

The Cable Tow

Vol. XXI

Manila, Philippines, January, 1947

No. 7

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

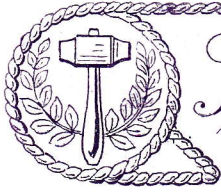
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION
(Entered as second class mail matter at the Manila Post Office)



RIGHT WOR. BRO. TEODORICO A. JIMENEZ

OUR DEPUTY GRAND MASTER

(Grand Steward, 1931; Grand Senior Deacon, 1932 and 1933; Grand Marshal, 1935; Grand Organist, 1938 and 1939; Grand Steward, 1940; Grand Orator, 1941; and Deputy Grand Master, 1946)



The Grand Master's Message



FAREWELL BUT NOT GOODBYE

The Gavel of Supreme Masonic authority which I have wielded for the best interest of Masonry in this beautiful isles for nearly two years, will be handed to my worthy successor at the end of my term this month. I have no regrets nor excuses to make for everything I have been able to do for the benefit of the Craft in this jurisdiction. My mind is clear and my conscience is free for I have honestly and sincerely done my very best, at all cost and personal sacrifice to do this duty which was required of me during the most difficult period of our existence. It has been a super-human effort but nothing could have been accomplished without the wonderful and unreserved cooperation I have received from the brethren here and the timely aid extended to us by our true friends and brothers in America. To them all, I have nothing but words of praise and gratitude.

We have not only placed masonry back on its pre-war footing, but we have gone far beyond that, we now have our Grand Lodge and all of our ninety-one established lodges functioning in a creditable manner. Although we are not able to borrow the necessary funds to build many temples which was destroyed by the war, I have tried to remedy the situation and believe the situation received the highest honors that could be awarded by the craft, should not consider the word "PAST" prefixed to their titles as one whose usefulness is past, it is not. It is on the contrary, perpetual activity, not only in appreciation for the great honors received, but for the love of our institution and what it could do for the welfare of humanity. Therefore, I now say Farewell but not Goodbye.

THE CABLETOW

EDITORIALS

THE NEW YEAR

We welcome the New Year with joy and thanksgiving. An inventory of the old one just passed, shows many problems and disappointments in our lives but against these difficulties were acts of kindness extended here and there to enlighten the burdens of many a distressed worthy brother or his loved ones. Is there any greater satisfaction for an individual than that of contributing to make his community better year by year? And when we realize that in spite of the numerous factors which incessantly try and tempt men, we managed to pull through, it is but natural to express our thankfulness to God for His watchful care over us. We have been spared thus far and as Masons with definite goals to reach, we face this year together with all its uncertainties, with fortitude and courage.

We begin the New Year with a very important gathering of Masons in this Grand Jurisdiction. On Tuesday, January 28, the Thirty-first Annual Communication of our Grand Lodge will be held. We look forward to this day when questions of great importance and discussions affecting Masonry in general will come up. To the Representatives of the various Lodges

scheduled to attend, we extend a hearty welcome. On the reality of their cooperation and wisdom of their judgment will depend the success of the Meeting. While suggestions and criticisms may come up during the deliberation, not to say recommendations for changes sweeping in nature, we hope they will redound to the benefit of their brethren and the good of Masonry in general.

We shall not forget that no brother or group of Masons can be above that of the Fraternity. Indeed, the interest of the former must not prevail over the welfare of Masonry itself. This is the course we shall follow especially now that we are engaged in the task of reconstructing our Lodges and rehabilitating the Members thereof. May the expressed convictions and patriotic efforts of the Representatives in Convention assembled, prove helpful so that after all is said and done, they can return to their respective homes, possessed with greater enthusiasm to spread the gospel and live the teachings of our Venerable Institution.—**Mauro Baradi, M. P. S.**

OUR NEWLY-ELECTED OFFICERS

By this time, the officers of Lodges throughout the Philippines for this year, will have been elected and appointed. Their installations to office, whether private or public, are occasions for announcing well-laid-out plans and for making many rosy promises. However, the interest so noticeable at the beginning of their term, cools off as the months pass by and at the close of the year they have more regrets to express and less achievements to account for. No wonder, not a few have remarked that we are good beginners but poor finishers.

We cannot afford to waste the precious time allotted us. We know of organizations that have already accomplish-

ed much; some have realized their objectives because they patiently worked while others fell asleep.

We have been taught that Masonry is work from first to last. We know from experience that through honest and constant toil we may find salvation. To be elected to an office is an honor in itself; to accept a post of responsibility is a challenge to the man; and to exercise its duties and prerogatives is a test of one's character, be it weak or grand.

May the officers of our Lodges take the initiative in making 1947 a year of fruitful service to Masonry in this jurisdiction.—**Mauro Baradi, M. P. S.**

OUR DEPUTY GRAND MASTER

On several occasions we have commented in this column the good work of officers of the Grand Lodge of the Philippine Islands for 1946. Right Wor. Bro. Teodorico Jimenez, our Deputy Grand Master is one of those who is contributing his share in rehabilitating Masonry. His many activities as officer in his Blue Lodge, Ibarra No. 31 as well as of the Grand Lodge covering a period of many years, have won for him the respect of his brethren and admiration of his country-

men. He is a physician by profession; but this is not inconsistent with his being a Mason. Thus, he helps alleviate the physical sufferings of men and at the same time assist them in living abundantly and unselfishly; these are among the teachings of the Masonic Fraternity. We wish the Deputy Grand Master many more years of constructive service to Masonry in this country.—**Mauro Baradi, M. P. S.**

THE TEMPLE IS REBUILT

During the war years—1942 to 1944—the Plaridel Temple at 520 San Marcelino, Manila, became a strange place of a strange people. The Japanese invaders unwelcomed in many lands, used it for a still more strange purpose which shocked decent men. These sons of Nippon not only abhorred Masonry but their former Imperial Government proscribed it in countries under their domination. They looted precious objects and made bonfires out of the records, furniture and other fixtures pertaining to the Craft. To complete their evil designs they burned what was left of the building when the

forces of liberation entered the City in triumph. The temple was desecrated but the spirit of Masonry was ever alive. What it took years to construct was destroyed in a day. However, "Masonry is not the Coliseum in ruins." The Masons' will to build even on the ashes of what was once beautiful to behold and pleasant to remember is matched only by their devotion to Masonic principles even in times of crisis. Patient hands and stout hearts were on the job. Then it was decided that on or before the end of 1946, members of the Fraternity

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OFFICIAL SECTION

(Editor's Note: *The following letter from Rabbi Geffen was sent to M. W. Bro. Antonio Gonzalez, Grand Secretary of our Grand Lodge, together with the article which is published herein.*)

510 Barnard Street
Savannah, Ga.
Nov. 24, 1946

Dear Bro. Gonzalez:

I was very happy to hear from you; I realize what you went through all the time of captivity; but Masonry is unconquerable, imperishable; the yoke of the oppressors later or sooner must be broken in pieces.

I am more than happy to serve you with my articles from time to time as often as possible and to this end and aim I am forwarding to you another article of mine: The Internationalism of Freemasonry.

It is a very timely brief article, and I hope you'll be able to use it and spare some space for it in your splendid Cabletow.

Impatiently I am waiting to get the Cabletow.

Fraternally and faithfully yours:
RABBI H. GEFFEN

THE INTERNATIONALISM OF FREEMASONRY

By Rabbi H. Geffen. 32° F.P.S.

Since Masons of the whole world are already about to reestablish the Fraternity again in those oppressed countries, we must sympathize with them and cheerfully acknowledge that no means should be left untried to restore again the Craft in these countries together with the universality of Masonry, which was the primitive essence to draw closer the bonds that unite our brethren, dispersed over the surface of sea and land, and thus hastens that fusion of humanity which shall one day make of all people a nation of brethren. But in carrying out this noble idea, we must respect the faiths of the various nations to which our brother belongs, while we express the hope that they will extend the same toleration to us. It is very significant to learn that Masonry has nothing to do with politics or religion.

Each nation enjoys, according to its own interpretation, conception and conviction its creed and religion. Masonry commends every Mason to keep up and obey the Democratic laws of the

country, even to defend them if it is necessary. Masonry must not forget the duties she owes to her country, nor those which humanity claims at her hands. Masonry commands to guard the liberties proclaimed by the constitution, and says that the Masons must defend them against the attacks of bitter adversaries. Masons of the whole world enjoy now the liberties that are so precious to the International Craftsman. It will be renewed again the liberty of association and philosophical inquiry; it will be discussed again in the Lodges the historical Masonic developments, but they will scrupulously abstain from all those intolerant racial and religious problems, from all these in which the interests of other nations might be concerned.

Such should be the programme of the resurrected Masonry in Europe and Asia. In such a manner international Masonry will be placed in its true light. And all wordly Masonry may be drawn together again with American Masonic Fraternities in a durable manner. These liberal sentiments will never sever
[Continued next page]

GRAND LODGE OF THE PHILIPPINE ISLANDS

THIRTY-FIRST ANNUAL COMMUNICATION

January 28-30, 1947

at 4:00

PLARIDEL TEMPLE, 520 San Marcelino, Manila

ANNOUNCEMENTS

The 31st Annual Communication of the Grand Lodge of the Philippine Islands will be held at the Plaridel Temple, 520 San Marcelino, Manila, on January 28-30, 1947.

Members are urged not to wait until the last minute to obtain their admission cards or transact essential business, but to attend to these matters as early as they can.

Admission cards must be secured from the Committee on Credentials, which will be in session in the Masonic Hall at 4:00 o'clock every afternoon.

MEETING OF THE GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS AS A CORPORATION

Notice is hereby given that the annual meeting of the members of the Grand Lodge of Free and Accepted Masons of the Philippine Islands, a corporation duly registered under the laws of the Commonwealth of the Philippines, will be held at the Plaridel Temple, 520 San Marcelino, Manila, on January 28-30, 1937, at 4:00 o'clock, when the Directors for the ensuing year will be elected, and such other business as may come up during the meeting will be transacted.

ANTONIO GONZALEZ, P. G. M.
Grand Secretary

WHAT OTHER LODGES ARE DOING

ILOILO No. 11

The private installation of newly elected officers of Iloilo Lodge No. 11, F. & A. M. was held at the Masonic Temple of Iloilo on Saturday evening January 4, 1947, with Wor. Bro. Sixto B. Ortiz, Past Master of Ma-Bu-TI Lodge No. 92, as Installing Officer and Wor. Bro. Jose Ma. Paredes, Past Master of Dagohoy Lodge No. 84, as Master of Ceremonies. The Master-elect, Wor. Bro. Genaro C. Bermejo, gave a short address after which Wor. Bro. Manuel Blanco, Past Master of Iloilo Lodge No. 11, presented the past Master's Jewel to Wor. Bro. Jose G. Lagos, retiring Master.

The three-story concrete Masonic Temple of Iloilo is among the few temples spared by the Japs during their occupation, although all the paraphernalia and books were looted or destroyed. M. W. Bro. Michael Goldenberg, Grand Master, who officially visited Iloilo Lodge No. 11, last December complimented the Brethren for their good fortune and for carrying on the work progressively. Prominent men in government, army and business circles are active members of this Lodge.

NILAD NO. 12

The private installation of the officers of this Lodge was held at the Plaridel Temple on January 4, 1947 at 4 p.m. M. W. Bro. Antonio Gonzalez assisted by the Members of the Most Worshipful Grand Lodge Installation Team took care of the installation followed by addresses of Jose E. Racela, W. M. and Antonio Gonzelez, P. G. M., Grand Secretary; then the presentation of Past Master's Jewels to Wor. Bro. David Navarro by Rt. Wor. Bro. Mariano Gonzalez and to Wor. Bro. Macario M. Ofilada by Wor. Bro. Emiliano Quijano. Bro. Mauro Baradi presented the lambskin apron to Wor. Bro. Macario M. Ofilada. Refreshments were served after the program.

