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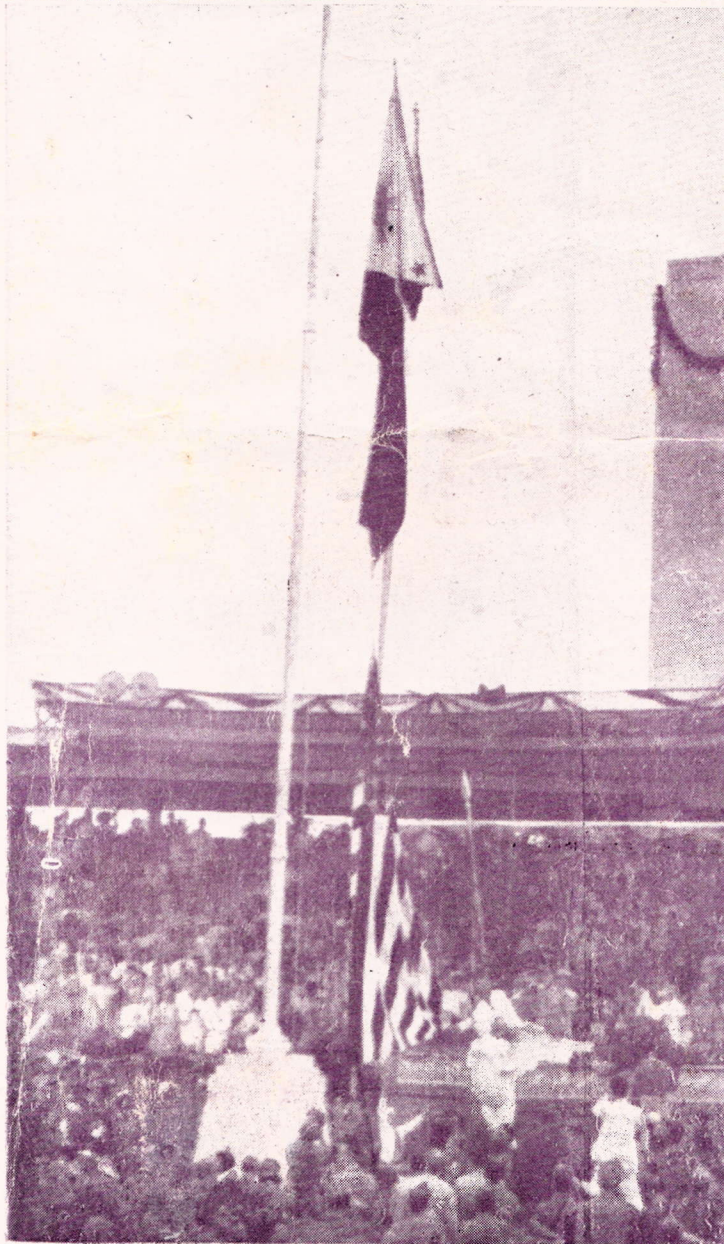
Vol. XXIII

Manila, Philippines, July, 1948

No. 1

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

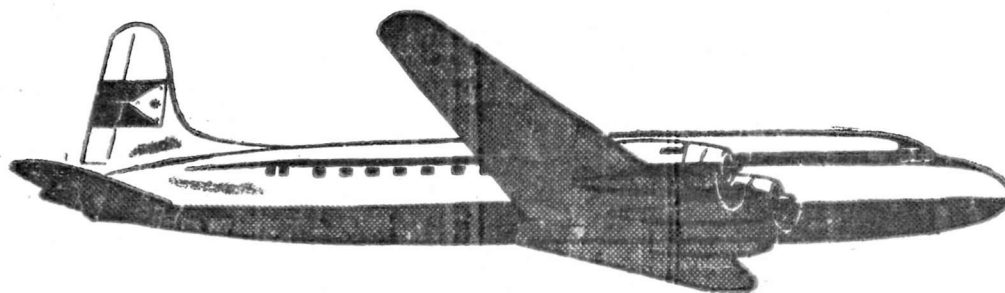
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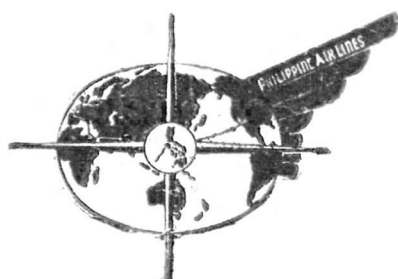


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THE CABLETOW

EDITORIALS

ONE MORE INDEPENDENCE DAY

ON July Fourth, one more Independence Day was celebrated throughout the Philippines. In villages and towns, cities and the nation's capital, programs and parties were held and sermons and speeches were heard. The achievements of the young Republic were enumerated and repeated appeals for united action made.

There was nothing wrong in the ceremonies. The hoisting and display of the Filipino flag, the impressive demonstration of the Armed Forces, the eloquent expressions of patriotism of the leaders, and the ringing voice of our President as he gave account of his stewardship — picturing our current problems and the difficulties ahead — were unmistakable symbols of our sovereignty.

However, the pomp and enthusiasm which were the order of the day, tended to lessen its true meaning.

(Continued on page 14)

IS THIS ALL OF MASONRY?

A business executive wanted to find out what Masonry is. He made it a point to be present at Masonic gatherings opened to the public such as programs, picnics, visitations, and lectures on subjects of general interest. The oftener he met Masons and their families, the greater was his enthusiasm in attending their parties. After a year mingling with members of the Fraternity, he thought the activities were becoming monotonous and from a Brother, he inquired: Is this all of Masonry? The businessman is likened unto a tourist who sees the outward features of a temple but not the beauty and magnificence of its interior; or a book lover who admires the design on the jacket but has not read the contents of the volume itself. The answer given, was of course, in the negative.

