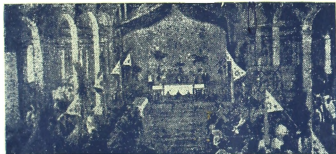


The Cable News

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES
SINCE 1923.



On September 15, 1898, the Malolos Congress met in Inaugural Session in Bacasarin Church, Malolos, Bulacan. It adopted the Constitution of the First Philippine Republic which, among others, proclaimed the Separation of Church from State.

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Grand Master's Message

Arrangements for our Special Golden Jubilee Communication are sufficiently well advanced to enable me to advise the brethren of certain details so that they can make appropriate plans.

The communication will take place on December 19-20, 1962. We will have morning, afternoon and probably evening sessions. The communication will be opened at the Grand Lodge at 8:30 A.M. on December 19th. It will not be necessary for the brethren to be at the opening, as this will merely be a formality. The brethren will be asked instead to register commencing at 8:00 A.M. at the Philamlife Auditorium at the corner of Isaac Peral and Florida Streets, Manila. All business of the communication will be held at this modern, air-conditioned auditorium which has 800 seats. This building has other facilities which will be entirely adequate for our purpose.

In order to facilitate registration, it is requested that each Lodge advise the Grand Lodge of the names of the brethren who will attend the communication. It would also be most helpful to us if advise could be received as to the names of those brethren who will be accompanied by their wives. A registration fee will be charged to cover the cost of lunch and dinner which will be served by a caterer at the Philamlife Building on both days. It will also cover the cost of a souvenir. As soon as final arrangements for catering are completed, we will advise all Lodges of the amount of registration fee.

The overall Chairman of the communication is M. W. Bro. Cenon S. Cervantes, P.G.M. The various Sub-committee Chairmen are: M. W. Bro. Antonio Gonzalez, Program; V. W. Bro. Hermogenes P. Oliveros, Accommodations (including hotel reservations) V. W. Bro. Manuel K. Torres, Reception; and Wor. Bro. Dominador R. Escosa, Registration. In order

to enable each of these to perform his duties to the satisfaction of the brethren, it is requested that the Grand Lodge be notified well in advance as to the time and place of arrival of the brethren in Manila, what kind of reservations are required, if any, and whether any special requirements, such as sight-seeing and the like, are required.

Invitations have been issued to Grand Masters of all Grand Lodges with whom we have fraternal relations. Thus far, the Grand Masters of California and Japan have indicated that they will attend. The Grand Masters of Massachusetts and Indiana will send representatives. Sizeable delegations are expected from our overseas Lodges. It is anticipated that our Guest Speakers will include President Diosdado Macapagal and Mr. William E. Stevenson, the American Ambassador to the Philippines.

The first order of business will be the reception of those dignitaries who are entitled to Grand Honors. This will commence at 9:30 A. M. on December 19th, and it is imperative that all Masons be seated prior to that time.

The Grand Lodge will have a team of brethren who will handle the registration of delegates, which we believe can be accomplished in approximately one hour's time if we have advance notice as to the names of the brethren who will attend.

The ladies of the Order of Eastern Star will look after the wives of visiting brethren.

No effort is being spared to make this communication a success, but in the final analysis success or failure will depend upon the attendance of the brethren, for if they do not come, they will miss the elaborate program which is being prepared for their benefit.

I urge every brother who can possibly make this trip to do so. We want this communication to be a platform from which our Grand Lodge can go forward to greater and greater achievement.

WILLIAM H. QUASHA
Grand Master

Editorial . . .

THE SECRETS OF MASONRY

One of the things about Freemasonry that intrigues non-Masons is the secrets of the Order. Because of these secrets, hostile critics denounce it as a secret society, ascribing evil designs to it.

These critics ignore the fact that churches have private conclaves, businesses have trade secrets, and that every important association or corporation has closed sessions, not open to the public. They also disregard the fact that the Ma- have numerous public functions in and out of their Lodge halls. Further, they fail to consider that many of the world's greatest and most honored men were Masons and that the Fraternity flourishes in all enlightened countries. Only where the authorities cannot stand freedom of thought and expression and the independent quest for Truth is our Order suppressed. It is, therefore, unreasonable for anyone to resent the fact that Masonic Lodge meetings are for Masons, any more than they would criticize other associations or clubs for being exclusive.

But what are the secrets of Masonry? They are the modes of recognition. All else about the Order, its teachings, tenets, principles and history can be found in every encyclopedia, in hundreds of books authored by members of the Order; and its rules and regulations, edicts, activities, membership, officers and even its finances are printed in numerous organs or publications of Grand Lodges and of individual Lodges. All these are available for perusal by any interested person.

The privacy of Masonic initiations is related to the adoption of secret signs and passwords, a brief discussion of which will here be presented.

Freemasonry has come down to us from antiquity almost untouched by changes in time, tradition and customs. Most

of what it is today have been transmitted from the past including its symbolisms and secrets venerated by the years.

The fraternities of old were associations of craftsmen called guilds that were largely protective in nature. There were guilds for various trades such as those of tailors, shoemakers, metal workers and carpenters, who enjoyed privileges given by kings to practice their trades under laws peculiar to them. For the perpetuation of their associations, all of them had provisions for the introduction into their guilds of youths who were instructed by Masters and who had to go through periods of preparation as Apprentices.

By the nature of their work, however, Masons were different from members of other guilds. Shoemakers, for instance, worked in the place where they resided, and they had work brought to them. They knew each other well and, because of this intimacy, they needed no safeguards against impostors or invaders from other places. On the other hand, Masons had to go to their work. Their activities were not confined to the locality where they lived. Many times they had to travel to erect buildings in distant lands. Large edifices usually required Masons exceeding in number those who were available locally, and workers had to be secured from other places. Because it was a highly specialized craft, caution was necessary to prevent the admission of Masons who were not qualified for employment — impostors without the necessary skill in the art or who had not passed through the apprenticeship as prescribed by the rules of the Fraternity. Writing was almost wholly unknown and Masons then did not have, as we do now, the convenience of carrying letters of introduction or written certifications of proficiency when travelling to engage in their profession. Hence the necessity for adopting modes of recognition, and for this purpose they adopted secret signs and passwords. Thus, the cumbersome and tedious process of examining prospective workers for proofs of their skill were obviated, and in this way, too, legitimate Masons were enabled to recognize easily each other and accord hospitality and necessary assistance to one another.

The secrecy of present day initiations and conferral of

THE SECRETS OF MASONRY

degrees also has a historical background. In ancient times the craft was divided into classes or degrees. While initiations do not differ much in all the degrees, a marked advance in skill was required to attain a higher one because of the differences in the respective wages earned. Consequently, the sign and password of Master Masons were different from those of Fellowcrafts; and Apprentices had their own. For this reason, the ceremonies of initiating and advancing members were protected from prying eyes even of Masons whose degrees did not entitle them to witness the particular proceedings.

All these have been preserved with relatively minor mutations from the hands of time, making the Order one of truly great antiquity. Even its transition from Operative to Speculative Masonry did not produce significant changes; and so to this day Masons keep most of the traditional practices of their predecessors — symbolisms, secrecy and all — even though they no longer work on stones but “build temples in the hearts of men” because they are not only time-honored but also time-tested in the work of converting Rough Ashlars into Perfect ones.

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Work And Agree

By B. RAYMOND E. WILMARTH

In our daily lives each of us must make many decisions every day. Although we are seldom conscious of the thought processes involved in arriving at our decisions under ordinary circumstances, when we are faced with a momentous decision, we proceed carefully and examine, to the best of our ability, all of the reasons why we should decide one way, and all the reasons why we should not. After comparing the "whys" and "why nots" we finally decide "to do" or "not to do" the thing under consideration.

Have you noticed some people are never doing anything and others are always doing something?

Usually those who are doing nothing are spending all their time searching for reasons why they should *not* do something. They are thinking negatively. They are always looking for reasons why something won't work. Generally, they find what they are looking for — failure.

