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OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION
(Entered as second class mail matter at the Manila Post Office)

THINK OF OUR DEPARTED BRETHERN

Following a pious custom, we pause a few moments to think of our departed Brethren. Whither have they gone? What has become of them? We do not know. Life is an enigma and death is one still greater than life.

In autumn, the leaves, after donning their most brilliant colors, fall from the trees and vanish, carried away we know not whither by the icy blasts of winter. Thus, also, man disappears mysteriously from the tree of life, and no one can predict time or cause. Not even the wisest can tell when and how his turn will come. Some die in childhood and others in the prime of life, while still others reach an advanced age though, perhaps, they would gladly rest from their weary journey much sooner.

Who weeps over the fall of the leaves which the autumn winds strip from the majestic trees in park and garden? But we cannot regard with the same indifference the death of Brethren who have gone through life beside us, have shared our joys and pleasures and have borne with us the hardships and rigors of a never-ending struggle for truth, relief, and brotherly love.

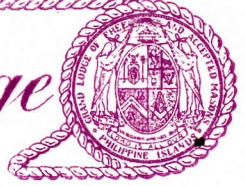
They have departed before us for that world which mortal eyes may never behold. The philosophy of Masonry looks upon death as a resurrection, a passing from a state of darkness to light. Death follows life without transition. Beautiful flowers bloom among the thick grass that covers the tomb. The stream of life is inexhaustible. Its waters are incessantly absorbed by the sea but the watersheds of the hills provide a new supply. All perish in life; but life continues, nourished by the breasts of death.

Thither have our Brethren gone, to that bottomless sea called death; but their example, their virtues, their affection, all they did in life, are a perennial source of inspiration to the living and form that invisible bond which links life with death.

By M. W. Bro. Rafael Palma.



The Grand Master's Message

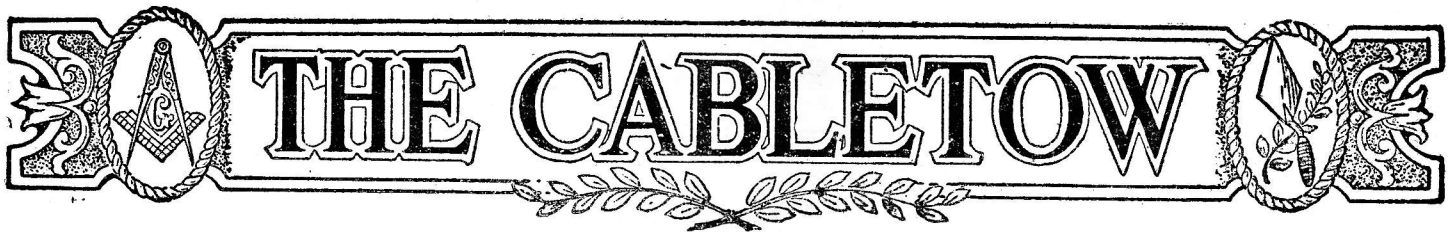


THE SPIRIT OF THANKFULNESS

IN giving thanks to others we do two things. First, we interpret our feelings of gratitude in words and smiles to them; and second, we strengthen the tie of friendship which binds ourselves with our fellow men. This wholesome custom should be encouraged among individuals for by its practice, the recurrence of misunderstanding and distrust will be minimized. No man however wise and powerful can live by himself alone. He must realize the need of friends and acquaintances who can give him a helping hand in case of discouragement. It is easier to say "I thank you" for gifts received or favors bestowed than to show pride or indifference regarding the good done to us.

Ever so often we should have reasons to be thankful for. What if we have worries and disappointments to overcome, bitterness and regrets to remember, and humiliation and pains to suffer? Do not these trials test the mettle of man and make of him a more worthy brother? We read in the Holy Writ that "Whom the Lord loveth, he chasteneth". Let us therefore take courage and be more cheerful. After all, we yet live and are given the privilege of truly appreciating all the things that make life more abundant and beautiful.

ALBERT J. BRAZEE, JR.
Acting Grand Master



● EDITORIALS ●

THE HEROES REMIND US

NOVEMBER is a month of important historical events. It is crowded with holidays such as Armstice Day, Thanksgiving Day and National Heroes Day. Then we remember the struggles and sacrifices of ever so many souls who not only had hopes of greatness for their people but visions of glory for their native land. And these men — heroes all — died cheerfully and unafraid convinced that the Great Architect of the Universe — the Unerring Source of Righteousness and Justice — would sooner or later reward their patriotic efforts in the form of blessings to their fellow men. These blessings we now enjoy including release from tyranny and oppression of the brutal enemy, a feeling of certainty due to war's end, the enjoyment of political freedom and the opportunity to make of our country prosperous and strong. So rapidly did these come to our national life that we seem not to realize their real significance; if we ponder long enough to find out frankly whether or not we deserve them, we are sure the reaction instead of being one of unanimity would be varied and conflicting.

Throughout our land we behold monuments and memorials honoring those who have gone ahead. On many a hallowed ground drenched with the precious blood of the dead and wet

with the copious tears of the living, we pause and pray and thereafter reassure ourselves that the nation's heroes have not died in vain. We keep on doing this year by year and at times seem too extravagant that it is difficult in the end to identify the subjects of our eulogies. We emphasize strongly the lasting value of their deeds but overlook miserably the selfishness of our own actuations.

All is not well with us. What is happening in our midst today? We have enmity and strife; neighbor accuses neighbor and others in high places are tainted with crookedness and corruption; many believe that it is smart to be dishonest and a virtue to be shrewd; crime have greatly increased and the criminals are on the rampage; the peace and order we used to have no longer prevail in our communities.

What an irony the situation presents! On the one hand we idolize our heroes through lip service but on the other, we desecrate their memory by our wickedness.

Let us pause again and ask ourselves one more question: If our national heroes were alive today, what would they find and say? — Mauro Baradi, M.P.S.

(Continued on back cover page)

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OFFICIAL SECTION

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

Manila, October 27, 1947

TO ALL SUBORDINATE LODGES OF THIS GRAND JURISDICTION GREETING:

The Masonic Law Book, including the Constitution, Edicts, Uniform Code of By-Laws, Regulations, Decisions and opinions adopted and approved by the Grand Lodge of the Philippine Islands, is now ready for sale to all the subordinate lodges and individual Masons at FIVE PESOS (P5.00) per copy.

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Our stock is very limited and you are requested to send in your order an early date.

Fraternally,
ANTONIO GONZALEZ, P.G.M.
Grand Secretary

GRAND LODGE VISITORS FOR THE MONTH OF SEPTEMBER, 1947

- Bro. D. M. Dimaguiba Malolos Lodge No. 46
- Emilio Castro Malolos Lodge No. 46
- Apolinario Cruz Malolos Lodge No. 46
- Trifon Adriano Malolos Lodge No. 46
- Gregorio Yuse Lincoln Lodge No. 34
- Eliseo Tayao Malolos Lodge No. 46
- E. M. Avila Malolos Lodge No. 46
- V. Tecson Magat Lodge No. 68
- F. Padolina Bataan Lodge No. 104
- A. E. Bongolan Magat Lodge No. 68
- L. C. Galima Magat Lodge No. 68
- Miguel G. Luna Bagong Ilaw Lodge No. 97
- Moises C. Cruz Isabela Lodge No. 60
- Pio V. Advincula Makabugwas Lodge No. 47

FOR THE MONTH OF OCTOBER, 1947

- R. R. Visaya Makabugwas Lodge No. 47
- Eustacio A. Escobar Rizal Lodge No. 20
- F. G. Taylor Morning Star Lodge No. 37,
U. S. A.
- Alfredo P. Royeca Union Lodge No. 70
- Amando Butalid Makabugwas Lodge No. 47
- Zacarias C. Ronquillo Cabanatuan Lodge No. 53
- Amado G. Bisda Pampanga Lodge No. 48
- Gregorio D. Robles Nueva Ecija Lodge No. 73

RELIGIONS OF PRESIDENTS

NINE of the men who have been Presidents of the United States have been Episcopalians.

The nine Presidents who have been affiliated with the Episcopal church were Washington, Madison, Monroe, William H. Harrison, Tyler, Taylor, Pierce, Arthur and Franklin D. Roosevelt.

In his younger days Madison seriously considered entering the ministry.

Six Presidents have been affiliated with the Presbyterian church.

The Presbyterian Presidents were Jackson, Polk, Buchanan, Cleveland, Benjamin Harrison and Wilson.

