

*Bro. Domingo Garcia, Malabay*

# The Cable Tied

Vol. XXIII

Manila, Philippines, December, 1948

No. 6

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

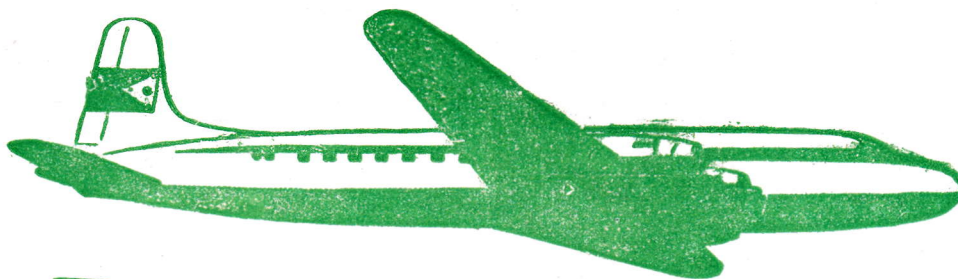
(Entered as second class mail matter at the Manila Post Office)



*Grove of PGM J. Aked Santos at Malabang, Ilocos, with the  
New fence constructed by the Maranawi Lodge No. 11  
Nov. 14, 1947*

Plaridel Masonic Temple, 520 San Marcelino

Manila, Philippines



# DC-6 SPECIAL FLIGHTS

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	2
JANUARY	15
	29

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# THE CABLETOW

## EDITORIALS

### CHRISTMAS IS IN THE HEART

CHRISTMAS is both a reminder and a challenge. This annual festival commemorating the Natal Day of Jesus Christ is an outstanding event in Christendom. In the humility of His exemplary life and the great love he has for mankind, the individual has been given a way through which he may seek salvation. Christmas is also an opportunity not only to remember friends by presenting them with worldly goods but also to think of our enemies and asking their forgiveness. Indeed, it is easy to make friends but rather difficult to approach enemies. The gifts for those close to us may bring them closer but our thoughtfulness for enemies so that they become our friends make them dearer.

"Befriend your enemies" ought to be our aim especially at this time. It is only thus that we can minimize distrust and get rid of misunderstanding. This can not be done at once as if in a miracle but the more there are people who have few enemies or none at all, the better it is for any people and for humanity.

It is idle to talk of neighborliness without practicing the Golden Rule. It is impossible to have enduring peace without a feeling of goodwill towards one another. Of course, our desire is to cultivate friendship but we gain no great advantage if this is limited within our own exclusive circle of acquaintances. An enemy brought to our side as one of us is more lasting than a fight won against an adversary in the battlefield.

The cynic is not without reason in acting the way he does. He says that Yuletide is but a show; that people spend lavishly in order to please superficially and the multitude appears merrily but only for a while; soon the joy is gone and men of sympathy turn to evil ways. "Why, even the hymn of the heavenly host when the Lord was born is becoming monotonous", he continues. "This song of praise once sublime has been sung over and over again by human lips and in many languages in every nook and corner of the earth and from year to year for centuries. And yet look what is happening this very day and hour. Man hates his fellow-man and the outbreak of another war likely to wipe out civilization is not only probable but possible." And the cynic concludes: "This Christmas with all the pomp and pageantry surrounding it, God is farther, peace on earth has not yet come to stay, and there is suspicion all around."

What an indictment this is to our generation! Is it fair to assume that Christmas is but a name and gift-giving only a formality? Could it be true that this holiday of holidays has lost its beneficent influence and that its message has been forgotten? It is well for us to pause and find out for ourselves whither we are treading. For Christmas is not expressed in mere wishing nor justified in mere remembering. It is found in the heart.

—Mauro Baradi, M. P. S.

### THE DEATH OF BROTHERS RIZAL AND ABAD SANTOS

IN more ways than one, Rizal and Abad Santos were alike. To begin with, they were named José. It is true they came to the world during different epochs and under varying circumstances but their goal was the same: love of country and people. Being outstanding Masons and pillars of Masonry, each was a champion of justice, an apostle of truth, and a votary of liberty.

Both utilized their many-sided talents to uplift the race and to the Philippines, both rendered meritorious and distinguished service. Indeed, through their exemplary lives the Filipinos were benefitted and in their death, the nation was glorified. Theirs is an open book, filled with luminous pages of patriotism of the highest order the inspiring influence of which neither human reverses nor physical torture could dim.