On the other hand, those who are always doing something are constantly searching for reasons why something *will* work. If they are confronted with obstacles which impede their progress, they renew their energies and attack more vigorously. They think positively. They do not know the meaning of defeat. Generally, they find what they are looking for — success.

Our individual approach to living depends greatly upon whether we are positive or negative thinkers.

The success of a lodge depends greatly upon whether it has a majority of positive or a majority of negative thinkers. Where there is a majority of negative thinkers, the Lodge will always find reasons why it should do nothing and its inactivity will continue accordingly. But where there is a majority of positive thinkers, the Lodge will overcome obstacles and solve problems which may appear insurmountable to others.

Let each of us examine our conscience and reflect upon our past activity in the Lodge. Have we engaged in destructive criticism, or have we made constructive suggestions? Do we tend to look for reasons why someone else's idea will not work, or are we eager to support a brother's recommendations by positive thinking and personal labor?

Masonry is founded on the concept of "who best can work and best agree." WORK and AGREE should be the key words for success in any Lodge.

Positive thinking will insure agreement and constructive suggestions coupled with enthusiastic labor will erect the Temple.

Every Mason is a builder!
Be a Builder!
Be a Mason!

The BEATITUDES to a Layman

(Matt. V : 3-10)

Blessed are the poor in spirit; for theirs is the kingdom of heaven.

Fortunate are they who are lowly in spirit, empty of vainglory, who eschew acclaim, merited though it may be, content that virtue is its own reward, for they are fit dwellers in the realm of Eternal Good.

Blessed are they that mourn, for they shall be comforted.

Fortunate are they whose hearts are heavily burdened, who turn to God as a child to his father, for they shall be consoled.

Blessed are the meek for they shall inherit the earth.

Fortunate are they who are gentle and friendly, for they are welcome every where in the world.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

Fortunate are they who are consumed by a passion for justice with so much to mend and set right, for in their desire to serve they will be satisfied.

Blessed are the merciful, for they shall obtain mercy.

Fortunate are those whose sympathies are deep toward those in error, misfortune or suffering, for they will not be helpless in their hour of need.

Blessed are the pure in heart, for they shall see God.

Fortunate are they whose hearts are incorruptible, whose vision no evil thinking distorts, for their eyes can perceive God's will.

Blessed are the peacemakers, for they shall be called children of God.

Fortunate are they who bring harmony where there is discord, who promote among their fellows goodwill and understanding, for they shall be ranked worthy sons of God.

Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven.

Fortunate are they who suffer persecutions because they are resolute for that which is right — for them an abode of everlasting peace and happiness.

— M. C. Navia

Tributes To MWB Edwin E. Elser

Past Grand Master

E. E. ELSEER — EXEMPLAR OF OF AMERICAN LEGACY TO PHILIPPINE NATION — BUILDING

By MWB. CONRADO BENITEZ
Past Grand Master

On this solemn occasion when we are gathered to pay tribute to the memory of Bro. E. E. Elser, it is proper and fitting that we should relate his life to the great movement stirring the world during his time. I refer to the unique experiment in international relations undertaken with the joint cooperation of the American and Filipino peoples.

Already a Freemason since 1897, and coming to Manila in 1902, the historic year when the Organic Act of the U.S. Congress extended to Filipinos the same basic human rights that were embodied in our Malolos Constitution of 1898, — Bro. Elser was well prepared to exemplify the vital and essential role of civic-minded private citizen in a Democratic Society. This role he played most creditably— to the great honor of his mother country. — America.

In this brief eulogy I can mention only a few of Bro. Elser's pioneering achievements known to me personally. They are in my estimation truly symbolic of America's legacy to Philippine democratic nation-building.

Being Worshipful Master of Corregidor — Southern Cross Lodge No. 3 in 1914, and M. W. Grand Master of the Philippines in 1921, Bro. Elser was one of the far-sighted leaders of Freemasonry in those days who worked for and achieved the historic Unification of Masonry in the Philippines — thereby binding closely American and Filipino Freemasons, and ushering in an era of unprecedented goodwill and understanding between the two peoples. When confronted by the challenge of the Brotherhood of Man — the basic tenet of both Freemasonry and Christianity, as well as of the other great religions of mankind, — American and Filipino masons were not found wanting. Their achievement has ever been a source of inspiration in the Free World.

In the realm of voluntary civic participation in Community affairs— so essential in a Democratic Society — the pioneering example of Bro. Elser paved the way for Key American institutions which helped and are still helping to strengthen Free Enterprise in this country. One of these is the Rotary Club of Manila, of which he was one of the organizers and past president.

In the realm of philanthropy, Bro. Elser practiced the Masonic virtue of charity and followed Christ's injunction that "it is more blessed to give than to receive," by

being one of the organizers of the Masonic Hospital for Crippled Children — a worthy project serving still to perpetuate the memory and the vision of its founders. In this connection, mention may be made also of Bro. Elser's interest in the Philippine-American Guardian Association.

In the field of business, Bro. Elser was one of a small group of pioneers who in 1904 founded a financial institution — the first of its kind in the Philippines — intended to encourage thrift and saving as the way to ownership of a home; and as the only sound source of capital formation in a System of Free Enterprise. The Manila Building & Loan Association stands today as a monument to Bro. Elser and his associates. An evidence of how Bro. Elser contributed to Philippine Nation-building through his constructive business policy was the reaction of the President of the Philippine Women's University to the news that he had passed away. To perpetuate

his memory she recommended the creation of scholarships to be known as "E. E. Elser Scholarships" explaining to the Trustees the valuable advice and assistance extended by the then President of that financial institution during the early life of the University.

Thus, illustrious Bro. E. E. Elser, — Past grand Master of the Philippines, and Active Grand Inspector General of the Supreme Council of the Thirty-Third Degree Scottish Rite of Freemasonry of the Republic of the Philippines — by exemplifying the ideals of America as a Masonic, Civic, and business leader, contributed greatly to the growth of Democracy as a world movement headed by the United States. Let us the living perpetuate his memory by deeds worthy of his example. (Eulogy delivered by Sovereign Grand Commander Conrado Benitez, 33^o, Supreme Council of the Thirty-Third and last Degree, Scottish Rite Freemasonry, Republic of the Philippines, September 18, 1962. Plaridel Temple).



EDWIN E. ELSER, THE BIG-HEARTED

By MWB FRANCISCO A. DELGADO
Past Grand Master

Having had the privilege of being a life long friend and treated by him as almost a true blood brother, I consider it a great privilege to be able to dedicate a few words of praise to the great Mason and Gentleman, Edwin E. Elser.

While he started his masonry in the United States, it was in the different Rites, Lodges and Orders in the Philippines, as his masonic biography shows, that he showed his rare talent for leadership in the masonic world and elsewhere, having been a presiding officer of everyone of them.

When in the twenties dissension produced confusion and animosity

among the masons here, it took the patience, affability and ability of Brother Elser to pave the way for the unification of all of them. History will regard him as one of the truly main pillars of the unification of Masonry in the Philippines.

His charity and friendship knew no bounds. He proffered a helping hand to everyone in need.

His memory will live forever in the hearts of his brother Masons and friends everywhere. In the words of the poet, for him

*"There is no death! the stars go
down*

To rise upon some other shore,

They shine for ever more."

*And bright in Heaven's jeweled
crown.*

Edwin E. Elser will shine ever more in the hearts of his fellow Masons and his innumerable friends.



LOVE SOLVES HARD PROBLEMS

They were building a great bridge across a river and the structure was carried from both sides to meet in the middle. But when the central span was swung into place they found that it did not fit; it fell short by two inches and no ingenuity could bridge that little space. In dismay they telegraphed the designer of the bridge, and in great impatience awaited his reply. When the reply came it was enigmatical, for it merely said, "Wait till tomorrow noon." Next day at noon the mystified beholders found that the sun's rays had expanded the metal so that, section to section, it precisely matched, and there was no crack at all — the bridge was one. — *Amos R. Wells*

So does the warmth of love bring together and bind strongly those who otherwise would be separated and apart and, incidentally, make possible the solution of many a hard problem in life.