Andrew Jackson, however, did not formally join the Presbyterian church in Washington, attended services quite regularly while President, and indicated to friends his intention of formally becoming a member after retiring from the presidency.

Woodrow Wilson and Grover Cleveland were the sons of Presbyterian ministers.

The two Adamses, Fillmore and Taft were Unitarians.

Johnson, Grant and McKinley were Methodists.

Van Buren and Theodore Roosevelt were members of the Dutch Reformed Church.

Jefferson was not affiliated with any church, although he frequently attended church services.

Harding was a Baptist.

Garfield was a member of the Disciples of Christ and had been a lay preacher in that denomination.

When Arthur, son of an Episcopalian minister, retired from the White House, he was succeeded by Cleveland, son of a Presbyterian minister.

Hayes regularly attended the Methodist church but never formally affiliated with any denomination.

Coolidge formally joined the Congregationalist church while he was President.

Charles O'Connor, prominent New York lawyer, was the first Roman Catholic to be nominated for the presidency.

He was nominated in 1872 by a remnant of the Democratic party which refused to support Horace Greeley.

O'Connor's running mate on the Independent Democratic ticket was John Quincy Adams, grandson and great-grandson of a President. They received only 29,408 votes and did not carry a single state.

Gov. Alfred E. Smith of New York, nominated by the Democratic party in 1928, was the first member of the Catholic church nominated for the presidency by a major political party.—*The Educator.*

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● WHAT OTHER LODGES ARE DOING ●

COSMOS No. 8

Bro. John E. Smith write that he is getting along finely and is now the father of a fine boy. Congratulations, Johnnie.

Wor. Bro. Fred M. Holmes, now in Los Angeles, sends greetings to the Brethren. He states that he has now become accustomed the "natives" there and is enjoying himself immensely.

Bro. Karl Mueller, a Charter Member is now located in Wuerttemberg, Germany, (French Zone), and wishes to be remembered to the Old time Brethren.

Wor Bro. Geo. L. Rickard completed 30 years as a Master Mason on October 23, 1947. He was Master of the Lodge in 1945 and 1946.

Bro. H. G. Williamson, a lieutenant in the U. S. Naval Air Corps, expects soon to be stationed at Sangley Point, Cavite.

During October the following degrees were conferred:

Myer F. Schwartz, First degree; Peter Paul Venderdussen and Richard F. Hansen, Second Degree.

Special meetings of the Lodge are held on the first and third Thursdays of each month; Stated Meetings on the fourth Wednesday. All Master Masons are cordially invited to visit us and help in conferring degree.

Word has been received that Bro. Charles M. Holmes, with his family is due to arrive in Manila about the middle of De-

ember. Bro. Holmes has been vacationing in the U. S. since last July.

Brethren, if you are not receiving the Cabletow drop a line to the secretary so that he may ascertain what is wrong. All members in good standing should receive this publication regularly.

PILAR No. 15

EXEMPLARY INTEREST OF A MASTER OF A LODGE IS WORTH IMITATING

On September 6, 1947, at about 4:00 p.m., the Officers and Members of Pilar Lodge No. 15 at Imus, Cavite, were greatly impressed of the enviable activities of their Master, Wor. Bro. Pablo Tuñgol, when he conferred the sublime degree of master mason upon his own son, Bro. Jose S. Tuñgol.

In the history of Pilar Lodge No. 15 from the date of its first organization in 1894, the members of this lodge have never witnessed such exceptional interest of a father in conferring not only the third degree, but also the first and second degrees of masonry upon his own son. Wor. Bro. Tuñgol's continuous efforts and activities in promoting and dignifying our ancient and beloved fraternity had, once more, revived and sealed in the hearts of his brethren the masonic heroism and courage of his distinguished predecessors.

MACABUGWAS No. 47

Wor. Bro. Amando Butalid is now in Puerto Princesa. He has been transferred from Batanes, the Northernmost Province of the Philippines to Puerto Princesa, Palawan as Provincial Auditor.

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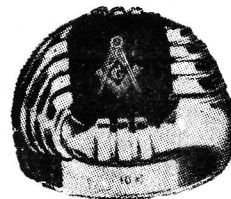


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● WHAT OTHER LODGES ARE DOING ●

Bro. Policarpio Sicoy has likewise been transferred from Mindoro to one of the provinces in the central Visayas. He is now the Senior Clerk in the Office of the City Auditor of Bacolod, Occidental Negros.

PAMPANGA No. 48

Under the auspices of Pampanga Lodge No. 48, Wor. Bro. Antonio M. Quito of Lubao, Pampanga was buried Masonically in Lubao, Pampanga on the afternoon of October 16, 1947.

LUZON No. 57

BRO. Vicente P. Flechero, Secretary of this lodge has received a letter from Bro. N. C. Villanueva, member of the Lodge now in Honolulu, Hawaii. The letter speaks about the visit of Most Wor. Bro. Emilio P. Virata, Grand Master of the Grand Lodge of the Philippine Islands. We quote from said letter (4 November 1947):

"At this time, I should like to take the opportunity of now reporting to you as well as to our Worshipful Master and Brothers of our Lodge, that most all the Brother Masons in Hawaii have had the delightful opportunity and honor of meeting Most Worshipful Grand Master Emilio P. Virata when he passed through Honolulu on his way to the Mainland of the United States.

Upon his arrival in Honolulu—and I have found out later that no one ever knew ahead of time that the Grand Master was coming to the United States — he went to the Philippine Consulate General of course, to pay his respects and at the same time to enquire about how he could get in touch with anyone of the Filipino masons in Honolulu. He was immediately referred to me by the social secretary at the Consulate General. I immediately got together with the Grand Master and arranged for a luncheon with another one local brother (Juan Valentin) just for us to first get acquainted.

At that luncheon, I was able to arrange with the Grand Master for a banquet in his honor to be held that evening in Le Hula Rhumba, one of the most popular night clubs in Honolulu.

Rushing, therefore, at top speed in trying to get all the rest of our Brother masons on the island of Oahu to attend the banquet, I was able — with the Brothers and their wives to attend the banquet and dance in honor of the Grand Master. We were all very happy and grateful for his presence, especially for the message he left with us. Following the dinner, he then requested a brief conference with only masonic brothers who were present and he acquainted us with some of the essential details concerning masonry in the Philippines. He also gave us a very brief outline of his mission to the United States.

"The short conference with him certainly gave us also the cherished opportunity of submitting to him some of our problems (Masonic) abroad and we were very highly appreciative of his desires to find solutions to them. It is our hope that he will really be able to enter into some kind of understanding with the authorities of the Grand Lodge of California on some of the matters we have presented to him for study and consideration."

In Hawaii there are 2 members of Batong Buhay Lodge No. 27; 2 from Laoag Lodge No. 71; 1 from Dalisay Lodge No. 14 ;1 from Dapitan Lodge No. 21, and the rest — a great majority — belong to Luzon Lodge No. 57.

"HIGH-TWELVE" LODGE No. 82, F. & A. M.

By Wor. Bro. Dominador R. Escosa, Secretary

ORGANIZATION

SIXTEEN Master Masons, fourteen of whom were members of "Dapitan" Lodge No. 21, one of "Biak-na-Bato" Lodge No. 7, and one of "Walana" Lodge No. 13, worked together on the afternoon of June 25th, 1922, at the Small Blue Lodge Hall of the Masonic Temple on the Escolta to practice and rehearse the York Rite for the three degrees. Noticing with satisfaction their proficiency in the rituals and imbued, as they all were, with the highest inspiration to promote the interests of the Order and extend its beneficent influence to wider fields, it dawned upon them the convenience and desirability of organizing a new lodge which may shelter in its bosom, not only the group of inspired craftsmen who were there gathered on that memorable afternoon of June, but all good men and true who may be similarly inspired and who may be found worthy to work in the erection of the Universal Temple of Human Understanding and Brotherhood.