LINCOLN No. 34

With Wor. Bro. J. B. Ralston, 32° P. M. of Cavite Lodge No. 2, as guest speaker and Wor. Bro. Doroteo F. Bala

er the ties of Masonic union; they will be more strengthened by the laws of Masonic wisdom and toleration. They should be faithful to those Masonic laws prevailing in every country, which prescribe love and respect, tolerance and unprejudices to all Craftsmen of all the countries of the entire world.

and Wor. Bro. Wenceslao de Aro, both past masters of the lodge, as installing officer and master of ceremonies respectively, the newly elected and appointed officers of Lincoln Lodge No. 34, F. & A. M., Olongapo, were publicly installed at its masonic hall on the night of Saturday, December 14, 1946. A record attendance composing of high navy officials and prominent citizens of the Naval Station who were present during the ceremonies were highly impressed. The guest speaker, Wor. Bro. Ralston, gave a very inspiring and illuminating address, well-befitting the occasion and the present condition of the times, stressing emphatically on what masonry can do in helping solve the post-war problems confronting us today. Other speakers on the program were the Worshipful Master-elect, Wor. Bro. Segundo M. Domingo, Bro. Baltazar del Rosario, Senior Warden, Bro. Domingo P. Santiago Junior Warden, Bro. E. K. Jones, Lt., U. S. N., present president of the Subic Bay Square and Compass Club. Lodge Inspector, Wor. Bro. Purisimo Ramos, 32° P. M., newly elected secretary was master of ceremonies.

On the afternoon of December 23, 1946, the lodge celebrated the traditional Christmas party for masonic children. A very excellent program as prepared by Bro. Roman S. Mercado, Chaplain of the lodge with masonic children participating was enjoyed by all. Major Alfredo Bustamante, P. A., of Olongapo, Zambales, was guest speaker. Gifts were distributed by Bro. Frederick Kauper of New York, honorary member of Lincoln Lodge, who for the second time played Santa Claus. Not only was the lodge able to take care of all its masonic children but almost all children living in the immediate vicinity of the lodge as well. In view of the excessive cost of toys and because the gifts as promised by our American brethren in the States did not arrive on time due to the West Coast shipping strike, the children, nevertheless, enjoyed their fruits, candies, cakes and drinks.

KALILAYAN NO. 37

EXCERPT OF THE MINUTES OF THE JOINT MEETING OF THE LODGES IN THE VALLEY OF QUEZON, NAMELY:

Kalilayan Lodge No. 37, Lucena, Quezon

Rizal Lodge No. 20, Lopez, Quezon
Balintawak Lodge No. 28, Gumaca, Quezon, and

Tayabas Lodge No. 43, Tayabas, Quezon, held at Lucena, Quezon on November 30, 1946.

Upon receipt of an advice from the Grand Lodge that there will be a joint visitation of the Lodges in the Valley of Quezon, by the Right Worshipful Deputy Grand Master, Teodorico A. Jimenez, the Master of Kalilayan Lodge No. 37, convened the said Lodges at Lucena, Quezon, on November 30, 1946. The attendance was as follows:

Kalilayan Lodge No. 37	10	Members
Rizal Lodge No. 20	5	"
Balintawak Lodge No. 28	10	"
Tayabas Lodge No. 43	13	"

Total 38 Members

The Lodge presided by the Worshipful Master of Kalilayan Lodge No. 37, was opened at 11:00 A.M. with the usual ceremonies. After the opening, the Brethren were called from labor to refreshment, leaving a committee to receive the visitors who, according to the advice were to arrive at 1:30 P.M. When the party composed of the Deputy Grand Master and nine other Brethren arrived at about 1:00 P.M., they were conducted to the Malaya Hotel for lunch. After lunch, the distinguished visitors were received in the Lodge in due form with grand honors.

After the gavel was returned, the meeting was opened with the self-introduction of all Brethren present.

Speeches were delivered in Tagalog by the Worshipful Master of Kalilayan Lodge No. 37, Worshipful Master of Tayabas Lodge No. 43, Secretary of Balintawak Lodge No. 28, and Worshipful Master of Rizal Lodge No. 20 who was followed by a member of the same Lodge. The theme of all the speeches was practically the same — expression of welcome and gratitude to the distinguished visitors; portrayal of damages and losses sustained by their respective lodges and petition to the Grand Lodge, through the Deputy Grand Master for aid in securing furniture and equipments for four Lodges. It was also assured that in spite of the grievous suffering patiently endured during the Japanese occupation, the faithful and unwavering spirit of Masonry was nurtured alive together, with the firm and fixed determination to carry on.

Upon suggestion of the Deputy Grand Master, the following members of his party were introduced for short

WHAT OTHER LODGES ARE DOING

speeches: Brother Fetalvero, Brother Bahia and Brother Bennet, the last spoke in English. They all gave the audience comforting, good news and encouragement. Brother Bennet advised us that each lodge, while anticipating aid from the Grand Lodge, should try to start rehabilitation by themselves.

The Deputy Grand Master delivered a forceful and convincing speech in Tagalog. After conveying to the Brethren the inability of the Grand Master himself to come on account of his trip to the southern provinces, he gave important news about the Grand Lodge and give valuable words of encouragement. He also mentioned the organization of the youth to be called, "Order of DeMolay" to prepare them to be good materials for joining Masonry. He also expressed his gratitude and his hope of meeting as many brethren as possible from this Valley in the coming annual communication of the Grand Lodge.

Upon suggestion of the Deputy Grand Master, recess was declared at the sound of the gavel. The Brethren repaired together to the Malaya Hotel where a banquet was prepared. After the banquet, at about 5:30 P.M. the Deputy Grand Master and members of his party, after expressing their gratitude and receiving sincere wishes of all the members of the four Lodges in the Valley of Quezon who were then present, for bon voyage and safe trip, returned to Manila.

After the departure of the distinguished visitors, the Lodge was closed under the usual closing ceremonies.

MAGAT NO. 68

The officers and members of Magat Lodge No. 68, Bayombong, Nueva Vizcaya, gave a farewell and welcome party in honor of the following brethren:

1. Bro. Florentino Fontanilla, member of this lodge, who was transferred and promoted to the Central Office, Bureau of Forestry, as Supervisor of reforestation Projects, was given a farewell party, June 10, 1946.

2. Bro. Luis C. Dangilan, Organist of this lodge, who was transferred and promoted to the Central Office, Bureau

of Posts, as Supervising Lineman, was given a farewell party, July 18, 1946.

3. Bros. Julio A. Reyes, member of Dagohoy Lodge No. 84, and Federico Sto. Tomas of Pangasinan Lodge No. 56, who were transferred to this province as District Engineer and Agent of the Cooperative Associations, respectively, were given a fraternal welcome party, October 7, 1946.

4. Wor. Bro. Enrique A. Tabalon, of Isabela Lodge No. 60, District Inspector for Magat Lodge No. 68, who transferred to Cabanatuan, Nueva Ecija, as Assistant Civil Engineer in the office of the District Engineer for Nueva Ecija, was given a farewell party, Oct. 15, 1946.

5. Wor. Bro. Gregorio S. Castelo, of Cabanatuan Lodge No. 53, who was transferred and promoted as Provincial Treasurer of Sorsogon, Sorsogon, was given a farewell party, October 22, 1946.

The brethren whose names appear below, all of this lodge, have also been transferred and promoted:

1. Wor. Bro. Eulalio H. Dolojan, as Provincial Treasurer of Abra.

2. Bro. Vicente L. Francisco, as District Engineer of Batangas.

3. Bro. Bruno Gundran, as employee, Division of Surveys, Bureau of Lands, Manila.

The Annual Report of the Worshipful Master, Dioscoro A. Navarrete, covering the masonic year ending November 30, 1946, shows that nineteen (19) brethren were made Master Masons during the period. They are:

1. Bro. Dioscoro Cutaran, raised Dec. 15, 1945;

2. Bro. Santiago Bayaua, raised Jan. 17, 1946;

3. Bro. Dionisio M. Gelasio, raised Feb. 1, 1946;

4. Bro. Leonardo C. Gajima, raised Feb. 8, 1946;

5. Bro. Mariano Perez, raised Feb. 25, 1946;

6. Bro. Romeo B. Ordoñez, raised Feb. 27, 1946;

7. Bro. Teotimo S. Sevilla, raised Mar. 20, 1946;

8. Bro. Florentino Fontanilla, raised Mar. 27, 1946;

9. Bro. Roman T. Remorin, raised Apr. 26, 1946;

10. Bro. Gregorio G. Melegrito, raised Apr. 27, 1946;

11. Bro. Pedro D. Vidal, raised Apr. 29, 1946;

12. Bro. Marcelo T. Leon, raised June 15, 1946;

13. Bro. Marcos de la Cruz, raised June 22, 1946;

14. Bro. Emiliano Valdez, raised June 28, 1946;

15. Bro. Constancio Valdez, raised June 29, 1946;

16. Bro. Antonio Perez, raised July 6, 1946;

17. Bro. Simplicio Alegre, raised Oct. 5, 1946;

18. Bro. Salvador Thiam, raised Nov. 23, 1946;

19. Bro. Tranquilino Basat, raised Nov. 25, 1946.

The result of elections of officers for the ensuing masonic year 1947, held at the stated meeting on December 7, 1946, follows:

1. Bro. Guillermo E. Boñolan, Worshipful Master,

2. Bro. Vicente B. Tecson, Senior Warden,

3. Bro. Sotero A. Torralba, Junior Warden,

4. Wor. Bro. Maximiano B. Reyes, Treasurer,

5. Wor. Bro. Joaquin M. Villanueva, Secretary.

APPOINTED OFFICERS:

1. Wor. Bro. Dioscoro A. Navarrete, Auditor,

2. Bro. Dionisio M. Gelasio Chaplain,

3. Bro. Dioscoro Cutaran, Senior Deacon,

4. Bro. Roman T. Remorin, Junior Deacon,

5. Bro. Teotimo S. Sevilla, Marshall,

6. Bro. Manuel T. Ambatali, Senior Steward,

7. Bro. Marcos de la Cruz, Junior Steward,

8. Bro. Tranquilino Basat, Organist,

9. Bro. Ernesto Cuisia, Tyler.

"HIGH TWELVE" NO. 82

The following are the newly-elected officers of the Lodge for the year 1947:

Worshipful Master, Pedro J. Arcilla

Senior Warden, Mauro Baradi

Junior Warden, Hermogenes P. Oliveros

Treasurer, Donato Valenzuela, P. M.

Secretary, Dominador R. Escosa, P. M.

Marshal, Jose B. Santos, P. M.

Chaplain, Jose L. Intal, P. M.

Senior Deacon, Domingo del Callar

Junior Deacon, Domingo C. Bascarra

Senior Steward, Florencio Asiddao

Junior Steward, Juan M. Salud

Organist, Ysabelo Umila

Almoner, G. W. Lewis de Silva

Tyler, Angel M. Pedralvez.

DR. MAURO BARADI

LAWYER

(Formerly with the law firm of WOLFSON, BARRION & BARADI)

OFFICES: (394 P. Paredes Street, Sampaloc Manila
Room 212, Calvo Bldg., 50 Escolta Philippines)



Fraternal Reviews



J. W. FERRIER, P.M.

TENNESSEE — 1946

Lodges—376; Members—47,168;
Gain—3,794

The 132nd annual communication of the Grand Lodge of Tennessee was held in Nashville, on January 30, 1946, with all the Grand Officers, 14 of the 20 living Past Grand Masters, a number of visitors from sister jurisdictions, and representatives of 361 of the subordinate lodges present.

The Grand Master, M. W. Benjamin Tate Dawkins, in his address spoke very highly of the increase in attendance at the various district meetings held from time to time throughout the jurisdiction. He also spoke of the 13th annual joint meeting of Shelby Lodge No. 162 of Bristol, Va., and King Lodge No. 461, of Bristol, Tenn., in the hall of Shelby Lodge, at which he, as well as the M. W. Grand Master of Virginia, and a number of the Grand Officers of the latter jurisdiction were present, saying "These annual Meetings at Bristol are worth a great deal to Masonry in that section."

He also reported visits to at least 150 stated and called lodge meetings throughout the jurisdiction. (An excellent record). Stated that \$500 had been sent to the California Grand Lodge for the relief of Philippine Masons. Three lodges were consolidated with others during the year, one duplicate charter was issued to take the place of one destroyed by fire, and a dispensation was issued for the formation of one new lodge. The Grand Master further reported that he had healed forty-three brethren of irregularities in their initiation or advancement, but in some instances had imposed penalties on the erring lodges, particularly where they had invaded the jurisdiction of a sister lodge, all of which were approved by the Committee on Returns, and its report adopted.

He also reported the appointment of a special commission to pass upon the application of a Brother who had been suspended U. C., on August 23, 1938, the report of which commission had been placed in the hands of the Committee on Appeals and Grievances (which later recommended the granting of his petition for restoration, which recommendation was approved by the body). A commission appointed by the preceding Grand Master to hear charges against another brother reported that the charges were not sustained, and the lodge of which he was a member was

instructed to notify him that he had been exonerated. Twenty-three other trial commissions were appointed to hear charges against a number of brethren with the following results: Reprimanded, 1; expelled, 15; definitely suspended, 2; indefinitely suspended, 2; charges not sustained, 2; still pending, 1. (Apparently, Tennessee cleans house).

