not start a concert career until he was 17. Immediately and spectacularly successful, he was soon recognized as one of the greatest pianists of his generation.

In addition to his solo tours, he frequently appeared in sonata recitals with the late violinist Adolf Bush, whose only daughter Serkin married in 1935. The Serkins came to live in America in 1939.

Since 1936, when he made his public debut in the United States with Toscanini's New York Philharmonic, the pianist has toured annually throughout the United States and Canada. In the summer he is director of the Marlboro Music School and Festival in Vermont. Since 1950 he has made the summer trek to the French Pyrenees to join the great cellist Pablo Casals for the Prades Festival.

His recordings for Columbia Masterworks Records have carried his art to the most remote corners of the earth.



On this Far Eastern tour, the noted artist says: "I am deeply honored to have been chosen to take part in President Eisenhower's program for cultural presentations. Besides taking our music to the Far East, I shall go as a student of Eastern music. The music of Asian peoples is far different from ours and I hope to have an opportunity to study it."

Through Serkin music becomes truly a universal language. In this language he will speak to the Far East, and at the time time will learn the particular "dialect" spoken by Asian composers and musicians.

When Serkin sits down at the piano his one aim is perfection. He strives through his sensitive fingers to transmit to his listeners the message written by the great composers whose works he has studied since he was a small boy. And although he may appear tense as a steel trap at first, he is soon lost in the beauty of the work he is playing. A hush settles over the audience as the instrument beneath his fingers speaks to the listener.

*Manila*  
*November 24, 1960*

*Cebu*  
*November 25, 1960*



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between or among themselves, forgetting completely the fundamental parliamentary procedure. The discussion degenerates into a state wherein the one who has the floor loses the privilege because one or more take the floor without being recognized by the Worshipful Master.

Any brother who wishes to participate in the discussion, or has anything to say to the lodge, either to make or to second a motion, should rise to his feet, give the due guard, and when recognized by the Master, give the sign, then address the Worshipful Master. A brother should never raise his hand or shout in order to be recognized.

When using the privilege to speak from the floor, a brother should make his remarks as briefly as possible, to the point, and he should never deliver a speech without the permission of the Master.

### *The Ritual*

As a good practice, we do recommend that the conferring of the degrees be done by the regular officers or members of the lodge who are proficient; this would insure utmost proficiency in the work and also would encourage the other members to participate in the degree work. However, if the privilege of conferring the degrees is extended to the visiting brethren, they should be more careful in the performance of their respective parts in order that any commission of error could be avoided so that the Worshipful Master would not be subjected to unnecessary embarrassment. It is of great importance that they should not introduce during the degree work any innovation.

Innovation has no place in our ritual. Freemasonry is no Mason's pri-

vate property and by the same token no member of the fraternity should impose his private notions upon anything appertaining to the ritual. Our Grand Lodge has its own ritual and this should be used. Any deviation from the established ritual is highly improper. If any change in the wording or phrasing or any portion of the ritual is made modification would only give rise to confusion or chaos. It is logical therefore and necessary that the purity of the ritual should be maintained.

### *Degree Work*

Any form of levity has no place in the exemplification of any of the three degrees. The letter G in the East, the Altar, the Holy Bible which play so prominent a part in Masonic ceremonies, should be regarded in their true symbolism; hence, these should inspire reverence! Lightness has no place either. Our degree work should be conducted in a solemn and serious manner so as to leave a noble and inspiring impression upon the minds of those who seek Masonic light. Our institution is dignified and our ceremonies, characterized by solemnity, are replete with symbolic meanings. The impression made upon the Candidate in his First Degree in Masonry will remain with him throughout his entire Masonic life. That impression must be ennobling to him and to the Craft.

The second Section of the Third Degree is neither a farce, a melodrama, a comedy, nor a parlor game but a genuine moral drama that enriches the life of the Candidate in point of moral values. Hence, the ceremony should be conducted in the most solemn, impressive, digni-

fied and serious manner. Any form of horseplay, and any kind of ruffianism must be cut out. Nothing but signs and gesture of courtesy and respect should be given by the members of the team and by those present during the ceremonies.