The impromptu meeting held on June 25th, 1922, was presided over by Bro. Francisco J. Olizon, of "Dapitan" Lodge No. 21, who stood as proponent of the idea. Upon the suggestion of Bro. Severino Karganilla, also of "Dapitan" Lodge No. 21, it was agreed upon to adopt the name "HIGH-TWELVE" for the lodge under formation. Forthwith, it was agreed to recommend the following brethren for appointment by the Most Worshipful Grand Master as Officers of the new Lodge while functioning under dispensation:

Bro. Francisco J. Olizon, as Worshipful Master
 Bro. Adriano R. Rivera, as Senior Warden
 Bro. Jose L. Intal, as Junior Warden
 Bro. Ang Kim Chuy, as Treasurer
 Bro. Dominador R. Escosa, Secretary

On July 19th, 1922, another meeting was held by the same

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● WHAT OTHER LODGES ARE DOING ●

brethren in the same Blue Lodge Hall. At this meeting, Bro. Francisco J. Olizon asked to be relieved from serving the new Lodge as its Worshipful Master because of certain personal reasons, and immediately, therefore, it was agreed upon to recommend Bro. Filomeno Galang, of "Biak-na-Bato" Lodge No. 7 in his place. After this substitution, the petition for dispensation previously prepared by Bro. Dominador R. Escosa, was read to those present, and after due consideration of its contents, it was signed by the following brethren:

Adriano R. Rivera,	Biak-na-Bato Lodge No. 7
Jose L. Intal,	Walana Lodge No. 13
Ang Kim Chuy,	Dapitan Lodge No. 21
Dominador R. Escosa,	— do —
Severino C. Karganilla,	— do —
G. W. Lewis de Silva,	— do —
Manuel C. Dario,	— do —
Felipe Carbonilla,	— do —
Francisco J. Olizon,	— do —
Baldomero Reyes,	— do —
Adriano C. Uson,	— do —
Pedro Feliciano,	— do —
Tomas A. Lazo,	— do —
Antonio S. Valeriano,	— do —
Go Chuy King	— do —

The foregoing, therefore, constitute the original founders and Charter Members of "High-Twelve" Lodge No. 82, F. & A. M.

UNDER DISPENSATION

The petition for dispensation having been completed and

signed, the recommendation of three lodges working in the Valley of Manila was next sought. This was readily obtained from the Masters of "Walana" Lodge No. 13, "Batong-Buhay" Lodge No. 77, in addition to the favorable report of "Dapitan" Lodge No. 21, to which the majority of the petitioners originally belonged.

The petition and the recommendation having been found in good order by the Most Worshipful Grand Master, a Dispensation was issued by him on July 30th, 1922, and the appointments of the other officers who were to serve the lodge under dispensation were made on the same date.

On July 21st, 1922, the first meeting of "High-Twelve" Lodge, U.D. was held in due form in the Small Lodge Hall of the Masonic Temple on the Escolta. At this meeting various matters of importance were treated, especially those concerning the financing of the lodge. How the many obstacles on the way of finance and other difficulties which burden every new enterprise, were solved with courage, devotion and determination by the handful of pioneers who constituted the original membership of the lodge, will never be known from a study of its records; those brethren expected no praise nor gratitude from the brethren to follow in their path, so they left no written record of their tribulations and struggles to carry on with the work they started. But anyone who has done some pioneering work will readily understand the unyielding determination and courage of those brethren to carry against great financial odds the idea of organizing "High-Twelve" Lodge.

Six Stated Meetings and Ten Special Meetings were held by this lodge while under dispensation, from July 21st, 1922, up to the holding of the Eleventh Annual Communication of the Most Worshipful Grand Lodge of the Philippine Islands on

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● WHAT OTHER LODGES ARE DOING ●

January 23rd, 1923. During the same period, five Master Masons have seen the light of freemasonry, two were passed and one was initiated, while two other Master Masons affiliated to this lodge.

UNDER CHARTER

During the Grand Lodge Annual Communication of 1923, the Committee on Charters of our Most Worshipful Grand Lodge, after carefully examining the records of "High-Twelve" Lodge, U. D., and finding the same in good order, recommended that a charter be issued, and No. 82 was assigned to it in the chronology of lodges under the jurisdiction of the Most Worshipful Grand Lodge of the Philippine Islands.

On February 17th, 1923, Most Worshipful Bro. Frederic Harper Stevens, Grand Master of Masons of the Philippine Islands, constituted "High-Twelve" Lodge No. 82, F. & A. M. in a public ceremony in the Blue Lodge Hall of the Masonic Temple on the Escolta, and installed the officers of the lodge in public form.

The foregoing marked the start of the career of this lodge which has since been working with fidelity and courage towards the attainment of its one main objective: the spreading of the gospel of brotherly love and kindness among all men, irrespective of creed or color, wealth or station in society. It did not take many years for its organization for this lodge to become noted among the lodges under the jurisdiction of the Grand Lodge of the Philippine Islands for proficiency and readiness to perform ritualistic work whenever called upon to do so. As this readiness and proficiency was found to be a good medium of contact with members of other lodges and as a common meeting ground on which to build lasting fellowship and close fraternal relations, "High-Twelve" brethren endeavored the more to spread good-will, harmony and unity among brethren, among many of whom "High-Twelve" has become a pleasant by-word for friendship and service which the passing years has only strengthened and rendered more intimate.

True to this purpose of rendering service whenever requested, most of the original members of "High-Twelve" Lodge No. 82 have distinguished themselves for their faithful execution of our liturgy. Committing to memory the rituals by constant application of their available time to this hard but pleasant work, they became known among masons of this jurisdiction for their accuracy and readiness at all times to perform the ceremonies needed by the craft. To this class of brethren belong among many others Brothers Olizon, Carbonilla, Rivera, Intal, Cruz, Manalo, Reyes, Santos, and others.

But this lodge did not content itself by being known as one whose members are proficient and ever-ready to perform the work of our ancient institution. It could not have considered itself to have attained its primary purpose had it contented

itself with this achievement alone. So, hand in hand with this worthy activity, "High-Twelve" Lodge No. 82 has also endeavored by precept and example, to inculcate among its members the practice of masonic virtues, especially that of Tolerance of others' views concerning Religion and Politics, without becoming indifferent or neglectful in the duties they owe to God, their country, their neighbors and themselves.

Among the members of "High-Twelve" Lodge No. 82 are included, catholics, protestants, aglipayans, confucians and free-thinkers, but despite this variety of religious beliefs, the most perfect harmony prevails among all the brethren as no one among them ever disparages or questions the cherished belief of his brother nor even refers to it publicly or privately. In the hour of prayer everyone bows to his God whatever may be the individual conception that he has of the Supreme Intelligence that guides the universe, or whatever the name by which he designates his Creator according to his own religion. All are united in the conception of a Supreme Being, possessed of all the perfections that the mind can conceive and in Whose power and wisdom resides the life and fate of the whole creation.

Partisan politics is never heard of within the four walls of "High-Twelve" Lodge No. 82. Among its membership there undoubtedly can be found those who believe in the policies of the majority, those who hold the contrary view, as well as those who are indifferent one way or the other. But harmony prevails because no one ever dares to advance his political beliefs by ever criticising those of others nor by advocating acceptance of his personal views. However, this does not mean that "High-Twelve" Lodge No. 82 is not concerned with political movements that concern the Philippines as a nation. An example of this kind of activity was the celebration of the First Anniversary of the Philippine Constitution which was held at Plaza Hotel under the auspices of this lodge in November, 1936, which also marked the beginning of the institution of the Monthly Masonic Dinners which have been held every month since then. The speakers on that memorable celebration of the first anniversary of the Philippine Commonwealth were mostly members of the Constitutional Convention which drafted the "Magna Charta" of Philippine Independence and as such expounded their interpretations of important sections of said document.

As a means to bring a closer fellowship not only among the members of "High-Twelve" Lodge No. 82, but also among the members of the family of the members thereof, periodical family reunions were instituted from time to time as occasion permitted, which brought about a much desired kinship among the families of "High-Twelve" members especially the children who were given an opportunity to have an idea of the fraternal

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● WHAT OTHER LODGES ARE DOING ●

bonds which bind their parents together which transcend the limits of mere acquaintanceship or of conventional fellowship in society.

Also, as no fraternity worthy of the name could exist without brotherly love and sincere concern for the welfare of each other, "High-Twelve" Lodge No. 82 can point to its cases of relief as a distinct testimony that charity in its practical application is not unknown to it and its members. In a few instances "High-Twelve" Lodge has had to dig deep into its funds to succor members who are in distress, especially those who, devoid of income or property had a family to support during their illness, illness in a few cases which have lasted for years without any hope of recovering therefrom. In one such case the lodge had even had to request the help of the Grand Lodge which readily extended monetary aid in an amount equal to that which "High-Twelve" Lodge No. 82 itself could afford to give and, thus, the afflicted brother was enabled to receive some material support until death finally closed the chapter of his earthly sufferings.

The membership of this Lodge has grown from the original 16 charter-members in 1922, to 77 in 1932 ten years later, and 79 on December 31, 1941.