The Grand Master issued 28 dispensations, the majority for the election and or installation of officers at other than the specified time or for the holding of meetings in other than the usual place.

He recommended an increase in the per diems and mileage of members of the Grand Lodge who attend its meetings; an increase in the appropriation for the Grand Secretary's contingent fund; that an appropriation be made to cover the expenses heretofore made and which will be made during the coming year on account of the government charge or exchange for the collection of checks on banks not members of the Federal Reserve System; an appropriation to the George Washington Masonic National Memorial Association; that only one election be required for all three degrees, and that an appropriation be made for the purchase of 50-year buttons. All were approved by the reports of the different committees to which they were referred, all of which reports were adopted by the Grand Lodge.

The report of the Grand Treasurer shows the Grand Jurisdiction to be in fine financial condition, and the Grand Secretary's report contains many interesting statistical reports and also shows the issuance of forty-nine 50-year certificates and lapel buttons during the year, as well as the fact that the additional sum of \$120.00, contributed by Omega Lodge 536 for Philippine Relief was sent to the Grand Secretary at Manila.

Requests for fraternal recognition by the Grand Lodge of Bolivia, the Grand National Lodge of Colombia and the Grand Lodge of Ecuador, were postponed until further information could be obtained.

The Committee on Appeals and Grievances had before it the petitions or appeals of five brothers, two of which it granted, two of which it denied, and the other it referred back to the lodge. Adopted.

Brother A. B. McClure, the R. W. D. G. M. was elected Grand Master, and with the other elected and appointed officers, was duly installed.

At a special meeting later held, the third degree was exemplified by a special team from Park Avenue Lodge No. 362. An open meeting was later held at which the Grand Officers of the Order of the Eastern Star and of the Order of Rainbow for Girls, were present. This was later closed and the DeMolay ritual was exemplified by a cast of boys from the Chapter sponsored by the Scottish Rite Bodies of Memphis.

Then follows the citation given at the conferring of the degree of Doctor of Letters by Cumberland University on Sovereign Grand Commander John Henry Cowles, of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States, and M.W.P.G.M. of Kentucky.

Following this came the usual lodge and Grand Lodge statistics, included in which is a list of deceased grand lodge officers, a roster of 74 brothers who gave up their lives in the service of their country, a roster of those who had served or were serving in the armed forces. The Constitution (with certain amendments as a supplement) is also printed in the proceedings, which close with the review of the proceedings of 58 sister grand lodges — from Tasmania to Texas — as the reviewer puts it. From his Foreword, we quote what he quoted from Past Grand Master Harold J. Richardson, of New York:

Freemasonry is a life to be lived, not a formality to be perfunctorily observed. It is a life grounded in religion, organized in morality, mellowed by good-fellowship, humanized in charity, and dedicated to service.

We note from his review that the Grand Lodge of Alberta (Canada) sent \$500.00 to the Grand Lodge of California for Philippine rehabilitation.

MANITOBA—1945

LODGES—104

MEMBERS—10,578

GAIN—445

The M. W. Grand Lodge of Manitoba, A. F. & A. M., held a special communication on July 26, 1944, for the purpose Star Lodge No. 55.

FRATERNAL REVIEWS

It also conducted a most elaborate and most interesting Masonic Service of Thanksgiving and Dedication on June 3, 1945, at the Winnipeg Civic Auditorium—thanksgiving for the coming of peace and dedication of the Craft to the keeping of it.

It held its 70th annual communication in the Royal Alexandra Hotel, Winnipeg, June 6, 1945, under the gavel of M. W. Bro. Samuel Burland, with all grand lodge officers, all the D. D. G. Masters, and 16 of the 22 P. G. Masters present, and 77 subordinate lodges represented at the meeting.

During the communication, three P. G. Masters, and the M. W. G. Master of Minnesota, the M.W.G. Master and Two P. G. Masters of North Dakota, the M. W. G. Master of Saskatchewan, the M.W.G. Master of Alberta and two P. G. Masters of Illinois, were in attendance, all of the Grand Masters were in attendance addressing the meeting.

The report of the grand secretary shows 108 dispensations to have been issued.

With nothing but the record of the proceedings to go by, we are of the opinion that the Board of General Purposes is the controlling committee in this grand jurisdiction, and that it appoints all the other committees. This Board has 64 members, and the members of all the committees appear to be selected from these 64. Reports of seven meetings of this board held during the year appear in the proceedings.

The Grand Master reported the granting of thirteen 50-year Jewels, reported the great good to the order which he believed had been had by the Conference of Grand Lodge Officers held at Banf, Alberta, during the year.

Reported his attendance at the 100th anniversary of the Grand Lodge of Iowa, the annual communication of the Grand Lodge of North Dakota; the annual meetings of each of the eleven districts into which the grand jurisdiction of Manitoba is divided, and 65 meetings of subordinate lodges and concordant Masonic bodies.

He gave as the outstanding accomplishments of the year—

1. The publication of the monthly pamphlet "Masonry in Manitoba;"
2. Holding of Regional Meetings;
3. Organization of Past Masters' Associations;
4. Donations to the Benevolent Fund; and
5. Contribution of \$1,000.00 for the Masons of Malta.

In his conclusion he asks the Craft

to remember "that the world judges us not by what we do in the lodge room, but by our words and actions in the shop, the office, the street," and admonishes the Craftsmen, as did the first grand master of the grand jurisdiction "to guard well your portals, respect the ancient landmarks, resist all innovations."

One lodge surrendered its charter.

The Grand Historian submitted an interesting report on the early history of Masonry in the grand jurisdiction, and the Grand Chaplain delivered a very readable address on the subject "The Forest and the Quarry."

On the second day of the sessions of the communication, a luncheon was held for the distinguished visitors and the members of the grand lodge, at which W. Bro. Dr. Frank L. Eversull, of North Dakota, delivered a most interesting address in which he urged the putting away of trifling things, acts and thoughts; stated that the ramifications of the simple lesson learned in the first degree is the total lesson of Freemasonry, which is not just a matter of words and degrees, and that where differences arise we should put our hands on the shoulders of the other fellow and say: "Perhaps I am wrong. Let us sit down and talk things over."

Those present at the luncheon gave him a vote of thanks and deep appreciation.

A number of amendments to the Grand Constitution were offered and nearly all adopted. A number of Honorary ranks were conferred upon brethren from the grand lodges of Alberta, Saskatchewan, and Minnesota.

Deputy Grand Master Dr. P. T. Pilkey was elected Grand Master and together with the other elected and appointed officers except those re-elected, was duly installed.

The proceedings next contain the reports of the District Deputy Grand Masters, followed by the usual statistical tables, and close with a review of the proceedings of 42 sister grand jurisdictions, prepared in a new way. Most of them consist of quotations from a speech made, notation of some special action taken, or the happening of some unusual event. In the report submitting them, the reviewer calls attention to the restraint Grand Masters have exercised in the issuance of dispensations to confer the degree in less than the usual time; the demand for the most thorough work by investigating committees, and the lowering of the physical qualification

standards, as being the questions most frequently brought before sister grand lodges.

KENTUCKY—1945

LODGES—488

MEMBERS—57,693

GAIN—5,157

The 145th annual communication of the Grand Lodge of Kentucky was held at Louisville on October 16-18, 1945, with M.W.G.M. Joe L. Tigue in the East. Nineteen of the 21 living Past Grand Masters, the Grand Masters of Indiana and Virginia, as well as a great number of other distinguished visitors were present. 458 of the subordinate lodges were represented.

The proceedings, together with the usual statistical tables regarding the grand lodge and its subordinate bodies are contained in a volume of 467 pages, interspersed with full-page pictures of the elective Grand Lodge officers for the ensuing term and a page containing the pictures of all the officers for the preceding year.

The Grand Master in his address noted the great increase in members and tangible assets, but warned of the necessity of proper instruction of all new members that they might not lose interest in the order. He then listed 74 members who had given up their lives in action; noted the fact that this was the first communication in years in which the grand lodge was not called upon to mourn the passing of a Past Grand Master; reported the consolidation of 7 lodges with others during the year, and that one lodge had surrendered its charter, and one had been organized under dispensation; that he had laid one cornerstone, and installed the officers of one subordinate lodge; granted 66 dispensations and refused 20; rendered 43 opinions on various questions submitted to him among which I find one to the effect that the members of Investigating Committees should be appointed in open lodge and their names entered in the minutes by the secretary. All his rulings except one (not the one just mentioned), were recommended for approval by the Jurisprudence Committee, whose report was adopted.

He made 129 visitations to meetings of various Masonic and associated bodies, all but three of them in Kentucky, and traveled 20,000 miles to do it all at an expense of \$508.26. (We wish he had told us how he did it.)

He closes his report with an ancient prayer, found on the wall of an old inn

FRATERNAL REVIEWS

in Lancashire, England, reading:—

Give us, Lord, a bit o'Sun,
A bit o'work and a bit o'fun;
Give us all in th' struggle and splutter
Our daily bread and a bit o'butter;
Give us health, our keep to make
An' a bit to spare for poor folks' sake;
Give us sense for we're some of us
duffers,
An' a heart to feel for all that suffers.
Give us, too, a bit of a song,
An' a tale, and a book to help us
along,
An' give us our share o'sorrow's
lesson,
That we may prove how grief's a
blessin',
Give us, Lord, a chance to be
Our goodly best, brave, wise and free;
Our goodly best for ourselves and
others,
Till all men learn to live as brothers.

The Grand Treasurer's report shows the receipts during the year to be \$337,173.28, and cash on hand at the end of the year, \$194,756.74. In addition, the Grand Lodge holds securities of a par value of \$184,000.00. There is also in the Cowles Benevolent Fund the sum of \$46,009.38.

The Grand Secretary reported that 15 lodges by various consolidations had become 7, and one lodge had surrendered its charter; that 62 brethren had been awarded 50-year buttons during the year, and that a total of 822 such awards had been made. He also reported the collection of \$7,142.80 for the Philippine Masonic Relief Fund.

The Committee on By-Laws reported that, after some minor changes had been made in the 42 by-laws reported by it, all had been approved.

By resolution, President Truman was made an Honorary Member of the Grand Lodge of Kentucky.

The giving of a silver button for 25-year membership by the subordinate lodges was authorized.

The Committee on Universality of Freemasonry recommended that fraternal relations be established with the Grand Lodge of Parana, Brazil, and with eight Grand Lodges in Mexico. Adopted.

Bro. Charles S. Johnson was elected Grand Master and, together with all the other elected and appointed officers except the Grand Secretary, were duly installed.

The fraternal reviews are published in the monthly Journal. The newly elected Most Worshipful Grand Master addressed the meeting saying in connec-

tion with various questions propounded by him as to whether or not there was any way to avoid war:—

A few facts that are in reach of all is the only reply that can be given these questions: First, Freemasonry teaches morality, taking the Holy Bible as its rule and guide in faith and practice. Second, Masonry teaches universal brotherhood of mankind. Third, that notwithstanding, it is a lamentable fact, that other societies, even the worshippers of the one true God, the followers of Jesus Christ, have waged terrible wars against each other; as such, there is not, in the history of all time, an instance of Masonic War—Masons against Masons, or Masonic violence of any kind. She has busied herself in the erection of the temple of peace; her apron has remained pure and unspotted; her hands unstained with blood.

GEORGIA—1945
LODGES—451
MEMBERS—54,132
GAIN—6,049

The 159th communication of the M. W. Grand Lodge of Georgia was held in the Grand Lodge Building, Macon, October 23 and 24, 1945. It was opened by M. W. Dave L. Shannon, and closed by M. W. J. Henry Wilkinson, the respective grand masters on each of these occasions. All the Grand Lodge officers, 9 out of the 14 listed Past Grand Masters were present and 339 of the subordinate lodges represented at the meeting.

The proceeding contain something new, in that the doings of each half day session are preceded by "Minutes" of what was done during that period. Thus, you may know that some prominent visitor made a speech, but you will not find the speech in the printed proceedings, which contain only the actual work accomplished at the meeting.

Among the visitors present were the Grand Master and the Grand Secretary of the Grand Lodge of South Carolina, both of whom, as shown by the minutes, delivered addresses.

In the Grand Master's report or address, in speaking of after-the-war adjustments, he says:—

"I doubt if any man, or group of men, have the answer to the problems involved in this re-adjustment, but we may be assured of this one fact: If we are

to be successful in guiding the nations into the channels of peace and reap a reward for the tremendous sacrifices we have made, we must come back to the ancient landmarks and to the God of our fathers."