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Masons in the Constitutional Convention

From time to time inquiries are made by curious Brother Masons as to how many of the members of the constitutional convention which framed the Philippine Constitution were members of the Craft. We are indebted to Wor. Bro.

Eduardo L. Claudio, P.M., Batangas, Lodge No. 35, for the following list which should answer that question. There were 400 delegates to that convention from all over the country and 41 of them, according to Bro. Claudio, were Masons.

<i>Name</i>	<i>Masonic Lodge</i>	<i>Prov. Represented</i>
1. Bro. Gaudencio E. Abordo	Palawan No. 99	Palawan
2. " Marcelo Adduru	Gonzaga No. 66	Cagayan
3. " Manuel T. Albero	Marble No. 58	Romblon
4. " Jose Alejandrino	Gran Oriente Español	Pampanga
5. " Jose Altavas	Makawiwili No. 55	Capiz
6. " Eugenio Baltao	Malolos No. 46	Nueva Ecija
7. " Antonino Barrion	Batangas No. 35	Batangas
8. " Felix B. Bautista	Pampanga No. 48	Pampanga
9. " Conrado Benitez	Bagumbayan No. 4	Laguna
10. " Julio Borbon	Abra No. 86	Abra
11. " Nicolas Buendia	Malolos No. 46	Bulacan
12. " Leon Cabarroguis	Walana No. 13	Nueva Vizcaya
13. " Rafael S. Castillo	Sarangani No. 50	Davao
14. " Castor P. Cruz	Silangan No. 19	Rizal
15. " Domingo T. Dikit	Bagumbayan No. 4	Rizal
16. " Manuel C. Fernandez	Maguindanao No. 40	Oriental Misamis
17. " Vicente J. Francisco	Sinukuan No. 16	Cavite
18. " Pedro Guevarra	Pinagsabitan No. 26	Laguna
19. " Jose Gutierrez David	Pampanga No. 48	Pampanga
20. " Felipe E. Jose	Baguio No. 67	Baguio
21. " Alejo Labrador	Imatubo No. 52	Zambales
22. " Jose P. Laurel	Batangas No. 35	Batangas
23. " Cipriano Liboro	Tamaraw No. 65	Mindoro
24. " Saturnino Moldero	Noti Me Tangere No. 42	Mt. Province
25. " Luis Morales	Isagani No. 96	Tarlac
26. " Ricardo Nepomuceno	Luz Oceanica No. 85	Marinduque
27. " Luciano Ortiz	Sinukuan No. 16	Samar
28. " Camilo Osias	Bagumbayan No. 4	La Union
29. " Rafael Palma	Sinukuan No. 16	Manila
30. " Menandang Piang	Noli Me Tangere No. 42	Cotabato
31. " Demetrio Quirino	Mugat No. 68	Nueva Vizcaya
32. " Manuel A. Roxas	Makawiwili No. 55	Capiz
33. " Florentino Sagum	Mount Apo No. 45	Zamboanga
34. " Teodorico Sandiko	Gran Oriente Español	Bulacan
35. " Exequiel M. Santos	Cabanatuan No. 53	Nueva Ecija
36. " Jose G. Sanvictores	Bagumbayan No. 4	Bukidnon
37. " Eusebio V. Sison	Pangasinan No. 56	Pangasinan
38. " Enrique Sobrepeña	Bagumbayan No. 4	La Union
39. " Hermenegildo Villanueva	Mount Kaladias No. 91	Or. Negros
40. " Antonio Villarama	Ibarra No. 31	Bulacan
41. " Jose Zurbito	Sinukuan No. 16	Masbate

Masonry and the Revolution

By MWB EMILIO P. VIRATA, PGM

Wor. Bro. Gen. Emilio Aguinaldo, the Grand Old Man of the Revolution, has time and again publicly declared that our Emancipatory Movement in 1896 was masonically inspired, masonically generalised, and masonically carried out to a successful termination. One of the provinces which contributed richly in blood and fortunes to the movement was Cavite. For her valuable contribution the province became known as the cradle of Philippine freedom. She earned the reputation because —

It was in Cavite where the moving episode of our struggle for independence took place;

It was in Cavite where the Revolution of 1896 was fiercely fought;

It was in Cavite where the Philippine independence was proclaimed in June 12, 1898, after success in the fields of battle had been attained;

It was in Cavite where the Republic we now enjoy was conceived by the patriots who fought and died for the Fatherland;

It was in Cavite where many Revolutionary generals who belonged to the Craft were born;

It was in Cavite where Masonic heroism and martyrdom were recorded in the hearts of men and written in books of history; and

It was in Cavite where Ill. Gen.

Emilio Aguinaldo, Liberator of his country and President of the First Philippine Republic, saw the light of day.

Masonry was born in the Philippines more than a century ago, at Kawit, Cavite. In the place of its birth the Fraternity lived in secrecy, grew fast and spread out far and wide. Its influence inspired the Revolution which liberated our country from foreign domination and delivered our countrymen from slavery. The Republic which we now enjoy we owe to Masonry and the Revolution. Masonry's accomplishments in the Philippines are, indeed, a source of real pride and genuine satisfaction to Masons.

Andres Bonifacio, the founder of the Katipunan which plotted the overthrow of the despotic Spanish government, was a Freemason. So was Wor. Bro. Ladislao Diwa, of Cavite, one of his two co-founders. Most of the *Katipuneros* were also Masons or persons of Masonic leanings. So Bonifacio's Cry of Balintawak was wildly welcomed and actively supported by his brother Masons and countrymen who immediately joined the liberation movement. Militarily dressed in rayadillo with buri hats tipped up in front to complete the uniform, bolos or spears in hands, barbooted and hungry, the soldiers of Democracy fought valiantly the enemies

of Freedom, won the fight and set our country free.

The Revolution of 1896 covered two periods. The first period began from the Cry of Balintawak on August 16, 1896, and finished with the Pact of Biak na Bato on December 14, 1897. The second period commenced at the battle of Alapan, Imus, Cavite province, on May 28, 1898, and ended with the inauguration of the First Philippine Republic at Malolos, Bulacan, on January 23, 1899. It was provoked by the failure of Spain to comply with her commitments in the treaty. Like the first, the second period of the Revolution terminated with victory for the Revolutionary forces and defeat for the Spanish Army. Shortly after the end of the Revolution, however, the Philippines became involved again in another warfare. Aguinaldo on February 5, 1899, declared war against America due to some serious misunderstandings between the two countries. The Philippine-American war lasted for more than two years. It came to a close when Gen Emilio Aguinaldo was treacherously captured by Gen. Frederick Funston at Palanan, Isabela, on March 22, 1901. Some historians opine that the end came when the last Filipino general surrendered to the enemy in 1902. He was Gen. Miguel Malvar of Batangas. Once more the Philippines fell under a foreign power. For almost fifty years since then, we had been persistently pleading for our independence by adopting Congressional resolutions and sending political missions to the United States. At long last our plea was heeded and justice triumphed. So

on July 4, 1946, America returned to us the independence which the Revolution had won in the fields of battle and relinquished her sovereignty over the Philippine territory. The independent Philippines joined again the concert of free nations.

In the second period of the Revolution either Aguinaldo helped the Americans fight the Spaniards, or vice versa, that is, the Americans helped Aguinaldo fight the Spaniards. The fact was both fought a common enemy. The alliance was formed under America's promise to recognize Philippine independence after victory. Failing in her promise the former allies became bitter enemies. In the Revolution as well as in the war against America the Filipino Masons fought bravely to uphold the cause of freedom.