This lodge takes pride in counting among its honorary members outstanding personalities in the Philippine Masonic Jurisdiction, who have rendered this lodge some special service in the past. These brethren have, in every case, been elected unanimously by the members of this lodge and form a very distinguished group whose accomplishments and activities in this jurisdiction should be the subject of emulation by every mason. They are as enumerated below:

Most Wor. Bro. Quintin Paredes, P.G.M.
 Most Wor. Bro. Antonio Gonzalez, P.G.M.
 Most. Wor. Bro. Conrado Benitez, P.G.M.
 Most Wor. Bro. Teodoro M. Kalaw, P.G.M. (Deceased)
 Most Wor. Bro. Rafael Palma, P.G.M. (Deceased)
 Most Wor. Bro. Wenceslao Trinidad, P.G.M. (Deceased)
 Most Wor. Bro. Jose Abad Santos, P.G.M. (Deceased)
 Very Wor. Bro. Aurelio D. Rosario, P.M.
 Very Wor. Bro. Eduardo del Rosario Tan Kiang, P.M.
 Wor. Bro. Charles S. Salmon, P.M.
 Wor. Bro. Antonio Ramos, P.M.
 Right Wor. Bro. Albert J. Brazee Jr., Deputy Grand Master
 Bro. Samuel H. Humphrey
 Bro. Nohea O. A. Peck

Such, in brief, is the history of "High-Twelve" Lodge No. 82, born under ordinary circumstances by the initiative of Master Masons working under the inspiration to greater achievements in the spreading of the supreme tenets of freemasonry among all men of good-will. It has grown from year to year, not only in size but most of all, in depth of understanding of human institutions and of the relationship of men to men.

MUOG No. 89

THE first get together of the members of this lodge and their families and friends, sponsored by Lt. J. Canzano and Major K. F. Newman also of this Lodge, was held at the Parañaque Recreation Hall, Parañaque, Rizal at 3:00 P.M., November 2, 1947 which lasted up to 9:00 P.M.

Those who attended this affair enjoyed very much the exchange of views and games. Mrs. Canzano and Mrs. Newman prepared refreshment for the occasion. Mrs. Pascual extended all the necessary assistance during the affair.

This Recreation Hall is open to the members of the fraternity as well as to the public from 10:00 A. M. to 10:00 P. M. daily.

WELCOME TO A BROTHER

By Bro. ISIDORO MAKABALI

WE are convened for the purpose of offering a modest fraternal "salu-salu" (get-together) in honor of Bro. Maximo Abaño, who has been assigned by the Department of Justice to preside over the First Branch of the Court of First Instance in San Fernando, Pampanga, seat of PAMPANGA LODGE No. 48.

As regards the genesis of this gathering, may I be allowed to herein cite an interesting true story referred to by Former President of the United States, Theodore Roosevelt, who was also a Member of our honorable Fraternity, as Masons throughout the world know that many a President of the Union was a Mason, not excluding the present incumbent.

President Theo. Roosevelt, due to pressure of official duties, had for some time neglected the attendance to the meetings of his Lodge, but it so happened that on a certain occasion while walking around the place where his Lodge is located, he saw people gathering at the Temple, and thence supposed that a meeting was being held. And he decided to pay a visit to this Lodge and attend the meeting. Once inside the Temple and after the visiting brother had made the customary salute at the Altar, the Master assigned him to fill the vacant post of the Tyler. The President without opening his lips obeyed the order arming himself with the proper implement of the office.

Before the meeting adjourned, the Master, as it is the usual practice, asked if there was any brother wishing to bring any matter, before proceeding to close, for the benefit of the Lodge in particular and of Masonry in general. Then our good President availing himself of that opportunity and having the floor, addressed the brethren therein assembled, as follows:

"MASONRY is a nucleus and school of DEMOCRACY. You will see, my Brethren, the Master seating in the Oriental Chair is the gardener of the White House, and as such he does not have the privilege to sit by me nor even he is allowed to dine with me as First Magistrate of the Nation. But as all of you have observed, he had hardly seen me salute at the Altar, has forthwith assigned me to fill the post of Tyler of the Lodge during the time the same remained open. I, like a good soldier, have obeyed the Master's order, as a Sergeant obeys the order of his superior officer. This Institution, as I have stated before is a school of living and practical DEMOCRACY". Thus concluded the short remarks of the President.

Now, applying the above quoted anecdote to our present gathering, I, upon learning that Bro. Judge Abaño is an active Member of the Fraternity, without exploring the will of fellow brothers, being quite sure such proposition would be agreeable to them all, ventured to announce to our guest that a fraternal "salu-salu" in his honor would be given him on this date, October 11, 1947 and take place at this apartment.

Our good brother without the least hesitation, consented to the proposition from a subordinate employee. Apropos, I have mentioned that anecdote about the President, called by antonomasia "Master of Energy" and his gardener, because of the resemblance of the point at issue between our Guest and myself.

Distinguished brother: may your sojourn in this Valley be pleasant to your goodself and your masonic activities, a source of inspiration to the Pampanga Masons. Let your exemplary conduct in private as well as in official life as a Mason, be a stimulus for revival of masonic ideals among our people.

TRIBUTE TO DEPARTED BROTHERN

By Bro. LUIS MENESES

WE are gathered to-night to pay tribute to our departed brethren who lost their lives during the last war, or as a direct
 (Continued on page 95)

FROM OTHER GRAND JURISDICTIONS

IMMORTALITY IN A METAPHYSIC LIGHT

By RABBI H. GEFFEN, 32° F.P.S.

THERE is going on a combat between man's intellect and the eternal secrets of the world.

Masonry took upon herself the mission to seek a solution to the value of man's life, to find out the truth of man's destiny. Some high intellectuals have no tranquility in solving the tremendous world problem of death and life, of human martyrdom, of the injustice of man's sufferings, troubles, calamities, pains. Masonry's solution to all these questions is, Immortality of the soul, one of Masonic cardinal beliefs. There are many phases of Immortality, but Masonry emphasizes the religious Immortality, the hereafter. When man begins to live in love and sufferings for humanity's sake, then awakens in him a spark of Godly love, which everybody possesses, and which can not perish by death; as we have on our Scottish Rite Rings, inscribed: "Virtues junxit mors non separatis". It means: that what virtue unites can not separate death. With the awakening of Godly love, man comes to his consciousness, that he is a part of Immortal Divinity, and he does not fear any more death. Then he hears in his ears and heart the voice of Almighty, an inner religious consciousness, and by his good deeds and noble works he advances nearer to his Creator.

Masonry fights Atheism, because Atheism darkens the perspectives of man's destiny. If we will assume, according to Atheism, that the world is merely a dead mechanism, which does not care for man and his strivings, and if man's life is only a dream, which lasts only 70 years—then is the whole existence of man a vanity of vanities. How can we then justify the innumerable suffering of humanity? What use for man to live a few years on an earth blind and dead, deaf to all our cries and demands? But this is an animal programme, not for man. Man builds worlds of truth, justice and beauty, for which sometimes he sacrifices his very life. Is it only for the short span of life?

But Masonry teaches a firm belief in T.G.A.O.T.U. and Immortality, in man's own imperishableness. There is also in existence a psychological Immortality; then man's brains cease to think about this in the limitation of time and space, for Godhood is above time and space; God created time and space, but is not limited by them. That feeling of Immortality, Masonry counts as a means to win metaphysic truth. Metaphysic is the basis of Masonry. Metaphysic is a great truth, because any response anent the essence of the world and des-

tiny of man after death, is a metaphysic reply, which is free of the limitation of material science.

Philosophically we observe the problem of the ever seeking spirit of man. Metaphysic is from nature abstract, but it longs for the truth, and seeks to find and adjusted hereafter.

Masonry, although not a religion, but believes in man's future in the world to come, because only this belief and a firm belief in the existence of a Supreme Being can save mankind, and appease his troubled heart and mind. There is a ray of hope and happiness in the depths of man's soul, to adjust his trouble, sufferings, pains and misfortunes here on earth.

Although the religious ideologies of the various metaphysicians are different in their character and belief. But they are all entitled to their conceptions and convictions, to their teachings of creed and religion, yet, simultaneously, every Metaphysician tolerates the opinion of his fellow of another creed, although it is in a conflict with his.

Although, Masonry is not in possession of an absolute standard and scale, by which we could weigh and measure the truth of every system; but Masonry holds, that all metaphysical systems are alike entitled to their meaning, and at the Masonic altar kneel all the representatives of the various religious creeds. Any Metaphysic system, if it is not of a paganistic-heathen character, is absolutely eligible. No one of them can say it is better truer than the other, although it has some arguments for itself and serious demands to the opposed. The Masonic altar levels their contradictions.