### *Teasing the Candidates*

It has been observed that in some lodges some members would frighten or tease the candidates prior to their initiation. Such practice does not conduce to the creation of a salutary mental condition on the part of the candidates. Also, such practice would not speak well of the honorable fraternity.

Care should be taken to prepare the mind of the candidates. They come to the lodge total strangers to all practices and requirements of the organization and often, they are nervous, apprehensive — not knowing what would come next. Their respect for the fraternity could be heightened and maintained in its pure and unsullied state, if the members could show proper respect. However, such wholesome attitude and good conception of Freemasonry could be destroyed by an improper attitude and by a lack of respect for their persons and feelings. The best way to teach the candidates that Freemasonry is worthy of utmost respect is for us Masons to show utmost respect for them as persons or as human beings.

### *The Ballot*

The ballot is held most sacred next to the Holy Bible. While every Mason should protect the integrity and honor of his lodge against the acceptance of poor material, it is, however, the duty of a Mason to give every petitioner a fair and intelli-

gent use of the ballot. The upright man and Mason, true to the tradition of the Craft, would never allow personal spite or prejudice to influence his decision or his action!

In casting his ballot, a Mason should remember that the ballot is an inviolable secret and that the ballot box is never the proper place to exhibit petty spite toward an individual, and that the balloting ceremony is equivalent to a sacred promise to cast the ballot in accordance with one's moral obligation.

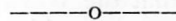
*(To be continued)*



### JUDGING MASONS AND MASONRY

Don't expect perfection in a man just because he is a Mason. If you do, you will be disappointed. Masonry makes men better, but no human agency makes them perfect. If he is a Mason, you have a right to presume he is a fairly good man, but do not condemn Masonry even if a few Masons turn out bad. Even the great Teacher himself had a Judas. The aim and purpose of Masonry is to receive none but good men, keep them good, and make them better. Judge the Institution not by a few failures but by the average of its successes. That average is high and consequently gives standing to its members, but it cannot be an infallible guide.

— Exchange



### POLITICS

Politics is the art of obtaining money from the rich and votes from the poor on the pretext of protecting each from the other.

— Cedric Adams

# The Morgan Story

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*(This article is supplemental to Did You Know This? column on Anti Masons in our July 1962 issue.)*

William Morgan was born on August 7, 1774, in Culpeper, Virginia, U.S.A. He worked alternately as an apprentice stonecutter, stonemason and brewery hand in different states in America and also in Canada before he settled down in Batavia, New York. Here he resumed his profession of stonemason. He was married to a minister's daughter by whom he had two children.

Morgan had no evidence of ever having been initiated as a Mason, nor of his membership in the Fraternity although he claimed to be made a Mason in Canada. For this reason he was refused admission as visitor in a Blue Lodge as well as in a Royal Arch Chapter in Batavia. Yet in 1825 he was made a Royal Arch Mason in LeRoy, New York. How this happened no one seems to know now. But when a petition for a new Chapter of the Royal Arch was made with his name as one of the petitioners, it was not approved until his name was deleted. It goes without saying that he was not in good standing, if indeed he was a Mason, among members of the Masonic Fraternity in Batavia.

There was at that time in Batavia one David C. Miller who was publisher of the newspaper "Republican Advocate." Miller was an Entered

Apprentice Mason in Albany but for some reason or other was refused further advancement by his Lodge. It was understandable that the two, Morgan and Miller, both with hurt pride, should come together and agree on a plot to embarrass or injure the Order.

It did not take them long to perfect such a plot. In a public notice in Miller's paper, an announcement soon appeared to the effect that an "exposition" of Ancient Craft Masonry would be made in an early issue. The announcement aroused very strong feelings among Masons in the community, and some of the more hot-headed ones went to Miller's printing shop and forcibly took away manuscripts. They also started to burn the building but the fire did very little damage.