Aside from freedom there are other Masonic ideals and virtues which we must uphold if we are to be proud of our hallowed ground, our heroes, our martyrs, our patriots, our race. We must bear in mind that those divine gifts are not sweet music only to the ears — they are strong injunctions for worthy achievements. The uplift — moral, social and political — of our countrymen should be our constant endeavor, their deliverance from evil our deep concern, their happiness our ultimate goal.

Permit me to quote from some Masonic scholars on the definition of a TRUE MASON. Quote:

"A true Mason is humble and obedient. Righteous deeds need not be known, nor compen-

sated. Obedience is a virtue that exalts any man. We must be honest. In practicing honesty we must ever remember that it is our own conscience that we must satisfy and not the curious eye. Our honesty should not choose the time, place, or occasion. It must be practiced at all times, whether alone or in company.

"A true Mason must be just, for injustice disturbs the peace of minds and breeds communism, the antithesis of democracy which we all abhor. When men are treated justly they are happy and industrious. They become an asset and a credit to the community. Never take advantage of anybody. Don't prey on your fellowmen's weakness or ignorance to benefit yourself. Be always on the level.

"A true Mason must be tolerant. He must respect the religious and political beliefs of others. That way he contributes to their happiness. Among us we can not expect unanimous opinion on all questions. In a fraternity that is composed of free and intelligent members discussions are bound to arise. Ours is a democratic and not a totalitarian organization. We must not hold any grudge against anyone or speak ill of a brother in his absence. We must be frank and sincere.

"A true Mason must be charitable. But in practicing charity he should avoid indolence. Only the indigents should merit that virtue. If his charity is intended for publicity it becomes nil. And he who acts thus is nothing but a common miser.

"A true Mason must sacrifice all for a good and just cause. A little thus spent is a life worth living for. He must attain selfmastery too. He must be able to control himself whether in victory or in defeat. He must be ready and willing to apologize for his own faults."

With so much rich Masonic heritage and so many glorious Masonic traditions to draw inspiration from, we Masons, can not fail the land that gave us birth in the hour of her need. Today, we are engaged in a struggle, not bloody, yet deadly. I refer to our struggle for economic emancipation. We must free ourselves economically if we are to have a country and a home we can call our own. Resistance to economic slavery has now become extremely difficult because of our indifference and negligence in the past. The situation is further aggravated by the fact that rampant graft and corruption have crept into the inner chambers of the government participated in by the high and the low. The evil is being encouraged by weaknead and venal public officials who received orders from vested interests and moneyed individuals mostly of foreign brand. Their conduct is all the more condemnable because with their ill-gotten money they indulge in ostentatious living that is completely devoid of honesty, morality or decency. Those so-called servants of the people and their ilk promote criminality and misery, damage Filipino Pride and dignity, and cause loss of national honor and respect. In their hands the citizenry will always suffer and the nation

exposed to criticism beyond repair. They need be eliminated now and forever.

Masonry must assist in fostering our country's economy in every way. If in the past deliverance from tyranny and oppression of nations and peoples had been accomplished by leaders schooled in Freemasonry — like Bolivar in South America, Washington in North America, San Martin in Cuba, and Rizal, Bonifacio and Aguinaldo in the Philippines — there seems to be no reason why economic ills and trans-

gulation may not be cured with Masonic teachings, tenets and principles. Let us, therefore, play our part. Let us stretch forth a helping hand to remedy a national disaster that is both tragic and cruel. The task is great and requires much sacrifice. That it is and does, should not discourage us from performing an important duty. We must give our all for country and home.

Economic emancipation is the password. Let us be alert and act accordingly. Let us be Masons now, or never.



MASONIC MUSIC

(Second and last installment)

By WB. EUGENE STRANSKY, MD

Another composition of Bro. Mozart in the same year was "Maurer Freude" (Mason's Delight) to honor Bro. Ignaz Morn, the most prominent Brother at that time in Vienna whose position would be characterized now by the term Grand Master, and celebrate the union of the smaller Lodges in Vienna to a few larger Lodges. Another remarkable composition is "Eine Kleine Freimurer Kantate" (Little Cantata for Freemasons) for a small orchestra with a male choir.

One of the greatest Masonic compositions of Bro. Mozart is "Maurerische Trauermusik" (Masonic Funeral Music) composed in November 1785 on the death of two

prominent members of the Fraternity, Count Eszterhazy and Prince Mecklenburg Strelitz. It is an orchestral work with singers. It is very imposing and by far better than anything performed in our funerals. I succeeded several years ago to convince the M. W. Grand Master at that time, M. W. Bro. Macario M. Ofilada, to order the record from America. I wonder, however, if it has been played already so far. I may add here that there is likewise a composition for closing the Lodge by Bro. Mozart.

The greatest achievement of our genial Brother is the opera "Die Zauberflöte" (The Magic Flute). The text was written by Bro. Ema-

nuel Schikanaber (1751-1812) Much has been written about this opera. It is hard to describe it without having the text and the music.. It may be sufficient, however, to state that by hearing or better still seeing the action, any Brother will immediately feel that Masonic principles, Masonic Rituals and Masonic ideology have been glorified. The hero had to pass through several hardships before he reached his goal. The fight between darkness and light is so characterized that one has to see it. It deals with our own ideals, while a laymen and a non-Mason will not observe anything. The opera was composed in September 1791, a few weeks before the death of our young Brother of uremia although he had still the chance to conduct his opera personally. At that time, after the death of Emperor Joseph in 1790, Masonry had been persecuted and suppressed in Austria, and there is a general belief that the opera had been composed in order to encourage the persecuted Brethren and to show them that Masonic ideals cannot be suppressed for good and that finally our tenets will prevail. Goethe, the great German poet (1749-1832) and Brother who was simultaneously the director of the National Theater in Weimar, recognized the Masonic character of the opera immediately and performed it as such in 1791, although with some changes in the text in order to emphasize better the Masonic character of the opera. My suggestion is that every Brother avail himself of any chance to see and hear the immortal work of Bro. Mozart in order to be able to appreciate

as well the Masonic symbolism contained in the scenario and text, as the immortal music of our Masonic genius. Non-Masons cannot understand the scenario while the Brethren enjoy it. Because of this the Magic Flute was and is performed even in countries where Masonry is prohibited. However, records of the opera are not sufficient as we cannot see the scenario and the decorations which are definitely necessary for the understanding of the Masonic background of the opera.

The second half of the eighteenth century was the acme of Masonry and musical activity. The rich aristocrats, all the emperors and kings had their own orchestras; no wonder that in Masonry music in the form of choirs and instrumental music has been a part of the Ritual. The eighteenth century is characterized by the start of professional performers and commercialization of music by concert agencies, etc. which is going on until our times.

Music changed its public. The middle class in the large industrial cities became the mainstay of music. However, as the different religious cults never changed their attitude to utilize music for their Ritual, even the Fraternity continued to use music, although in a lesser degree.

One of the most famous songs in the nineteenth century, of "Die Uhr" (The Watch) by Karl Loewe (1796-1869), likewise a member of our Fraternity, was performed for the first time in the Lodge to the Three Circles in Stettin in 1829. That Richard Wagner (1817-1887) (although not a Mason as he could not join our Craft on account of the hostility

of the king of Bavaria against the Craft, his protector) was always in close contact with Brethren, and Masonic ideas and terminologies in his last opera "Persival" is obvious. Jan Sibelius, who died a few years ago, the national composer of Finland, had been the Great Organist of the Grand Lodge of Finland and author of different Masonic compositions, such as songs for tenor with piano accompaniment, three quatuors for male voices, a funeral march, etc. One of his compositions "Onward Ye Peoples" was performed publicly in New York in 1938 with 500 members of the choir of New York. The compositions are all recorded and in the possession of the Grand Lodge of New York, hence easily available. There are many Brethren among the more modern composers besides Sibelius. For instance, the well known Italian opera composer Puccini has been likewise a member of the Craft like many of the modern American composers. However, as they did not compose any Masonic music, they may be considered just as members of the Craft, but not as Masonic composers. Frans Liszt joined likewise the Craft among other famous composers.