Masonry prohibits one metaphysic to criticise the other; no religious discussions are allowed in our Lodges. If the candidate believes in a Supreme Being and he is well qualified, he is admitted. This is in truth the geniunes of our Order, the liberalism to all the creeds of the world, based on Monotheism and the Bible, which says: "Let every one go in the name of his God," it means, worship God, according every one's way of belief.

FOUNDATION FOR MEDICAL RESEARCH ESTABLISHED BY NEW YORK MASONS

A conference attended by leading medical men today, October 6, 1947 launched the establishment of the Masonic Foundation for Medical Research. Announcement was made that the new Foundation's first world-wide project will be the study of Rheumatic Fever.

This news was unanimously approved by participating

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FROM OTHER GRAND JURISDICTIONS

deans of medical schools and heart specialists of the East who pointed out that investigation into the cause, cure and prevention of Rheumatic Fever answers the greatest need in medical research at the present time. More than a million people in the United States are victims of Rheumatic Fever or its aftermath, rheumatic heart disease, and it has been called childhood's greatest enemy.

Sponsored by the Free and Accepted Masons of New York, 1,038 lodges throughout the state will carry on a campaign to raise funds for the support of the Foundation. The money will be given to medical schools, other foundations, and individuals who are doing research in this field. Help will be given where it can be used to greatest advantage, and assistance will be provided wherever needed, with no bars to race, religion, or color.

While raising funds for their new Medical Research Foundation, the Masons will simultaneously carry on their regular charities within the organization, for outside relief, and the support of the Masonic Home. Clarence Glass, vice president of Anaconda Copper Company, will be in charge of the fund raising campaign which will extend through the winter of 1947-'48.

Further information about the Foundation and Rheumatic Fever research will be presented on the Mason's first state-wide radio broadcast which will be aired over 17 stations of the Mutual network from 10 to 10:30 P.M. Sunday evening, October 26th. Some 300,000 Masons and their families will listen to this broadcast at fireside gatherings.

THE ONLY HOLY WAR

ON the Town Meeting of the Air recently the question was argued, "Are Christianity and Communism Incompatible"? The Rev. Edward V. Cardinal of the Roman Catholic Youth Organization of Chicago presented the position of Pope Pius XI that "Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatever."

During the question period that followed, Dorothy Thompson, whose impassioned anti-Communism needs no advertising, was asked the question:

If we, as Christians, practiced Christianity, would anybody follow Communism at all?

Miss Thompson's categorical answer was, "No."

We agree.

We recognize that Communism thrives on the failure of Christians to rid their own thinking of greed and indifference, of hate and intolerance. Here is another reminder of the only sort of "holy war" the Christian Church can ever wage successfully — the war against all forms of materialism in individual thinking.—*Masonic Historiology.*

TRIBUTE TO DEPARTED . . .

(Continued from page 93)

result of that war. Their untimely passing is to us, to their kinsmen, and to our country, an irreparable loss. But the most tragic of all was that of our lamented Most Worshipful Brother, Jose Abad Santos, who died a hero's death in line of duty for his country and his people, and for his inflexible fidelity to his trust. With due reverence, before their sacred presence, we cannot but feel an overpowering emotion,—emotion that springs eternal from every mortal heart.

Our ranks have been depleted; we can no longer touch them, nor talk with them: but, in a deeper sense, more profound and meaningful, we have not really lost them; our hearts beat and pulsate with their spirits, and our soul, left behind, beckon to them to await us until our respective turn shall come. The principles they cherished and the faith they followed are the very same tenets that guide us, and will continue as our guiding tenets until the end of time.

Brethren: They are here with us in spirit. By what I say, I wish to convey to you that life and death are mere incidents of existence, that the living of a life is worth more than the life of the living, and that the death of the living, a means by which we pass on, does not affect existence which is eternal or immortal. In a deeper sense, man is eternal.

On this solemn occasion, we recall to mind the immortal Poem of our greatest patriot and hero, Dr. Jose Rizal. I quote it only one part which says:

Si sobre mi sepulcro vieres brotar, un día,
Entre la espesa yerba sencilla humilde flor,
Acércala á tus labios y besa el alma mía,
Y sienta yo en mi frente, bajo la tumba fría,
De tu ternura el soplo, de tu halito el calor.

Translated in English by F. M. Rivas, it says:

Shouldst thou find some day over my grave,
a lonesome, humble flower, blossoming through
the defense foliage, take it to your lips and
kiss my soul. Let me feel upon my forehead
under the cold tomb your warm and tender breath.

What a glorious and immortal message ringing with an everlasting truth and meaning! Such is the immortal man that is Rizal, who will live with us and continue to inspire us to live a life worthy of our ancestors and our race. The parting message to his son of our late Most Worshipful Brother, Jose Abad Santos, sublime and likewise immortal as it is pathetic and paternal, is still fresh in our memory. I need not repeat it now; it is already on the lips of every man, woman, and child of our land.

To-night, we pour forth our love and affection for our
(Continued on back cover page)

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"WHY ARE WE MASONS?"

By Carl Forster P. M. 32° of Kremmling, Colo.

THERE are many reasons why men seek admission to the Masonic Fraternity, but the most dominant one is: we are beginning to be dissatisfied with ourselves: we are asking ourselves questions for which we have no answer: we are feeling that there is more in this world than the visible things of it: that there is more to Life than merely to live. We feel that an unseen, infinite Presence surrounds us and we have a great yearning to understand and come closer to our Creator.

To feel closer to Him let us climb to the top of a high mountain and view the vast areas lying before us; let us contemplate the wonders of God's wisdom — the grandeur of His creation. Every flower, every leaf, every blade of grass tells us of God — of an infinite, good, kind Father of all Creation! How small, how insignificant do we feel in His Creative Presence! With what reverence do we acknowledge Him, the great loving Creator of us all!

Yes, there is an omnipresent, omniscient, omnipotent God! We, His children, stumble here and stumble there — often in the wrong direction, looking, hoping, searching for that which is beyond us, out of our reach, and yet is hidden in all of us.

We should all be proud and grateful that we are Masons, for as Masons we have the opportunity to learn and to promulgate those invaluable lessons of the Craft which contain the wisdom and good of all religions; the teachers of great and wise men of all ages; and which enables us to have before us that beacon-light of Truth that leads us on, gives us direction, shows us how to find and interpret this something greater than we can see, and elevates us toward that better understanding.

A Masonic writer once said in his definition of Masonry: "Masonry is in truth that long lost thing that all peoples have sought in all ages." I believe that he was right, and I do believe that if we use everyday the tools of Masonry and the virtues they symbolize: the Plumb of Uprightness, the Level of Equality, the Square of Integrity, using liberally the Trowel in spreading the cement of Brotherly Love and Affection; if we follow the teachings and tenets of true Masonry and humbly petition Divine help, we will surely achieve that higher level where we can understand, where we can interpret, and where the meaning of that Word that has so long been lost will be revealed to us.—*Square and Compass.*

MASONRY AND FREEDOM

IF it were not for the Freemasons of the world today there would be no freedoms. Never before in the history of man have the principles of Masonry been needed more than at the present time. Imagine if the heads of all the world powers were Masons, who could sit down together and discuss things as you and I would do. They would have the respect and the trust for one another, knowing that each had traveled the same path, and each was interested in the other's welfare. Perhaps some day we will live to see the time when men can leave their troubles outside and come into meeting with an open mind and be interested in the welfare of everyone, and not just for selfish desires.

We as Masons have a challenge to meet, and we are taught the principles of Masonry in the Lodge that can be applied to our everyday lives. If we will but remember our Masonic teachings in dealing with our fellowmen in the business world, in the Lodge, the clubs, and in church, we will show the way for continued freedom.—*Masonic Historiology.*

BEAUTY

By Bro. MARCELINO T. VIDUYA

ONE of the first things that we learn when we receive the First Degree of Masonry is that a Lodge is metaphorically said to be supported by three great pillars denominated Wisdom, Strength and Beauty, it being necessary that there should be Wisdom to contrive, Strength to support and Beauty to adorn all great and important undertakings.

Wisdom refers to the property or appropriateness of an undertaking measured in terms of the principles and ideals for which our institution stand. It demands maturity, poise, understanding and justice.

Strength in an organization like ours refers to the harmony which prevails among the membership. For in harmony union can only be possible. When there is union there is strength. Strength in its internal organization and function, and thereby strength in the accomplishment or execution of any undertaking whether great or small.