There is a parallelism in the events culminating in their execution. Rizal was taken prisoner in Fort Santiago, Manila and so was Abad Santos confined in the Constabulary barracks at Malabang, Cotabato. The charges against Rizal were exaggerated and those against Abad Santos, fabricated. Rizal was tried by a Council of War and Abad Santos by a Court Martial. In the supposed trials, that of the former was a mockery, the latter a farce. Among the evidence tending to prove Rizal's guilt was a Masonic document with the Masonic words: "Liberty, Equality, Fraternity." Abad Santos' "crime" was his loyalty to the principles of democracy and devotion to his country. There was only one verdict: death to the accused.

The reaction of the condemned Brethren was the same—clear of conscience and calm to the bitter end.

On the eve of his execution, Rizal wrote to Ferdinand Blumentritt, another Brother as follows:

"My dear Brother: When you receive this letter I shall be dead. Tomorrow at 7 I shall be shot but I am innocent of the crime of rebellion.

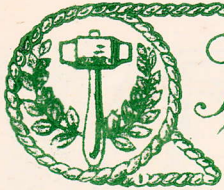
Very shortly before he was shot by Japanese soldiers, Abad Santos told his son:

"I have been sentenced to death. They will shoot me in a few minutes...

"This is a rare opportunity for one to die for our country; not everybody is given that chance."

In the morning of August 30, 1896, Rizal was

(Continued on page 98)



# The Grand Master's Message



*HERE is wishing one and all a Merry Christmas and a Prosperous and Peaceful New Year.*

*As the present year comes to a close followed by the advent of the new, we cannot but express our thankfulness for the privilege which has been ours to serve the Brethren and friends in the past. Of course, we have had our own problems and difficulties but by and large they have been offset by the joy we experienced in being of assistance to our fellowmen. This spirit of helpfulness should be more accentuated during the Christmas Season. Only through kindness and goodwill can we make of our friendships more precious, and the peace in our community more lasting. If we have done our part this year, we have a greater reason to be truly serviceable the next year. It is pleasant to bear in mind that the Masonic Fraternity is work through and through and no Brother should falter in the performance of his duties and responsibilities as the days come and go.*

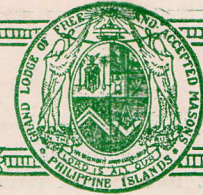
*It is not enough that we continue the good practice of gift-giving at Yuletide. Every effort should be directed in cementing closer understanding among the Brethren and promoting better fellowship with our neighbors. Our presents no matter how valuable will pass away sooner or later but noble deeds will always be remembered.*

*Albert J. Prager Jr.*

Grand Master



# Official Section



## "PILGRIMAGE" TO GRAVE OF LATE CHIEF JUSTICE JOSE ABAD SANTOS, PAST GRAND MASTER, FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

**T**wenty one members of Maranaw Lodge No. 111, F. & A.M. of the Philippine Islands with their families made a special trip from Iligan to Malabang, Lanao, over a "rough and rugged" 108-kilometer road to locate, clean, and decorate the last resting place of the earthly remains of the late Chief Justice Jose Abad Santos, Past Grand Master of the M. W. Grand Lodge, F. & A.M. of the Philippine Islands, on Sunday, November 14, 1948. Fencing materials and marker were prepared and painted in Iligan, which were immediately placed around and on the grave. Pictures of the grave and the party were then taken.

The party was later on joined by Wor. Bros. Gilhauser and Gutierrez of Manila Lodge No. 1 and Kutang Bato Lodge No. 110, respectively, and Bro. A. Badoy, a dual member of Maranaw and Kutang Bato Lodges.

A sumptuous luncheon was served by Bro. Manuel Anton, a progressive farmer and merchant of Malabang, besides being an active member of Maranaw Lodge No. 111.

The party consisted of Bros. F. P. Cruz, W. M., Sy Ponso, S. W., B. Ong, J. W., Z. N. Orbe, Treas., Tamula, Roque, Conde, Jam Chiong, P. R. Padilla, Buncan, Talens, Daligcon, Dedel, Lim, Incián, Rovira, Meneses, Serna, Echiviri, Ang Tiong, Paiso and Spencer.

Everybody enjoyed the trip and party at Malabang, firstly because they have done a fraternal duty for the benefit of Masonry in the Philippines, and obeyed the will and pleasure of the M. W. Grand Lodge of the Philippine Islands, secondly, because, in the hospitality of Mr. and Mrs. Manuel Anton we have felt, in practice, the important tenets of free masonry which are, Brotherly love, Relief and Truth.