To know Masonry, one should be in sympathy

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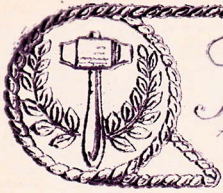
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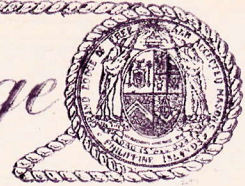
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The Grand Master's Message



My Brethren, your family and friends:

HOW all of you managed to keep secret your Surprise Party on July 23rd, my forty-fourth birthday is still a surprise to me.

To the brethren who had this beautiful thought and to the committees who organized this wonderful well planned affair at which approximately one thousand were present from all parts of this Jurisdiction, even though it was a rainy night, for the many telegrams, messages, cards and beautiful gifts that I received and especially to all of you who were at Plaridel Masonic Temple our Grand Lodge Home in these Islands that evening, I am conveying in this message my deepest, sincerest feelings of appreciation and gratitude,—and may all of you this year have as pleasant and happy a birthday as you gave me!

Your Grand Master thanks you all for your full cooperation and support in all our Masonic activities. Our work and gatherings this year has been very pleasant, delightful and elevating to us all.

With my very best wishes.

Albert J. Prayre Jr.

Grand Master

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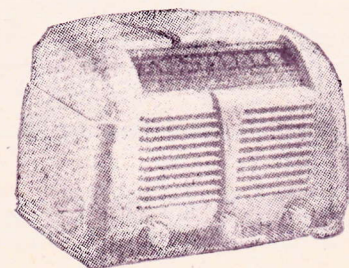
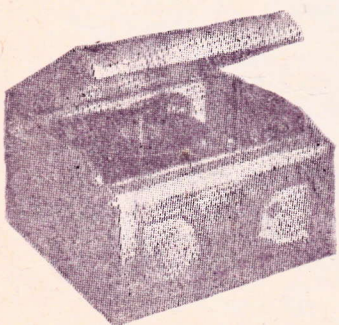
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OFFICIAL SECTION

DISTRICT GRAND LODGE FOR CHINA
 PHILIPPINE CONSTITUTION
 MINUTES OF THE TWELFTH COMMUNICATION HELD AT SHANGHAI
 March 31, 1948

(Editor's Note: For the information of the Brethren in this Jurisdiction, we reproduce hereunder the Minutes of the Twelfth Communication of the District Grand Lodge for China (Philippine Constitution), held at Shanghai on March 31, 1948.)

(Continued from last issue)



RT. WOR. BRO. DAVID W. K. AU
 District Grand Master for China

Kenneth Fu and William Hung be and are elected members of the Jurisprudence Committee for the ensuing year.

The D. G. M. directed the Acting Grand Secretary to read the names of Officers appointed to the District Grand Lodge for the year 1948-49. The following brethren were present and were then severally invested into their respective offices by the D. G. Master:

- | | |
|---------------------------------|-------------------------------|
| Very Wor. Bro. James L. E. Chow | Deputy District Grand Master |
| Wor. Bro. T. F. Wei | District Grand Junior Warden |
| Very Wor. Bro. Luther M. Jee | District Grand Secretary |
| P.D.D.G.M. | District Grand Chaplain |
| Wor. Bro. S. D. Starton | District Grand Orator |
| Wor. Bro. H. H. Snuggs | District Grand Marshal |
| Wor. Bro. Zung Dau Zau | District Grand Senior Deacon |
| Wor. Bro. Jay C. Oliver | District Grand Junior Deacon |
| Wor. Bro. T. P. Lim | District Grand Senior Steward |
| Wor. Bro. Owen L. Dawson | District Grand Tyler |
| Wor. Bro. Robert Fan | |

(Continued on page 14)

The report of the Committee on Necrology was presented before the D. G. L. by Wor. Bro. James L. E. Chow, followed by a minute of silent tribute to the following brethren of this District, who have passed to the Celestial Lodge above:

- | | | |
|--------------------|-------------------------|--------------------|
| Bro. L. T. Chen | Amity Lodge No. 106 | died Dec. 20, 1947 |
| Bro. Y. Y. Chen | Amity Lodge No. 106 | |
| Bro. E. H. Clayton | West Lake Lodge No. 113 | |
| Bro. Chi Seu Liu | Sun Lodge No. 114 | |
| Bro. P. T. Carey | Sun Lodge No. 114 | |
| Bro. Max Friedman | Sun Lodge No. 114 | |

The Statistical Report of the Secretary was presented by Very Wor. Bro. Luther M. Jee, showing a total membership in the District as of November 30th, 1947 to be 559 as compared with 502 at the close of the year previous, a net gain of 56 or 11%.

The District Grand Master stated that in accordance with the regulations, the Finance Committee shall consist of the D. G. M., the D. G. T., and three other members, to be elected at the Annual Communication.

It was moved by Wor. Bro. James L. E. Chow, seconded by Wor. Bro. T. F. Wei and unanimously carried that Wor. Bros. Z. D. Zau, T. F. Wei and Owen L. Dawson be and are elected members of the Finance Committee for the ensuing year.