Beauty is to adorn. It is the grace that makes an undertaking pleasing to an outside beholder. It is really the spirit that evokes, uplifts, inspires, and which confers to any undertaking a moving, pulsating and vibrant life.

We find these three great pillars of our Masonic edifice a similarity in the three elements that make for the highly desired qualities of man. We size up a man for his mental qualities, that is the wisdom of his actions and undertakings; for his physical qualities, that is his vigor and stamina which make up his strength; and his spiritual qualities, that is the beauty of his work and achievements which identifies him with the qualities that are desirable, helpful and enduring.

I wish to take the privilege today to bring to my fellow brethren of the Union Lodge No. 70 the subject of Beauty to adorn our Masonic Temple. I could touch on the need of beautifying the sacred halls of our temple where we receive instructions and where we labor—referring to material adornments and ornaments that please the eye. For as Emerson has said in his Poem: "Rhodora, if sages ask thee why, this beauty is wasted on earth and sky, tell them dear that if eyes were made for seeing then beauty is its own excuse for being". However, beauty only for the eyes to behold give us only a fleeing satisfaction.

The story of the "Sleeping Beauty" gives us a very appropriate illustration. By some power of enchantment a beautiful princess lay asleep in the midst of a deep forest. How beautiful to behold, but that was all that could be said of her. Her charm was dead. Then something happened. A prince came along and beholding the sleeping beauty could not help but kiss her. Then her eyes opened, her lips moved and she smiled. And upon the return of life and movement—the Sleeping Beauty became a beauty in action. There was a dynamic manifestation of personality. There was happiness. The beauty in form became a beauty translated into one of love and sympathy, a moral and spiritual beauty that is enduring and soul-satisfying.

Our community in particular as well as our nation in general is in the midst of a great social and moral confusion. We felt the full impact of the great war and have suffered and are suffering from the tremendous devastation of our economic structure: animals, houses, business organizations, public buildings and highways, sanitary installations, etc. were destroyed. And our moral and spiritual values have also crumbled among the debris of war. Moral decadence is too evident. Witness the character of cases brought before our courts—of rape, murder, robbery in band and all degrees of robbery, gambling in a large and small scale, corruption, etc. There is so much ugliness in our midst which in our own generation we

● A PLEDGE OF SERVICE ●

never saw before. The situation demands the awakening of sensible and upright citizens to double up efforts to counteract this ugliness.

Our Masonic organization by the very nature of its principles and tenets is one among those called upon to show action against evils and corruptions. The beauty that adorns us needs to be alerted, lest it becomes a beauty lying in sweet sleep of complacency. The three principal tenets of Freemasonry—Brotherly love, Relief, and Truth are needed in action today. Let us strengthen the bonds of our fraternal relationship by keeping ever afresh in our minds the five points of contact of fellowship, thus tightening our affections between one another. Let us not forget also that in the darkness of the night unfortunate brethren lost their lives and that they have left behind them widows and orphans whose welfare should call still our fraternal interests and sympathy. Why are our lodges so little known outside their halls? It is possible that the radiance of their beauty have not permeated much the life of the valley in which they are located. Beauty must be in action to be felt and appreciated in the social and moral welfare of the people.

There is a story of a child who was told by her mother as she left the house for a day of absence "to be a good girl". "Yes, Mama, I will be a good girl!" she said. When the mother came home in the evening, she asked the child, "Well, how is everything at home?". "Mama, all is alright. I have been a good girl as you told me. I did not go out of the house, I did not break anything, I did not put any furniture out of place, etc." "Good," the mother said. "Did you study while I am

gone?" "No, Mama". "Did you feed the cat?" "No, Mama". "Did you clean the house?" "No, Mama". Well—here is a child who really did not do anything bad, but she did not do any positive good; something good in action.

The moral of the story is clear. The Beauty of our institution must find expression by positive, tangible activities that are helpful, beneficial, uplifting, inspiring—to a brother inside and to the community and the nation outside. Brotherly love leads to the recognition of the universal Brotherhood of Man and Fatherhood of one God. It erases race prejudice and the boundaries of geographical intolerance. Relief finds expression besides individual succor to the unfortunates, to the support of worthy civic organizations of relief: the Red Cross, the Anti-tuberculosis Society, orphanages, hospitals, etc. Beauty is inseparable with truth, for truth is the very soul of beauty. Ever the keynote of justice and righteousness, truth promotes square dealing and fair play and is the very basis of an orderly society.

There is eternal Beauty in the positive action of men. The sacrifices of our heroes of the Masonic world have made the Splendor of Masonry felt in the History of Mankind. The names of Simon Bolivar of South America, George Washington of North America, Jose Rizal of the Philippines, are dear in the hearts of freedom loving people. This is what Ralph Waldo Emerson, the philosopher of Concord, meant when writing on Beauty, he said—

"He thought it happier to be dead,
To die for Beauty, than live for Bread."

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SCOTTISH RITE PAGE

PHILIPPINE BODIES A & ASR

WE have been advised by the Deputy of the Supreme Council in the Philippines, Ill. Bro. F. H. Stevens, 330, that the following members of the Philippine Bodies, A & ASR were elected Knights Commander of the Court of Honor at the last Sessions of the Supreme Council, 330 at Washington, D.C.:

- Domingo Tambongco Dikit, 32o
- Manuel Blanco, 32o
- Florentino Cayco, 32o
- Manuel Garcia y Gonzalez, 32o
- Daniel Limbo, 32o
- Aurelio Corcuera y Leynes, 32o

We wish to congratulate all of them for the signal honor they richly deserve.

The New Age of May 1947 carries the Grand Commander's Message in which he dealt on Honours. We are quoting his message for the information of our Scottish Rite Brethren:

"The Supreme Council, 330, Scottish Rite of Freemasonry, Southern Jurisdiction, Mother Council of the World, has three ranks or grades of honours which it bestows upon those of its members whom it believes worthy of recognition—not upon all, however, because the numbers are limited that the honours will not be so common as to be of little value.

The Sovereign Grand Inspector General Active in an Orient or the Deputy of the Supreme Council in an Orient fills out a questionnaire nominating Brother Blank for such and such an honour. On the blank is a bit of personal information concerning the Brother, as well as an account of his Masonic activities, and reasons given by

the Active Member or Deputy as to why the Mason is being nominated. In making up these nominating lists, the Active Members and Deputies of the Supreme Council take into consideration a number of things; what the Brother has done for the Scottish Rite; what he has done for Symbolic Masonry in all its branches; what he has done for the various bodies of which he is a member; what he has done in the interests of the public school program of our Supreme Council and of education generally; what he has done as a patriotic citizen for his locality, city, state and nation; what his standing is in the community and generally, that is, whether or not he is a man that can be pointed out with pride by the Supreme Council.

The first Honour is designated the rank and decoration of the Knight Commander of the Court of Honour. The headdress for this is the red silk cap with golden bands and cord, and on the front the emblem. Another qualification for this honour is that the member must have been a Master of the Royal Secret, that is, a 32nd Degree Mason, for four years.

After four years more, a Knight Commander of the Court is eligible for nomination to the rank and dignity of a 33rd Degree Inspector General Honorary. But not all are promoted to this honour. There are double or more as many Knights Commander of the Court of Honour as there are 33rd Degree Masons made, and it is very frequent, too, that the latter honour is not conferred until after many more than four years. The headdress of the 33rd Degree Mason is a white cap with golden cord and bands, and a Patriarchal Cross slanting in front in cardinal red.



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● SCOTTISH RITE PAGE ●

The next honour is that of the dignity of the Grand Cross of the Court of Honour. Only three are permitted to receive this honour at any session of the Supreme Council; rarely more than one receives it, however. In my thirty-eight years as an Active Member, I recall only once when three, the full quota, were elected to this rank. The headdress is a white cap with band of blue silk around it on which is embroidered a wreath of oak leaves, and on the front is a Teutonic Cross.

The Grand Cross of the Court of Honour jewel is presented by the Supreme Council. The other jewels have to be purchased, but the Supreme Council provides patents or certificates without cost, for each rank or honour.

There is now still another honour which is recognition for devoted and faithful service, that is the recognition of the Scottish Rite Masons of 50 years or more. The cap is blue silk with gold cord and bands, and in front is a laurel wreath surrounding the figure "50" in golden embroidery. These caps with the name embroidered on the inside are presented to each one by the Supreme Council. All caps are of silk."