He states that during his administration, he had tried to follow the policy of translating Masonic philosophy into practical service; of being "operative" as well as "speculative" Masons. (From other things appearing in the proceedings, we believe he was quite successful in many of his undertakings under this policy.)

He further reported that Masonry in the Grand Jurisdiction of Georgia was then stronger than at any time since 1930, and that the Grand Lodge was in better financial condition than ever before, reporting that it had been a distinct pleasure for him to sign the check, liquidating the indebtedness on the Grand Lodge building.

He reports the laying of four cornerstones with Masonic ceremonies, 62 visitations, the issuance of many special dispensations including those for five new lodges; the surrender of two charters and the consolidation of three lodges with others, and closes his report with the following poetical quotation:

"To each is given a bag of tools,
A measuring stick and book of rules,
And each must build ere life has
flown,
A stumbling block or mass of stone."

The R.W. Grand Secretary notes that no report on foreign correspondence was submitted, hence none appears in the proceedings.

Culling from both the "Minutes" and the record of proceedings, we find the following accomplished:

The Committee on Appeals and Grievances reported that an Entered Apprentice Brother had been wrongfully expelled by one of the subordinate lodges and recommended that the action be declared illegal, which recommendation was adopted. In six other cases in which subordinate lodges had restored an equal number of brethren to the rights and privileges of Freemasonry, the Committee recommended approval of the action taken, which was adopted. In one other case, it was recommended that the matter be returned to the subordinate lodge; in two cases it sustained the action of the subordinate lodge in

A PLEDGE OF SERVICE

ADDRESS

DELIVERED BY WORSHIPFUL BROTHER AMADEO R. QUINTOS, ON THE OCCASION OF HIS INSTALLATION AS MASTER OF ISAGANI LODGE, NO. 96, ON DECEMBER 30, 1946, AT TARLAC, TARLAC.

Very Worshipful Sir, Distinguished Brethren, Brethren and Friends:

There are moments in the life of man when he is so over-whelmingly subdued by emotion that he cannot express very vividly his inner feelings. Such is the situation in which my humble self is placed this evening. Having been elevated to the highest position within the gift of my brethren, I find my vehicle of expression utterly inadequate to express my heartfelt gratitude for the distinct honor they have conferred on me.

Never before have I found myself totally unequal to the task before me. When I knocked at the door of the Fraternity some 18 months ago, I never dreamed that on this day I shall be called upon to occupy this time-honored

finding the accused not guilty; in one case, sustained the action of the lodge in suspending the accused for a period of twelve months, and in another case, for a period of five years; in one case, recommended the action of the subordinate lodge be reversed until the pertinent section of the code is complied with; in two cases, recommended the approval of the local lodges in imposing a sentence of reprimand upon the accused, and in eleven cases, recommended the approval of the action of the respective subordinate lodges in expelling the accused from the Order. All these recommendations were adopted. (Georgia evidently believes in keeping her Masonry as clean as possible.)

The Educational and Historical Commission recommended that District Conventions, in selecting speakers, avoid the selection of those who are active candidates for political office, and expressed the desire that all lodge and district conventions observe the spirit of this recommendation to the end that the non-political character of Masonry may be scrupulously preserved, which recommendation was adopted. (We think this rule might be applied with advantage in many other jurisdictions.)

A Past Grand Master's jewel was presented to the retiring grand master, after which the duly elected and appointed officers of the Grand Lodge were duly installed.

Oriental Chair. I have accepted this position with mixed feelings of joy and misgivings — joy because of the rare opportunity to serve the Fraternity, the Lodge and my brethren, joy because of the distinguished honor bestowed on me; and misgivings because, conscious of my own limitations, I seriously doubt my ability and capability to carry on the task that has suddenly been saddled on my shoulders. I have willingly accepted the mandate of my brethren, ever mindful of the fact that I can always count and rely on their unstinted and whole-hearted support and cooperation. However, this is my solemn pledge to you. The Fraternity can well rest assured that I shall and will dedicate and consecrate, to the fullest measure, my energy and talent, and my ability and capability, for the promotion and advancement of masonic ideas and ideals.

To my mind, no better auspicious occasion can be fittingly chosen for the installation of the officers of the Isagani Lodge, No. 96, than this memorable day — memorable as today, 50 years ago, our martyr and patriot, our worthy Brother Dr. José Rizal, faced the firing squad in the field of Bagumbayan in the clear morning of December 30, 1896. No other lodge under the jurisdiction of our Most Worshipful Grand Lodge carries a name and a number so closely linked with our Brother, Dr. José Rizal. How many times had Rizal spoken thru the lips of Isagani in his immortal novel, *The Reign of Greed*? How many times had Rizal put in the mouth of Isagani the cry for reforms in our government under the Castilian domination? Isagani, therefore, is the embodiment of Rizal's love of country, love of freedom, love of justice, love of truth, love of democracy and love of equality.

Permit me, therefore, to say a few words on Rizal as a mason.

Doctor José Rizal first saw the light of Freemasonry in Acacia Lodge, in Madrid, under the jurisdiction of the Spanish Grand Orient. When he transferred to Paris to pursue farther his studies, he joined a French lodge on Rue Cadet, the Temple de Honneur des Amis Français. Afterwards he went back to Madrid and affiliated with the Filipino student lodge, "La Solidaridad". He was raised to the sublime degree of Master Mason in this lodge. The name of Brother Rizal can be found in the Registers of the lodges of Paris, Madrid, Barcelona, Berlin, and Hongkong. As a mason, his writings, both in prose and in poetry, distinctly showed the high and

exalted principles of our Fraternity. The record of his life and actions, a life of unblemished virtues and rectitude of conduct, is worthy of emulation. His sterling and irreproachable integrity, his indomitable courage and his greatness of soul made Brother Rizal head shoulders above ordinary mortals. Rizal, therefore, is a mason to the core. His exemplary life, should be an object lesson to every man and mason.

As I face the East and view the horizon, I see looming before me the panorama, clear and vivid, arresting my sight of the big task ahead of us.

Let me present to you some of our problems.

To my mind, the most pressing problem of our Lodge, and of any lodge for that matter, is masonic education and culture. Within the short period that I have been in the Fraternity, I have observed that most of our brethren have devoted a very little part of their spare time in reading masonic literature, an alarming decadence that weakens the moral fibre and sturdy character of our brethren — dulling up their virtues and clogging their spiritual and moral values. To appreciate fully our duties and responsibilities to the Craft and to the world, we must fully realize our obligations as men and masons. The teachings and principles of masonry can only be acquired thru constant and diligent search for truth. The import of our duties to God, to our country, to our neighbor, and to ourselves can only be found in the torn pages of our masonic literature. To lift our brethren to a higher cultural level and make them principled in the masonic way, let us read — read — and read. To attain this end, it is intended to start building the masonic library of this lodge. To supplement this, it is the program of the coming administration to invite prominent masons to deliver lectures on some masonic topics during our meetings.

One of the fundamental tenets of our Fraternity is Relief. Many of our brethren who have "traveled upon the level of Time to that undiscovered country from whose bourne no traveler returns" have left widows and orphans. Information has it that some of these widows and orphans are in dire need of relief and aid from our Fraternity. Even some of our brethren today, because of the devastations of war, have been rendered destitute, necessitating immediate help. It is the primordial duty of our Order "to relieve their

A PLEDGE OF SERVICE

distresses and to soothe their afflictions". It is our duty to see to it that we immediately fly to their side, to raise them, our brethren who have fallen, and to provide new guards for their future security. We shall, therefore, devote our resources to bring joy and happiness to these unfortunate ones. We shall build a big reservoir of charity fund which shall be earmarked for this specific purpose. We shall solicit the aid of our brethren who can afford, because of their means, to contribute liberally to our fund for charity.

The Fraternity is judged principally on the conduct and behaviour of every individual mason. Let us endeavor to show by precepts and examples that the masonic way of life is exemplary in all respects. Let not our enemies around us besmear the good name of our ancient and honorable institution by the unpardonable and unmasonic acts of some of our brethren. Let us in all moments of our life show to the world that upon becoming masons we become better men. I plead, therefore, to my brethren, to practise, in and out of the Lodge, the Masonic Way of Life. "Retain, I entreat you, that goodness of heart, that purity of intentions and that love of virtues."

An individual, his life to be worth living, must be consecrated to the attainment of certain ideals. Our institution, and any other institution for that matter, are like individuals. For without ideals, our Fraternity cannot stand the acid test of Time — it cannot stand the test of Ages. They are these ideals that bind us together into one "sacred band or society of friends and brothers" and which give us a sentient feeling of a noble Brotherhood.

These are some of the problems that confront us. There are some of the thoughts I will leave with you tonight.

The odds are great. The odds are against us towards the attainment of these, our masonic ideals. I know there are dangers ahead of us, that there are battles to be fought. But, let us not mention them at every turn because they are depressing, and we want to march forward with the lure of success and not a disheartening vision of an impending failure. Our future may be dark, yes, but with faith and hope and courage, let us not falter for a moment. Let us adhere faithfully and steadfastly to our cause, moving forward and onward, holding the banner of Brotherly Love, Relief and Truth to our supreme goal of Brotherhood of Man under the

Fatherhood of God. What the future would be, for us and our Fraternity, no one can foretell. For only God, in His infinite wisdom, can really pierce the mists of Time.

When you leave the hall of this Lodge this evening, and return to your respective places of abode, is there anything more inspiring, could there be any subject more inspirational than to speak of these ideals — these foundations of faith?

To all these, may I repeat, my brethren, that I shall subscribe and shall stand committed to that noble and glorious purpose of dedicating all my efforts for the promotion and advancement of the Fraternity to render me deserving of the honor you have conferred and worthy of the confidence you have reposed in me.

With a deep and abiding faith in each other, and with the unerring guidance of the Great Architect of the Universe, we cannot — and shall not fail in our appointed tasks.

I thank you.

INAUGURAL ADDRESS

By AMANDO BUTALID

W. M., Makabugwas, No. 47

(DEC. 21, 1946)

I am deeply grateful to the brethren of Makabugwas Lodge No. 47, F. & A. M. for the honor they have conferred upon me in my election to the exalted office as Master of this Lodge. Conscious of my personal limitations and the great responsibilities I have as Master of this Lodge, I fear that I might not come up to the expectations of my brethren; but with their undivided support and unstinted cooperation, I am confident that success in the administration of the affairs of the Lodge can be attained.

I wish to thank our friends and guests, who, notwithstanding the seemingly inaccessible location of our temple, have come to honor us by their presence in our ceremonies. To the members of the fraternity, their presence is very significant. It might not be a fact that they agreeably commune with us in the principles which underly the oneness of mankind, but it is a certainty that they are here because they are imbued of a broad mental outlook; they are here with us because, like ourselves, they are for an enlightened progressive community where our people should live in order, peace and harmony.

It is but fitting and proper that in this solemn occasion of my investiture as Master of this lodge of free and accepted masons, I should speak on Freemasonry.

Masonry is one of the great legacies of ancient civilization to our modern age. It dates as far back as the unfolding of the history of mankind. It has for its origin in humanity's search for truth, earnest desire for peace, and a yearning within the breast for spiritual guidance and assistance of the Great Architect of our destiny. From the unrecorded centuries of its existence down to our modern age, mankind experienced the futility and the attendant vicissitudes of fratricidal strifes. Millions of lives sacrificed at the altar of Mars, the destruction and devastation of flourishing farms and progressive cities, the widows and orphans and the misery of countless multitudes due to economic disturbances and the spread of disease as aftermaths of wars have convinced all nations the crying need for Peace. Great efforts have been and are being exerted to eliminate the causes of such conflicts. Fortunately, racial hatred and prejudice are being gradually eliminated. The United Nations inspired by the ideals of the Fraternity are now endeavoring to substitute international distrust with the one-world ideal of international goodwill and security. We masons are committed to the proposition because we believe in the Fatherhood of God and the Brotherhood of Man, which constitutes the imperishable foundation upon which was built the immutable structure of our ideologies.

International in its scope, the Masonic Institution is where men of different races, men of divergent creeds and beliefs, men of unequal social and economic standings who otherwise would have remained at perpetual distance, meet in terms of equality, friendship and brotherly love. To its members, lessons of truth and morality are inculcated. The development of our mental faculties which our Creator has endowed us is encouraged. It fosters norms of conduct which are conducive to the formation of law-abiding citizenry. Respect for the rights of others and charitable attitude towards the shortcomings of their neighbors are the attributes of her devotees. Within the folds of this Ancient and Honorable Institution, passionate strife and insincerity are avoided. The fraternal contacts are characterized by an atmos-

◆ A PLEDGE OF SERVICE ◆

phere of cordiality and intimate fellowship, it being borne in mind that among the brethren there should exist only that noble contention or rather emulation of who best can work and best agree.