It was moved by Very Wor. Bro. Luther M. Jee, seconded by Wor. Bro. T. F. Wei and unanimously carried that Wor. Bro. James L. E. Chow, Bros. N. F. Allman, James Tsao,

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 WHAT OTHER LODGES ARE DOING

CAVITE LODGE No. 2

 COMPLETE LIST OF CONTRIBUTIONS TO THE BUILDING FUND OF THIS LODGE AS
 OF JULY 10, 1948

1. Adkins, Paul, W	P12.00	25. Garrison, Frank, W	53.00
2. Alexander, Jesse, J	20.00	26. Glasser, John, D	26.00
3. Bandy, Victor	50.00	27. Gorman, Lee, M	6.50
4. Bordhin, Irvin, H	4.50	28. Green, Charles, R	7.50
5. Boquet, Clarence, P	4.00	29. Hall, Philip, H	9.00
6. Carr, John, W	10.00	30. Hare, Francis, N	9.00
7. Chandler, Nicholas, M	20.00	31. Havira, John, T	8.00
8. Collins, Floyd, L	24.00	32. Hazelrigg, Jack, A	55.00
9. Christie, William, G	11.70	33. Hopkins, James, A	6.00
10. Crawford, Charles, L	9.00	34. Hopson, Claude, F	10.50
11. Curtise, Raymond, F	9.00	35. Hughes, Jack, M	7.50
12. Cuvala, George	28.00	36. Hutchens, D. W.	21.00
13. Dearborn, Edwin, W	7.50	37. Irvin, Robert, E	10.00
14. Dodson, James, A	10.00	38. Jones, Frank, D	6.00
15. Donnell, John, F	11.50	39. Johnson, James, F	31.40
16. Empoy, James, V	20.00	40. Johnson, Stuart	77.50
17. Faggart, Howard, H	50.00	41. Keroher, Robert, O	54.00
18. Fitch, Nile, K	9.00	42. Klein, Elmer, S	50.00
19. Fitch, Paul, B	20.00	43. Kupchick, Isadore	11.00
20. Fitzgerald, Lester, F	20.00	44. Likes, Harold, W	8.50
21. Forsyth, Levy, J	18.00	45. McGuire, Shely, W	2.70
22. Fraser, Robert, J	10.50	46. McNeill, David, E	4.50
23. Galang, Agustin, L	20.00	47. Manning, John, H	9.00
24. Garrido, Jose	5.00	48. Marble, Harvey, L	4.00
		49. Marshal, W. R.	86.00
		50. Miller, Albert, N	50.00
		51. Miller, Stewart, C	40.00
		52. Moore, Frank, P	3.00
		53. Nash, Jean, B	.50
		54. Okey, Leland, E	10.00
		55. Parsons, Teddy	16.30
		56. Pate Albert, E	7.00
		57. Plymate, Farrell, B	4.00
		58. Patterson, Thomas, B	20.00
		59. Powell, Arthur, M	50.00
		60. Ramsey, William, A	10.20
		61. Redding, La Verne	4.00
		62. Reynolds, Robert, R	7.50
		63. Rice, William, G	5.50
		64. Roberts, Cecil, S	14.00
		65. Roberts, Joseph, A	9.20
		66. Rorabaugh, James, D	14.00
		67. Russum, Emerson, L	9.00
		68. Schmidbauer, R. F	7.50
		69. Shaw, Thomas, E	10.00
		70. Shipman, David, E	12.00
		71. Shouten, Walter, C	7.50
		72. Sidlevicks, John	4.50
		73. Spencer, Francis, J	20.00
		74. Stearns, Emerson, R	11.70
		75. Stewart, Felix	15.00
		76. Vossler, George	20.00
		78. Wells, Wilbur	6.50
		79. Welsh, Richard, A	8.20
		80. Westaby, Dean, F	20.00
		81. Wilson, William, B	9.00

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WHAT OTHER LODGES ARE DOING

PILAR LODGE No. 15

THE Secretary of this lodge needs the addresses of the following members:

- 1. — Lloyd Edward Sellers
- 2. — Truman Perkins
- 3. — Santiago Umpad
- 4. — Cesar A. del Valle
- 5. — Bienvenido Villasis

Brethren who may have the data will kindly furnish same to the Secretary.

* * *

ON May 17, 1948 Bro. Florencio Fabian was conferred the first degree of Masonry. The regular officers occupied their respective stations and places. Wor. Bro. Leon R. Barinaga, PM, delivered the lecture. Refreshments were served

by the candidate in the Southern Hotel of which Bro. Emilio Escudero, J. W., is the owner.

Bro. Severino C. Santos was passed to the degree of Fellowcraft on May 19, 1948. Bro. Esteban Quidilla, S.W., was in the East; Bro. Emilio Escudero, J. W., in the West; and Bro. Jose Araneta in the South. Bro. Emilio Escudero acted also as Senior Deacon in the second section.

* * *

Visitors during the month

- Wor. Bro. Francisco Pagtakhan, PM Pintong Bato Lodge No. 51
- Bro. Jose Lim Kutang-Bato Lodge No. 110
- Bro. Tomas Ferrer Taga-Ilog Lodge No. 79



 PLEDGE OF SERVICE

Should Public Schools Teach Religion?

By FIDEL P. ENCARNACION, 32', M. P. S.

LEST Freemasonry again be accused of being anti-Catholic let it be reiterated here in the beginning that it reveres and respects all forms of worship and tolerates all religious opinions. It aims to be charitable even to those who seem deliberately to mislead, and therefore cannot blame, still less condemn, the religions of others. Freemasonry has no quarrel with any sect or cult, but it is frankly opposed to the teaching of sectarian religion in public schools and will fight with the weapon of the Spirit, Reason, any such attempt irrespective of the source. Our opposition is not personal. The Catholic is our brother as well as any other Denominationalist. Our concern is that many loyal Catholics may be fooled and led to acts that may seriously impair the standing of the Roman Catholics in this country, who are trying to be good Filipinos and not unthinking religious fanatics. We firmly believe it would be for the everlasting good of the new Republic if both the clergy and the public schools stick to their own side of the fence; then perhaps we can look forward to a day when men can meet men as brothers and not as religious antagonists.