The last Conferral for the year will be on November 19, 20, 21, and 22, 1947, the one set for December having been definitely put off. About 70 candidates are on the waiting list. The 4th, 14th, 18th, 30th and 31st degrees will be conferred in full ceremonial form. We expect a big attendance at this Reunion.

It is with deep sorrow that we announce the death of our dear Bro. Julian C. Balmaceda, 320, which occurred on September 18, 1947. President Roxas had just appointed him Director of the Institute of National Language, and the multifarious work in his office must have precipitated his early demise. He was buried at Bacoor, Cavite, the following Sunday, the funeral

Services having been conducted by the Grand Lodge of the Philippines of which he was Past Senior Grand Lecturer. He was Past Master of Pintong Bato Lodge No. 51, F.&A.M., and for many years its Secretary. A writer, scholar, poet, novelist, lexicographer and linguist, his passing away is an irreparable loss to the nation and to the fraternity he loved so well.

THE Jose Abad Santos Chapter, Order of DeMolay, which is sponsored by the Philippines Bodies, A.&A.S.R., is progressing satisfactorily. The young men were given a treat in an all day outing by their Advisor, Bro. Enrique A. Lolarga, 320, at the Wack Wack Country Club. If you have a son between the ages of 14 and 21, let him join the DeMolays. Of all youth organizations, the Order of DeMolay is closer to Masonry than all others in spirit, purpose and principle. Attend their initiation ceremonies which are held every first Sunday of the month at 9:00 o'clock in the morning, at the Jose Abad Santos Hall of the Plaridel Masonic Temple. A set of values is presented to the candidate, a plan of living rising out of a common understanding. His sense of decency and self-respect is appealed to by his own chums and out of it evolves a code of morality, stately and noble. The DeMolay Degree is a picturization of a life based on courage, tolerance and faithfulness to a trust. You will see Masonry in action watching these young men at work in their chapter.

Manila Bodies, A. & A.S.R.

We heartily congratulate brethren of the Manila Bodies who recently were elected Knights Commander of the Court of Honor. They are:

Walter Henry Schoening, 32°

Isadore Cohen, 32°

George Owen Van Orden, 32°

These brethren have rendered constructive service to the Manila Bodies and the Ancient and Accepted Scottish Rite of Freemasonry as a whole.

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¡ADELANTE!

Adelante es el grito de la masonería siempre y en todos los tiempos. Y ahora mas nunca ese grito se debe oír en todos los confines de nuestros talleres y en todos los ámbitos donde laboramos. Toda institución que se mantega estacionaria pierde su utilidad, y es por eso porque la Masonería tiene que moverse al compás de los tiempos. Sus principios e ideales deben jugar un papel importante en estos tiempos en que algunos hombres quieren aprovecharse del caos y confusión que trae consigo toda catástrofe mundial para perpetuarse como caudillos de ciertos sectores en el mundo aún a riesgo de sumir a todos en otra hecatombe de proporciones mucho mas grandes que las de la pasada guerra.

En tiempos de paz como la que gozamos actualmente se quiere ennegrecer el horizonte de buena voluntad entre hombres y pueblos con negros nubarrones de incomprensiones, ambiciones, intransigencias y absurdas ideologías. Nunca hemos rehusado los masones a ninguna lucha que signifique la entronización de los principios de libertad y democracia. Estas ideologías han surgido del seno de nuestro templos y talleres, y por ellas hemos luchado, saliendo victoriosos en todas las guerras en que se ponían a profía valores morales y espirituales. Si esto ha sido nuestra norma de conducta en tiempos de guerra, en nuestra obligación ahora en tiempos de paz por este mismo objetivo cuando se quiere desvalorizar este concepto de libertad y democracia, por caudillos que nunca la conocieron y que han jurado destruirlo con todos los poderes a su alcance para fines personales y egoistas. (Antonio Gonzales, F.P.S.)

LA BIBLIA EN NUESTROS ALTARES

Mucho se ha discutido en literatura masónica sobre si o no la SAGRADA BIBLIA en nuestros altares es un Antiguo Lindero. Si tenemos una idea acabada del carácter de nuestra institución, no habrá necesidad de elucidar mucho esta cuestión. No favorecemos como masones a ninguna institución religiosa por encima de cualquier otra. La Masonería no es religión, ni se inclina a favor de cualquiera de ellas con preferencia a cualquier otra. Creemos en la existencia de un Dios y en la inmortalidad del alma y esas son bases fundamentales en que descansa el edificio masónico. Y es por eso porque nunca ha sido la presencia de la Sagrada Biblia un Antiguo Lindero. Ese Sagrado Libro es la norma y guía de fe para el Cristiano, pero no lo es para el Mahometano, el Brahma, el adepto a cualquier otra religión. Y nunca se podrá obligar a un solicitante a abrazar la fe cristiana si es o pertenece a cualquier otra religión. Si hemos de obrar de otra manera, entonces no podrá estar cualificado para entrar en esta institución sino solamente el cristiano, o el que cree en los dogmas escritos en la Sagrada Biblia.

La presencia de este Sagrado Libro en nuestro altares es meramente simbólica. Es el símbolo de nuestra fe en una Ley Moral absoluta, eterna e inmutable. Es el símbolo de una norma de conducta inculcada por Dios en la conciencia de todos los hombres, y éstos han de respetar. El hombre que no cree en esa Ley podrá ser un buen Masón porque no habrá nada que le ligue moralmente a sus obligaciones altamente morales que se exige de todo iniciado en nuestra institución. Ese es su real significado. (Antonio Gonzales, F.P.S.)

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EN EL ESCENARIO DE NUESTRA VIDA MASONICA

UNA vez mas se ha manifestado fuera de toda duda la expresión mas viva de nuestras convicciones masónicas en aquellos momentos memorables de agitada discusión, cuando la marcha a América de nuestro Muy Ilustre Gran Maestre Her. E. Virata, para plantear personalmente ante el Supreme Concejo del grado 33 de la jurisdicción Sur, la cuestión de la independencia masónica del Rito Escocés o sea, la constitución de un Supremo Concejo del grado 33 para Filipinas creemos que se hallaba en orden o se hallaba en regla la constitución de un Supremo Concejo del grado 33 para Filipinas, ahora que se ha cortado definitivamente el lazo político que nos ligaba a los Estados Unidos con el advenimiento de la República Filipina.

Con honda emoción, y muy agradable por cierto, hemos seguido con verdadero interés y paso a paso el desarrollo de aquella deliberación, donde se han aducido variadas y pertinentes razones, sobre si era conveniente y sabia, o era impropio, impolitico y fuera de lugar la marcha de nuestro Muy Ilustre Gran Maestre como representante legítimo de la masonería en Filipinas, y en aquella deliberación hasta recelos y desconfianzas hemos observado, que facilmente hubieran puesto en peligro la buena armonia e inteligencia existentes entre los hermanos masones de Filipinas. Sin embargo, con gran satisfacción podremos afirmar que, apesar de aquellas diferencias de criterio y opiniones mas o menos encontradas, y hasta cierto prejuicio, por encima de toda aquella controversia y pequeña tempestad, se impuso y se elevó por encima de todo, la serenidad de juicio, la tolerancia y rectitud de los buenos propósitos, que borró y apagó la llama producida en las discusiones, que consideramos

momentáneas y accidentales, para reinar otra vez la paz y buena voluntad entre todos.

Y así convencidos de la justicia de nuestra causa, y confiados, además, en la firmeza de nuestras convicciones, creemos firmemente y sin reservas mentales como masón, que, después de todo lo que hemos progresado y demostrado ante el mundo masonico apesar de todas las dificultades y contratiempos que hemos encontrado en nuestro camino sobretodo en aquella

(Continued on back cover page)

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A MASON AND HIS FAMILY

By Wor. Bro. A.E. Palillo

In a country predominantly Catholic like the Philippines, a Mason's problems are not confined within the four walls of his Lodge. He should ever be careful to maintain good relation with regards to our Ancient and Honorable Fraternity not only with his Brethren but also with his family.

A young man, himself a Catholic, with a loving but skeptical wife and with in-laws all of the same religion, even at the start of his masonic career when he submits his petition for degrees, has to make a good deal of explanation to convince his family that he is not starting on a journey to hell. Besides, being a man of modest means, the payment of the initiation fee is an item that could not be easily forgotten in his financial outlay. Finally, sufficiently convinced but nevertheless still skeptical the family maintains an attitude of watchful waiting. Any unfavorable event in his masonic life that comes to the knowledge of the family or any critical rumor that reaches their ears will surely provoke at least a mental if not verbal "I told you so." This is more especially so in the provinces where events are easily noticed and rumors easily heard, and members of the family are closer to each other. It is therefore highly imperative that a Mason's conduct should be exemplary in all respects. Once he is able to gain and maintain the respect and admiration of his family with regards to his masonic doings, there is no reason why he should not be able to gain and maintain the respect and admiration of others.