Instead of intimidating Morgan and Miller, the two hastened preparations, but the outraged Masons, intent on preventing the "exposition," had Miller seized and imprisoned on some kind of a charge. For this, some Masons were indicted for assault and false imprisonment, and three of them went to jail. Not to be daunted, the Masons had Morgan arrested for an unpaid debt — people then could be imprisoned for debts — and since Morgan had contracted numerous obligations on which he had wretched, he was committed to prison many times. On one occasion he was bailed out by Miller. Finally, he was charged with

petty larceny involving a shirt and a cravat. He was, however, absolved from this charge; but immediately thereafter, was arrested once more for an unsettled debt to a bar keeper. Morgan admitted this debt but stayed in prison for only one day because two persons, one named Lowson and the other Foster, had him set free by paying the amount of the execution.

In connection with these frequent arrests of Morgan, it was alleged that it was not so much the spirit of vengeance that animated the Masons as the desire to keep him and Miller apart to prevent their threatened "exposition." Having seen more of Masonry than Miller did, Morgan was presumed to furnish the material for the said "exposition."

Then came September 12, 1826. On this day Morgan disappeared. Reports about his disappearance were conflicting. One report was that he willingly left for Canada after accepting a certain sum of money to give up his contract with Miller. There, it was said, he had arranged for his family to join him and settle for good. But the more persistent report was that he was kidnapped and murdered by Masons in some undisclosed place. Because of the animosity shown by the Masons against Morgan in their persistent efforts to keep him in jail, the second report easily gained widespread credence.

The Governor of New York state, DeWitt Clinton, who was at the time the Grand High Priest of Royal Arch Masons in New York, set state officers and civil authorities to apprehend the offenders and publicly offered a reward of \$1,000.00 for the

finding of Morgan if alive; and if murdered, \$2,000.00 for the discovery of the offenders. Nothing came out of the offers although many were indicted but for lack of positive proofs of guilt were acquitted. One Eli Bruce, however, a Mason, who was Sheriff of Niagara County, was sentenced to two years of imprisonment for allegedly being with several persons who took Morgan to Canada.

The case pended for a time, and then interesting complications suddenly arose. A partly decomposed body, was one day found on the beach of Lake Ontario. It was unrecognizable, but the anti-Masons pronounced it to be that of Morgan after an inquest and on the basis of the statement of Mrs. Morgan that she was satisfied the body was that of her husband. This, despite her inability to positively identify it, the clothes, as well as the contents of the pockets.

Not long after this, to further complicate the situation, news appeared in Canadian papers of the accidental drowning of a man named Timothy Monro when his boat capsized in the Niagara River. The physical description of the man (his height, hair, whiskers and teeth), the clothing he wore and the religious tracts he carried in his pockets tallied with those of the body found on the beach of Lake Ontario. The body was then disinterred and another inquest held by a jury in the presence of Monro's wife and his son. All of them — the jury, Mrs. Monro and the son — unequivocally declared the body as that of Monro. The body was therefore given to Mrs. Monro who buried it in Canada.

All through these events it was noted that the anti-Masons showed unusual interest and activity in making the disappearance of Morgan permanent. As a matter of fact, it was later proved that Morgan was liberally supplied with funds by anti-Masons, conveyed to Boston and thence to Smyrna in Asia Minor in the brig "America". The American Consul in Smyrna and at least three other persons of undoubted integrity, two ship Captains and a newspaperman, all non-Masons, reported that they saw the man there and even talked to him. They said that Morgan had adopted the religion of the Turks, dressed as a Turk and even held an office in the Turkish Government's custom house.

That in substance is the Morgan story. The case raised a widespread scandal in the United States which severely injured the good name of the Order. From that injury Freemasonry took many years to recover.

This account has been culled from a lengthy narrative which the editors of Mackay's History of Freemasonry pieced together with impartiality from varied sources in the form of newspaper articles, court records, biographies, annual proceedings and other pertinent documents on the subject which had flourished in superabundance.