In such a relatively short survey as this, many details have to be missed. However, I hope to have succeeded in informing our Brethren that Masonic music exists and that music has been formerly a part of the Ritual. I am convinced that if we would be able to utilize Masonic music again as a part of our ritual, especially the candidates receiving the degrees of an Apprentice, Fellowcraft and Master Mason,

they would be more impressed and would remember the ceremonies for life. Even seasoned members of the Craft would be deeply impressed by the music of Bro. Mozart and the eternal ideas of Masonry would be more deeply implanted in their minds and hearts. For this purpose, it is sufficient to have the records of compositions with the texts of the songs, even if they are translated from German or other foreign languages.

I shall never forget the effect of the two-hundred-year celebration of the birth of Wolfgang Amadeus Mozart in 1956, when I was asked to discuss the Masonic music of Brother Mozart. There were records played and the relative texts printed and distributed among the listeners. Therefore, my plea in connection with this short report is for us to be aware of our great treasure of Masonic music which we must utilize in our ceremonies so far as possible.



VICTOR HUGO

When the disasters of the Franco-German war were falling thickly and the iron band was closing around Paris, Victor Hugo was not there. But he came to share his people's sufferings. On the way he had seen the Bavarians, seen villages burned with petroleum, and he came to imprison himself in Paris. A touching ovation was given him by the people who never forgot his voluntary sacrifice. It was one of the secrets of his power over the French people.

— *Selected*

HUMAN NATURE AT BEST

(Even in the brutal sport of boxing where the object is to batter the opponent to helplessness if possible, hitting when the other fellow is down is regarded as a despicable "foul." Something of that feeling moved Old John when he reacted as he did in the following story clipped from the Readers Digest).

After a two hour run our dogs had treed an opossum in a cotton wood, and Old John, our Negro guide, climbed after it, his stick and flashlight ready. He soon spotted the animal, but to our amazement turned off his light and climbed back down.

"Why didn't you knock the 'possum down, John? Don't you feel well?"

"No suh, feelings is right good tonight. But that 'possum there is short one leg which he done chewed off to get out of a trap. It ain't according to God's own law to bleed any such stout heart a-singin' with freedom."

— Michael N. Pearshall

And here is another also from the Reader's Digest:

While I was driving alone to see the doctor, our old Cadillac blew a tire. I was on crutches at the time, and as I eased the spare out of the trunk a car pulled up and a man jumped and took over. I learned that he was on his way to work and remarked, "You don't have time to help me."

"I don't have time NOT to help you," he said, "why, I wouldn't be able to do a job all day thinking about passing you up."

— C. R. Williamson

And here is a heart warming story from Fulton Ousler's "Modern Parables." It is a true story.

Lady with Roses

When Bill Brede was a small boy, he sold newspapers at the southeast corner of Lexington Avenue and Forty-second Street. A newsboy had to fight to keep his corner, be able to lick any tough guy who wanted to take over. By the time Bill was ten years old, he was on the way to becoming a cynic; already he had taken enough hard knocks for a lifetime.

First, Mother died and then Father, leaving seven orphans; five brothers and sisters had to be placed in institutions. Relatives took Bill, but they were poor too, so he had to earn his keep standing on the curbstone, come heat wave or blizzard, yelling headlines to a hostile world, and he had to sell three papers to make one cent profit.

One late spring afternoon, a trolley car came to a halt at the corner and Bill sold newspapers to several passengers through the open window. Just as the car was pulling away, a fat, red-faced man standing on the rear plat-

form yelled: "Two papers, son," and Bill tossed his papers safely to the customer. But the fat man began to guffaw as he held out a nickel teasingly in his fingers while the street car slowly gathered speed. With his heavy bundle under one arm, Bill ran after the car, calling, "Throw me the money!"

"Jump on board and I'll give you a nickel," yelled the man cupping one hand and shaking the nickel with the other.

Even with his heavy load, Bill tried to hop on, but he missed and fell, sprawling on the cobblestones in a swirl of horses' hoofs, cabs, buggies, and delivery wagons. As he scrambled to his feet, he suddenly heard above the din of traffic a woman's voice. Halted beside him was a shiny black horse and carriage; the coachman with gleaming top hat and braided uniform had reined in a prancing pair of bays.

Seated in the open victoria and leaning toward him was a beautiful lady, roses in her arms, tears in her eyes, and unladylike language in her mouth:

"That blankety-blankety good-for nothing skunk! I saw the whole thing. Listen, kid, you stand on that corner and wait for us. We'll be back. Mike" — she whirled to the coachman — "get going and paste the blankety-blank-blank out of that blankety-blankety-blankety guy." Wiping away tears with dirty hands, Bill waited on the corner. His soul was filled with awe, for he had recognized the lady with

the roses and sulphuric language. She was the Ethel Merman of her day. Broadway's bright particular star — the madcap, lovable, buoyant May Irwin, then playing in a show called, *As in a Looking Glass*.

Ten minutes later the fine horse and carriage bearing May Irwin and Mike, her coachman, came back. The actress beckoned the boy to get into the victoria and sit beside her.

"Now, Mike," she said, "go on and tell him what you did."

"I hung one on him," said Mike fiercely, "I blackened both his eyes and hit him in the solar plexus. And I brought you something back."

Into Bill Brede's grimy palm Mike laid a five-cent piece.

"Now, kid," said May Irwin, "there is something else I want to tell you. Don't ever let guys like that make you hate the human race. There are lot of dirty devils in this world — but most people are just like you and me. And we are all right! Ain't we, kid?"

'On top of the nickel she placed a rose and a one-dollar bill.

Not until years later did it occur to Bill Brede that there hadn't been enough time for Mike, the coachman, to have performed those feats of valor in punishing the wicked. He could never even have overtaken the streetcar. So he had simply driven around the block and straight into the heart of a friendless boy. And that imaginative

deception was a part of a deep kindness.

Bill knew rough going. He had little formal education. Yet he rose to be an editor, winning distinction in the hard profession of journalism. Today he and all those brothers and sisters are together again.

"I think God kept us out of trouble," Bill said. "And the hard knocks were good for us. I'm grateful for them and for May Irwin with her roses, her tears, and her swear words that kept me from growing up to hate the world and myself."

We offer these stories as a refreshing change from the sordid news we get daily these days which lead many to wonder if the old virtues are dying. Lawlessness and dishonesty are not the normal order of things even in this sinful world of ours. That is why they figure so prominently in the news. For every illegal act we hear or read about there are many worthy ones of which the world learns little or nothing at all. We hope these stories will help to reaffirm our faith in the innate goodness of human nature.

— Ed.



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Masonic Etiquette and Decorum

By VWB. HERMOGENES P. OLIVEROS

Senior Grand Lecturer

Third of Four Installments

The preparation room is the place in the Temple where every possible precaution, courtesy and kindness are shown to the candidates. It is in this place where all degrees begin. Here, a candidate receives his first impression of the Craft. If he finds the preparation room in a mess, or full of smoke, or a place where members joke freely with each other, the candidate might form an erroneous impression of Freemasonry, a bad picture of the organization which may remain with him for years.

Preparing the Candidates in ritualistic garb should be done with tact; the brethren who perform this preparation must manifest consideration and humility so that the candidates would realize that entrance into Masonry is not a mere formality but a serious and meaningful experience, with a far-reaching effect on their lives. When they are led through the Inner Door, they should not be stifled by tobacco smoke nor be surprised by a hum of conversation. The officers should be ready at their stations, prepared and alert to perform their parts; all present should observe the necessary decorum.

The Inner-Door

The Inner-Door of the Preparation Room leading into the lodge

room should never be opened or used except for the purpose of admitting or returning the candidates. Any door leading into the Preparation Room should be kept locked during the Preparation of the Candidate. Nobody should be allowed in the room except the Master and the Stewards.