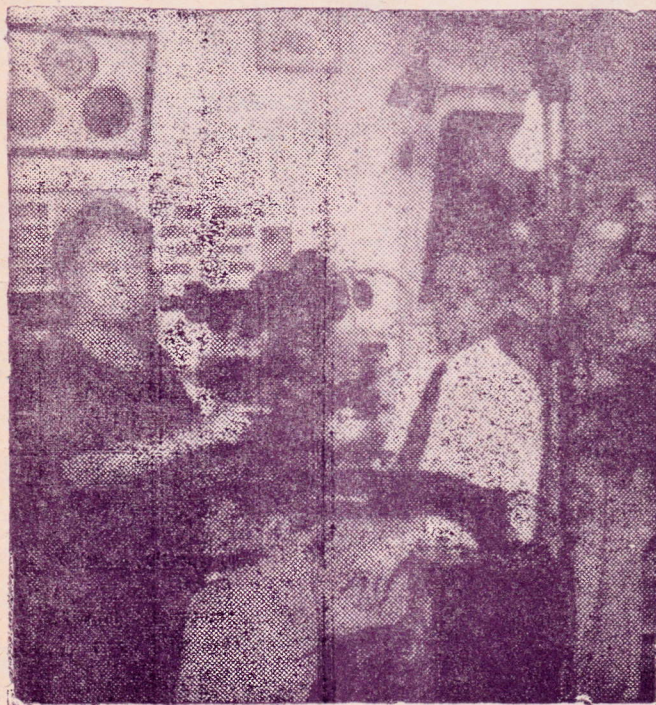
We look upon the introduction of the religious instruction bill in our Congress as an admission by the Clergy, who are pledged by special training to preach the word of God, of their incompetence and failure by asking the public schools to assume their duties. Nor is this failure surprising. There has been advanced no more untenable proposition than that religion can be taught at a certain appointed time and place. Religion cannot be forcibly pounded in the minds of the people or it will lose its inspiration. It is not so much properly taught and

imparted through persuasion and conversion as it is discovered and lived. We are opposed to religious instruction in the public schools because it gives no leeway to human individuality; because it is against the divine law of human diversity; because it does not recognize an immense variety of different beliefs in different people; because it aims to lump people of all classes together, thereby ignoring personal difference in religious belief. We look upon the proponents of the bill as arch-sinners against human diversity, anti-democratic and religious bigots, who eager to make one form of religion prevail, suppress all variants by force. Individuals differ in the demands their nature make upon religion. Man is a free moral agent and when religion tries to hedge all minds in a fence, there can be only one result and that is unity of hypocrisy. Man will be happier if they were to choose freely among the several sectarian religions. To delegate oneself to do the thinking and praying for the many saviors of conceit. God is ever speaking to those who have ears to hear. God deals not with communities nor races but individuals and every man should work out his own salvation.

The proponents of the religious instruction bill despair of the lack of religion or study of God in our public schools. Nothing can be more ridiculous. Do we see any wonderful difference between the graduates of sectarian schools and those of the public schools? Do the former pay their debts any better than the latter? Do they treat their families and fellowmen any better? The late President Manuel A. Roxas and the present incumbent, President Elpidio Quirino and other high government officials are all graduates of public schools. Are they irreligious?

When students in public schools are taught in Botany that out from the same soil, and colorless invisible air, and limpid rainwater, minute seeds, not much unlike in appearance, grows into many varieties of plants and shrubs bearing flowers of different hues and colors and scents and bearing different fruits at different seasons of the year; the same earth, air and water furnishing a different taste to each fruit, are they not being taught of some wisdom superior to man? In physical geography, when the students are shown the broad fields, the lofty mountains, the mighty rivers and vast oceans, exhibiting unlimited power, upon the wave of which majestically ride the great ships, are they not taught to conclude that there is a Wise One, who created these things, greater than anything we see? When they are taught in Astronomy of an infinity of planets, each with its retinue of worlds, moving with incredible speed through illimitable space; our earth spinning upon its axis and rushing ever in its circuit around the sun; and the sun and all our system revolving around some great central point, are they not taught that surely they could not have gone there by chance, but that some Creator greater than the planets put them there? And finally, when they are taught in Physiology of the wonderful piece of human mechanism; the delicate and intricate furnace within the organic body of the human engine; by means of which vegetable and animal substances are converted into heat which in turn generates the vital force by whose motive power this human thinking locomotive is propelled; are they not taught to conclude that there is a great First Cause who made and put into action all things visible in the Universe as well as things to us invisible?

(To be Continued)



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THE PRECEPTS OF FREEMASONRY

By ILL. BRO. FREDERIC H. STEVENS, 33
DEPUTY OF THE SUPREME COUNCIL FOR
THE PHILIPPINES

(Speech delivered at the Scottish Rite Festival held at Plaridel
Masonic Temple, Manila, July 10, 1948.)

I always look with certain misgivings on men standing before an audience and preaching on morality for I have an inner conscience which keeps asking that age-long question "Have you, Fred Stevens, followed the paths of probity?" Am sorry to state that I would have to answer — "Not always."

I read an article "Misdeeds Hurt Our Order" published in the National Federated Craft News that interested me greatly. It was an inspirational article that I am sure would benefit any brother who took the time to read it. The article brings out the truth that every worthy Freemason should remember the requirements for and the qualifications of a Master Mason. Am quoting very freely from this article.

If the requirements are overlooked, if the obligations, lessons and duties are soon forgotten or laid aside, if the landmarks and laws of our wonderful Order are not respected and held in veneration, or if there is disobedience to them, it is not difficult to try inventions for dodging civil, moral and fraternal obligations and duties, and become unworthy, or a criminal.

This is an open meeting, our members and their friends are here. Some of our members might think it is no place to discuss the weaknesses and faults of our beloved Fraternity.

With them I do not agree. Among the Jews confession of the people's sins was, and is, a part of the observance of the Day of Atonement. In the Gospels confession is rarely mentioned but much is said about forgiveness. In the Roman Catholic Church about 1215 A.D. the Council of Lateran decreed everyone must make confession at least once a year. Quote Even the female Unquote. In the Greek church confession became obligatory. Among the Lutheran auricular, or open confession before the members of the congregation, survived the Reformation. The Methodists and numerous other creeds have meetings where those who so desire may confess openly. In Timothy we read: "of the good confessions before many witnesses." So before many witnesses I read this confession of our faults. It will be good for the soul of our Fraternity.

