

# The Cable Tow

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

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of the Lodges of this Jurisdiction.

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Manila, Philippines

## WE BUILD FOR ETERNITY

"Therefore, when we build, let us think that we build for eternity. Let it not be for present delight nor for present use alone, but let it be of such work as our descendants will thank us for, and let us think as we lay stone upon stone, that a time will come when the stones will be held sacred because our hands have touched them and men will say as they look upon the labor that wrought them, See! this our fathers did for us."

-- John Ruskin in "The Seven  
Lamps of Architecture."

# The Grand Master's Message

## GLORY TO GOD IN THE HIGHEST . . .



2000 Years ago, the world was astounded with the message — the birth of a Messiah. The message meant many things to the people — the wise, the mediocre, the high, the low, the government leaders, the religious idols and the rulers. But all were not in unison about the glad tidings. And, it came to pass, the angels of the Lord, at the appointed hour moved around the world singing alleluhias and glorified the Holy Infant with — Glory to God in the highest, peace on earth, goodwill to men.

Christendom celebrates the August day once a year with frolic especially among children. In fact, it is the common belief that Christmas Day is a day of children. Nevertheless, I wish to call the attention of the elders especially my Brother Masons on the important message of Nativity.

It is preached that Infant Jesus was born to redeem the ills of the world and mankind. I will not attempt on the theological point of view. I wish, however, to refresh all of our obligations as Masons. And, while we belong to different creeds and beliefs there is truth in the proposition that Nativity altho interpreted variantly by all creeds, portrays that there is an All Seeing Eye, benevolent and just. And while we ponder on the meaning of the August Day, we should counsel ourselves with the duties we owe to God, country, self, neighbor and family. Let the kids have their frolics, but we the elders must busy ourselves to re-examining what we have accomplished successfully during the year and also the pitfalls that have beset us that we may improve as the year rolls on. Let us heed the message

(Continued on page 197)



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## WE URGE ITS IMPLEMENTATION

In 1947, the Most Worshipful Grand Lodge, in an annual communication approved a report of the Committee on Jurisprudence for the creation of a special committee to be known as **RESEARCH COUNCIL, GRAND LODGE OF THE PHILIPPINE ISLANDS**. The

following are the bases and we quote:

1.—That the Masonic Research Council shall be under the control, supervision and administration of an executive committee composed of all elected Grand Officers of the Grand Lodge, the Grand Master as its President, the Deputy Grand Master as its Vice-President, the Grand Treasurer as its Treasurer, and the Grand Secretary as its Secretary;

2.—That three or more members shall be sufficient to constitute a quorum for any meeting of said Committee, and all questions shall be decided by a majority vote of the members present at any such meeting;

3.—That the Executive Committee shall have the following powers and duties:

a. To make arrangements for lectures to be delivered in any Masonic or public reunion, on subjects which are of educational, cultural or informative value and which will enhance the knowledge of the brethren in any branch of the arts and sciences;

b. To gather material for the publication of any work on a Masonic theme; to arrange for the printing of books, pamphlets, dramas, poetry, and translation by any Brother; and to exhibit, exemplify or dramatize any such work;

c. To organize contests, sponsor private or public functions, confer prizes, diploma, or other kinds of rewards for the work of any Brother distinguishing himself in such contests or functions;

d. To give donations in the form of money or other suitable rewards to those taking part in such contests; and

e. To receive voluntary contributions, donations or prizes offered by brethren or by non-Masons.

4.—That every subordinate Lodge is hereby declared to be a branch of the said Masonic Research Council and, as such, should extend its cooperation and collaboration for the attainment of the ends herein set forth. The Worshipful Master and Officers are to prepare yearly a program of Masonic Education for their members with the right to submit for the consideration of the said Committee any suggestion which may be conducive to the realization of the purposes and objectives of said Masonic Research Council;

5.—That all brethren are requested to send immediately to the Executive Committee all written articles, pamphlets, speeches, orations, conferences or other documents which they think are important in Masonic Education so that the said Executive Committee could

study and examine them and make such use of the same as it believes most suited to the proper information of the Lodges and brethren in general;

6.—That the Grand Master shall report annually to the Grand Lodge upon the activities of the Masonic Research Council during his year of office and make his recommendations as to the future activities of the same."

The necessity for such a committee as a RESEARCH COUNCIL can not be over-emphasized. There is need for an enlarged Masonic education. Memorizing the rituals alone is not sufficient to equip one to understand Masonry. Supplements are indispensable aids to Masonic study.

In other parts of the Masonic world there are the several Masonic study groups working under known plans such as (1) The Cincinnati Plan which consists of a series of questions formulated upon the material in a given book. (2) The Cleveland Plan which calls for a meeting wherein questions are read and the answers are discussed at length. (3) The La Salle Plan, a method which involves the assignment of a topic to each member at the beginning of the year. (4) The Carnahan Plan which calls for the presentation of the ritual of any of the degrees and at certain points the leader would stop and explain the history and meaning of a particular portion of the ritual.

We wish to add that a Masonic Research Council as contemplated in the above report of our Committee on Jurisprudence is one such plan which will greatly help the promotion of Masonic education here.

We, therefore, urge its immediate implementation.

— JOSE E. RACELA

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THE GRAND MASTER'S MESSAGE  
(Continued from inside front cover)

"Glory to God in the highest, peace on earth, goodwill to men." There is a special significance to us in this message.

I wish to extend to all and your loved ones a joyful Christmas Season and a Prosperous New Year.



VICENTE OROSA  
Grand Master

## *Official Section . . .*

### **A NEW GRAND BODY ORGANIZED**

Most Worshipful Vicente Y. Orosa, Grand Master of Masons in the Jurisdiction of the Philippines assisted in the institution of a new Grand Body in the Republic of the Philippines and in the installation of the Grand Officers, on December 30, 1957 at the Jose Abad Santos Hall, Plaridel Masonic Temple, Manila. The new Grand Body is the Grand Council of Royal and Select Masters of the Republic of the Philippines. The new Grand Body starts with four Subordinate Councils, namely, Oriental Council No. 1, Manila; Cosmos Council No. 2, Subic, Zambales, Philippines; Okinawa Council No. 3, Awase, Okinawa and Freedom Council No. 4, Cavite City, Philippines. With the establishment of the new Grand Body, there are now three Grand Bodies in the Jurisdiction of the Philippines. They are: Grand Lodge of Free and Accepted Masons of the Philippines of which Companion Vicente Y. Orosa is the Most Worshipful Grand Master, The Grand Chapter of Royal Arch Masons of the Republic of the Philippines of which Companion Jose E. Racela is the Most Excellent Grand High Priest and the Grand Council of Royal and Select Masters of which Companion Antonio Gonzalez, Sr. is the Most Illustrious Grand Master.

— oOo —

### **VISITATION OF THE GRAND MASTER**

Most Worshipful Brother Vicente Y. Orosa, Grand Master, accompanied by Most Worshipful Brother Esteban Munrriz, P.G.M., Grand Secretary and Worshipful Brother Alberto Donor, Past Master of Lincoln Lodge No. 34 in Olongapo, Zambales, paid, his official visitation to the Zambales Lodges, in convention, on December 28, 1957. The four Lodges in the province, namely, Lincoln Lodge No. 34, Pintaubo Lodge No. 52, Zambales Lodge No. 103 and San Marcelino Lodge No. 141, met together at San Narciso, Zambales, where Pintaubo Lodge No. 52 is located to do honor to the Most Worshipful Grand Master.

The different Masters of the Lodges in convention presented their individual problems to the Most Worshipful Grand Master. Most Worshipful Brother Orosa had ready answers to all the questions propounded by the brethren in Zambales.