Passing Between the Altar and the East

Nothing is mentioned in our Monitor with regard to forbidding Master Masons from passing between the Altar and the East when the lodge is open. Oftentimes, many newly raised Master Masons, not of their own fault, find themselves embarrassed when they attempt to cross that space. Many brethren assigned to instruct the newly raised brethren overlook this important part of the instruction.

When a brother Mason inadvertently makes that mistake the Worshipful Master should immediately rise and politely call his attention to it. The Worshipful Master should explain to the newly raised Master Masons that it has become a matter of courtesy, based upon ancient usage, that a Mason is not allowed to pass between the Altar and the station of the Worshipful Master when the lodge is open. The space therein has been

deemed a sacred ground, not to be trodden upon. There should be no obstruction between the East and the Three Great Lights, since the Three Great Lights are the particular responsibility of the Worshipful Master. Therefore, no Brother should ever bar the view of the Worshipful Master from the Three Great Lights. From these the Worshipful Master gets his inspiration to rule and govern wisely his Lodge. The fact that during the degree work the candidate would pass or would be placed in that particular space does not militate against this interpretation but rather supports it, because the ground or space between the Altar and the East is considered sacred; hence, this concept lends dignity, impressiveness and solemnity to our ceremonies.

The Master's Hat

During lodge meetings, only the Master wears a hat, but he must at once uncover his head when the Grand Master or his Deputy enters the lodge; he so remains hatless until he is directed to continue governing his lodge.

To wear a hat is an old custom, but there is no law, either written or unwritten, which requires the Worshipful Master to wear a hat when he is in the East. However, owing to heat or to lack of ventilation in the lodge room, the Master may remove his hat if he feels uncomfortable to continue wearing a hat. This is an exception to the rule. Neither is there anything in the rule, whether written or unwritten, which prescribes the kind of hat a Master should wear; but the

principles governing this matter is determined by sound judgment and by good taste. A Master should never wear a hat of such odd style which might attract attention or which would tend to derogate the dignity of the Oriental Chair.

The hat is an emblem of the Master's authority, a mark by which the importance of his office is distinguished, a visible and conspicuous badge of his position as presiding officer and as the titular head of the lodge. The hat should always be removed when the name of the Supreme Deity is mentioned and when the prayers are recited. Removing the hat is a sign of respect and reverence to the Supreme Grand Architect of the Universe.

The hat should also be removed when the Worshipful Master is giving the obligations. In funeral services, the Master does not wear a hat. He should, however, wear his hat in funeral processions.

Dress

There is a philosophy as regards the kind of dress a Mason should wear in lodge meetings. The governing principle is good taste. The correct practice is to wear such attire which would show respect and lend dignity to the institution.

The propriety of wearing a formal dress depends entirely upon the occasion and the circumstances; such is a matter for the lodge to decide. As a mark of respect to the Fraternity, the Brethren should attend lodge meetings in business suits.

Prayer

Edict Number 43 is self-explanatory. It needs no elaboration, except that the Master holds his

hat with his left hand and place his right hand over his left breast. The Deacons take the rods in their left hands, hold the rods in vertical position, and place their right hands over their left breasts, as in giving the sign of fidelity.

The District Deputy Grand Master

Whenever the District Deputy Grand Master visits any lodge in his district, whether officially or unofficially, he represents the Grand Master. On official visits he should be received with Grand Honors. On other visits, the Master should only call up the lodge as the District Deputy Grand Master enters and have him conducted to the East. The gavel should be presented to him in the usual manner. Like the official visitations of the Grand Master, nobody should sit in the East during his reception except the Master. As a matter of courtesy, the DDGM may invite the Grand Officers, the Past Grand Officers, Inspector of the Lodge, and Past Masters who



TWO SIGNALS

At the entrance to the harbor of the Isle of Man there are two lights which guide the mariner into the harbor. One would think the two signals would confuse the pilot. But the fact is that he has to keep them in line, and so long as he keeps the two lights in line, his vessel is safe. And it is just as we keep our eye on the two signals—the love of God and the love of man—that we keep the channel, and are safe from the rocks on either hand.

— *Dr. W. J. Watkinson*

HERE AND THERE

A delightful Chinese "lauriat" was held by Shriners sojourning in Manila and nearby places Saturday evening, September 1 at the Foochow House on Claro M. Recto Avenue. It was a benefit dinner for the Masonic Hospital for Crippled Children under the auspices of Bamboo Oasis, sponsored by Chinese nobles. It was managed by Noble Tom Loft who conceived of the idea of the Shriners doing something tangible this year for the Hospital. To the credit of Noble Tom Loft and the Chinese Nobles who cooperated with him, the affair was a towering success.

The Life Membership roll of the Hospital received a big boost when seven Shriners and Sister Marie Reid, friendly and personable wife of Noble George Reid, subscribed for new Life Memberships. A life member pays P500, and so the Hospital became richer by P4,000. In addition the "up-turned fez" yielded P350.50 which also went to the Hospital coffers. Those who subscribed for Life Memberships, either in person or for their Lodges were, aside from Sister Reid, Nobles Howard Spuler, E. Bundenthal, (Leonard Wood Lodge), Jose L. Araneta, Yao Muntek (Mencius Lodge), Stephen Lewis (Manila Lodge), Frank Finsko (Lincoln Lodge) and Virente L. Co Chien.

The dinner was topped by a program of Chinese music and folk dances. A modern Chinese orchestra under the baton of conductor

Vicente Lao played classical Chinese music and a medley of popular Filipino airs. The music and the dances were contributed by the Sy Tiok Musical Association through its President, Mr. Cheng Yu Leong.

The Grand Lodge held a Lodge of Sorrow in memory of the late M. W. Edwin E. Elser, Past Grand Master of the Grand Lodge of the Philippines, who died on July 17, 1962 in Altadena, California. The ceremonies were held at Plaridel Masonic Temple, Manila, in the evening of September 18 by a team of Past Grand Masters headed by the present Grand Master, MW William H. Quasha. In spite of the inclement weather the service was attended by many prominent Masons in Manila. The ceremony was the first to be performed by Past Grand Masters in this jurisdiction and was most solemn and impressive. Elsewhere in this issue are the eulogies delivered by MW Bros. Conrado Benitez and Francisco A. Delgado. Mrs. Raymunda C. Ofilada rendered appropriate songs and Prof. Lucio Pineda a violin solo. Mrs. Andrea Ofilada Venneracion was the pianist.

DDGM James L. Taylor of Guam sent in another newsy letter and indicated that the two lodges in his district (20) are continuing efforts to put into effect Grand Master Quasha's program of community service for all lodges in their respective localities.

It is possible that a group of Brother Masons in Saipan may form a lodge in that island 125 miles north of Guam. It seems that several Masons in the island who are wont to visit Guam to attend lodge meetings find transportation a formidable problem. Saipan has become the headquarters of the Trust Territories which include the Marshall islands, the Caroline islands and the Palau group. It is said that these territories count some 75 Masons who seldom find opportunities now for visiting Guam.

In one of the pages of this issue MW Vicente Orosa, PGM, is making an appeal for memberships in the Capitol Masonic Association, Inc. of which he is the President. The primary purpose of the association is to erect and maintain a Masonic Temple in this capital city of the Philippines. This is a worthy undertaking and we hope Brother Masons who are in a position to subscribe for shares of the corporation will do so and advance the frontiers of Freemasonry further in this country.

Editor's Note: We shall be glad to publish news of general interest to the Fraternity from our Lodges. Because of our limited space reports should be brief. We reserve the privilege of selecting news-worthy items which will appear in this column.