We are in need of more members who are competent and brave enough to occasionally sound warnings of dangers, and, if possible, to save our fine fraternal Order from disrespect or contempt in the light of civil and fraternal law-abiding citizens.

That there are men in our Order whose lives, conduct and character reflect no credit on our grand Institution, whose ears seem to turn from its beautiful lessons of morality, duty, and honor, whose hearts seem untouched by its soothing, manly in-

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P L E D G E O F S E R V I C E

fluences of fraternal kindness, whose hands are not opened to aid in loving deeds and charity, is a fact that we cannot deny, although we may be permitted to express our grief while we acknowledge its truth. These men, though in the Temple, are not of the Temple; they are among us, but are not with us; they belong to our household, but they are not of our faith. We have sought to teach them, but they have failed to heed the instruction; *seeing*, they have not perceived, and *hearing*, they have not understood; or prefer not to benefit by the symbolic language in which our fraternal lessons of wisdom are communicated.

Remember, when Brother Quezon was a member of our Fraternity because the great mind of his knew that the Masonic Fraternity would do much to bring his people to a place in the sun; would do much to bring tolerance, free speech, and the right for every freeman to think for himself? Remember when he quit Freemasonry, though in his own words as told to Bro. Delgado and myself on his yatch one early morning in Manila Bay: "I am still a Mason at heart." Well, you remember how we had on our rolls all his political followers, his parasites, for to belong to Masonry might permit them to meet the great man. Well, you remember when Quezon quit how his parasites lost interest, too? How careless we were in admitting such members in those days! And still are. Oh! for the Masonry of our forefathers who screened their members more carefully and did not strive for quantity but quality! So today we have men on our membership rolls that are not "Masons at heart," who are unworthy to be admitted in our portals.

The fault is not with Freemasonry or with us that we have not given, but with them they have not perceived, or received. And, indeed, hard and unjust would it be to censure the Masonic Institution, because, partaking of the infirmity or weakness of human wisdom and human means, it has been unable to achieve the perfection desired for all who come within its environ. The denial of a Peter, the doubting of a Thomas, or the betrayal of a Judas should cast no reproach on so grand, so long established and honorable an institution as that of Freemasonry. But misconduct and misdeeds do hurt our Order, and grieve worthy Freemasons.

Should Freemasonry be blamed for the misdeeds of an individual Brother? By no means. He has had advantage of Masonic instruction and has failed to profit by it. He has enjoyed Masonic privileges, but has not possessed Masonic virtue. Such a man it is our duty to reform, or to dismiss; but the world should not condemn Freemasonry or us, if we fail in our attempt at reformation. God alone can change a heart. Free-

masonry furnishes precepts and binding obligations of duty, which, if obeyed, must make its members wiser, better and happier men; but it claims no power of regeneration. That belongs to God alone. Freemasonry should not be blamed or condemned because some of its pupils are dull and deaf to our instructions; for in so doing, you condemn that which you profess. Freemasonry prescribes no principles that are opposed to the sacred teachings of the Divine Lawgiver, and sanctions no acts that are not consistent with sternest morality and the most faithful obedience to government and the laws, and while this continues to be its character, it cannot, without the most atrocious injustice, be held responsible for the acts of unworthy members.

Of all human societies, Freemasonry is undoubtedly, under all circumstances, the most competent to form the truly good man. But however well-conceived may be its obligations, lessons and laws, they cannot completely change the natural disposition of those who will not observe them. In truth, they serve as lights and guides; as they can only direct men by restraining the impetuosity of their passions, these last too often become dominant, and the institution or its obligations are forgotten, or deliberately not respected. Numerous are the obligations and duties of Freemasons which should be observed and performed. Misconduct and misdeeds are a damage to our great and grand Fraternity. They cause grief to worthy Masons.

Finally, we ask: When is a man a Mason? In answering this question, I can do no better than quote Brother Joseph Fort Newton, a Masonic scholar, thus: "When he can look out over the rivers, the hills and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope, and courage — which is the root of every virtue. When he knows that down in his heart every man is noble, as *vile*, as *divine*, as *diabolic*, and as lonely as himself, seeks to know, to forgive, and to love his fellow man. When he knows how to sympathize with man in their sorrows, yea, even in their sins — knowing that each man fights a hard fight against many odds. When he has learned how to make friends with himself. When he loves flowers, can hunt the birds without a gun, and feels the thrill of an old forgotten joy when he hears the laugh of a little child. When he can be happy and high-minded amid the meaner drudgeries of life. When starcrowned tree and the glint of sunlight on flowing waters subdue him like the thought of one much loved and long dead. When no voice of distress reaches his ears in vain, and no hand seeks his aid without response. When he finds good in every faith that helps any man to lay hold of divine things and sees majestic meaning in life, whatever the name of that faith may be. When he can look into a wayside puddle and see something beyond mud, and into the face of the most forlorn fellow mortal and see something beyond sin. When he knows how to pray, how to love, how to hope. When he has kept faith with himself, with his fellow man, with his God, in his hand a sword for evil, in his heart a bit of a song — glad to live, but not afraid to die!"

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PHILIPPINE BODIES, A. & A. S. R.

YOUTH AND THE ORDER OF DEMOLAY

ARTEMIO C. BAYAS, SENIOR COUNCILOR
JOSE ABAD SANTOS CHAPTER

THE Order of DeMolay is an international fellowship of young men between the ages of fourteen and twenty-one and who are of good moral character. The Order has for its purpose the teaching of clean and upright living, by inculcating the seven cardinal virtues of comradeship, reverence for God, love of parents, patriotism, courtesy, cleanness, and fidelity. Its aim is to develop a boy's character and create leaders out of them. The Order of DeMolay will prepare a boy for his future, cultivate strong friendships, and exemplify not only manliness, but honor, loyalty, fidelity, integrity, honesty, and sportsmanship as well.