The Masonic teachings are diametrically opposed to oppression and despotism. Being staunch supporters of human rights and liberties, masons in all climes have been targets of unjust attacks and systematic persecutions by those who want us to follow blindly in the attainment of their selfish personal ends. Yes, this Institution stands squarely in the way of those who trample the rights of man. So that when Hitler placed his unbridled ambition over and above the welfare of the German people, he suppressed Masonry in Germany; when Mussolini lost his bearings in his phantasmagoric vision of personal aggrandisement, he raided masonic lodges, tortured and brutally murdered the masons of Italy; Tojo not to be outdone by his notorious cohorts, followed suit in the Philippines. He tortured and murdered the highest dignitaries of the Fraternity in the Philippines. The pages of history are replete with glorious examples of unselfish service, devotion to duty, heroism and martyrdom of masons. Poland had her Kosciusko, Italy her Garibaldi, France her DeMolay and LaFayette, United States, the Roosevelts, Abraham Lincoln and George Washington, the

greatest of them all, who because of his achievements, was considered the Father of his country, first in war, first in peace and first in the hearts of his countrymen. The Philippines is not an exception. We had Mabini, Justice Santos and our hero and martyr, Dr. Jose Rizal, who true to his masonic obligations and ideals gave his life that under this tropical canopy of heaven, the voice of the people which is the voice of God, shall ring more resonant and that our people shall dwell in unity, work in peace and enjoy the blessings of liberty.

Ladies and gentlemen, it is needless for me to take advantage of your kind attention by going further into a detailed elucidation of the purposes and precepts of Freemasonry. Let it suffice that in countries where the rulers of state worked under the beneficent influence of the pure principles of Freemasonry, the rights of the people were at all times duly safeguarded, democratic institutions flourished and the people's will dominated governmental affairs; but in countries where Freemasonry was suppressed, a man's house ceased to be his castle and his rights as a freeman mercilessly ignored; individual initiative became a forbidden luxury and freedom of conscience reduced to a forgotten myth.

Ladies and gentlemen, such is Freemasonry.

◆ GREETINGS ◆

BY S.M. DOMINGO

Lincoln No. 34

In behalf of Lincoln Lodge No. 34, I stand before you to give that honor and respect to the delegation of the Most Worshipful Grand Lodge of the Philippine Islands, and in behalf also of our delegation, I wish to convey our thanks and gratitude of the invitation extended to us by our sister Lodges, Pinatubo No. 42 and Zambales No. 103.

For the benefit of Masonry under this jurisdiction, I wish to emphasize the little thoughts that I had prepared for this occasion.

Century by century, civilization expanded throughout the world and with it went masonry. At times, its principles were challenged by other peoples; at times, conflict waged, but Masonry still survived.

In all the history of the world, there has never been a period in which masonry has been confronted with as many or as complex problems as it is today. From all sides, brethren are offering solutions to every kind, but somehow, problems remain unsolved. Yet, the perfect solution has been with us since man first started to record his own thoughts. It has been preached to us by every great thinker of every age and still it has never been given a real try. When it is told to us, we agree with the rightness of it, but we fail to put into practice and insist on trying other theo-

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ries of lesser work. Why? Perhaps, it is because men seem to possess genius for always taking the longest way around. Certain, it is that solution of which I speak the simplest, most easily applied cure for all our ills ever conceived. What is this cure? Brotherly love. Brotherly love, put into universal practice could transform the whole world overnight. No wars, no jails, no persecution or any other form of hatred, none of the ugly things which now seem to be a part of our daily lives. But, unfortunately most of us still excuse ourselves with the old alibi. Am I my brother's keeper? Yes. We are our brothers keeper. Every man of whatever nationality or creed, whether so ever depressed around the globe is our brother, in just in theory but in the most factual, intimate manner conceivable.

We as masons, are peculiarly fitted for leadership in this cause, setting the example for our fellow men to follow. The cause, as we all know, is brotherly love which is one of the most important tenets of masonry, one which we must take the most dominant influence in our daily lives. If we would be worthy of the title, masons.

For masons and masonry to continue to adhere to its teachings and practice, therefore, it is the highest interest of mankind everywhere. We may be assailed by envious foes who momentarily may seem to prevail against us, yet our principles and program are granted upon eternal truth, and truth suppressed, will rise again. Masons are their friends, men who see eye to eye with them, as to the rules by which men and

masons should live side by side, are fighting to preserve our ideals for us and to restore to our brethren the right to share their ideals.

Masons, of course, as such, profess no creed, but it is fallacious for them to imagine that in masonry alone they can find complete religious satisfaction. No masons owe allegiance to any church, to charitable, social and welfare institutions; in short, to every program which may truly reflect the doings of God's work. If masonry were to seek to replace these institutions in the hearts of men, it would kill ignominiously and that right speedily. So masons should make it their prime duty to encourage, support and uphold everything that tends to uplift mankind.

THE BIBLE IN MASONRY

By GORGONIO VALLEDOR,
Camarines Norte No. 107

Time is a river, and books are boats. Many volumes start down that stream, only to be wrecked and lost beyond recall in its sands. Only a few, a very few, endure the testings of time and live to bless the ages following. We pay homage to the greatest of all books—the one enduring Book which has traveled down to us from the far past, freighted with the richest treasure that ever any book has brought to humanity. What a sight it is to see men gathered about an open Bible—how typical of the spirit and genius of Masonry, its great and simple faith and its benign ministry to mankind.

No Mason needs to be told what a place of honor the Bible has in Masonry. One of the great Lights in the

Order, it lies open upon the altar at the center of the lodge. Upon it every Mason takes solemn vows of love, of loyalty, of chastity, of charity, pledging himself to our tenets of Brotherly Love, Relief, and Truth. Think what it means for a young man to make such a covenant of consecration in the morning of life, taking that wise old Book as his guide, teacher and friend! Then as he moves forward from one degree to another, the imagery of the Bible becomes familiar and eloquent, and its mellow, haunting music sings its way into his heart.

And yet, like everything else in Masonry, the Bible, so rich in symbolism, is itself a symbol—that is, a part taken for the whole. It is a sovereign symbol of the Book of Faith, the Will of God as man has learned it in the midst of the years—that perpetual revelation of himself which God is making mankind in every land and every age. Thus, by the very honor which Masonry pays to the Bible, it teaches us to revere every book of faith in which men find help for to-day and hope for the morrow, joining hands with the man of Islam as he takes oath on the Koran, and with the Hindu as he makes covenant with God upon the book that he loves best.

For Masonry knows, what so many forget, that religions are many, but Religion is one—perhaps we may say one thing, but that one thing includes everything—the life of God in the soul of man, and the duty and hope of man which proceed from His essential character. Therefore, it invites to its altar men of all faiths, knowing that, if they

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use different names for "the Nameless One of a hundred name," they are yet praying to the one God and Father of all; knowing, also, that while they read different volumes, they are in fact reading the same vast Book of the Faith of Man as revealed in the struggle and sorrow of the race in its quest of God. So that, great and noble as the Bible is, Masonry sees it as a symbol of that eternal Book of the Will of God which Lowell described when he wrote his memorable lines:

"Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of
stone;
Each age, each kindred, adds a verse
to it,
Texts of despair or hope, of joy or moan.
While swings the sea, while mists the
mountain shroud,
While thunder's surges burst on cliffs
of cloud
Still at the prophets' feet the nations
sit."

None the less, much as we honor every book of faith in which any man has found courage to lift his hand above the night that covers him and lay hold of the mighty Hand of God, with us the Bible is supreme. What Homer was to the Greeks, what the Koran is to the Arabs, that, and much more, the grand old Bible is to us. It is the mother in our literary family, and if some of its children have grown up and become wise in their own conceit, they yet rejoice to gather about its knee and pay tribute. Not only was the Bible the loom on which our language was woven, but it is a pervasive, refining, redeeming force bequeathed to us, with whatsoever else that is good and true, in the very fiber of our being. Not for a day do we regard the Bible simply as a literary classic, apart from what it means to the

faiths and hopes and prayers of men, and its inweaving into the intellectual and spiritual life of our race.

There was a time when the Bible formed almost the only literature of England; and to-day, if it were taken away, that literature would be torn to tatters and shreds. Truly did Macaulay say that, if everything else in our language should perish, the Bible would alone suffice to show the whole range and power and beauty of our speech. From it Milton learned his majesty of song, and Ruskin his magic of prose. Carlyle had in his very blood, almost without knowing it, the rhapsody and passion of the prophets—their sense of the Infinite, of the littleness of man, of the sarcasm of Providence; as Burns, before him, had learned from the same fireside Book the indestructibility of honor and the humane pity of God which throbbed in his lyrics of love and liberty. Thus, from Shakespeare to Tennyson, the Bible sings in our poetry, chants in our music, echoes in our eloquence, and in our tragedy flashes forever its truth of the terribleness of sin, the tenderness of God, and the inextinguishable hope of man.

My brethren, here is a Book whose scene is the sky and the dirt and all that lies between—a Book that has in it the arch of the heavens, the curve of the earth, the ebb and flow of the sea, sunrise and sunset, the peaks of mountains and the glint of sunlight on flowing waters, the shadow of forest on the hills, the song of birds and the color of flowers. But its two great characters are God and the Soul, and the story of their eternal life together is its one everlasting romance. It is the most human of books, telling the old forgotten secrets of the heart, its bitter pessimism and its death-defying hope, its pain, its passion, its sin, its sob of grief

and its shout of joy—telling all, without malice, in its Grand Style which can do no wrong, while echoing the sweet-toned pathos of the pity and mercy of God. No other book is so honest with us, so mercilessly merciful, so austere yet so tender, piercing the heart, yet healing the deep wounds of sin and sorrow.

Take this great and simple Book, white with age yet new with the dew of each new morning, tested by the sorrowful and victorious experience of centuries, rich in memories and wet with the tears of multitudes who walked this way before us—lay it to heart, love it, read it, and learn what life is, what it means to be a man; aye, learn that God hath made us for himself, and unquiet are our hearts till they rest in Him. Make it your friend and teacher and you will know what Sir Walter Scott meant when, as he lay dying, he asked Lockhart to read him. "From what Book?" asked Lockhart, and Scott replied, "There is but one Book!"

PHILIPPINE SKIES.

By J. L. FRIEND, F.R.A.S.

Treasurer, Mount Lebanon No. 80

FEBRUARY, 1947.

I. PHENOMENA. On the 2nd at 2:00 h Uranus in conjunction with Moon (and will be eclipsed by the latter); on the 5th at 4:00 h Saturn in conjunction with Moon (Saturn 3° 36' to the South); on the 9th at 18:22 Neptune in conjunction with Moon (Neptune 3° to the South); on the 13th at 11:44 h Jupiter in conjunction with Moon (and will be eclipsed by the latter); on the 16th at 8:00 h Jupiter in quadrature with Sun; on the 17th at 7:00 h Venus in conjunction with Moon (Venus 5° to the North); on the 20th at 11:31 h Mars in conjunction with Moon (Mars 4° to the North); on the 22nd at 16:00 h Mercury in conjunction with Moon (Mercury 7° to North).

II. CONSTELLATIONS AT 21 h (9:00 P. M.) In the North near the horizon the Great Bear with its tail pointing downwards after an absence from the evening skies since September. On the eastern side we see Leo, Gemini with the blazing twins Polux and Castor, Taurus, Perseus and Auriga the Charioter. In the South there are Orion, Canis Major and Minor, Argo etc., all of which are flanked on the right by Eridanus and at the left by Hydra. Of the above constellations the most conspicuous stars are: Aldebaran in Taurus, Capolla in Auriga, Regulus in Leo, Sirius in Canis Major, Procyon

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in Canis Minor and Canopus in Argo, the latter star being considered next in brilliancy to Sirius. Four brilliant stars in the form of a parallelogram mark the general outline of Orion the Hunter. Betelgeuse, a beautiful ruddy star of the first magnitude, is in the right shoulder, while Bellatrix, a second magnitude star, is in the left shoulder; Rigel, of the first magnitude, is in the left foot, while Saiph, of the third magnitude, is in the right knee. There are then two triangles. In the middle of the parallelogram are three stars forming the Belt of Orion, which in the Bible (Job, XXXVIII, 31), is known as the "Bonds of Orion". It is also called "Jacob's Rod" and the "Yard". It received the last name, because it forms a line 3° long divided into equal parts by a star in the center. These divisions are useful for measuring the apparent distance of stars from one another.