In the whole murky affair one incident stood out brightly which we will present here as a postscript. When Morgan's manuscripts fell into the hands of a Royal Arch Mason through illegal means and were offered to Governor DeWitt Clinton in his capacity of Grand High Priest, he had them returned to Morgan, on the ground that a breach of a Mason's obligation was no cause for

violation of the laws of the land. Confiscation of the documents by the Governor, who was a Mason in authority, would be well understood. But he saw clearly the lines of his duties and acted in a manner that was a perfect example of the use of the Square and Compasses. By these implements Mason's test the justness of their acts and keep their emotion within due bounds that passion or personal interest may not influence their sense of propriety and justice. The documents in question were personal property of Morgan and, regardless of others' feelings about them, he should not be illegally deprived of their possession. It goes without saying that the Governor, and with him all Masons on the Level, frowned on the persecution and harassment of Morgan while condemning his conduct. It was unfortunate that the brethren did not try gentle persuasion. We know now that it would have accomplished their aim and saved all concerned from so many unpleasantness for Morgan was persuaded — for a consideration — to forget his "exposition" and leave the country for good.

—N



Chance makes our parents,  
But choice makes our friends.

—Delille

Forsake not an old friend,  
For the new is not comparable  
unto him

A new friend is a new wine:  
When it is old thou shalt  
drink it with pleasure.

—Ecclesiasticus.

## Here and There

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M.W. VICENTE OROSA was re-elected President of the Masonic Hospital for Crippled Children together with all the officers. The entire Board was also re-elected at the last annual meeting of the corporation.

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The Scottish Rite Weekly Luncheon Committee requests that it be made known that the Saturday luncheon-meetings are open to all Master Masons, their families and friends. Reservations can be made with Bro. Tom Loft at the Scottish Rite Temple, Taft Avenue, Tel. 5-36-41, preferably early in the week.

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W.B. ROMEO A. SANTOS of Nilad Lodge No. 12, was elected Vice President of the Y's Men's International for the Australasia area for a term of two years. The Y's Men's Club is a world wide organization, and Bro. Santos' election is a distinct honor to himself and the Philippines and a recognition of his outstanding record of service to the organization. A few years ago he was made International Director for the Philippine Region.

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For the first time in the history of the Lodge, Maguindanao Lodge No. 40 of Cagayan de Oro City, is headed by W.B. WADHU DHARAMDAS as Master of the Lodge. A correspondent from that City writes, "This is the first time in the history of this Lodge that a

Hindu, National of India, was elected as Master of this Lodge. This emphasizes the fact that Masonry is not confined to one religion only. It is a brotherhood of men regardless of color, creed and nationality." We wish W. B. Wadhu and his Lodge a very fruitful year.

We received a very interesting letter from Bro. LEONARD M. IRVING of Pampanga Lodge No. 48, who is now residing in Bridgeport, Conn., 25 Loretta Place. Bro. Irving says: "Every time I receive my copy of the Cabletow" I say I will write and tell you how much I enjoy receiving it. Of all events that have taken place in my life I feel that my association with Masonry in your country has left the strongest impression on me. I share with pride the great heroes like Rizal as well as my country's Washington, and as I read of your problems I cannot help but feel along with you and hope that yours will be solved as was America's in its youth. Masonry was founded on the principles of love of our fellowmen and I feel that in no other country is it actually practiced more than in the Philippines...." Thanks Bro. Irving. We do hope some day you may find your way back here where your Filipino Brothers await you with open arms.

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Very Wor. HERMOGENES P. OLIVEROS, Sr. Grand Lecturer, is leaving for Dunaguete City August 25th to give Lodges of Instruction for four lodges in District No. 16

at the invitation of Very Wor. Ramon Ponce de Leon, District Deputy Grand Master.

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We recently suffered the loss of two worthy Brothers. W.B. BERNARDO PALMA, Past Master of Dagohoy Lodge No. 84 and member of Bagumbayan Lodge No. 4, died August 16 at the age of 75 at St. Luke's Hospital, Q.C. Funeral services were held by the Grand Lodge at the Funeraria Paz where the body lay in state on August 18 and burial took place in San Juan, Rizal, the next day.