The initiation into our Order is very different from those which are being practiced by college fraternities and other clubs. When a boy joins our Order he must be rest assured that he will never be subjected to hazing, horseplay, or anything which will lead him to embarrassment. There are two degrees which a boy must undergo before he can say that he is a DeMolay. The Initiatory Degree is one of great solemnity and dignity. When he circles the chapter room, he receives the seven cardinal virtues which he promises to follow till he reaches the age of manhood. This ceremony is followed by the DeMolay Degree which is in itself dramatic and full of

life. It depicts the great lesson of fidelity and shows the faithfulness to a trust of Jacques DeMolay, the exemplar of our Order.

In Manila, we can be proud of the Jose Abad Santos Chapter which is the first chapter ever to be organized in this corner of the world. It is sponsored by the Philippine Bodies, A. & A. S. R., S.J., U.S.A. Instituted on March 23, 1946 it has up to the present a total of sixty three members. This is due to the fine and continual cooperation of Masons in this Jurisdiction, but the man mainly responsible for this success is our Deputy 'Dad' Michael Goldenberg whose untiring efforts and great interest in this youth movement led to the organization of other chapters in our country and other places in the Far East.

Everyone of you can help us by letting your sons or your friends' sons join our Order. I am your son, every DeMolay is your son, so why not let your son join us? Let them join us and our Order will prepare them for the manhood they and every DeMolay is approaching, as every father would dream of their son to be. Then and only then would a father who has a son be proud to say 'THAT'S MY BOY'.

So, to the members of the Philippine Bodies I say, "WE STILL NEED ASSISTANCE AND COOPERATION".

*"How sweet and gracious, even in common speech,
Is that fine sense which men call Courtesy!
Wholesome as air and genial as the light,
Welcome in every clime as breath of flowers,
It transmutes aliens into trusting friends,
And gives its owner passport round the globe."*

— Fields

We are pleased to announce that our Illustrious Deputy, Bro. Frederick H. Stevens, 33°, called on us lately and commended the Philippine Bodies on seeing the improvement being undertaken in the offices of our Bodies. Other brethren who called on us recently were Bro. C. C. Bermejo, 32°, Secretary of the Lopez Jaena Lodge of Perfection and Bro. Jose M. Estacion, 32°, a practicing attorney in the City of Bacolod. Bro. Bermejo's call was in connection with the establishment of the three remaining chapters of the Iloilo Bodies.

Our brethren across the seas continue to send in their dues and best wishes to the brethren here. They praise the harmonious relations existing between the Philippine and Manila Bodies as shown in our last reunion.

* * *

*"God keeps a niche
In Heaven to hold our idols; and albeit
He brake them to our faces, and denied
That our close kisses should impair their white —
I know we shall behold them raised, complete,
The dust swept from their beauty, glorified,
New Memmons singing in the great God-light."*

— Browning

We regret to announce the death of Bro. Emilio Lintag, 18°. He was a member of our Burgos Chapter Rose Croix. He died last May 29, 1948 and interment took place the following day.

"Let us have faith that right makes might, and, in the faith, let us to the end dare to do our duty as we understand it." — Abraham Lincoln.

We are pleased to announce the appointment of Bro. Jose Vergara, 32°, Chairman and Bro. Seenio Rivera, 32° and Bro. Stanley S. Tongko, 32°, members of the Committee on Sick for this month. Kindly advise anyone of them in case you know of a sick Brother confined at home or elsewhere. Our Bro. Ruperto Monte, who figured in an automobile accident is now confined in the 20th Station Hospital (PS) APO 74. Bro. Carl R. H. Mark is also confined in Ft. McKinley Hospital. We hope for their speedy recovery.

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NOTAS EDITORIALES

EFEMERIDES DEL PRESENTE MES

LA caída de la Bastilla, el grito de libertad, la proclamación de los derechos del Hombre y de los Pueblos, esas constituyen la gloriosa efemerides del presente mes de JULIO.

Ya agitaba en el alma de las multitudes el grito de rendición de una humanidad que se hundía en la noche de los despotismos. La agitación que echó abajo los muros de la Bastilla no simbolizó otra cosa, sino la reafirmación de una verdad,—que las tiranías y los despotismos no pueden prevalecer allí donde predomine un deseo intenso de libertad y propia determinación.

Los hombres y los pueblos podrán quedar sumergidos en periodos de esclavitud y consecuente degradación; pero siempre vendrán tempestades sociales y colectivas que habrán de romper todas esas vallas, poniendo a la humanidad en la carrera progresiva de emancipación y libertad.

Los pueblos amantes de su libertad, los pueblos que han sufrido periodos de esclavitud, los pueblos que han luchado por su emancipación e independencia no pueden menos de conmemorar ese mes de JULIO que tanto significa en las conquistas libertarias.

Y en Filipinas ese mes es de trascendental significado en su historia. En ese mes — el 4 de julio — quedó marcada su independencia política por la que luchó tanto en el terreno de la paz como en el de la guerra. En ese mes recuerda con intensidad de pueblo agradecido la independencia y liberación de ese otro pueblo generoso que ahora acaudilla a los pueblos en sus ansias libertarias — los Estados Unidos de América.

Ese movimiento emancipador que dio la independencia política a dos pueblos, uno en Occidente y otro en Oriente, ha sido alimentado y fortificado por ideales masónicos y llevado al terreno de las prácticas realizaciones por hombres hechos y forjados en las calurosas fraguas de nuestros talleres.

Recordemos, pues, con sentimientos de veneración y de gloria la efemerides apoteósica de este mes de JULIO que es de intenso significado para la humanidad y para la masonería.