THE ORDER OF EASTERN STAR

(The article in the July issue on WOMEN MASONS OF RECORD inevitably led our attention to the ORDER OF THE EASTERN STAR. In the early 1950's several chapters of this Order were organized in the country following the successful efforts of prominent Masonic Brethren, among whom were MWB Michael Goldenberg and MWB Antonio Gonzalez Sr., to obtain a charter for "Rosario Villaruel Chapter." For the first time Filipinos were admitted into the Order and the Chapter became the second in the Philippines, there being in existence here already for many decades the "Mayon Chapter No. 1." We feel that the event is one of the most significant developments in Philippine Masonry in recent years, the other two being the establishment of a Supreme Council of the Scottish Rite and the introduction of York Rite in this jurisdiction. We consider these events significant because the fresh interest they evoked in Masonry had a decidedly strengthening effect upon the local Fraternity.)

We are indebted to MWBro. Antonio Gonzalez, Sr., P.G.M., for the history of the Eastern Star taken from Mackey's Encyclopedia of Freemasonry. Due to limitations of space, the article had to be abridged by us considerably but without sacrifice of essential facts of the history. — Editor.)

Degrees for women under the title of the "Masonry of Adoption," were as long ago as 1765 in vogue on the continent of Europe. These were

administered under the patronage of the ruling Masonic body and especially flourished in the palmy days of the Empire in France, the Empress Josephine being at the head of the Order and many women of the highest standing were active members.

The Term "Adoption," so it is said, was given to the organization because the Freemasons formally adopted the ladies to whom the mysteries of the several degrees were imparted.

Albert Pike, who took great interest in this "Masonry of Adoption" and made a translation of the ritual into English with some elaboration dictated by his profound knowledge of symbolism and philosophy, says in the preface to his ritual of the Masonry of Adoption, "Our mothers, sisters, wives and daughters cannot, it is true, be admitted to share with us the grand mysteries of Freemasonry, but there is no reason why there should not be also a Masonry for them, which may not merely enable them to make themselves known to Masons, and so obtain assistance and protection; but by means of which acting in concert through the tie of association and mutual obligation, they may cooperate in the great labors of Masonry by assisting in and, in some respects, directing their charities, and toiling in the cause of human progress. The object of 'la Maçonnerie des Dames' is, therefore, very inadequately expressed, when it is said to be for the improvement and purification of the sentiments."

The Order of the Eastern Star has become just such an organization, strong enough to take an active and powerful cooperative concern in the beneficent labors of Masons for the care of the indigent and afflicted. While entirely different and distinct from the Masonry of Adoption, being indeed of American and not French development, all the expectations so ably expressed by Brother Pike have in no other fraternal association been so admirably fulfilled as in the Order of the Eastern Star.

Some mysteries involve the origin of the Order. In this respect the Order of the Eastern Star is closely akin to the various branches of the Masonic brotherhood. To unravel the truth from the entanglement of myth is, with many of these knotty problems, a troublesome and perhaps a never wholly satisfactory task.

First of all let us take the testimony of Brother Rob Morris, than whom no one person has, it is conceded, given more freely of his service in the early development of the Order.

During the latter part of 1884 Brother Rob Morris gave an account of the origination of the Eastern Star, which is in part as follows:

"In the winter of 1850 I was a resident of Jackson, Mississippi. For some time previous I had contemplated, as hinted above, the preparation of a Ritual of Adoptive Masonry, the degrees then in vogue appearing to me poorly conceived, weakly wrought out, unimpressive and particularly defective in point of motive.

"About the first of February, 1850, I was laid up for two weeks with a sharp attack of rheumatism, and it

was this period which I gave to the work in hand.

"From the Holy Writings I culled four biographical sketches to correspond with my first four points, viz., Jephthah's Daughter (named 'Adah' for want of a better), Ruth, Esther, and Martha. These were illustrations of four great congeries of womanly virtues, and their selection has proved highly popular. The fifth point introduced me to the early history of the Christian Church, where, amidst a noble army of martyrs, I found many whose lives and death overflowed the cup of martyrdom with a glory not surpassed by any of those named in Holy Writ. This gave me Electa, the "Elect Lady", friend of St. John, the Christian woman whose venerable years were crowned with the utmost splendor of the crucifixion.

"The theory of the whole subject is succinctly stated in my 'Rosary of the Eastern Star,' published in 1865: To take from the ancient writings five prominent female characters, illustrating as many Masonic virtues, and to adopt them into the fold of Masonry. It is a fitting comment upon these statements that in all the changes that the Eastern Star has experienced at so many for thirty-four years, no change in the names, histories or essential lessons has been proposed.

"So my ritual was complete, and after touching and retouching the manuscript, as professional authors love to do, I invited a neighboring Mason and his wife to join with my own, and to them, in my own parlor, communicated the Degrees. They were the first recipients — the first

of twice fifty thousand who have seen the signs, heard the words, exchanged the touch, and joined in the music of the Eastern Star. When I take a retrospect of that evening — but thirty-four years ago — and consider the abounding four hundred Eastern Star Chapters at work to-day, my heart swells with gratitude to God, who guided my hand during that period of convalescence to prepare a work, of all the work of my life the most successful.

“Not that my work met no opposition. Quite the reverse. It was not long until editors, reporters, writers, newspaper critics and my own private correspondents, began to see, the evil of it. Letters were written me, some signed, some anonymous warning me that I was periling my own Masonic connections in the advocacy of this scheme. In New York City the opponents of the Eastern Star even started a rival project to break it down. They employed a literary person, a poet of eminence, a gentleman of social merit, to prepare rituals under an ingenious form, and much time and money were spent in the effort to popularize it, but it survived only a short year and is already forgotten.

“But the Eastern Star glittered steadily in the ascendant. In 1855 I arranged the system of ‘Constellations of the Eastern Star,’ and established more than one hundred of these bodies. I have wondered that the system did not succeed. It must be because the times were not ripe for it. The opposition to ‘Ladies Masonry’ was too bitter. The advocates of the plan were not sufficiently influential. At any rate it fell through.

“Four years later I prepared an easier plan, styled ‘Families of the Eastern Star,’ intended in its simplicity and the readiness by which it could be worked, to avoid the complexity of the Constellations. This ran well enough until the war broke out, when all Masonic systems fell together with a crash.

“This ended my work in systematizing the Eastern Star, and I should never have done more with it, save confer it in an informal manner as at first, but for Brother Robert McCoy of New York, who in 1868, when I had publicly announced my intentions of confining my labors during the remainder of my life to Holy Land investigations, proposed the plan of Eastern Star Chapters now in vogue. He had my full consent and endorsement, and thus became the instigator of a third and more successful system.”

In another statement under date of 1884, Brother Morris further informs us: “Some writers have fallen into the error of placing the introduction of the Eastern Star as far back as 1775, and this they gather from my work, ‘Lights and Shadows of Freemasonry,’ published in 1852. What I intended to say in that book was that the French officers introduced Adopted Masonry into the Colonies in 1775, but nothing like the degree called the Eastern Star, which is strictly my own origination.”

The statement of Brother Morris was deserving of the utmost consideration and confidence. His devotion to Masonic service was long and honorable, freely acknowledged by his brethren with promotions to places of the highest prominence within their gifts. We can thus ap-

proach his assertions confident of their accuracy so far as the intent of Brother Morris is concerned.

Candor, nevertheless, compels the conclusions that our excellent brother did not in his various and valuable contributions to the history of the Eastern Star, and the related bodies, always clearly define his positions, and the studious reader is therefore somewhat in doubt whether on all occasions the meaning is unmistakable. For example, the foregoing references are in themselves very clear that Brother Morris was the originator of the Eastern Star. It is substantially shown in detail how the several items of consequence were actually put into practice by him.

Brother Willis D. Engle, the first R.W. Grand Secretary of the General Chapter of the Order, says on page 12 of his History that "The fact is that Brother Morris received the Eastern Star degree at the hands of Giles M. Hillyer, of Vicksburg, Mississippi, about 1849."