III. PHASES OF THE MOON, ETC.

Full Moon on the 5th at 23:50 h; Last Quarter on the 13th at 6:00 h; New Moon on the 21st at 10:00 h; First Quarter on the 28th at 17:12 h.

Feb.	Rising Setting		Rising Setting	
	MOON		SUN	
1.	13:48	2:09	6:25	5:54
5.	18:03	6:21	6:24	5:56
10.	22:41	10:03	6:23	5:58
15.	2:03	13:29	6:21	6:00
20.	6:06	17:46	6:19	6:02
25.	9:23	22:06	6:16	6:03

IV. ASPECTS OF PRINCIPAL PLANETS. Venus a morning star in Sagittarius moving eastwards. Mars in Capricornus, invisible. Jupiter in Scorpio, rises in the east about 1:30 after midnight and is visible until dawn. Saturn in Cancer moving "backwards", visible throughout the night.

V. ON OBSERVING PHENOMENA.

When we leave our home in a clear moonless night and gaze skywards upon the vast deep blue studded with stars of varied colour and brilliancy, we witness one of the most sublime spectacles in nature. Some shine with a vivid light continually twinkling, while others send more constant and soft rays toward our eyes. Those far off lights seem full of meaning to us, if only we could read their message which is full of poetic beauty and geometrical exactitude. The magnificence of the spectacle is heightened manyfold when our sky excursion is at a time when there is but a tiny crescent of the Moon 2—3 days before or after New Moon. Thus an unusual heavenly sight presented itself to the

author of these lines on Friday December 20th between the hours of 4:00 and 5:30 in the morning. Due to the fact that Jupiter was in conjunction with the Moon sometime earlier that morning (vide Philippine Skies, December 1946), being 1° to the South of the Moon and that Venus was to have a conjunction with the Moon at about 9:00 that same morning Venus being a few degrees to the South of the Moon. Furthermore the Moon was just a few days before New Moon and appeared as a delicate crescent with her graceful horns pointing westwards. She was therefore the real Queen of the skies flanked at her right side by Jupiter the largest planet of our solar system and on her left by Venus the most brilliant planet of the skies, the latter being but a few days before its greatest brilliancy. The trio formed a majestic train advancing towards the East. The morning was unusually clear and all the morning constellations such as: The Southern Cross, Centauri, etc. in the South, the Great Dipper, Corona Borealis etc., in the North giving their best twinkle. It certainly was an exceptional beautiful panorama with but very few spectators to admire it.

Conjunctions of the planets with the Moon occur every lunar month, but it is rare when several planets will be in conjunction with the Moon within a few hours, especially when the latter is a thin crescent and the light of near-by stars are bright and outstanding. It is also then that the outlines of the unilluminated portion of the moon may well be distinguished thus adding to the beauty of the show. This information is always contained in Section I of these articles and will be immensely enjoyed if intelligently read and followed up.

WHAT MAKES A MAN A MASON

By JOHN J. RIEHL, P. M.

A doctor of the law asked Jesus: "Master, which is the greatest commandment in the law?" Jesus said to him: "Thou shalt love the Lord thy God with the whole heart, and with thy whole soul, and with thy whole mind." This is the greatest and first commandment. And the second is like to this: thou shalt love thy neighbor as thyself.

We Masons, as well as all Christians, obey the greatest and first commandment of God by FAITH, HOPE and CHARITY.

By Faith we believe in God

By hope we believe in a future existence.

By Charity we love our neighbor as ourself.

Religious teachings place FAITH first because, they say, first it is necessary to have FAITH, in addition to reason, so as to believe the recorded and traditional DIVINE revelations. Masons place CHARITY first for many reasons, such as the Ancient Landmarks which require that every candidate must believe in GOD and a FUTURE EXISTENCE leaving CHARITY as the sole aim and purpose for obeying the second commandment of GOD. This has been clearly and fully explained in the EA degree: "The covering of a Lodge is no less than the clouded canopy or star-decked heaven where all good Masons hope at last to arrive by aid of that theological ladder which Jacob, in his vision, saw reaching from earth to heaven—the principle rounds of which are denominated, FAITH, HOPE and CHARITY; which admonish us to have faith in God, hope of immortality and charity for all mankind. The greatest of these is CHARITY; for our faith may be lost in sight, hope ends in fruition, but charity extends beyond the grave, through the boundless realms of eternity."

This traditional or theological ladder is said to have seven rounds, four of which are represented by the four cardinal virtues; Temperance, Fortitude, Prudence and Justice, and the three principal rounds by the SUPERNATURAL or THEOLOGICAL VIRTUES, Faith, Hope and Charity. The four cardinal virtues were known before the year 400 B.C. while the theological virtues are of much later date. These seven virtues were considered to cover the entire field of the moral thought and conduct of man.

Masonry is not a religion. Religion has been defined:

1. The outward act or form by which men indicate recognition of GOD.
2. The feeling or expression of human love, reverence and awe for the supreme Being.
3. A system of faith and worship.

According to these definitions Masonry is religion.

1. By form and act we recognize GOD.
2. We are charged-never to mention His name but with that awe and reverence due from the creature to his Creator.

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3. Speculative Masonry is so far interwoven with religion as to lay us under obligation to pay that rational homage to Deity which at once constitutes our duty and inspires the contemplative Mason with the most exalted ideas of his Divine Creator.
4. We are charged that Freemasonry is a progressive moral science.
5. We are taught that the Trowel is an instrument for spreading the cement of Brotherly Love. Brotherly Love or Charity is the supernatural love of man for his fellowmen and man having been created in the image and likeness of GOD we therefore prove our love of GOD when we are charitable.

Masonry continuously asks — When came you — What came you here to do — Whither are you bound. The great aim of Freemasonry is to teach Masons to understand those questions and the answers to them and to prepare them to hear the welcome words, from Him who sits as the Judge Supreme. "Well done, good and faithful servant; enter thou into the joy of thy Lord.

Religion answers these questions as follows:

Whence came you? "Man comes from God."

What came you here to do? "To attend to the salvation of my soul.

Whither are you bound? "Man is destined to go to God."

The traditional and recorded principles of religion and Freemasonry are the same and to doubt one is to doubt the other. Each teaches love of God and love for his fellowmen. Faith is

necessary for each and without Charity our Faith will be lost in sight.

That there are Masons whose hearts do not realize and whose minds cannot comprehend the usefulness of Masonry is not the fault of those Masons. Throughout the ritualistic work, the lectures and the charges one can often note the assumption and the charges one can often note the assumption of doubt that all Masons will understand and comprehend all that is placed before them. Also it will be noted that the possibility of their being Masons of varying degrees of goodness is easily discerned. The charge of the FC degree states—"it is intended and hoped that they will make a deep and lasting impression..." The lecture of EA degree states... "where all good Masons..."

The ceremonies of the degrees and their explanatory lectures, while impressive at all time, are not sufficient to convey an adequate conception of Freemasonry to the Masons who are regular in attendance and without other help they can never become all that good Masons hope to become. This requires that they learn from other sources so as to be able to discover and understand some of the more important truths of morality and the greater truths and mysteries which are hidden in "A system of Morality veiled in Allegory and Illustrated by Symbols."

Preston said, "Such is the latitude of this degree (FC) that the most judicious may fail in an attempt to explain it."

Atkin's Georgia Manual states, "The splendid beauty of the Fellow Craft Degree can be seen only by the studious eye and that the Master who would im-

press it upon the candidate must store his mind with the history, traditions and ritualism of this degree."

"The mysteries and the secrets of Freemasonry are not synonymous terms: the mysteries continue such forever to the Mason who will not study and read." This means that those who are best equipped and fitted to read, study and discover their true Brotherly Love by equalizing the inequalities of their less able brethren who may read without understanding and who are lacking in all the attributes of successful students.

It is said:

1. That all men are created equal.
2. That all men have equal opportunity.
3. That all men can become equal.
4. That all Masons are equal within the Lodge.
5. That all Masons have equal opportunity within the Lodge.

In particular ways these statements are true but in general they are not true. There is and always will be a vast difference in the mental, moral, spiritual and physical makeup and possibilities of men. These differences will prevent a general fulfillment of these statements and only in particular ways can they be fulfilled in the Lodge.

If there ever was one man that could understand all that the Masonic Fraternity and its principles stand for; all that is Masonic; and the whole "System of Morality veiled in Allegory and Illustrated by Symbols" that man would be greater than man and possibly God-like.

We hastily place before our candidates a small part of an all inclusive "Progressive Moral Science" and then abandon him to himself. Freemasonry has existed since before recorded time. From the beginning, until the present even the greatest students and best minds have been unable to understand and comprehend many points. How can our initiates, therefore, be expected to work out their destiny in this world without the assistance that can be accorded by Brotherly Love.

Proper instruction and education can do much to aid those in need of help. This help would be a practical demonstration of Charity or Brotherly Love and would be the faithful compliance with the tenets of our Order, our obligations and our duties to God, our neighbor, our country and ourselves.

Education is only an opportunity. Initiation is only the beginning of edu-

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cation. Candidates are something more than a container to be crammed full of a mass of new thoughts. They are, or should be, men of certain particular qualifications but differing each from the others in their mental, moral, spiritual and physical makeup and who, if properly educated and directed, each according to his particular characteristics, should be material assets, not only to our Fraternity, but to all that is good and best in this and the other world to come.

When we consider all things that are required of the candidates preliminary to their acceptance and the requirements after their acceptance it does not seem possible that they can not become MASONS.

Every candidate for initiation must be a man, freeborn, of lawful age, under the tongue of good report and well recommended and must believe in God and a Future Existence.

Every petitioner is, unless he is a liar and without honor, a Mason at heart, because he comes in FAITH, HOPE and CHARITY; Faith because of his expressed belief in GOD; Hope because of his expressed belief in a FUTURE EXISTENCE; and Charity because of his expressed desire to be serviceable to his fellow creatures.

The candidate must have learned to love God before petitioning, and also must have learned to love himself. The Lodge then teaches him to love his neighbor as himself.

Let us be faithful to the trust committed to our care by taking our initiates that come to us in Faith and Hope and exemplify to the fullest our Brotherly Love.

Most, if not all, who enter our portals come with desire and hope of becoming better men. They have a natural feeling in their Spiritual part that drives them on and on as long as that spiritual part receives the deep and lasting impressions that it is searching for. That spiritual desire is many times only an impression that is more or less vague and not of great strength but if it is properly developed it can and will become stronger and more enduring. On the other hand it only requires a slight deviation from its hopes and desires to gradually or suddenly weaken and die.

The three principle tenets of Freemasonry are Brotherly Love, Relief and Truth, but the CAUSE that Masonry represents is Charity. Charity is the supernatural love of man for his fellow-

man and religion teaches that it is the true and pure love of God and the mother of all virtues, and that if we possess it we are sure to possess all others.

THANKSGIVING IS CHRISTMAS

By Bro. N. B. MELOCOTON,

Kanlaon No. 64

On the persuasive suggestion of Wor. Bro. Encarnacion, Master of Zapote Lodge No. 29, F. & A. M., I make these jottings on the November Monthly Masonic Luncheon of the Grand Lodge, this time under the sponsorship of the Taga-Ilog Lodge No. 79, F. & A. M. I gladly did this out of gratitude to Wor. Bro. Encarnacion and the brethren of Zapote Lodge for their painstaking efforts in guiding me in my Masonic search for the lasting satisfactions of life. And so here goes this my maiden Masonic manscribing:

It is seldom that the doings at the regular monthly luncheons are written up. I am reporting on the Nov. 24, 1946 luncheon for it proved my title: "Thanksgiving is Christmas." To the three hundred or so Masons, their wives, and children, present that Sunday it was a day of Thanksgiving because they received a new inspiration and because of it they presaged the advent of Christmas by giving.

The luncheon brought together as guests-of-honor two of the most active Masonic leaders in the Philippines who have just returned to the Islands. Very Wor. Bro. Andrew D. Gruber, after his discharge from the U. S. Army came back as Chief, Individual

Claims Section, War Damage Commission and M. W. Bro. C. W. Rosenstock, Past Grand Master, returned to rehabilitate his business after a short period of rest in the States.⁴

Very Wor. Bro. Gruber, while a new Masonic Personality in the Islands, has already endeared himself to the Fraternity for having done so much in the rehabilitation of the Grand Lodge and other subordinate Lodges in and around Manila. As a U. S. Army officer come here in the thickest of the liberation campaign, he had found time to start the machinery of Masonry going wherever he went. Through his efforts and inspiration he has started the DeMolay movement and is still its guiding spirit. He has also helped in forming the Square and Compass Clubs for members of the Armed Forces.