(ANTONIO GONZALEZ, F.P.S.)

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NUESTRAS CONGRATULACIONES AL M. I. GRAN MAESTRO

EN 23 de julio de 1904 allá en un rincón de Donsol, Sorsogón, nació un niño que, cuarenta y cuatro años después, iba a regir los destinos de la Francmasonería en Filipinas. En ese día vio por vez primera la luz nuestro M. I. Gran Maestro, Her. Albert J. Brazeo Jr. Y por eso le felicitamos desde lo mas recóndito de nuestros corazones.

Creció en un ambiente netamente filipino; y por eso su corazón y su mente están imbuidos de sentimientos filipinistas y de ideas y costumbres de nuestro propio país. Y por eso no es de extrañar que en los pocos meses que dirige los destinos de nuestra Gran Logia haya sido un éxito contundente toda su actuación.

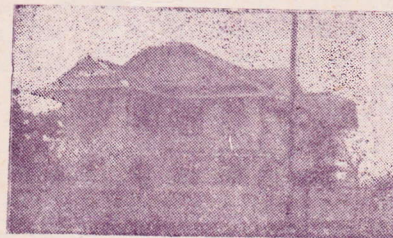
Humilde, laborioso, solícito, campechano, tiene su masonería adentrado en el alma, y lo practica en todas sus actuaciones tanto en su vida privada como en sus relaciones sociales.

No obstante el quebranto que ha sufrido en su salud, se encuentra ahora vigoroso y entusiasta, poniendo todas sus energías al servicio de la fraternidad. Es su deseo llevar a feliz culminación la labor ciclópica de sus antecesores, y hacia ese objetivo pone todos sus desvelos y afanes.

Nada ha impresionado tanto como su admirable don de gentes, su afán de hacer a todos felices, de promover los mejores deseos en los diferentes sectores de las filas masónicas de esta Gran Jurisdicción, y a reafirmar el alto concepto y la firme raigambre que la Masonería Filipina goza en el mundo masónico internacional.

¡Que el Gran Arquitecto del Universo le conceda mayores bríos, salud, y entusiasmos, es nuestro sincero deseo! ¡Muchas felicidades!

(ANTONIO GONZALEZ, F.P.S.)



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MANILA BODIES, A. & A. S. R.

The Secretary of the Manila Bodies A. & A. S. R. is anxious to obtain the present address or other information which would enable him to contact the following brethren:

William Askew	32°	John R. Glascock	32°	George Newbauer	32°
Charles V. Badger	32°	Martin J. Gorham	14°	Albert K. Newsome	32°
Earle McL. Bagley	32°	James O. Greenam	32°	Joseph L. Norman	32°
William H. Ballard	14°	Paul A. Gulick	32°	Francis P. Parcoe	32°
Robert W. Barth	32°	John E. Harrison	14°	Ricard H. Perks	32°
Eyron B. Barton	32°	Hal C. Head	32°	Harry T. Petersen	32°
George A. Bell	32°	Oville S. Hersey	14°	Carl P. Peterson	14°
Roy C. Bennett	32°	Tom P. Highsmith	32°	Andrew V. Pieler, Jr.	32°
Samuel Bernard	32°	Arthur T. Hodges	14°	Emroy H. Pitchford	32°
Wallace A. Bibbey	32°	Mitchel J. Hogan	32°	Henry C. Presley	32°
Edmund C. Bitzer	32°	Thorbjort M. Holmsen	32°	Calvin S. Richards	32°
John Boag	32°	George R. Hover	14°	Norman L. Riddle	14°
Thomas H. Boyle	32°	Howard J. Hutter	32°	Claude Russel	32°
Walter H. Bratten	32°	Frank L. Jordan	32°	Arain M. Saleeby	32°
Yancey E. Brooks	32°	Edmond A. Johnson	14°	Jack B. Scarborough	18°
Fred V. Buel	32°	William A. Kincaid	32°	Harry C. Schroeder	14°
Thomas R. Busse	32°	Frank Knoblauch	32°	Paul A. Schwab	32°
Daniel W. Butner	32°	Charles M. Larson	14°	James D. Smith	32°
Robert C. Caldwell	14°	Howard A. Leslie	32°	Edward R. Snowden	32°
Joseph E. Campbell	18°	Julius J. Loeffler	32°	Emil J. Soika	32°
Joseph S. Campiong	14°	Arthur C. Love	14°	Donald A. Stewart	14°
Lielyn M. Cox	14°	Dwight A. Lucas	14°	John Talambiras	32°
Andrew B. Cresap	32°	Dwight R. Lucas	14°	Maurice Toby	32°
Wilfrid G. Donaldson	32°	Erick W. Mannberg	32°	Emery Vines	32°
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James Forest	32°	Charles E. McNutt	32°	John F. Williams	14°
Seward W. Foster	32°	Kilmer O. Moe	32°	Harold N. Wilson	14°
Emil G. H. Gallit	32°	James Moses	32°	Andrew G. Yankey	32°
Henry C. Garritson	32°	Eric Nelson	32°	John H. Ziegler	32°
Theodore H. Gaylor	32°	Robert H. Nemitz	14°		

MASONS PRESENT XYLOPHONE TO ALL-GIRLS BAND

THE All-Girls Welfareville String Band was the recipient of a CAPRICE MARIMBA (modern xylophone) from members of the Masonic Fraternity. The gift was presented on behalf of the Masons by Most Wor. Bro. Albert J. Brazee, Jr., Grand Master of the Grand Lodge of the Philippines during the surprise birthday party in his honor on July 23 at the Plaridel Masonic Temple. Mrs. Asuncion Perez, Commissioner of Social Welfare who accepted the musical instrument on behalf of the All-Girls Band expressed thanks for the interest shown by Masons toward the welfare of the Band.