In his closing remarks, the Grand Master urged the brethren

(Continued on page 201)

# Masonic Hospital For Crippled Children . . .

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December 26, 1957

The Officers and Members of the Board of Directors of this Hospital wish to thank sincerely, individually and collectively, those who have in one way or another donated cash money and/or articles for Christmas Gifts during the Yuletide Season to our patients now under treatment at the Masonic Hospital, and also to the Doctors, Nurses, Attendants and Helpers therein. But permit us to make particular mention of the following whose contributions and/or donations contributed much to the X'mas cheers of the said patients:

- 1—Cosmos Lodge No. 8, F. & A. M., and its members;
- 2—Bro. B. N. Niguidula, Sinukuan Lodge No. 16, F. & A. M.;
- 3—Philippine Education & Co., and Bro. Ramon Ramos;
- 4—Bro. Q. V. Gorospe;
- 5—Bro. Temistocles Elviña;
- 6—Charity Committee, Supreme Council;
- 7—Bro. J. E. Boehnert, Manila Lodge No. 1, F. & A. M.;
- 8—Quezon City Lodge No. 122, F. & A. M. and its Members;
- 9—Lodge Perla del Oriente No. 1034, S. C., thru  
Bro. and Mrs. A. J. Pascual; and
- 10—Officers and Staff, China Banking Corporation, Manila,  
Thru Ill. Bro. Albino Z. SyCip.

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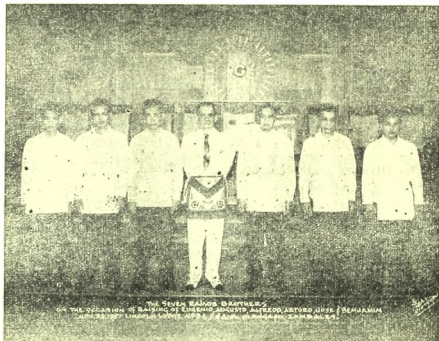
(Sgd.) ALFREDO J. PASCUAL  
Secretary



# WHAT OUR LODGES ARE DOING



## LINCOLN LODGE NO. 34



### A RARITY IN MASONIC HISTORY

Occasionally we observe in conferring of degrees that a father may initiate, pass and raise his son, or a brother may do the same to his own brother. This is not an uncommon occurrence in Masonry. But when an eldest brother performs it to SIX of his younger brothers who take the degrees altogether and at the same time, that becomes a rarity. In fact we have never come across incidents of this kind in this or in any other Grand Masonic Jurisdiction.

This unique feature was performed in Lincoln Lodge No. 34 by Worshipful Brother Purissimo Ramos, Past Master of the same, who, by special dispensation, consecutively initiated, passed and raised his six brothers namely, Eugenio, Augusto, Alfredo, Arturo, Jose and Benjamin. To the Ramos Brothers, therefore, belongs this distinction



of rare mass conferral of brothers that seals the ties of family and fraternal affection.

Their father, the late Worshipful Brother Ruperto Ramos, was a Past Master and one of the founders of Lincoln Lodge No. 34. If he were alive, undoubtedly he would have conferred the degrees himself upon his six sons and thus would have made him far happier and more contented seeing all of his sons joined Masonry before he joined that Celestial Lodge above where the Great Architect of the Universe is the Supreme Master.

We entertain high hopes for the younger Ramoses to follow the footsteps, not only of their late father, but also of their illustrious brother, Purisimo Ramos 33°, A. & A. S. R. who has deservedly attained almost all that one can aspire for in Masonic endeavors.

— *Desiderio Hebron, P.M.*

THE GRAND LODGE OF A. F. & A. M.  
of Wyoming

ERVIN E. CLARK, *Grand Secretary*  
Office Masonic Temple  
Mailing Address Box 459  
Casper, Wyo.

December 4, 1957

The Editor

"The Cable Tow"

Plaridel Masonic Temple

1440 San Marcelino

Manila, Philippines

Dear Brethren:

We have enjoyed reading your fine magazine, "The Cable Tow", and appreciate your courtesy in keeping us on your mailing list.

May we take this opportunity to wish you a Merry Christmas as well as success and happiness throughout the New Year.

Sincerely and fraternally,  
(Sgd.) IRVING E. CLARK  
*Grand Secretary*

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VISITATION . . . (Continued from page 198)

assembled to observe the Masonic way of life. And to do so, he asked all to diligently practise the principles and precepts of the Fraternity. He emphasized that the doings of an individual Mason reveal the kind of organization Masonry is.

Everybody enjoyed the visitation and all were resolved to keep Masonry active in the jurisdiction.

## *Others May Care To Know . . .*

**Sonny Shortlegs**

Athelstan, grandson of Alfred the Great, in the year 926, in the City of York, called a General Assembly of traveling Masons for the purpose of adopting a constitution. According to the old manuscripts: "Prince Edwin, the King's brother, being taught Geometry and Masonry, for the love he had to the said craft, and to the honorable principles whereon it is founded, purchased a Free Charter of King Athelstan, his Brother, for the Free Masons having among themselves a Connection or a power and freedom to regulate themselves, to amend what might happen amiss, and to hold an yearly Communication in a General Assembly." The old manuscripts continue: "That accordingly Prince Edwin summoned all the Free and Accepted Masons in the Realm, to meet him in Congregation at York, who came and formed the Grand Lodge under him as their Grand Master, A.D. 926. That they brought with them many old Writings and Records of the Craft, some in Greek, some in Latin, some in French, and other languages; and from the contents thereof, they framed the Constitutions of the English Lodges, and made a law for themselves, to preserve and observe the same in all Time coming, etc. etc." Thus was the birth of Ancient York Masonry.

The Grand Lodge of Ireland exercises jurisdiction over Lodges in South America, Africa and the Islands of the Sea through Provincial Grand Lodges. An Irish Lodge has been organized in London by permission of the Grand Lodge of England.—The Freemason (Canada).

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# *Pledge of Service . . .*

## INAUGURAL SPEECH

of

Wor. Bro. Perry C. Curtis

Installed Master, Corregidor-Southern Cross Lodge No. 3 for 1958

Most Worshipful Sirs, distinguished visitors, Brethren, Ladies and Gentlemen:

On behalf of the newly installed officers and myself, I wish to extend our warmest thanks to Most Worshipful Brother SIDNEY M. AUSTIN and to Most Worshipful Brother CLINTON F. CARLSON, both Past Grand Masters of Masons in this Grand Jurisdiction, for consenting to officiate at our installation tonight. All of us know the many demands made upon the time of these Distinguished Brothers, and to have them with us this evening is indeed an honor.

Our Fraternity is one of many traditions and a long and honorable history.

Freemasonry attracts many of the best men from every walk of life, every nationality, every faith and creed. We like to feel, that even the best of these are able to find improvement in the study of the Moral Teachings of our Fraternity.

Masonry, is, in its essence, a set of Moral Teachings, taught by degrees and illustrated by symbols; and although it requires its members to be Religious, at least to the extent that no Atheist can become a Mason, it is in no sense a Religion as we presently understand that word.

In our Lodges in the Philippines, for example, are to be found members of the Roman Catholic Faith, the Greek Orthodox, the many Protestant denominations, the Hebrew and Moslem Faiths. We point with pardonable pride, to the fact that under the influence of the teachings of our Craft, these widely divergent groups learn to live, act and work together as Brothers.

Many of History's greatest figures have been proud to call themselves Freemasons. We have numbered in our assemblies: Artists,

Philosophers, Teachers, Soldiers and Statesmen, men who have done much to shape the course of history.

Mozart, for example, was a very active Mason and wrote several musical compositions expressly for our Masonic rituals.

Voltaire, the great French writer-philosopher was also a Mason, and many of his writings, particularly in relation to Human Rights, show clearly the Masonic influence.

It is in the field of Man's search for freedom, however, that Masons of history have left their most lasting mark.

Garibaldi, the liberator and unifier of modern Italy was a Freemason.

The history of the United States is filled with the names of men who have belonged to our Fraternity: George Washington, Thomas Jefferson, and the Marquis de Lafayette. Benjamin Franklin was a Grand Master of Masons in Pennsylvania. More than half of Washington's generals were Masons. Twelve Presidents of the United States have been Masons.