Sometimes the impression about Masonry is not improved by the family's actual contact with a Brother. The following incident, which is believed to be an isolated case, but nevertheless true is herein related not to discredit the good name of our Ancient and Honorable Fraternity but to enjoin all Ma-

sons to avoid its recurrence. A Brother visited a town in a province far from Manila. Being aware of his fraternal obligations, a Mason in that locality upon learning that there was a visiting Brother in town, looked for him. He learned that he was a Mason of good standing and would be staying for some time on business. He invited the visitor to his house. He went home with the visitor who was a total stranger to his family; it was necessary to mention that he was a Brother and the whole family extended to him the proverbial Filipino hospitality together with that fraternal feeling that heretofore, the head of that family never failed to impress to them at every opportunity. Naturally the visitor was thankful and liberally said so. Shortly before his departure he asked a seemingly trifle but what proved to be an important question. "Brother, may I ask you a very personal favor? You see, I am short of funds. It is really against my will but I have to request you to lend me thirty pesos. This amount will be sufficient for my remaining expenses including fare for my return trip." The lean purse was stretched and fortunately there was enough to spare. The loan was readily granted. The visitor departed stating how good it was to have a brother Mason to turn for aid, promising to remit the thirty pesos as soon as he arrived in Manila and collect his traveling expenses.

Weeks turned into months. Three letters were sent to this Brother and there was no reply. A letter was then sent to the Master of his Lodge and lastly to the Secretary but likewise no reply was received. Nine months have passed since that visit. Fortunately the subject was never brought to the family of the lender but surely they are wondering what became of the loan. Indeed such an incident affects Masonry in general.

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PAY YOUR DUES

The Constitution of our Grand Lodge contains specific provisions regarding dues of a Mason. For non-payment of such dues the penalty is suspension not only from his Lodge but from all the rights and privileges of Masonry.

It is not pleasant to dwell on this subject because it conveys the impression that a Fraternity which stresses strongly the observance of an obligation taken and the performance of duty assumed, is the same Fraternity that gives reminders for its members to fulfill promises made.

We subscribe to the idea of doing things efficiently and with dispatch. At least this is a way safe to follow and a goal worthy of realization. The more we neglect what should be done today, the harder it would be for us to tackle the same at some future time.

Excuses specially when flimsy form no part of the Mason's daily conduct. Alibis made to cover up for failures in connection with the Lodge only serve to put in bolder relief our indifference towards its welfare.

If we mean to be true Brothers, let us not give any cause for our separation from the Lodge nor commit any act however insignificant which would jeopardize the well-being of the Craft as a whole. —Mauro Baradi, M.P.S.

EN EL ESCENARIO . . . (Continued from page 101)

época en que aquí se consideraba a la masonería como un crimen ordinario, hoy, la Independencia masónica del Rito Escoses será el apoteosis glorioso y la consagración definitiva de la obra trasmitida por aquellos francmasones de la antigüedad, como un monumento imperecedero al través de las generaciones en este pequeño y apartado rincón del mundo. . . .

También queremos afirmar que nosotros los masones de Filipinas, al pedir la constitución de un Supremo Consejo del grado 33 para Filipinas no nos ha guiado propósitos egoístas y bastardos y mucho menos, deseos de desligarnos, separarnos o aislarnos de nuestros hermanos del resto del mundo; no, sino ciertamente, para demostrar y poner en práctica todo lo que hemos aprendido en el escenario de nuestra vida masónica; y al mismo tiempo, creemos que con la Independencia masónica, nuestros trabajos serán mucho mas intensos y la solución de los problemas urgentes no se retardarán por la distancia ahora que nos separa del Supremo Consejo del Sur.

Y hoy, desues de aquella pequeña tempestad, otra vez la calma, la paz y la buena voluntad que se sobrepuso ante la creencia y satisfacción de que todos, virilmente y con fidelidad a su propia conciencia de masón, todos han cumplido con su deber; y todos, todos sin excepción, se hallan unánimes a tener un Supremo Consejo del grado 33 para Filipinas. Todos sin excepción elevamos nuestros votos para que la justicia de los hombres en esta ocasión se leve mas allá de las regiones mas puras y libre de prejuicios, y juzgue nuestro asunto de acuerdo con los dictados de la verdad y de la razón; y nuestro Muy Ilustre representante sea iluminado y guiado sabiamente en el sendero de sus trabajos y discusiones al defender una causa justa y de gran trascendencia masónica en estos valles.—J. Artiaga.

TRIBUTE TO DEPARTED . . . (Continued from page 95)

departed brethren from our bleeding hearts. We wish to make them know and feel that we will never forget them; that we will always cherish the memory of their noble sacrifices and deeds; that we hereby resolve to carry on where they have left off; and that in the gathering gloom of our earthly existence, and in the last gasps of our breath of life, we may be privileged to embrace them and give them the grip and word which unite us all as masons forever.

** Remarks in connection with necrological program held November 13, 1947 at the Plaridel Masonic Temple, Manila sponsored by Bagumbayan Lodge No. 4.

PHYSICAL DISQUALIFICATIONS

By RABBI H. GEFFEN, 32° F.P.S.

IT was only in the old times, and under the ancient guild regulations that it was necessary that a candidate shall be whole in body and perfect in limb. These qualifications, according to my estimation, are not supposed to be now generally insisted on. It was only by the Operative Masons before they became Speculative, that the candidate must have no main or defect in his body, that may render him incapable to work, but not at present. We do injustice when we do not accept the petitions for the degrees of Masonry, to the boys, who are back from the war-zones after long absence, struggle and sufferings, returning from abandoned isles with physical defects. They fought for us, for Masonry, for freedom, that we may be able to have our Masonic communications. They, those boys, became the heroes of our epoch; they went to the ends of the globe to conquer and defeat a strong and terrible enemy, a foe of the Craft. They were victorious; they brought the foe of humanity and Masonry to his knees. But they returned maimed; they were wounded in action, suffered maltreatment and insolence of barbaric tyrannic fiends. It is our Masonic mission now to accept those poor boys. It will help them to return back to normal, that they may be able to return to their former or a better way of life, and to the peace of their soul. Overwhelming and tremendous are the powers of the soul of man, who has a desire to live—and in particular of young men. It is our Masonic duty to heal their mental as well as bodily wounds; we must help them with a new revelation. We must make for them life worth living, sensible, and one of content. We must give them the opportunity to return to the source of life, to elevate themselves to unselfishness and work also for humanity. We can do thus by admitting them to our Lodges, regardless that they are maimed. They are now newly born; they have been through the fire; we must esteem and value them for what they have done for us and for humanity. We must sanctify their deeds. It is our effort to bring Masonic Light to them. According to my way of thinking, it is in contrary, very laudable, that Masonry takes upon herself the responsibility to change this Landmark of Physical Disqualifications in the light of the last war. It is the duty and obligation of Masonry to rehabilitate those heroes and make them feel that they are not invalids and cripples. We must encourage them.

A very able article anent this problem, was published in Indiana Freemason a few months ago, by Bro. John A. Storman, Grand Master of North Dakota, where he brings a citation of M. W. Bro. Walter Lincoln Stockwell of North Dakota: "We have always been taught that Masonry is a progressive science, and therefore as times and conditions changed, Masonry can be modified in non-essential particulars to meet changed conditions. Many of the ancient Landmarks have to do with the time, when Masonry was operative. That day has long since gone by, and the Masons of to-day are purely speculative. It does not stand to reason that the same rules which applied to operative masons two or three hundred years ago should form a hard rule for the Masons of the twentieth century."

Some Grand Lodges amended its law, considering the time and the world situation, realizing the injustice we do to these frustrated veterans, refusing admission. We must admit these boys; they show no sign of foolish jauntiness of boasting army men. They have only fulfilled their duty as citizens of a free Democratic Land; there is no arrogance or impudence in their actions; they are the same pleasant kids they were before they left.

America raised them; America watches them, and America is proud of them; they have shed their young blood for America's welfare; they became maimed, sacrificed their limbs on the altar of Democracy and Freemasonry.

I can not represent to my mind, how we Masons, can justify our action, refusing them to become members of our Fraternity, for which they have lost their arms and legs and met narrow escapes of their very lives.

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