W.B. JAMES L. HENDRYX, Past Master of Muog Lodge No. 89, Parañaque, Rizal, and St. John's Lodge No. 9, also passed to the Celestial Lodge above in London. The body arrived in Manila August 23 and funeral services were held by the Grand Lodge at the Scottish Rite Temple, 1828 Taft Avenue, Manila before internment which will be set by Officers of St. John's Lodge.

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The convention of lodges comprising District No. 3 will take place in Bayombong, Nueva Vizcaya, on August 25. Very Worshipful RUFINO S. ROQUE SR., District Deputy Grand Master, will preside at the convention of the four lodges in the district, namely Magat No. 68, Cagayan Valley No. 133, Nueva Vizcaya No. 144 and Salinas No. 163.

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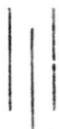
A good deed never goes unrecorded. Cagayan Valley Lodge No. 133 has made of record in a resolution its gratitude to Drs. FLORENTINO

BERNARDO, LUCIO MENDOZA and PERFECTO DOLORAN, all Masonic Brothers and members of Salinas Lodge No. 163, for the solicitude and loving care they showed to BRO. NICANOR M. BASCOS. Bro. Bascos was the victim of an accident while on his way to Manila and was brought to the provincial emergency hospital in very serious condition. Learning of this the three physicians hurried to his side and gave all they could in time, know how and efforts to save his life. It was to them and, of course, to the GAOTU that Bro. Bascos owe his new lease on life.

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More news briefs from Mindanao: W.B. VICENTE MITRA of Sarangani Lodge No. 50 is now Director of the Bureau of Fiber Inspection Service. W.B. BARTOLOME ESPINO has become Regional (No. 7) Director of the Bureau of Agricultural Extension with offices in Zamboanga City. Bro. TIBURCIO S. CERVANTES was appointed Manager of the NARIC Davao Branch. Other honors gained by our Mindanao brothers include the promotion of Bro. MAMERTO CABARRIGUIS from Provincial to Division Auditor for Southern Mindanao and the election of Bro. LAUREANO L. CALLAO as President of the Davao Rotary Club, and of Bro. JOSE F. TAMAYO as President of Davao Dental Society. And last but not least is the appointment of Bro. JESUS QUINTILLAN of Davao Lodge No. 149 as Judge of the Court of First Instance of Cotabato, Branch II. To all of you, Brethren, heartily congratulations.

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## SOMETHING FOR THE SNOBS

We often think there is nothing we can do when people dislike us, shun our company and even talk disparagingly of us. We say we cannot help it. For there are people who, for reasons unknown to themselves, have instinctive dislike of certain persons. "I do not like his face" is the explanation often given.

To be the innocent object of such dislike is neither fair nor pleasant, but should we find ourselves in such a position, let us not give up. Something can be done.

Edwin Markham, the poet ("The Man with the Hoe"), wrote something very instructive in these lines:

*"He drew a circle that shut me out,  
Heretic, rebel, a thing to flout;  
But Love and I had the will to win,  
We drew a circle and took him in."*

We do not know if Markham was a Mason or not, but he certainly used his compasses like a well instructed one. We use the instrument to circumscribe our desires and keep our passions within due bounds, but he made his compasses perform another—a positive function—that of drawing nearer people "who might otherwise have remained at a perpetual distance." That is real Masonry.

—N

Please note that the Cable Tow is now a monthly; hence the bills for additional subscription payments sent to Lodge Secretaries.

## CHARACTER

A man's character is like a fence; all the whitewash in the world won't strenghten it.