Today, six of the nine members of the United States Supreme Court are Masons, as are the majority of the State Governors and US Senators.

Coming closer to home for us living here in the Philippines, a roll-call of Illustrious Filipino Masons, reads very much like the roll-call of the National Heroes of this country: JOSE RIZAL, A. MABINI, MARCELO H. DEL PILAR, GRACIANO JAENA, JUAN LUNA and ANTONIO LUNA, were all active members of our brotherhood. In more recent times, the much beloved JOSE ABAD SANTOS, martyred by the Japanese during the last war, was an ardent member of our Fraternity. The late Pres. MANUEL L. QUEZON, was a Past Grand Master of Masons in the Philippine Islands.

Less than two months ago it was my good fortune to participate in a Masonic Ceremony where I found myself seated beside our Brother General Emilio Aguinaldo, President of the first Philippine Republic and a Mason of many years standing.

That so many men, of so many different Nationalities, sharing the same love of freedom, should also belong to the same world-wide Fraternity, surely seems more than mere coincidence. However, I do not wish to give the impression that Masonry is in any sense a revolutionary organization. On the contrary, Masons are enjoined to

be exemplary in the discharge of their civil duties, and are instructed to be obedient to the lawfully constituted civil authorities.

This does not mean, however, that a Mason is expected or required to be complainant in the face of tyranny and unbearable oppression. There is a greater obligation laid upon Masons, based upon the three principal tenets of our organization, namely: Brotherly Love, Relief and Truth. Where these three principals flourish, tyranny cannot exist.

In reflecting upon the character of the Brethren who have gone before us, each Mason realizes the duty placed upon him to preserve the Ancient Landmarks, Customs and Usages which were so important to our forebearers.

The duty falling to the Master of a Lodge, to supervise and direct its activities during his term of office is a particularly serious one. It is a duty and an honor not lightly bestowed nor should it ever be lightly bestowed nor should it ever be lightly accepted.

I wish to thank my Brethren of Corrigedor Southern-Cross Lodge No. 3 for this honor, and I sincerely hope that this coming year will prove me adequate to the task and worthy of the trust placed in me here tonight.

### ACCEPTANCE SPEECH OF PAST MASTER'S JEWEL

of

Wor. Bro. Teofilo G. Guillermo, P. M.  
Magat Lodge No. 68, F. & A. M.

Wor. Sirs, Distinguished Guests, Brethren, Ladies and Gentlemen:

I am touched with a feeling of satisfaction and relief on being conferred the distinct honor of a recipient of this symbolic emblem of our institution. Not all men can own this jewel. Not even all

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Masons can have this emblem. It is a Past Master's Jewel, a Masonic Badge, awarded to a Mason who has served as a Master of a Blue Lodge under the jurisdiction of the M. W. Grand Lodge of the Philippines, of F. & A. M. I am inclined to believe that this jewel is possessed with some peculiar qualities or characteristics that are not found in any ordinary jewel. In making up with this assumption, I am confronted with the burden of how to conduct myself after I received this emblem. The ceremony of receiving it does not require any complicated process as you have witnessed. It is simple as just to receive it with my bare hands, but how to abide by the meaning it represents is something to consider with clear and honest mind.

A Past Master who endeavors to receive this jewel must have in mind that he is in some way qualified to possess or earned the merit to own it. The recipient of this jewel must necessarily have a government of his conduct in order to govern and rule his flock over whom he was called to serve. He should not only be versed or proficient in our rituals, but likewise concerned of the welfare of his brethren, and sympathetic towards his neighbors. During the whole term of his administration, he would have accomplished the program he thought expedient to be done with cooperation of his brethren. His leadership is contagious, such that his ideas are converted into fruit-bearing actions by his colleagues with his instigation. In short, he should be an example of modesty and industry in all his acts and doings. Correlatively speaking and by these principles, am likewise faced by the bothering thought of qualifying myself as a rightful claimant of the jewel. It is said that, "A gift without the giver is bare", and I add to say that "A gift without the receiver is worthless".

My colleagues, you have given me this jewel, as an award after my one year with you, as one who guided our lodge, not as one who governed a lodge. After the installation of officers last year, giving the signal effect of my services to commence as Master of our Lodge, I started running a RACE with your good expectation of me. I was afraid that, in that one year of RACE, I may stumble on my way, or on my policies of administration, that will prevent me from reaching this year's goal, and which will subject me to the detestation of my brethren.

The practice of giving a Past Master's Jewel after at least a period of eight months to an out-going master is a traditional role of the lodge. This was not my course of action or guide of my objective goal. I preferred to be honest to myself and sincere to my

brethren. I chose to work hard to earn your cooperation. Of course I was aware of my shortcomings. I was afraid that I might fail my brethren of my boundened duties to serve them. Thank God! I was never short of the tasks, and of my duties I vowed to dedicate and devote for the interest of the Fraternity. To run, like the "100-Meter Dash" or the "200-Meter Run" is not hard, but to run a RACE of serving a lodge of men, consisting of good and selected men is something to face with strong nerve and determination. I do not need to recite you of my role of conduct as Master of this Lodge, for I feel that you know it better than I do. I do not like to receive this jewel, that you give me after this one year of my administration of my services as worshipful master, automatically coming to me by operation of tradition, regardless as to whether I am deserving or not. When I said that "a gift without the receiver is worthless"; this jewel, that you give me after this one year of my administration is blank and nothing, if I did not work hard to earn it. As to my efforts, you are here left to judge, whether I am deserving or not.

On the other hand, if you my brethren, failed to fulfill your duties to cooperate or work with me in the promotion of our ideals, and denied yourselves of the privilege of contributing something for the upliftment of humanity, of which we are part, I have the "gift without the giver", and this jewel is bare. It is worthless and nothing. It may be a beautiful jewel as you see it, but does not carry its meaning. The significance of every portion of it becomes meaningless.

Let me cite you the pictures embedded in this Masonic Emblem, so that you can be appraised of its significance. You will find here on top, the name of Magat Lodge No. 68, F. & A. M. The letter "G" denotes the initial of the name of the Supreme Being and below it, is the name of the recipient followed by the Square and Compass circumscribing the symbolic sun at meridian height in all its glory. These are Masonic Emblems full of meaning tending to rule and

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guide our conduct as a man. It creates in the mind of the owner a continuing fidelity to his trust and act as an instrument calling him for closer association to his brethren. There are interwoven in this jewel, masonic emblems representing Christian virtues, that the holder of it may not possibly perceive the deepness of its spiritual value, without himself attaining an spiritual rebirth, and cannot comprehend the meaning of its significance without himself becoming a new man. Holding this jewel is not therefore, altogether a glory or honor, if we are short of the qualities necessary to hold it. There is an obligation attached to it, in order to be worthy of its meaning. And to abide by its meaning, is a curtailment of our superfluities in life. I only hope that I can live-up to the level it holds, and which is expected of the owner of this jewel. It is not therefore, gaining an honor, that is the concept, but becoming what I am, how I behave and conduct myself in keeping with the spirit it conveys, is all that is important of me as holder of this jewel.

In accepting this Past Master's Jewel, I do most hope therefore, that I do not accept it as an effect of a tradition of this lodge, but by reason of hard labor and devotion to duty in the promotion of our ideals which befit the honor and glory that is in it. It is then, and only then, that I most humbly and sincerely accept it and gladly keep it for my children, and children's children to see, to hold and to adore.

Thank you ever so much, my brethren.

— oOo —

### **"THE GREATEST THING IN THE WORLD"**

Most Worshipful Grand Master, Dignitaries in the East. Brethren, Ladies and Gentlemen:

Seeing in the horizon the ominous clouds of destruction which threaten to engulf the world of Christianity by the blasting of the first atomic bomb in this mad struggle for power among men and nations, I have selected "THE GREATEST THING IN THE WORLD" as the subject of my speech. If I were to ask you which is the greatest thing in the world, I suppose most of you, without hesitation, would say, money. Money, the God of some, the necessity of all, the goal of man and woman. Yet, some would say, power, the power to bestow misery or happiness, the power to give life or death, the power to rule the destiny of men and of the world.