(F. P. Cruz, W. M.)

## GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

December 1, 1948

To all Grand Lodge Representatives near the Grand Lodge of the Philippine Islands, Manila.

### Greeting:

The Annual Communication of the Grand Lodge of the Philippine Islands will take place on January, 1949 commencing on the 25th. It is the desire of the Grand Master to see you attend the communication and hear his message. He will also be pleased to receive messages from the Grand Lodges which you represent.

Please be guided accordingly.

Sincerely and fraternally yours,  
(SGD.) ANTONIO GONZALEZ, P.G.M.  
Grand Secretary

## 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 Republic of the Philippines, will be held at the Plaridel Masonic Temple, San Marcelino, Manila, January 25-27, beginning 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

**M**EMBERS of the Grand Lodge are requested to appear before the Committee on Credentials for their cards at the Grand Secretary's office.



AGENCIES:  
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SAN PABLO

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Member

— I —  
**OFFICIAL SECTION**  
— I —

**CAVITE LODGES HOLD SUCCESSFUL CONVENTION**

**A** most successful convention was held by the Brethren of sister lodges in Cavite at Bagong Buhay Lodge Building, San Roque, Cavite City on Tuesday, November 30, 1948 which was also the birthday of Bro. Andres Bonifacio as well as National Heroes Day.

The hosts were the officers and members of the following lodges: Cavite No. 2, Pilar No. 15, Bagong Buhay, No. 17, Ibarra No. 31, Mount Mainam No. 49, Pintong Bato No. 51, Primera Luz Fil. No. 69, Bagong Ilaw No. 97 and Indang No. 115. The day was crowded with important events, viz: the official visitation of Most Wor. Grand Master, Albert J. Brazeo, Jr., the 1948 annual convention of Cavite Masons and the monthly masonic gathering of the Grand Lodge. Every minute was time well spent as may be gathered from the following programme of activities:

**Morning Session**

- 1—Opening of the Lodge (M.M.) by the Masters of Cavite Sister Lodges.
- 2—Flag Ceremony
- 3—Reception of the Most Worshipful Grand Master and his party.
- 4—Opening Remarks-----Rt. W. Bro. Teodorico A. Jimenez Retiring Presiding Officer
- 5—Report—The Registrar (Secretary) will report the number of brethren present and Lodges represented.
- 6—Roll Call—The Secretary will call the names of each Lodge and as a Lodge is called, the members in attendance representing each Lodge shall stand up and take their seats after being recognized by the Presiding Officer.
- 7—Prayer—by the Chaplain, W. Bro. Teofilo A. Costa.
- 8—Five-minute addresses of each Master of Cavite Lodges in Convention, or his duly authorized representative.
- 9—Speech—by the Orator ----- W. Bro. Teofilo Ragodon
- 10—Recess—From Labor to Refreshment.
- 11—LUNCHEON.
- 12—Picture-Taking.

**Afternoon Session**

- 13—Overture—By the three ex-band masters of the U. S. Navy—W. Bro. B. Villareal, P.M., W. Bro. S. Alcid, P. M. and Bro. F. Cayetano.
- 14—One minute Silent Prayer to the memory of departed brethren
- 15—Open Forum
- 16—Eulogy—The National Heroes ----- W. Bro. Mauro Baradi, Grand Orator of the Grand Lodge.
- 17—Violin Solo—Bro. F. Cayetano, accompanied at the organ by W. Bro. B. Villareal, P. M.
- 18—Address—The Grand Secretary, Most Wor. Bro. Antonio Gonzalez, P. G. M.
- 19—Fraternal Hymn—Music ----- W. Bro. Benito Villareal, P. M.
- 20—Message of the Grand Master, Most Wor. Bro. Albert J. Brazeo, Jr.
- 21—Closing Remarks—W. Bro. Fernando Medina, Presiding Officer.
- 22—Closing of Master Masons Lodge.

It was gathered that Rt. W. Bro. Teodorico A. Jimenez, chairman of the reception Committee and the chairmen and members of the other Committees left no stone unturned to see that everything was in order and properly attended. These Brethren together with the cooperation of the worshipful masters of the Cavite Lodges namely: Wor. Bros. Fernando B. Damian, Jose R. Villanueva, Eliseo Nazareno, Lucio R. Idefonso, Buenaventura S. Realica, Bonifacio Bernal and Teofilo Costa, were the recipients of congratulations for their brotherly attention and hospitality.