-----o-----

*The clock of Life is wound but once,  
And no man has the power to tell  
Just when the hands will stop  
At late or early hour.  
Now is the only time you own;  
Live, love, toil with a will,  
Place no faith in tomorrow  
For the clock may then be still.*

— Anonymous

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## DUTY

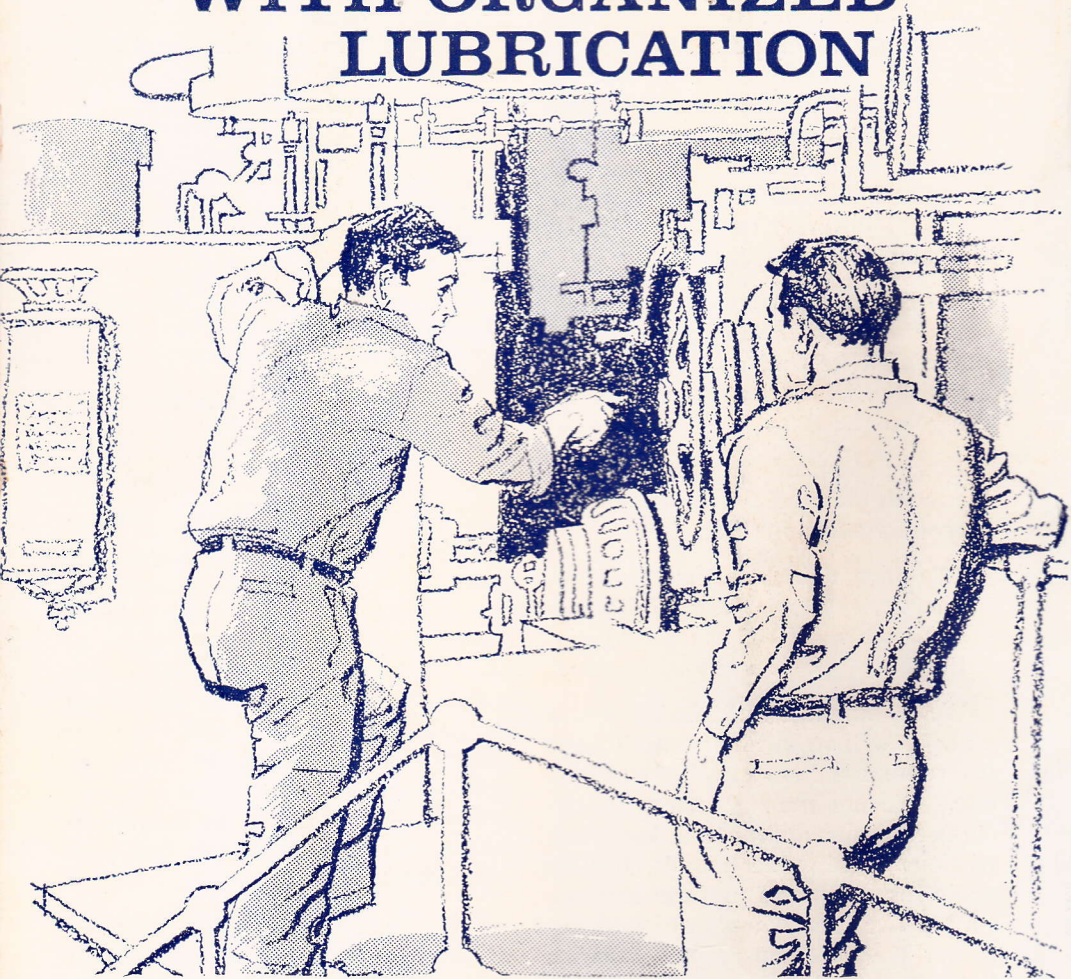
Duty rounds out the whole life from our entrance into it until our exit from it. There is the duty to superiors, to inferiors, to equals, to God and to man. It is an obligation, a debt, which can only be discharged by voluntary effort and resolute action in the affairs of life. It is the upholding law of man in his highest attitudes. Without it the individual totters and falls before the first puff of aversity.

Duty is based upon a sense of justice. Duty is not a sentiment, but a principle pervading life, and it exhibits itself in conduct and action. Duty is a loyal subject. Might is a royal tyrant. Duty gains victories by peace. Mighty is the scourge of the world.

God dwells in the kingdom of duty. Our determination should be to dare nobly, to will strongly, and never falter in the path of duty.

—Selected

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