If that is what you have in mind, I would beg to say you are wrong, entirely wrong. For the greatest thing in the world since the time of creation is LOVE. Love is the beginning and the purpose of God, for God is love. Because of love, God created man in His image and he became the first seed of love. Mankind was therefore the fruit of that first love.

In connection with love, I will quote in part from St. Paul 1st Epistle to the Corinthian Chapter 13 "Though I speak with the tongues of men and of Angels, and have not charity, I am become as a sounding brass or a tinkling cymbal." If I have all faith, so that I can remove mountains and have not charity, I am nothing." "And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity". Charity as defined in the Webster Dictionary is: LOVE, Christian Love. Now let us see what this Christian love means to us.

When we say Christian Love, we mean love which we bear for everybody, for man, for woman, or for all creation, like brotherly love. It is unlike the passionate love which a man bears for a woman, or a woman for a man. In any case these two types of love are one and the same in essence. The only difference is, that romantic love is selfish in nature in the sense that it is jealous and possessive, while Christian love is ever open, expansive and diffusive. They are however the noblest feelings any one could ever have, or feel. It is beautiful and pure, self-sacrificing and abnegating, and seeks only what is good for another.

If all men should have this feeling and really love one another, there would be no conflict, no envy, no hate, no war. Instead of quarreling and wrangling, all would want to help, cooperate, and think only of what is good for others. There would be no cause, or basis, to give the Ten Commandments for you cannot do wrong, you will never do wrong to one whom you love. No one would take advantage

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of the weak and poor. Instead, all would be willing to share fortunes with everyone. Greed and hate will banish. No nation will subjugate another, no religion will persecute others of a different faith. In fact all religious beliefs will finally lose its identity, for all will come, meet and merge together on one common ground, that of loving God and our fellowmen. And that is what Masonry is. We do not try to discriminate religious beliefs. What we try to distinguish is whether you are a good man or not, and are willing to meet everyone on the level.

For contrast, let us point to certain religious heads or groups who profess to be the only one of God. While it preaches the salvation of mankind, yet when a dead man not of their faith is brought to their temple for benediction, the same is denied a Christian blessing. Bring to their temple a couple to be united in marriage and the first question asked is, if both of them are of the same faith,—*their faith*. If not, they will likewise be denied a church marriage,—except, when special dispensation is secured for which an special fee is charged.

But let them build a temple or church building. This time distinction of religion is conveniently overlooked. They approach everybody without first ascertaining as to what faith those asked to contribute their money belonged. The important thing is the money garnered not the source. Let them to do some charitable work in the name of their church, the same thing is repeated. No question is asked. But the amazing part of this, is that while they drain your pockets on a never ending temple building and contributions for anything they may think of, yet they would not dig from their own pockets which are bursting full of incomes from their big banks, vast haciendas and other business, for such purpose. Why preach that to attain heaven we must give away our earthly possessions while on the other hand continue to amass great wealth for yourselves?

While other people fail to see, or understand these acts of contradictions and deceits, or while others comprehend but do not question them, Masonry is ever alert to expose it. But mind you, what we expose is not their religion, for all religions are good and dedicated to the love of God and man. What we expose are the heads of that group which sow evil and hatred under the guise and protection of a religious cloak and who accuse us of being profane and Godless for questioning their irreligious and deceitful acts.

With the ceremonies you have just witnessed tonight, could you

still believe all the lies said about us? Man's first act on becoming a mason is to swear his belief in God. No atheist, no unbeliever can ever become a mason. All our meetings are opened and closed with a prayer to the Almighty God. On our altar lies an open Bible with the square and compasses on top. The Bible is the rule and guide of our faith, the square to square our actions, and the compasses to circumscribe our desires and keep our passions within due bounds toward all mankind. They are ever lighted by three lights to banish darkness and ignorance, the light to see the good from the bad, the light to distinguish the true from the false, the light to show us the way to eternal glory.

Masonry is not a religion. Some of us are Catholics, some are Protestants, some are Aglipayans, some Buddhist, and some are of other faith. It is a Brotherhood of Men that believes in God, practices brotherly love, subscribes to the constitution of the land, love and honor the flag of his country, and cooperate with the government. It thrives on a friendly discussion and the most amiable dissertations on the merits and defects of a given subject. It exposes all things vile and evil, and assimilate everything good and worthy.

This is the reason we are hated by dictatorships, any kind of dictatorship, be they political as in the government, social as in communism, or religious dictatorship as in the church. All dictators do not like men of inquiring mind. All they want are boneless subjects, subservient associates, or blind and fanatical followers; but never, never a Mason who asks questions.

Dictators preach what they themselves do not practice. Political dictators shout from balconies, their love for their subjects while subjecting everyone to the scrutiny of the secret police who purge all those not toeing the line. Social dictators proclaim the freedom and rule of the masses while slyly restricting your activities, prun-

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ing your income, and stifling your voices. Religious dictators preach love and brotherhood while at the same time persecuting and spreading lies about peoples who differ from their beliefs. How can you practice love when at the same time sow the seeds of hate? All these are the result of not really loving our fellowmen in deed and in act as Jesus Christ have taught us to do, but of loving only our own ego, our own ambition to surpass everybody in order to rule one and all with power and impunity, with money and slavery.

Such selfish love can never attain peace and happiness within your own self. To wipe out hate, selfishness and greed, let us pray to God to give us more loving power, the power to love even those who hate or is against us that our love may strike a responsive chord within their hearts.

With love in our hearts we will be able to practice that Masonic tenet of not trying to surpass anyone for our own good only, but of contriving who best can serve for the good of the many. Let us begin by praying to God for the salvation of all and beseech Him to wipe out all hatred and envy, but replace them with love in our hearts. For love can think of no evil, bears no malice, but will always be ready to aid and assist everyone without distinction of race, color, creed, station, or nationality. For that is the only road, the only way to attain that Glorious Kingdom, the Heaven promised us in the Bible to our forefathers.

Note: The above is the inaugural speech of Wor. Bro. Numeriano Millonado on the occasion of his installation as Master of Teodoro M. Kalaw Memorial Lodge No. 136 for the ensuing Masonic Year 1958.

— oOo —

## THE PAST MASTER'S JEWEL

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

The custom of presenting a Past Master's Jewel to an outgoing Master after he has completed his term of office is a fairly old one but not, as some believe, of "time immemorial descent, in fact, the first mention of a past master's jewel that I have been able to find is dated during the year 1739 and this particular jewel was intended to designate the position of the immediate past master of the lodge and it was not until the year 1777 that a presentation of a past master's jewel was made as an appreciation of a year's work well done.



The immediate past master of a lodge was authorized to wear a jewel as an indication of his position at about the same time that it became general for the Master and Wardens of a lodge to wear their jewels of office and as evidence of this I quote hereunder an excerpt from the minutes of the Mother Grand Lodge dated the 24th June 1727:—

"Resolved that in all private lodges and Quarterly Communications and general meetings, Master and Wardens do wear the Jewels of Masonry hanging on a white ribbon (viz) that the Master wear the Square, the Senior Warden the Levell, the Junior Warden the Plumb Line", unquote, apparently the Past Master's Jewel was added to that list a few years later.

From the proceedings of the Quatuor Coronati Lodge of research dated 1912, we can read an article dealing with An-iquity Lodge, one of the four "time-Immemorial" lodges and which is still counted among the leading Masonic lodges of the world, and I quote a part therefrom:—

"The Past Master, or as we should call him, the Immediate Past Master, is first mentioned on the fifth of February 1745, although the lodge had been in possession of a Past Master's Jewel since 1739, an early date for that badge of office, and the Past Master had certain duties. It was the custom that any Brother who had passed the Chair was distinguished by the initials P. M.; only the official, if he can be called such, being termed the Past Master". We have one mention of a P. M. pro-tem, the member so acting not having served a mastership.