Puzzling as is the mixture of statements, there is the one possible explanation that in speaking of the Order, Brother Morris had two quite different things in mind and that he may have inadvertently caused some to understand him to be speaking of the one when he referred to the other, or to both, as the case might be. We know that he had received Adoptive degrees and we are well aware that he had prepared more than one arrangement of Eastern Star degrees or of allied ceremonies. It is more likely that in speaking of the one his thoughts should dwell upon the other; the one, Adoptive Masonry, being as we might say the subject in general; the other, the

Eastern Star, being the particular topic. He could very properly think of the degrees as an old idea, the Masonry of Adoption, and he could also consider it as being of novelty in the form of the Eastern Star; in the one case thinking of it as given him, and in the second instance thinking of it as it left his hands. In any event, the well-known sincerity and high repute of Brother Morris absolve him from any stigma of wilful misrepresentation.

Certainly it is due his memory that the various conflicting assertions be given a sympathetic study and as friendly and harmonious a construction as is made at all possible by their terms.



THE CURSE OF IDLENESS

The bees carried to Barbados and the Western Island ceased to lay up honey after the first year. They found the weather so fine and the materials for honey so abundant that they became exceedingly profligate, ate up their capital, worked no more, but amused themselves by flying about the sugar-houses and stinging the negroes.

In these days we have some people like those bees. Because they are not compelled to work, they are not only idle but vicious.

— Selected.

MASONIC TIDBITS

The 33rd and last degree of the Ancient and Accepted Scottish Rite alludes to the number of years Christ was on earth.

* * *

Pope Pius IX when a young man received the degrees of Freemasonry in Montevideo in 1816.

* * *

In 1858 in Buenos Aires, the Roman Catholic Bishop issued a bull declaring the marriage contract between a Mason and his wife dissolved if the husband refused to renounce Masonry, thereby freeing the wife to marry another man. Church officials and prominent Catholic laymen protested to the Pope but no action was taken by His Holiness.

* * *

Frederick the Great of Germany took under his patronage all of Freemasonry in Germany and issued the Grand Constitution of 1762. He also improved the Rite of Perfection of the Ancient and Accepted Scottish Rite.

* * *

Pope Benedict XIV mitigated the rigors of the edict of Clement III, his immediate predecessor, against the Craft because he was a Freemason.

* * *

The word "Freemason" was once supposed to originate from the French "Frere Macons." But the equivalent of the word in German is "Frei Maurer" and in Italian "Libero Muratore." "Frei" and "Libero" mean "free," and so that explanation of French derivation is not acceptable.

"Freemason" was also supposed to have come from the fact that the craftsmen worked on stone composed of sand or grit which because of its softness is easily cut and is called "free stone." They were thus distinguished from the "rough stone masons," who worked on rough stone or stone which had not been polished by the hand regardless of its geological character. But "rough stone masons" really meant a Mason who was not thoroughly educated in the art or ignorant of the principles and geometrical secrets possessed by the higher Fraternity. The distinction between the two kinds of masons is that the former is one of superior skill and station than the latter. It is believed, therefore, that "Freemason" referred to the Masons of superior abilities who, being accepted into the Fraternity, had become free of the Guild or corporation. Masons not possessed of skill were not permitted to work as Freemasons.

* * *

The total of wages paid to workmen at the building of the Temple, according to Masonic traditions, was equal to \$672,000,000.

* * *

The 47th problem of Euclid is the finding of the length of the base, height or hypotenuse (the longest side) of a right angled triangle when the other two are known. The formula for this is that the square of the hypotenuse is equal to the sums of the squares of the two other sides. This formula was very useful to the ancient builders. (Continued on page 89)

OFFICIAL SECTION

For the information and guidance of Brethren who are interested in following the activities of the Committee on Education and Public Service under the Chairmanship of WB Domingo C. Bascara, we are publishing herewith pertinent portions of the minutes of the meeting of the Committee held on August 29, 1962.

Present:

M. W. Bro. William H. Quasha
M. W. Bro. Esteban Munarriz
M. W. Bro. Luther B. Bewley
Wor. Bro. Macario Navia
Wor. Bro. Venancio Trinidad
Wor. Bro. Raymond E. Wilmarth
Wor. Bro. Domingo C. Bascara,
Chairman
Wor. Bro. Dominador R. Escosa,
Executive Secretary

Absent:

M. W. Bro. Conrado Benitez
M. W. Bro. Werner P. Schetelig
Wor. Bro. Sinforoso G. Padilla
Wor. Bro. Federico Piedad
Bro. Joseph T. Howard

Wor. Bro. Escosa brought to the attention of the Committee some questions taken up with him verbally by some Masters of Lodges in connection with the Circular No. 3, among which are the following: (1) That some Lodges whose finances are so poor that they cannot even pay their indebtedness to the Grand Lodge find it extremely difficult to finance projects related to Education and Public Service. (2) That it is felt to be against Maso-

nic practices to publicize charitable work. After some deliberation, Wor. Bro. Escosa was advised to inform the Lodges concerned that if a Lodge has a good program, experience has shown that such good program has a good chance of raising money; and with respect to publicity, the desire of the Lodge not to publicize to the general public its charitable work will be respected, but there should be no objection in publicizing it among brother Masons. Moreover, there are activities which require no money but only personal services. Lodges without money should render such services. There are also activities which require donations in kind, such as reading materials for use in the public schools. Wor. Bro. Trinidad also mentioned services related to the implementation of the Constitutional mandate on Education which do not require funds.

The Committee then discussed steps that should be taken to encourage actions on the Education and Public Service activities by Lodges. After some discussion, the following was improved:

That Wor. Bro. Escosa, having been designated Executive Secretary, should devote most of his time to the promotion of Education and Public Service activities by Lodges, and towards that end he is requested to arrange the following:

1. Monthly meetings of Masters of Lodges in Greater Manila with the M. W. Grand Master, and of all Masters in the various Masonic

Districts with their respective District Deputy Grand Masters, for the purpose of finding ways and means to enable Lodges to initiate Education and Public Service Projects. Whenever the Grand Master or the District Deputy Grand Master is not available for such meetings, he may call on any member of the Committee on Education and Public Service to take the place of the Grand Master or the District Deputy Grand Master.

2. That Wor. Bro. Escosa, arrange, whenever possible, for the Chairman or members of the Committee to speak to Lodges during their stated meetings on Education and Public Service.

Other matters taken up is the letter of the M. W. Grand Master to the Grand Masters of the different Grand Lodges in the United States requesting for text-books

for use in the public schools, five of which have already replied favorably.

△ △ △

MASONIC TIDBITS . . .

Continued from page 87

"Other crafts may have symbolized the instruments of their trade, but the Freemasons, above all others, had special reason to invest them with spiritual meaning, for it was a holy vocation to which they had devoted themselves. By the erection of a house to God's service, the Master Mason not only perpetuated his own name but contributed to the glory of the greatest of all Beings by spreading the knowledge of Christianity and by inciting to the practice of Christian virtue and piety."

(Findel, quoted in Mackey's History of Freemasonry)

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VICENTE OROSA, P.G.M.
President

*The Secretary, C.M.T.A. Inc.
P. O. Box 53, Quezon City*

Date-----, 1962

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Carl H. Claudy on —

THE SECRECY OF MASONRY

Men are men the world over. That which is hidden is sought; that which is forbidden is desired; that which is secret is studied; that which is rare is held valuable. We hunt for gold, not common rock; we scale the high mountain and disdain the lower; one by one, the scientists dig out of the great unknown the secrets of nature, only to pass to another when this one is found.

Masonry, keeping her teachings for those who seek them; Masonry, making it difficult to become of her elect; Masonry, holding herself apart and unostentatious from the world, makes men desire her. What a man desires, that will he have. When he finds that there are is one and only one road by which he may win from Masonry those teachings she guards well, that road will he take. He will be a good man and true, and pay the price of study, application, patient waiting, and don the bonds of fraternity to prove himself fit. And, once he is fit, he becomes the material Masonry wants and she gives him of herself with both hands!

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