Living his personal business to his father, he sought to return to the Philippines because of an abiding faith that given the proper aid, Philippine Masonry will rehabilitate itself. Among other things he said that Plaridel Temple must be rebuilt and after that, the other subordinate Lodges throughout the Philippines. Very Wor. Bro. Gruber further expressed the hope that Fun Houses in Manila and large cities will be built where Master Masons of all Lodges can meet to exchange jokes, ideas, sing, and have a jolly good time. He also plans to establish the Order of Eastern Star here and there is no doubt but what such an active, self-effacing, and self-sacrificing Mason like Bro. Gruber can accomplish what he has set out to do. That is, with the help of worthy and worthwhile Masons all over the Philippines.

[Continued on page 167]

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SCOTTISH RITE PAGE

SCOTTISH RITE NEWS

Conceded the biggest post liberation Masonic affair in Manila, the inauguration of the newly built Plaridel Masonic Temple at 520 San Marcelino, which was held in conjunction with the Christmas Festival on 29 December 1946, under the auspices of the Philippine Bodies, A. & A. S. R., was attended by over 2000 Masons and their families. The success of the celebration was mainly due to the cooperation of the Ladies Directorate headed by the distinguished wife of Ill. Bro. Michael Goldenberg, 33°, Grand Master, and of the special efforts of Maj. Charles R. Goodwin, 32°, Entertainment Officer of AFWESPAC, who generously offered a two hour stage show by USO with Pete Aristorenas and his renowned orchestra furnishing the music. The children and orphans who filled the Social Hall of the Temple to full capacity, were also entertained by a well known magician and by the world's champion ping pong player who gave an exhibition of his prowess. In the afternoon, the Welfareville children with the assistance of the Girls Orchestra of the same institution, made a hit with their Filipiniana repertoire. They were enthusiastically applauded by the audience. Mrs. Pura Villanueva de Kalaw spoke on the ideal Filipino woman, while Mrs. Fidel Encarnacion dealt on the role of Women in the labors of Masonry. Mrs. Stella G. Brimo, Mrs. Regino G. Padua, and Mrs. Macario Ofilada contributed

classical music which was enjoyed by all. Bro. A. D. Rosario 32°, Venerable Master of Lakandola Lodge of Perfection, in his opening remarks welcomed the Brethren and their families to this reunion where brotherly love and affection were evident. Mrs. Gregorio A. Vicente, executive Secretary of the Ladies Directorate was visibly the most active woman of the day giving the lead to the various participants of the varied program as she spoke through the microphone. Santa Claus in person distributed over 1000 gifts to widows, orphans and the children of Masons present on this auspicious event which was a red letter day in the annals of Masonry in this Grand Jurisdiction. The Grand Master who was last to speak, thanked all those who made the occasion a memorable one, and wished each and everyone a Merry Christmas and a very Prosperous New Year.

To the Lodges and Masons who gave substantial contributions, our gratitude. You gave cheer to the children whose laughter were music to our ears.

ARTICLE VI, SECTION 2.—Any member not paying his annual dues on or before June 30 of the year in which they shall accrue shall become delinquent. General Regulations.

* * *

Members who have been paying their dues for twenty years should write the Secretary, if they wish to avail themselves of the privileges of Life Members.

Bro. K. Neil Thurmond, 32°, 206 East Broadway, Johnston City, Illinois, now with the Union Electric Co. intends to visit us one of these days, but not with the Navy. Another who hopes to see us again is Bro. Frank Rivers Brown, 32°, whose Home Oil Co. Inc. of Baton Rouge, Louisiana, is doing good business. And from Bro. Harry C. Tryon, 32° a compliment, saying he admires the courage the Philippine people have to carry on against the setback they suffered during the war.

* * *

Bro. Robert T. Skelding, 32° is now at 4050 Harwood Rd., South Euclid (21), Ohio. Bro. David Rashoof, 32°, too has a new address: 576 North 1st Street, San Jose 11, California. Two other Brethren who just sent in their money orders with no forwarding letters were Bro. James H. Larson, 32°, 4036 N. Stonewell, Milwaukee 11, Wisconsin, and Bro. James N. McNew, 32°, Box 642, Antlers, Oklahoma. We expect them to write us a few lines next time.

* * *

Bro. (Lt. Col.) Helmer A. Holmstrom, 32°, who was for sometime Resident Engineer for the State of Texas, was called back to duty as executive officer of the 1154th Engineer Combat Group stationed at Fort Lewis, Washington. He is pleased to know of our progress as he has a deep regard for the Philippines and all of its people. Although he was here for only 10 months, he met

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and worked with thousands. He wishes us a successful life under the new Republic. Just like Bro. Gerard H. Van Ryst, 32°, 356 Guy Par Ave., Amsterdam, N. Y., they both have a soft spot in their hearts for all the Brethren in the Philippines whose splendid work, they will never forget. Thank you, Brethren.

Brethren who have lost their Patents during the war may write the Secretary. The Supreme Council authorizes replacements without costs.

* * *

The Office of the Secretary of the Philippine Bodies, A. & A. S. R. is now at the Plaridel Masopic Temple, 520 San Marcelino, Manila. Address all your communications accordingly.

It is with a deep sense of sorrow that we announce the death of our esteemed Bro. Andres Filoteo, 32°, which occurred on 5 January 1947. One of our stalwarts, Bro. Filoteo was one of the most active in this Orient and was always to occupy any station in any work of the three degrees, either in English or in Spanish. In practically all the visitations of the Grand Master in Luzon, Bro. Filoteo invariably was ever present giving the party many hours of pleasant companionship. His passing is indeed a distinct loss to the Fraternity. May he rest in peace after his fruitful terrestrial labors.

* * *

The Brethren are fraternally requested to attend the first Stated Meeting of Lakandola Lodge of Perfection to be held at the Plaridel Masonic Temple on THURSDAY, 16 JANUARY 1947, at 5:00 P.M. The meeting will be in the big Hall where we expect no empty seats. Let us begin the new year right. See you there.

THE MISSION OF SCOTTISH RITE MASONRY

Scottish Rite Masonry brings to the contemplative mind the highest benefits known to civilized mankind—the opportunity for progress and development, crowned with the most ennobling and uplifting associations and purposes compatible with the Brotherhood of Man.

It is an Order that lets its influence go into the moral deserts and into the Dead seas of sin; that makes a track of greenness and beauty as far as its

influence is found—indeed, it goes with its sympathies and alms into all the world.

Liberty of conscience and enlightenment it bears in its left hand; in its right, Fraternity and Tolerance.

Wherever Oppression deals its baneful blows; wherever Superstition scatters darkness and hopelessness; wherever the wills of men are enslaved; wherever vice would throttle virtue, or evil men would direct the passion, prejudice or ignorance of those weaker than themselves to their own advantage—there the members of the Rite have a province, and have for their fellow-men high duties to perform.

If "man's inhumanity to man makes countless thousands mourn", what nobler employment can there be than man's effort to prevent oppression of the ignorant and weak, to bring men to a broader civilization and to higher purposes, and to propagate that quality of truth which like mercy is not strained, and that will enable those enslaved by the dominant wills and sordid self interest of their oppressors to cast off those fetters and become freemen?

In the company of those winnowed from among men go the ever-increasing throngs of votaries of the Scottish Rite. In this splendid privilege of such associations we may glory. From all nations that are in the glow of the sun of civilization, the True Knights form in serried phalanxes. No cruel weapons are in their hands. They have no compact with violence. Panoplied in the wage their combat with vice and error, habiliments of Truth alone do they and seek to attain the victories of peace. They seek to see and know the truth without narrowness or prejudice, and then to disseminate it.

The "doors of houses" may be moved, in accordance with prophecy, by this wonderful Brotherhood of the later centuries; not by heftly shoulders and strong arms, but by the thunderous proclamation, the atiphonal acclaim, of Truth, from within the Veil!—GEORGE MOULTRIE NAPIER, *Past Grand Master, Georgia.*

THANKSGIVING...

[Continued from page 165]

Most Wor. Bro. C. W. Rosenstock, who has resided in this country these forty-six years, who has had a hand in the growth of Manila to what it was before the ravages of war took a grim hand and reduced it to shambles, who has helped in the spread of Masonry in this country, will be a great help in the rehabilitation of Free Masonry here. Most Wor. Bro. Rosenstock spoke simply and plainly and said that as the Philippines must be rebuilt so also must Free Masonry be rehabilitated and made a potent factor in the cultural and moral progress of this Republic.

For men like Brothers Gruber and Rosenstock and many other like-minded and like-spirited Masons of whatever race, creed, or clime, who have returned here to do what they can to help, we are most thankful.

The Christmas part of the luncheon came about when, seeing and hearing the folk-dancers, guitar-, madolin- and xylophone-players from Welfareville, the Masons dug into their pockets to give to those orphans. When the contents of the money-bag was counted, it yielded one hundred fifteen pesos and symbolically enough the Masonic gift stood for the initial one-fifteen which can start any man on that lifetime of lasting joy and satisfaction.

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NOTAS EDITORIALES

NUESTRA BIENVENIDA A LOS DELEGADOS

Cuando este número salga a luz, la fecha de la Gran Comunicación de nuestra Gran Logia estará aproximándose. En los días veintiocho al treinta del corriente mes de Enero, 1947, la Gran Logia celebrará su trigésima primera convención anual, y esperamos un gran número de delegados de todas nuestras provincias y ciudades, como también de China, Guam y Okinawa que estarán presentes.

Los entusiasmos son muy grandes y aseguramos

que la próxima convención será aún mucho más interesante y fructífera que la del año próximo pasado.

Esta vez celebraremos nuestra convención en nuestro propio hogar, en el TEMPLO DE PLARIDEL, que acaba de ser acondicionado para nuestras labores masónicas.

¡Sea bienvenidos nuestros delegados y esperamos que se sientan felices en los breves días de estancia con nosotros!

NUESTRO GRAN DELEGADO, el Ilustre Hermano TEODORICO JIMENEZ

Honra nuestra cubierta la simpática figura de nuestro Ilustre Hermano TEODORICO JIMENEZ, Gran Maestro Delegado. Este Hermano sencillo y humilde es actualmente uno de los mejores conocidos doctores en medicina en la ciudad de Cavite donde goza de una numerosa clientela. De padres pobres y con escasos recursos, él mismo se dió una carrera y se hizo hombre. Concedor como el que más de los sufrimientos de los humildes, ha compartido siempre sus esfuerzos para mejorar la situación de los débiles. Para ejercer así mejor su apostolado se hizo masón. Y como tal, va curando no solamente dolencias físicas sino también morales.

Es uno de los masones más antiguos que conocemos. Por propios méritos escaló los puestos más elevados de la Logia IBARRA, antes MAGDALO, No. 31, en la provincia de Cavite. Fué su Venerable Maestro y así se hizo miembro activo de nuestra Gran Logia. Pronto se hizo conocer y querer de sus compañeros en la Gran Logia. Dotado de una inteligencia privilegiada, conocedor de nuestras prácticas, leyes y antiguos linderos, y sobre todo, buen psicólogo, los Hermanos de la Gran Logia le nombraron para diferentes cargos y responsabilidades. Y así, en el año de 1931, fué nombrado Gran Experto; en los años de 1932 y 1933, Gran Primer Diácono; en el año de 1935, Gran Maestro de Ceremonias; en los años de 1938 y 1939, Gran Organista; en el año de 1940, otra vez Gran Experto; y en el año de 1941, Gran Orador. En todos y cada uno de dichos cargos se lució por sus altas dotes de inteligencia y buena voluntad. Cumplió siempre su cometido según fueran las exigencias de las elevadas responsabilidades a él confiadas. En todas ellas fué un éxito, y esto contribuyó a que el año pasado los Hermanos de la Gran Logia le elevaron al sitial de Gran Maestro Delegado.

Y como tal Gran Maestro Delegado ha cumplido

sus deberes inspeccionando, atendiendo e influyendo con su presencia las labores de nuestras Logias en la provincia de Cavite. En esta interesante e histórica provincia contamos actualmente con nueve Logias. Antes de la pasada guerra, contábamos con doce. Las nueve Logias que están activas en dicha provincia están haciendo una labor admirable. Con la ayuda y eficaz cooperación del Gran Maestro Delegado, dichas nueve Logias se reorganizaron prontamente en Cavite, y después de su reorganización, su labor ha sido mucho más activa e intensa que antes aún de la guerra. En gran parte se debe esto a la labor efectiva, aunque callada, de nuestro Gran Maestro Delegado, Ilustre Hermano Teodorico Jimenez.