It was not until the year 1777, that we find the usual Past Master's Jewel was voted and presented for having served a term as Master, again I quote:—

"1777, 17 Dec. The usual compliments being paid to Bro. William

Compliments of

*Bro. Ts Chang Tiong*

Confucius Chapter, No. 16

R. A. M.

Compliments

of a

BROTHER

Preston, Rt. W. Past Master; Bro. Donaldson moved that as an acknowledgment for his past services and steady conduct in supporting the Antient Rights and privileges of this Lodge during his Presidency, he was presented with a jewel at the expense of this Lodge . . . Resolved that five Guineas be allowed for the said jewel" unquote.

— oOo —

## MY REFUSAL TO BE SWORN

By George M. Dallas, Past Grand Master  
Grand Lodge of Pennsylvania  
January 1836

Citizen, Public Servant and Mason

Reprinted from Wisconsin Freemason

"During the anti-Masonic agitation and excitement, calling into action religious fanaticism to act in concert with political profligacy and political prostitution, the man who had the courage to stand up in the defence of Masonry, and bear aloft the banner of her undying principles, was a demi-god in comparison with the leaders of that foul persecution, that sought then (as it does now) the ostracism and destruction of all who oppose the interests of a class.

"In January, 1836, George M. Dallas was summoned to Harrisburg, to gratify the political animosity of certain political leaders in that State, by giving testimony regarding the secrets of the Craft. He was detained and threatened with imprisonment, but true to himself and his manhood, made to the Committee the following protests, which will forever stand a withering rebuke to the disgraceful actions of that disgraceful body that sought to use the power of the State for the accomplishment of their own private ends:

"Gentlemen of the Committee:

"I am a citizen of Pennsylvania by birth and constant residence. Having imbibed in early youth, I still retain, a strong sense of the free spirit of her institutions; and am unconscious of ever having, directly or indirectly, intentionally or inadvertently, committed an act or uttered a sentiment repugnant to her constitution, inconsistent with her laws, injurious to her morals, or derogatory to her character. My present purpose is to do that which, under existing circumstances, best harmonizes with my past life, and with an unabated devotion to her highest, purest, and most lasting interests.

"I am a member of the society of Freemasons. It is more than twenty years since I became so. At that period the example of the wisest and truest patriots, of Dr. Franklin, General Washington, of General Warren, of General La Fayette, and of many near and dear friends, were naturally alluring. Public opinion designated the association as alike virtuous, useful, and harmless; and legislation, which never discountenanced the connection, subsequently and expressly encouraged its continuance by signal marks of approval. In passing through the forms of admission, I voluntarily assumed obligations and duties in themselves perfectly compatible with the paramount obligations and duties of a citizen to his country, and tributary to the pursuits of enlarged philanthropy. If in the spheres of the institution beyond what is termed the Master's degree-spheres which I have not entered-or in other regions of its existence, there are, as I cannot believe., practices or ceremonies opposite in their tendencies, they are irreconcilable with its essential aims and true character. Certainly of any such I am entirely ignorant. It is however not my design or wish to eulogize or defend Freemasonry—I am neither authorized or required to do so—my only object, is distinctly to explain and justify my own personal attitude and actions in regard to this committee.

"The ninth article of the Constitution of Pennsylvania, entitled a Declaration of Rights, sets forth, unalterably establishes, the general, great, and essential principle of Liberty and Free Government.' It was intended by this article to guaranty the citizen against the inroads of powers, exercised from whatever quarters, and under whatsoever pretext—and it is formally declared, 'that everything in it is excepted out of the general powers of Government, and shall forever remain inviolate.' It is above the reach of legislation. We have no 'omnipotence of parliament'. Neither this committee, nor the House of Representatives, nor the General Assembly, nor all the organized Departments of the Government united, can touch, in order

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to evade or violate any one of its provisions. It is a sacred repository of the practical and substantial rights and liberties of the people, enumerated and reserved—inherent and indefeasible. When these shall be supinely yielded up, the freedom which we now justly boast, must become illusory and vapid.

“As a private citizen of Pennsylvania, I claim, with especial reference to this Article of her Constitution, to possess and to enjoy rights and liberties which no earthly power can abridge or destroy—nor will I consent, when mindful of the gratitude I owe to the mischiefs which a surrender or waiver of those rights and liberties, on an occasion so ostensible as this, might produce. I will not consent that human authority shall, in any case whatever, control or interfere with the rights of conscience. I will not consent to discredit the declaration that the free communication of thoughts and opinions is one of the inviolable rights of man. I will not consent to consider as idle and nugatory the emphatic precaution, that the people shall be secure in their persons, houses, papers, and possessions, from unreasonable searches and seizures, I will not consent to hold my rights and liberties of private intercourse, private sentiment, and private business, subject to the domiciliary visitations, the changeable majority, or the ideal policy of any body of men whatever.

“I understand this committee to be empowered by the House of Representatives to investigate what are called the evils of Freemasonry, and for that purpose to send for persons and papers; and I am summoned by subpoena, tested by Thaddeus Stevens, Esq., its Chairman, from my home, family, and professional pursuits, to attend here, in order to communicate, as a witness under oath, what I may know in relation to the subject of inquiry.

“The society of Freemansons is, in this state, strictly of a private nature. It is not incorporated. Like other voluntary asso-

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ciations, it is neither formed nor forbidden by law. Without, therefore, pausing to illustrate and enforce the remark that it would be equally constitutional to investigate the evils of the Society of Friends, or other societies of religion, or societies of politicians, or societies of convivial gayety or, of any of the countless combinations of partnerships by which men strive to realize calmness of conscience, the property and reputation, and the pursuit of happiness, I respectfully affirm to this committee my absolute conviction, that the proceeding which attempts, under the forms of legislation and through my own agency, to pray into, expose, condemn, and ridicule my personal doings and relations with this body of citizens, is as utterly inconsistent with the tenor and terms of the constitution as its expansion to similar cases would be fatal to freedom.

"Superadded to the considerations at which I have thus glanced, it is impossible for me to be insensible to the just dictates of personal honor. Assuredly this sentiment should never restrain any one from denouncing what is criminal or dishonest, and were I acquainted with anything of that nature in the operation and tendencies of Freemasonry, nothing could bind me to silence. But I was received by this association into its own confidence, upon my own application. I have been allowed a knowledge of the modes in which its members identify each other, and avoid deceptions upon their benevolence. At a time when neither law, nor public opinion, nor my own conscience, suggested a doubt of its correctness, I engaged myself to secrecy, and I cannot, without a sense of treachery and degradation which would embitter all my future life, prove false to my promise. Better, by far, endure the penalties of alleged contumacy, be they what they may.

"I have thought it due to the committee and to myself, to preface by these explanatory remarks, my refusal to be sworn."

-- "G. M. DALLAS."

Brother the Hon. George Mifflin Dallas was born in the City of Philadelphia, on the 10th day of July, 1792, and died there on the last day of the year 1864.

He was the son of the Hon. Alexander James Dallas, Secretary of the Treasury of the United States under President Madison. His father, like himself, was also a distinguished member of the Bar of Philadelphia.

Brother Dallas was a prominent man in the city and state of his

nativity, and in the councils of the Nation. He held at various times the offices of Mayor of the city, Deputy Attorney-General of the city, United States Senator from the State, Attorney-General of the State, Vice-President of the United States, Minister Plenipotentiary to the several Courts of St. Peterburg and St. James, of these, his duties were ably, efficiently, and faithfully discharged, and the fame of his public career remains untarnished, and is known and respected in countries other than our own.

— oOo —

## THE INSTALLATION CEREMONY

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

We have every reason to believe that the ceremony of installation, in some form or another, is of very ancient origin, in fact there is evidence that it formed an important part of the rites used in those ancient mysteries of pre-Christian days.