In his presentation remarks, the Grand Master told the story in connection with the xylophone. He stated that on one occasion, the All-Girls Welfareville String Band entertained at a reception at the Manila Polo Club, Mr. and Mrs. Richard Stevenson of San Francisco, California, who were guests of Most Wor. Bro. C. W. Rosenstock. The splendid performance of the Band so impressed the guests and Bro. Rosenstock that the latter decided to obtain a modern xylophone for the Band to replace the old one used by two of the girls. Mr. Stevenson finally secured the instrument CAPRICE MARIMBA — for concert and orchestra — from the manufacturers J. C. Deagan, Inc. of Chicago. The cost was to be borne by Bro. Rosen-

others to share in the purchase price. And so the contributors include the Grand Lodge of the Philippines, the Philippine and Manila Bodies, A. & A. S. R., the Asoka Conclave No. 30, Red Cross of Constantine, Bro. Richard Stevenson and others.

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ONE MORE INDEPENDENCE DAY

(Continued from page 3)

By and large, the emphasis was more on the visible rather than the invisible aspect of independence.

Of course, it is our desire to be rich and strong as a nation. Our natural resources are plenty and our population is on the increase day by day. Under wise direction, these factors are a great incentive toward prosperity.

But the possession of material wealth is not the only goal of a free people. Besides this, they should have freedom of action, intellectually and morally. And here is where Masonry more than any organized institution can be of service. Marcelo H. del Pilar passed away in a foreign land leaving behind his great writings advocating freedom of thought for his countrymen; Jose Rizal was shot in historic Bagumbayan exposing the evils of a tyrannical rule and sounding the clarion call for the moral regeneration and spiritual uplift of the Filipino people; Andres Bonifacio sacrificed his life fighting for the political emancipation of his race. These national and revered heroes of the Philippines were all stalwart Masons and as such gave their best not only to the Masonic Fraternity but to their beloved country. Those of us the living will do well to emulate their example. At least we should be on our guard day by day fighting as did the illustrious Brethren before us, the forces of reaction, greed, and bigotry which even now are at work silently but steadily. Our past has shown numerous proofs of the disastrous effects of these agencies of division, discontent, and degeneration. We must not let them distort our vision and dominate our lives as a people because when our hard-earned freedom is undermined, we will be independent only in name and vassals all in practice.

As we commemorate our independence from year to year we must not forget that "eternal vigilance is the price of liberty."

—Mauro Baradi, M.P.S.

* * *

IS THIS ALL OF MASONRY?

(Continued from page 3)

with its teachings; but what is important is, that of his own free will, he should become a Mason himself. In the latter case, he is enabled to understand what a Lodge represents besides receiving "instruction relative to the Form, Supports, Covering, Furniture, Ornaments, Lights, and Jewels of a Lodge;" he makes solemn vows to perform his several obligations principally toward God, country, and fellowmen; he will be reminded again and yet again to love his neighbor, help the needy and be truthful — in thought, word, and deed. "Utopian", many people might say, but the Masonic Fraternity is just that: to make man more serviceable, better, and nobler than he may do what appears impossible, accomplish what is considered unattainable, and earnestly strive towards perfection.—

—Mauro Baradi, M.P.S.

OFFICIAL SECTION

(Continued from page 5)

The D. G. M. addressed the D. G. L. with a review of events of Masonic import which has transpired since the last communication. First and foremost was the Official Visitation of the Most Worshipful Grand Master, Most Worshipful Bro. Emilio Pascual Virata. He graciously attended a joint meeting of the three lodges under the auspices of Amity Lodge No. 106 in Shanghai, and a meeting of Nanking Lodge No. 108 at Nanking. The Most Worshipful Grand Master expressed very generously his satisfaction with the working of the lodges and appreciation of the fine Masonic Spirit pervading among the Masons in the China District.

The D. G. M. recalled with admiration and respect the very excellent manner in which the Annual Communication of the Grand Lodge was conducted in Manila last February. He stated the members of the Grand Lodge received with unprecedented acclaim the report on the China Masonic District.

The D. G. M. further referred to the vision before many serious thinking Masons, that of the founding of a Grand Lodge of China, when time and opportunity permit. The vision of a G. L. of C. that would be opened and supported by all free and accepted Masons, one that would strictly adhere to the ancient landmarks of our noble order; a G. L. that knows no difference in creed, religion or race; a G. L. that would serve the best interest of the Craft.

At the conclusion of the address, upon motion made by Very Wor. Bro. James L. E. Chow and seconded by Very Wor. Bro. Morch Hansen, the report was unanimously accepted and ordered to be spread upon the minutes of this meeting.

The D. G. M. expressed his appreciation and thanks to the distinguished visitors who honored the communication by their presence this evening. He especially mentioned Wor. Bro. S. R. Davidson, who represented Rt. Wor. Bro. Alfred Victor Farmer, D. G. M. of Northern China, English Constitution, who was unable to be present this evening; Wor. Bro. R. Matheson, District Grand Master Deputy, representing the D. G. L. of Scotch Freemasonry in N. China, who had just left the hospital on that very morning; Rt. Wor. Bro. P. M. Streit, Grand Inspector for China & Hongkong, Irish Constitution, and Rt. Wor. Bro. J. Kirichock, District Deputy Grand Master of the Massachusetts Constitution. The several distinguished brethren responded to the greetings most cordially and conveyed greetings from their respective Grand Lodges.

There being no further business to come before the District Grand Lodge, it was closed in due and ancient form. The brethren were ordered to remain standing, while the distinguished guests were escorted without the Lodge. The closing ceremonies of a lodge of Master Masons were completed and the D. G. M. declared the lodge closed at 7:45 p. m. with the brethren departing in peace and harmony.

APPROVED:

(SGD.) DAVID W. K. AU
District Grand Master.

(SGD.) LUTHER M. JEE
District Grand Secretary

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