It might be stated that included as one of the features of the printed program for these occasions is an informative article entitled JUST A REMINDER. For the benefit of other Brethren we quote said article:

**Just a Reminder**

- That the first Masonic meeting in the Philippines was held in Kawit, Cavite.
- That the Cavite Masons conceived and championed the principles of Masonry in the Revolution of 1896.
- That the President of the First Philippine Republic is a mason, born and raised in Cavite.
- That from the City of Cavite, eight out of the Thirteen Martyrs, who labored for their country's cause, executed by the Spaniards, were masons.
- That the late Monsignor Gregorio Aglipay, founder of the Philippine Independent Church, was a member of a regular Masonic Lodge in Kawit, Cavite.
- That Cavite Lodge No. 2, is one of the first Lodges chartered in the Philippines and founded in the City of Cavite.
- That the late Rafael Palma, Past Grand Master of our Masonic Jurisdiction, was the first Representative of Cavite Province to the First Nat. Assembly of the Philippines.
- That the Grand Lodge of the Phil. Islands erected a monument in Kawit, Cavite, to perpetuate the memory of the first Lodge in the Philippines.
- That a Chapter of Demolay, named after Emmanuel Baja, a Past Master of Ibarra Lodge No.31 is now working in this Masonic Valley.

**THE MOST WORSHIPFUL GRAND LODGE**  
of  
**FREE AND ACCEPTED MASONS**  
of the  
**PHILIPPINE ISLANDS**  
Office of the Grand Secretary  
Plaridel Masonic Temple  
520 San Marcelino  
Manila

**T**HE Craft will take notice that the 33rd Grand Communication of the Grand Lodge of Free and Accepted Masons of the Philippine Islands will be held at the Plaridel Masonic Temple, 520 San Marcelino, Manila on January 25-27, 1949, beginning at 4:00 p.m.

★ OFFICIAL SECTION ★

**YOKOSUKA NAVAL MASONIC LODGE U. D. AND  
OKINAWA LODGE U. D. CONSTITUTED**  
(Continued from last issue)

Northwest Airlines notified me that a plane would be leaving for Okinawa on July 31st at 1330 but actually did not depart until 0230 on August 1st. By the time I reached Kadena Airport in the early hours of Sunday morning, I missed the delegation from Okinawa Lodge who was to meet me. I afterwards found the change in my flight schedule had upset all plans. I finally contacted Wor. Bro. John A. Cox, Master-elect of the Lodge sometime after lunch, and we went immediately to the Lodge Hall to discuss plans for the Constitution of the Lodge, scheduled for the following evening, Monday August 2nd. Wor. Bro. Cox is no stranger to me; we met first in Manila during the Annual Communication last February and recently in Shanghai at the Shrine ceremonies just before my departure for Tokyo. On arrival at the Hall, I found the majority of the brethren gathered to meet me, so forthwith we proceeded to rehearse the ceremonies and to finalize our plans for the propitious occasion.

At 6:30 p.m. on Monday August 2nd, I opened a Special Communication of the Grand Lodge for the purpose of Constituting Okinawa Lodge No. 118 and installing its officers. I had the assistance of Wor. Bro. Lorenzo D. Padgett as my Deputy Grand Master, Wor. Bro. Barton in the Grand West and Wor. Bro. P. B. Tubianosa in the Grand South. The secrets of the Master's chair were then communicated to Wor. Bro. John A. Cox after all brethren below the rank of Past or installed Master have retired.

\* \* \*

The Grand Lodge Procession was formed with the same Worshipful brethren who assisted me in opening Grand Lodge and we marched into the Lodge Hall at 7:30 p.m. As the brethren had decided on a public ceremony to include their ladies and friends, public Grand Honors were given throughout the ceremony and the rites properly adapted for such an occasion. Okinawa Lodge No. 118 F. & A. M. was thus constituted in due and regular form followed by the installation and investiture of its elective and appointive officers in the following order.

John A. Cox	— Worshipful Master
John W. Odom	— Senior Warden
Harry Cowling	— Junior Warden
Chester V. Jones	— Treasurer
Norman A. Porter	— Secretary
Max J. Durham	— Senior Deacon
John D. Taylor	— Junior Deacon
E. B. Hernandez	— Chaplain
Hans H. Saehers	— Senior Steward
Arnold Hart	— Junior Steward
John Milner	— Marshal
William McMaster	— Tyler

I gave the Charge to the Worshipful Master while Wor. Bro. Padgett addressed the Wardens and Bro. J. E. Brown, the brethren. Wor. Bro. Lorenzo D. Padgett in addition, distinguished himself as Master of Ceremonies. At the conclusion of the ceremonies the Special Communication of Grand Lodge was closed in ample form with the brethren in peace and harmony.