However, we have no direct evidence that would tend to cause us to believe that a distinct ceremony of installation was made use of during the days of Operative Masonry.

Therefore, the Masonic Ceremony of installation is generally accepted as being among the younger of the Masonic Ceremonies, nevertheless, we do know, and are justly proud of the fact, that it has been in use for about 240 years.

In spite of its comparatively modern origin, much of the material used in the ceremony is of very ancient vintage.

The 15 charges to which the incoming Master must freely signify his assent were taken from the various Old Charges of the order.

These old charges are Manuscripts which were laboriously written long before the arts of reading and writing were universal accomplishments and it is believed that these manuscripts formed part of the ceremonies connected with the lodges of our Operative Brethren.

They have been discovered from time to time since the period of transition from operative to speculative Masonry and are now counted among the prized possessions of various museums and lodges.

The oldest among them is believed to have been written about the year 1390, however, the similarity of their contents tends to cause our scholars to believe that all of them must have been copied

from an original manuscript which would, of course, far out-date them all.

The various charges connected with the various offices of the lodge were also taken from ancient sources and they are believed to have been adapted to the ceremony by our Bro. William Preston, the brother to whom we are indebted for having put our degree work into definite form.

The purpose of the ceremony of installation is the practical one of bringing fresh blood, fresh viewpoint and a redistribution of the responsibilities and duties of managing the affairs of the lodge.

With the possible exception of the Treasurer and the Secretary, the majority of the lodges change their officers yearly and this serves to remind the brethren, especially those newly elected or appointed, of their respective responsibilities and duties and for that reason Grand Lodges prescribe ceremonies and rituals and require that they be strictly followed.

In the majority of the Grand Lodges through-out the world, the regulations require that the installing Officer must be either the retiring Master or a Past-Master as it is a tradition that the responsibilities of the Oriental Chair should be handed down from Master to Master.

This particular aspect must be borne in mind when one takes into consideration that the purpose of the ceremony is to pass the authority and responsibilities that are vested in the occupant of the Eastern Chair from Master to Master in an unbroken sequence that serves to bind the brethren together into one common bond of brotherly love that is conducive to the betterment of all.

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Therefore, it matters not whether the out-going Master surrenders the emblem of authority to the in-coming Master or whether he places it into the hands of a brother who has already passed the chair for the latter, in his turn, to conduct the ceremony and eventually to pass on the gavel to the in-coming Master, in every instance the symbol of power is passed on in an unbroken sequence and the spirit of the tradition is worthily upheld.

— oOo —

## SHAKESPEARE — A FREEMASON?

By L. W. Bridgman

Some Deductions by Inquisitive Students

Reprinted from The Freemason (Canada)

Reprinted in the Masonic press some years ago were views that the poet Shakespeare may have been a Mason. In printing certain lines from immortal plays, the "Royal Arch Mason" suggested that either Shakespeare's vocabulary was Masonic or "did the Freemasons get their vocabulary from Shakespeare?"

Here are some provocative quotations:

In Act III, Scene 2, of Henry VIII, the Dukes of Suffolk and Norfolk have been talking with Cardinal Wolsey, informing the Cardinal of the King's intentions to forfeit the Cardinal's possessions. Leaving Wolsey alone, he thus soliloquizes:

So, farewell to the little good you bear me.  
Farewell! A long farewell, to all my greatness!  
This is the state of man; today he puts forth  
The tender leaves of hope: tomorrow blossoms,  
And bears his blushing honours thick upon him;  
The third day comes a frost, a killing frost;  
And, when he thinks, good easy man, full surely,  
His greatness a-ripening, nips his root,  
And then he falls, as I do.

(Line 350-358.)

Act III, Scene 1, Twelfth Night:

And that no woman has, nor ever none  
Shall mistress be of it.

Act II, Scene 4, Titus Andronicus:

Both are at the LODGE.

Act V, Scene 1, Taming of the Shrew:

What! My old Worshipful Master!

Act IV, Scene 5, Merry Wives of Windsor:  
Now, . . . Whence come you?

Act III, Scene 1, Measure for Measure:  
Lambkins to signify that the Craft being richer than innocency.

Additional "evidence" is offered in a provocative article by Newcomb Condee, one of a series published in the Los Angeles Scottish Rite Bulletin. Much of his information was gained from a book, "Shakespeare, Creator of Freemasonry," by Bro. Alfred Dodd, and other writers, including Clegg and Mackey. Condee's own view was that, even if not of the Craft, the Bard knew its language and ritualistic expressions. (Abraham Lincoln, although not a Mason, also has been regarded by some as having been somewhat familiar with Masonic writ.)

Condee enumerated from Shakespeare's plays many expressions and allusions with familiar connotations, not included in the list printed above.

Examples:

"And when they talk—whisper one another in the ear, and he that speaks doth gripe the hearer's wrist." King John IV, 2.

"Come, swear to that, kiss the book." Tempest II, 1.

"The singing Masons building roofs of old." Henry II, 1, 4.

"I am a Brother of a Gracious Order." Measure for Measure, III, 2.

"Where is thy leather apron and thy rule?" Julius Caesar 1, 1.

"Now, by St. John, that news is bad indeed." Richard III, 1, 2.

"Guard the door without. Let him not pass. Kill him rather." Othello, V, 2.

"Now go and if thy tongue can speak who 'twas that cut your tongue." Titus Andronicus II, 4.

"You have made good work, you and your apron." Carriolanus IV, 6.

"Being then appointed Master of this design." Tempest I, 2.

"Who builds stronger than the Mason." Hamlet V, 2.

"You shall see him in the triple pillar of the world." Anthony and Cleopatra I, 1.

"I will find where truth is hid, though it were hid indeed within the center." Hamlet II, 2.

"Well said, that was laid on with a trowel." As You like It I, 2.

Condee also saw likeness of Shakespeare's ideas of the Greek philosopher Pythagoras of the Ancient Craft: "To hold opinion with Pythagoras," Merchant of Venice IV, 11, and "What is the opinion of Pythagoras concerning wild fowl? Twelfth Night IV, 2. He also saw significance in the Bard's familiarity with theories associated with numbers, as: "They say there is a divinity in odd numbers, either in nativity, chance, or death." Merry Wives of Windsor V, 1.

"Aside from these many ritualistic expressions and allusions, Condee concluded, "many Masonic students suggest there is a great deal of Craft doctrine displayed in the plays as a whole. Shakespeare was, of course, an artist. He placed life itself on his stage, and if the speeches of any particular character were considered alone, you could, to paraphrase a well known expression, 'prove anything by Shakespeare.'"

The author Dodd was quoted as follows:

"There can be no possible doubt that Shakespeare regarded himself as an Ethical Teacher. This fact at once explains his connection with Freemasonry. In the plays we have great epics of moral passions against the crying evils of the times. They are tremendous sermons of power couched in a very different form from pulpit utterance. They have been reached under varying conditions almost nightly for three hundred years. The text of King Lear is ingratitude; of Othello, jealousy; of Macbeth, unscrupulous ambition, etc.

"Each member of the Craft will have to answer these questions in his own way and according to his own understanding, but certainly Shakespeare, like the Bible, should be read not left on the shelf to gather dust."

— oOo —

The life that is not guided by firm principles and a strong will is likely to be shipwrecked by the gusts of temptation, just as a carelessly handled sailboat may be capsized by a sudden puff of wind.

— Exchange

**A GRAND MASTER'S TRIBUTE TO HIS IMMEDIATE  
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**WHAT WAS HIS CREED?**

"I do not know his creed, I only know  
That here below, he walked the common road  
And lifted many a load, lightened the task,  
Brightened the day for others toiling on a weary way:  
This, his only need; I do not know his creed.