Y no se diga que el Hermano Jimenez no ha conocido de luchas en donde se ponga a prueba el carácter y la entereza de un masón. No. Conocemos de un incidente en su vida masónica en donde se vió precisado a luchar masónica y profanamente, y a salir airoso. Se vió necesitado de arreglar ciertas irregularidades en cierta Logia caviteña, y por eso fue víctima de una persecución de un caudillo político en la provincia. Él no se alebestró, y no temió afrontar la lucha que sin cuartel le ofreciera el que se creía poder remover y disponer de todo para acorralar y enmudecer al Hermano Jimenez. Pero éste siguió adelante impertérrito, y afrontó la lucha. Fué una lucha de gigantes, y salió victorioso, y se le dió la razón. Desde entonces supimos admirarle porque luchó por el buen nombre de nuestra institución, no importándole las persecuciones de los poderosos e influyentes.

Eso es un mero bosquejo de su carácter y de sus convicciones que nos muestra al hombre humilde sin bajeza, inteligente sin petulancias, luchador sin artimañas, al hombre que sabe ganar sin arrogancias y darse enteramente a la causa de nuestra institución, de la fraternidad, y de los Hermanos.

RAMAS DE ACACIA

(En memoria del M. I. H. Teodoro M. Kalaw)

Teodoro M. Kalaw, gran lumbrera literaria, escritor de estilo fino y visión perspicaz, clara y certera: una admiración calida y sincera mereces tu del pueblo filipino.

* * *

No en vano tus altísimos blasones corresponden, en último resumen, al Pueblo de tus caras ilusiones, que en las horas de tus meditaciones ha sido para ti constante numen.

* * *

Aquí cada hispanista en ti piensa, pues en español tu egregio talento consiguió difundir su luz intensa en las aulas, en el Foro, en la Prensa, en el Parnaso y en el Parlamento.

* * *

En el reinado del desasosiego, en el imperio de la incertidumbre, fulminaste sin el menor despego tus vibrantes apostrofes de fuego a la librea de la servidumbre.

* * *

Pugnaste en tus parrafos geniales por dar al nacionalismo altos vuelos y por salvar—de los inmemoriales tiempos—las reglas más fundamentales de aquella moral de nuestros abuelos.

* * *

Ahora olvidanse los principios buenos y un oleaje de vicios nos abrumba, por lo que los espíritus serenos en su desilusión echan de menos las arengas de tu radiosa pluma.

* * *

Añadiste a tus nobles conquistas del historiador la preclara gloria, porque probar quisiste, a ojos vistas, que esta Patria de heroes y estadistas puede enorgullecerse de su Historia.

* * *

Que al entusiasmo por tu honor ingente los escritores en ingles se sumen. Permita el Soberano Omnipotente que abunden en la Perla del Oriente pensadores de tu mental volumen.

* * *

Pueblos con escritores de tu talla siempre atesorarán ricos alientos, aunque se les oponga una gran valla; ¡no perderán la más ardua batalla en la palestra de los pensamientos!

* * *

Estas estrofas, mi Maestro querido, te las ofrendo, cual ramas de acacia, con el corazón fiel y agradecido, pues de tus doctos labios he aprendido que el pueblo es el rey en la democracia!

ZOILO HILARIO

SOLSTICIOS

(Reproducido de la Revista SHITAH)

Posiblemente en los albores de la vida humana el hombre primitivo cuando actuaba, en el escenario abierto de la naturaleza virgen, llena de esplendor, de aquella remotísima época, buscando a tientas el camino que, a base de errores y fracasos, de ensayos repetidos, el condujera a prácticas más eficaces en su lucha por la existencia, haya sentido temor y respeto por ese astro brillante que surca los espacios siderales e infinitos, por ese astro que se levanta en el Oriente y se oculta en el Occidente; que le haya causado admiración profunda esa candente masa ígnea, que lo guiaba durante una corta etapa de su jornada. Quizá el temor que agitara, su ser se haya acrecentado al ponerse el sol, ante la incertidumbre de lo desconocido que llegada con las sombras nocturnas, dejando a su atormentado espíritu sumido en una angustiada espera por la vuelta de la luz solar.

¡Con qué fervorosa unción mostró su enorme regocijo al ver el retorno del sol!

La musitación de una súplica intensa afloró a sus labios, y ante lo inmenso del poder infinito, seguramente postróse en tierra en señal de sumisión y rindiéndole tributo sacrosanto.

¡Es el instante supremo de la eclosión de la religiosidad en la mente humana!

¡Es el momento de la concepción de la idea de Dios!

¡Es el Alfa de las religiones!

El Sol, como fuente de la vida, como manantial de todo lo existente; la causa y el efecto; concepción suprema de la verdad.

El Sol como expresión de lo Bello, manifestación suprema de lo Bueno y sintetización de lo verdadero.

El Sol que preside la vida del hombre, centro elocuente de su mismo sistema. El Sol, misterio profundo y eterna autoridad suprema de supremo poder.

El Sol que nace en el Oriente constituye el guía del hombre primitivo.

El ocaso del astro le causó recelo y tal vez pavor.

Tras su ida, venían las sombras con su procesión de tenebrosas marañas insondables que cernían sobre la faz de la tierra su imperio de oscuridad, de supersticiosa quietud. Escondido en su morada esperaba... Era una espera larga sumida en un recogimiento; el nuevo amanecer, grato en esperanza, le traía los primeros rayos benéficos.

Amó la luz y temió la oscuridad. Adoró el nacimiento del Sol y lloró su desaparición.

Y este estado espiritual se fué transmitiendo de generación en generación.

El casual descubrimiento del Fuego marcó una nueva etapa en la trayectoria de la humanidad. El Fuego fué el símbolo que representó al Sol, símbolo que desapareció como tal cuando la mente humana, en su evolución intelectual, inició su avance más hacia lo desconocido, hacia lo misterioso, en una ansia de descubrir la causa y el efecto de los determinados fenómenos naturales relacionados con el Sol, avance que se tradujo en la formulación de mitos y leyendas, con bases verídicas le mayor parte, para evitar su conocimiento por el vulgo o la generalidad de la gente no capacitada para recibirlos.

Aquí descansa la base de las múltiples leyendas, mitos y alegorías con que los diversos pueblos antiguos han adornado sus religiones y cuya interpretación era un dón de cierta clase especial de individuos, preparados exprefeso.

Pero lo más interesante y admirable de todo el estudio derivado del mito solar y cuando el proceso evolutivo mental de los pueblos que se desarrollaban con mayor amplitud, es lo que se refiere a la consideración que la vida se debía únicamente a la acción del Sol creador al Fuego, como su representación genuina en la tierra, y a la constatación de la existencia de fuerzas antagónicas, ocultas y poderosas, cuyos efectos eran de una diversidad variada, en el mundo físico, fuerzas que están trabadas en una eterna lucha, tales como la luz y la oscuridad, el frío y el calor, el día y la noche. Posteriormente estos fenómenos del mundo físico se han relacionado con el mundo espiritual: verdad y error, odio y amor, el bien y el mal, la lealtad y la traición.

“De la comparación de esta serie de principios antagónicos, opuestos, fueron surgiendo los diversos dualismos de las antiguas teogonías, apunta un investigador, como Brahma y Shiva, en la brahmánica; Osiris y Tifón, en la faraónica; Ormuzd y Arimán, en la persa; Iahveh y Satanás, en la hebraica. Del choque de estos principios derivan las catástrofes y calamidades que experimentan la naturaleza y la humanidad. Entonces, expresa el mismo investigador, como una esperanza de días mejores y del término de todos los males, surgió la idea de un nuevo dios que debía servir de mediador entre las divinidades en lucha permanente y que tendría la misión de contrarrestar en el mundo la fuerza destructora del principio malo. De este anhelo consolador y esperanzado nacieron las diversas trinidades de las antiguas religiones: Brahma, Shiva y Vishnú, en la India; la de Ormuzd, Arimán y Mitra en Persia; la de Osiris, Isis y Hore en Egipto.”

Por otra parte, se completa este anhelo de esperanzas por el surgimiento, en determinadas épocas y en distintos pueblos de la tierra, de Redentores; en realidad, la vida de ellos corresponde a la trayectoria del Sol en los espacios inconmensurables, desde su aparición en el oriente hasta su ocaso, o sea, que han representado en la humanidad el drama celeste: nacimiento del Sol, su muerte aparente y su resurrección cuando el astro recobra su potencia nuevamente.

Los principales redentores han sido Krishna en la India, Mitra en Persia, Hore en Egipto, Apolo en Grecia y Cristo en Judea.

La indiscutible semejanza que existe entre las leyendas de estos redentores, crea la certidumbre de que nunca existieron y que sus nombres y sus vidas son sólo la representación simbólica del fenómeno solar, esto es, del orto y del ocaso del Sol.

El hombre primitivo distinguió, con seguridad, la diferencia entre dos épocas; una caracterizada por el frío y la otra por el calor y que al principio le sirvieron de base para determinar los trabajos agrícolas, su principal sustento.

Más tarde observó que tanto la salida como la puesta del Sol cambiaban con frecuencia de sitio. Al respecto, extracto lo siguiente referente a este asunto, de un estudio hecho sobre el sol:

“Observando en primavera y en la zona templada el sol se oculta en un punto determinado; luego el ocaso avanza gradualmente hacia el sur, primero de

The Temple

[Continued from page 151]

would gather together and meet in a big way at the temple. To bring this about, a Christmas festival was to be featured; Ladies Committees under the Chairmanship of the active wife of our Most Worshipful Grand Master, were selected to assist the Philippine Bodies, Ancient and Accepted Scottish Rites to make a Christmas program in conjunction with the Grand Lodge Masonic dinner. An appeal to the Worshipful Masters and officers of Lodges was sent by the Ladies' Committee thus:

“... Let us make this day memorable for everyone —to the orphans for our thoughtfulness; to the children for fun; to the Masons and their ladies for our comradeship; and to the profane world let us show that Masonic spirit can rise courageously above chaos and ruin left by war.”

The response was immediate and substantial. More than two thousand persons — Masons and their families and friends, young and old—joined the celebration which was one of the most successful festivals held under Masonic sponsorship.

Verily the temple is rebuilt. To it we have returned and within its walls we have begun well. In resuming our labors we have resolved, as we do hereby resolve, to be more serious in our aims and to inject greater enthusiasm in our undertakings.—**Mauro Baradi, M. P. S.**

prisa, luego cada vez más lentamente hasta quedar estacionado en un sitio meridional máximo. Retrocede enseguida hacia el norte, siguiendo una marcha inversa, es decir muy despacio al principio y con velocidad cada vez mayor al llegar al extremo, para disminuir de nuevo hasta una segunda parada que tiene lugar en invierno. Desde entonces vuelve otra vez al sur y así continúa indefinidamente oscilando constantemente con regularidad perfecta.”

En dos épocas del año parece que el Sol, en su movimiento aparente, se detuviera por un corto período. Son las épocas del SOL SISTIT (o sol stat), sol detenido, solsticio.

En este período la declinación, o sea la distancia de un astro al ecuador celeste, alcanza su maximum boreal y austral.

Los solsticios son dos: de verano y de invierno, los que tienen lugar respectivamente, el 24 de Junio y el 27 de Diciembre. Estas denominaciones varían cuando se refiere al hemisferio austral, en que sucede todo lo contrario.

Los solsticios separan las dos grandes estaciones del año, Verano e Invierno, en las que el Sol es principal y decisivo factor. Son las épocas en que la naturaleza ofrece los cambios y contrastes más notables y significativos.

En Verano, en que se inicia la estación ardiente, la tierra, fecundada por los rayos del sol, se hincha y ofrece sus frutos lozanos a los hombres; en que las espigas doradas maduran y ondean como símbolos de paz; en que la madre tierra colma a los seres con el sustento vital. Es la época de la sana alegría y de las emociones.

[Se Continuará]

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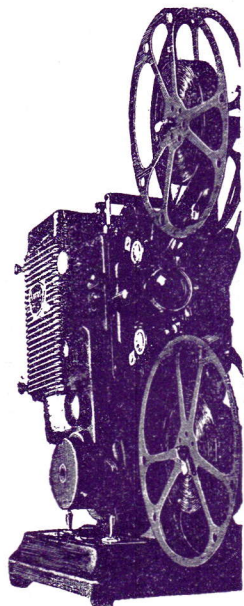
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