"What was his creed? I never heard him speak  
Of visions rapturous, of Alpine peaks,  
Of doctrine, dogma, new or old;  
But this I know, he was forever bold  
To stand alone, to face the challenge of each day,  
To live the truth, so far as he could see —  
The truth that evermore makes free.

"His Creed? I care not what his creed;  
Enough that never yielded he to greed;  
But served a brother in his daily need;  
Plucked many a thorn and planted many a flower,  
Glorified the service of each hour;  
Had faith in God, himself and fellowman.  
Perchance he never thought in terms of creed  
I only know, he lived a life in deed."

**Note:** The above was quoted by M. W. David Rothstein, then Deputy Grand Master of the Grand Lodge of Manitoba, in submitting his Report as Acting Grand Master, eulogizing M. W. J. Ferguson Irwin, his Grand Master and immediate predecessor who died in office. In featuring it in this number of *The Cable Tow*, we wish to extend our sympathies and condolences to the distinguished family of the late Most Worshipful J. Ferguson Irwin and to the Grand Lodge of Manitoba which he loved and labored so well "even if it meant personal sacrifice, drove him on and on until finally his body could no longer take the strain, and he was struck down with the illness that proved to be his fight." — Chairman, Committee on Fraternal Correspondence.



*With Our Grand Masters . . .*  
**Sonny Shortlegs**

Masonry causes true friendship to exist among those who might otherwise have remained at the perpetual distance. It is not possible for any of us to form these friendships which lead to brotherly love by staying away from our lodges. I know at times that many of us are very tired at the end of a day's work and that exhaustion dominates us, keeping us at home, but on many occasions I have heard many brethren say although they were tired before going, the atmosphere, smiles and association with their brethren were so great a lift to them that it was better than a good nite's rest. Let everyone of us try it this year and I promise you a feeling at the close of this year that you will cherish dearly and never forget.

Let us all renew our obligations, use the gavel with discretion but also with firmness and courage, try our utmost to overcome our human weaknesses, practice the tenets of our beloved institution and maintain harmony which creates unity, giving us the power and strength to build our beloved Fraternity, thus making this world a better place to live in and assisting in creating Peace.

— ALBERT J. BRAZEE, JR., Grand Master, 1948

Remember that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart. Never believe anything bad about anyone unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary and that God is listening while you tell it.

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# *Fraternal Reviews*

MANITOBA, 1957

The Grand Lodge of Manitoba lost its Grand Master in office, the Most Worshipful James Ferguson Irwin. In the words of Most. Wor. S. H. Fahrni who delivered an eulogy during the funeral services over the remains of the distinguished brother, he said and we quote: "So ended the earthly career of one who gave so much of his life to Freemasonry in its various branches, one who rose to eminence by conscientious service that was so characteristic of him — to whom duty was a sacred obligation."

"In the passing years he has been dogged by illness and had undergone several major surgical operations, enough to lay low many a more robust man, but he invariably rose above them and marched straight on. We hoped he had done it again after his illness last July, but his power of resistance was worn too thin. His life has been one of service, to others, to his parents, to his wife and daughters, to persons less fortunate than he wherever he encountered them, to his brethren of the Craft. And now he dies in the harness of Grand Master — with him the word "harness" is the right word."

The Deputy Grand Master, Rt. Wor. David Rothstein succeeded in office.

**WHAT COOPERATION CAN DO.** In his report, the Acting Grand Master felt that it would not be appropriate to give a message. However, he left food for thought that might help "us on our Masonic way." And we quote. "You have witnessed at first hand in the past six months what co-operation can do. Even though we suffered a great loss, and under many difficulties, everyone, working together as a team, brought the term to, I think, a successful conclusion. This then is a lesson for all to observe and imitate. Cooperation in all lodges, from the Master down to the new candidates is essential. When a Master feels he has the full support of his brethren, he can accomplish a great deal more for his lodge. Teamwork is the key to all success. x x x . If cooperation and teamwork is the key, let us endeavor by applying the principles still further, in opening more

doors which will lead to a better understanding of our beloved Craft." — Most Wor. David Rothstein, Grand Master; Most Wor. Thos. C. Jackson, Grand Secretary.

## UNITED GRAND LODGE OF NEW SOUTH WALES, 1957

The 69th Annual Report of the United Grand Lodge of New South Wales covers two Special Communications and four Quarterlies.

**THE SPIRITUAL URGE OF FREEMASONRY.** Most Wor. Thomas Leslie Warren, re-elected Grand Master, in reporting the cordial receptions accorded him in his various visits to the lodges, commented as follows: "Wherever I go I am received by a large concourse of Brethren. I often go home wondering why do men of the world assemble on these occasions and I have come to the conclusion that there is a spiritual urge which brings them together and that it is being realized that some spiritual devotion must replace the materialistic attitude which permeated the world since the last war. I am firmly of the opinion that it is in this way we will recover some realization of our relationship with one another. At the present time there is a greater necessity for responsible men, who comprise such organizations as Freemasonry, to pause and contemplate on world affairs, particularly in respect of our nation and within our own State. If the principles of the Square, Level and Plumb Rule could be introduced generally what a leavening effect it would have."

"It is in the character of our membership that we find the most important element of our strength. The mission of the fraternity is to build a character of men, which will find its truest expression in private and public morality and which will exhibit in all human relations the great principles on which Masonry is founded — Brotherly Love, Relief and Truth."

One important ruling which the Grand Master made follows: "I have accordingly ruled that a candidate who has been the Respondent in Divorce proceedings (i.e. divorced by his wife), no matter on what grounds the divorce was obtained, is not eligible for admission to the Craft. Similarly, a candidate who has been the guilty Co-Respondent is ineligible. Even where a candidate has been the Petitioner (i.e. the party who sought the divorce) it should be established that nothing detrimental to the candidate's own moral behaviour came to light during the divorce proceeding."—Most Wor. Thomas Leslie Warren, Grand Master; Rt. Wor. James S. Miller, Grand Secretary.

## GRAND LODGE OF CANADA IN THE PROVINCE OF ONTARIO, 1957

The 102nd Annual Communication of the Grand Lodge of Canada, in the Province of Ontario took place in the City of Toronto on July 17, 1957. It was presided over by Most Wor. William L. Wright Grand Master.

In his address, Most Worshipful Wright prefaced with an insight on the acceptance of the exalted position of Grand Master in this wise, and we quote: "It is a serious step for any Grand Lodge officer to accept this exalted position without being fully cognizant of the personal contribution he must make to the body corporate."

**THE DAY OF ACTION IS HERE.** The Grand Master said that the big concern of humanity today is a moral one. And the Masonic Fraternity can contribute in no less degree toward a general uplift of morality. In order to accomplish this end, Most Worshipful Wright urged that "Freemasons must first instill within themselves the duty of personal, moral improvement, so that they may live as good example. The great need in Masonry is individual interest in the interpretation of our symbols and individual development of love for a Masonic way of living. Only by reconstructing our individual faith in the principles of Masonry can we best contribute to the powerful influence of our Fraternity."

"Masons should ever bear in mind that the Ritual is not for the entertainment of the brethren but for their instruction, mental and moral advancement. Freemasonry has two main goals for this present age, as in fact for every age, the development of character and the realization of brotherhood. It is the genius of Masonry to take our philosophy which is old, simple and universal, and use it to bring men together and make them friends. x x x . Hanging over the world today is the ghastly fear of bombs and other forms of nuclear warfare. Men of science and experience say there is no defence against these nor can one be discovered. But the men of science and the men of war are wrong. There is a defence against all evils of destruction. Freemasonry holds a key to it. To us has been given the secret of how men can dwell together in unity and brotherhood. x x x . Our Fraternity will not achieve its highest destiny or make any substantial impact upon society until our Masonic leaders, in fact all of us, unite in establishing a sound character in which justice, tolerance, patience, brotherhood and integrity are outward expressions of Masonic ritual."—Most Wor. William L. Wright, Grand Master, presiding; Most Wor. Harry Lashley Martyn, Grand Master, elected; Rt. Wor. E. G. Dixon, Grand Secretary.

## GRAND LODGE OF NEW BRUNSWICK, 1957

The 90th Annual Communication of the Grand Lodge of New Brunswick was held in the City of Saint John on May 23, 1957 with Most Worshipful Rev. Dr. Arthur E. Coleman, Grand Master, presiding.

On the state of Masonry in the jurisdiction, the Most Worshipful Grand Master rejoiced in reporting that he has found Freemasonry well built upon the ideals of the Craft. Then he went on to report that "The old Landmarks of Faith in God and Charity towards all are firm and strong. The Volume of the Sacred Law revered as the Holy Bible which has been given by our Heavenly Father to reveal to us, man's purpose on earth and his ultimate end, which is a fuller and deeper life beyond the portals of the grave."

THE ADVANCEMENT OF MASONRY IS GAUGED BY THE QUALITY OF ITS CANDIDATES. Sometimes we became uneasy when large numbers do not offer themselves as candidates in the various Lodges. Let us not be blinded by this though, which is secondary in Masonic conduct. I think we will agree that the success in the advancement of Masonry is not necessarily large number of candidates seeking admittance, but the quality of these candidates. This question, from time to time arises: How may we obtain more men of the noblest qualities, men whose integrity will help to strengthen and enhance Freemasonry? I am sure we all agree the answer lies in ourselves, by the manner in which we as members of the Craft interpret Masonry in our individual lives; that is the true test of Freemasonry. If a Mason speaks ill of his brother; if a Mason lives contrary to the precepts of the Craft as revealed to us in the Volume of the Sacred Law, then those without will have a poor opinion of Masonry. On the other hand if a Mason sincerely attempts to live with God as his ideal then truly we need have no worry as we look into the future." — Most Wor. Arthur E. Coleman, Grand Master, presiding; Most Wor. Donald A. Somerville, Grand Master, elected; Rt. Wor. Robert D. Magee, Grand Secretary.

## GRAND LODGE OF NEW ZEALAND, 1956

The 67th Annual Communication of the Grand Lodge of New Zealand was held in Auckland on November 28, 1956. It was presided over by Most Worshipful A. H. C. Cavell, Grand Master.

The Proceedings include impressive detailed reports on Widows and Orphans and Aged Persons funds; Fund of Benevolence; Special (War) Benevolent Fund; Annuities; Masonic scholarships and Other Masonic Charities.

**MASONIC ASSETS AND MASONIC LIABILITIES.** "Many brethren, in considering this question of assets, will expect me to refer immediately to our invested fund. Others will think of membership, and other again of the increasing number of Lodges and the properties controlled by such Lodges. I propose, however, to consider Masonic assets as privileges and Masonic liabilities as duties and obligations.

"Viewed from this angle, I believe our greatest asset is our philosophy — our knowledge of a sound and happy way of living, representing as it does wisdom extracted from the ages, and all of which God's plan for mankind as enunciated in the Volume of the Sacred Law. I believe, also, that our greatest liability is the proper inculcation and practice of our philosophy — a duty entrusted to us by earlier generations. This we do at present mainly, and in many instances solely, by means of our ritual.

"In order, however, that we may measure up to the full discharge of our duties and make our institution a living, vital organization, it is necessary that we be something more than mere ritualists.

"The great purpose of Masonry is the promotion of universal brotherhood. Is it not possible that we have not learned the lessons of Masonry, in spite of our proficiency in the ritual, if we have not as a body and as individuals a desire to extend our assistance to the outside world, where humanity, particularly the aged, is so desperately in need of help and succour?

"Surely no one would suggest that our practical and visible achievements have reached such a standard that would be considered a sufficient "light" to the outside world, or as "a vision of Masonic greatness, to attract, direct and inspire."

What we know, what we think, what we believe, is in the end of little consequence. The only thing of consequence is what we do.—Most Wor. Edgar O. Faber, Grand Master (Inaugural address); Rt Wor. F. G. Northern, Grand Secretary.

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We read recently that English lodges never suspend a member for non-payment of dues. They simply exclude him from the lodge room and active work.

## 34 YEARS AGO IN THE CABLETOW

December 1, 1923. In its editorial, entitled, "What of Our Faults and Defects?", it pointed out that Masonry "has set for itself and its adepts the high and noble aim of working towards perfection, and every member of the Fraternity should strive to approach perfection as much as he can.

The editorial continues and we quote:

"Now, to do so, we must endeavor to rid ourselves of our faults and defects. Most of these we know and regret; some of them we know, but do not appreciate their seriousness, while still others we do not know we possess until our attention is called to them.

"We all realize that it is not a pleasant thing to be told of our faults, and we likewise realize that many persons resent it. The number of Masons willing to 'gently admonish their Brethren' of their errors is very small, though many of those who hesitate to render this service to an erring Brother are quite willing to speak of his case to a third party.

"We believe that our sick should be exposed on the steps of the Temple — in other words, that we should frankly admit the defects and shortcomings of our Institution and our Brethren, which are our own, and bring them to the attention of the Craft in order that they may be recognized and remedied or eliminated. Hence it has been the policy of this paper to denounce abuses and bad practices without fear or favor, and we do not believe we have gone too far in so doing.

"It may be unwise to air the soiled linen of the Fraternity in public; but honesty has ever been the best policy and we would rather give our detractor something to gloat over than afford the profane world an opportunity, an excuse, for saying that Masonry is a whitened sepulchre, fair and white outside, but full of corruption within.

"With malice towards none, and charity toward all," we shall therefore continue in our endeavors to aid in purging the Fraternity of that which is to its discredit, by openly denouncing it."

COMMENT: This is the policy being followed throughout these years by The Cable Tow.

Most Wor. Frederic H. Stevens signed a Dispensation authorizing the formation of a new Lodge in Masbate, to be known as "Ma-Bu-Ti" Lodge, U.D. The founders of this new Lodge are Bros. Fernando Alvarez, Isarog Lodge No. 33; Restituto Chaves and Manuel Bailon, Bulusan No. 38; Pedro Sales and Leopoldo P. Nitorreda, Batangas No. 36; Eutiquio Sta. Cruz, Araw No. 18; Felipe Jimenez, Angalo No. 63; Manuel Oppus, Laoag No. 71; Lim Eng Chiong, Batong-Buhay No. 27; Indalecio Madamba, Marble No. 58; Vicente de Vera and Lino T. Conejero, Sinukuan No. 16. (November 8, 1923).

COMMENT: Ma-Bu-Ti Lodge and Marble Lodge are not yet re-activated.

Most Wor. Frederic H. Stevens likewise signed a Dispensation for the formation of a new Lodge in Dumaguete, Oriental Negros (November 6, 1923) to be called Mount Kaladias. The founders of the new Lodge are Bros. Gregorio B. Almazan, Isarog Lodge No. 33; Esperidion Villegas, Severo Eugenio Lo, Jose Pineda and Ricardo Luna, Iloilo Lodge No. 11; Vicente Q. Colina, Ramon Catalla, Pedro Malajacan, Daniel Sindiong and Marcos M. Moreles, Maktan Lodge No. 30; Mariano Caraza, Acacia Lodge No. 78; C. W. Powers, St. John's Lodge No. 9; Hermenegildo Villanueva, Nilad No. 12 and Santiago Ramos, Makabugwas Lodge No. 47.

COMMENT: Under present alignment, Iloilo Lodge No. 11 and Acacia Lodge No. 78 were merged together under the present name of Iloilo-Acacia Lodge No. 11.

On the feature of PERSONALS, we find the following:

Bagumbayan No. 4—Bro. Teopisto Guingona has demitted to present an application for affiliation with Rizal Lodge No. 22. (Note: Rizal Lodge No. 22 is now known as Jose Rizal Lodge No. 22 which was re-activated on December 1955).

Compliments of

*Bro. Victor T. Laurel*

Batong Buhay Lodge

No. 27, F.&A.M.