On the following evening a Special Meeting of the Lodge was held for the purpose of raising a brother with the newly installed officers in their several stations. The work reflected great credit on the proficiency of all the brethren who took part in the degree. At the banquet which followed, I res-

ponded to the Toast proposed to the Most Worshipful Grand Lodge and the Most Worshipful Grand Master and cordial fraternal sentiments were expressed by several brethren representing their respective Grand Jurisdictions in the United States of America.

Before my departure from Okinawa, I examined the books and records of the Lodge with the Secretary and the Treasurer and found them in proper order, with the exception of a few minor discrepancies and borrowed practices which were soon rectified.

As both Yokosuka Naval Masonic Lodge No. 120 and Okinawa Lodge No. 118 are Military or Naval Lodges, they have each been assigned a meeting Hall by the authorities which are more than adequate for their needs. The brethren have furnished the Halls not only with an eye to comfort but also to fulfill the particular needs of Masonic Work and they have each done a creditable job. Regalia and paraphernalia in use conform strictly to Masonic standards and Yokosuka Lodge No. 120 has even a library which any Lodge can be proud of.

The finances of both Lodges are in excellent shape, each having substantial bank balances. This is largely due to the fact that they did not have to spend much in furnishing Lodge Halls, nor have they to pay any rental. In fact, the brethren are so jealous in safe-guarding the funds of the Lodge, they have paid small sums from their own pockets than debit the Lodge.

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- \* Stetson Hats

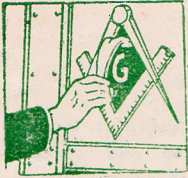
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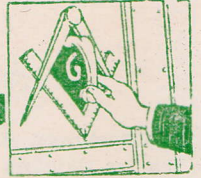
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Manila

★ **WHAT OUR LODGES ARE DOING** ★



# WHAT OUR LODGES ARE DOING



## MANILA NO. 1

912 Taft Avenue, Manila.

IMPRESSIVE ceremonies were held at the Scottish Rite Temple, Manila in connection with the installation of officers of this lodge on Thursday, December 16 at 8 p.m. The installing officer and master of ceremonies were M. W. Bro. Albert J. Brazee, Jr., Grand Master of the Grand Lodge and Wor. Bro. Ivor Butler, respectively.

The officers installed were: worshipful master, Howard Hick; Senior Warden, John L. Leacho; Junior Warden, Edgar M. Dyer; Treasurer, George A. Clegg; Secretary, Ivor Butler; Keeper of Archives, Frank Bennett; Trustee, 3 years, Norman D. Red; Senior Deacon, Jack E. Whaley; Junior Deacon, Robert J. Yearsley; Senior Steward, D. H. Wythe; Junior Steward, Sydney Rabinowitz; Marshall, Colin M. Hoskyn; Chaplain, Luis M. Hausman, and Tiler, Ramon Ramos.

After the installation a short program followed.

The master-elect delivered a speech which was a pledge of service and introduced M. W. Bro. Antonio Gonzalez, Grand Secretary who gave an illuminating address on the background of Masonry in the Philippines; Wor. Bro. Mauro Baradi, Grand Orator, who next spoke paid tribute to the achievements of members of Manila Lodge No. 1 and the role the Lodge played toward unifying Masons in this Jurisdiction. The last speaker was the Grand Master who in his own way rallied the brethren to be active in Masonic work and to become examples in the community. The refreshments served after the meeting were enjoyed by all.

## ILOILO-ACACIA No. 11

### Resolution

**B**y unanimous vote it was resolved to request the secretary to express the gratitude of the members of this Lodge to our most Wor. Bro. Albert J. Brazee, Jr., Grand Master of Masons of the Grand Lodge of the Philippine Islands and its subordinate Lodges and Right Wor. Bro. Esteban Munariz, deputy Grand Master, and the Members of the Grand Lodge, who accompanied them in the last official visitation, on September 23, 1948 for honoring our Lodge with their presence and for conferring the third degree of Masonry upon a fellowcraft of this Lodge.

(SGD.) EMILIO G. GATANELA  
Master

ATTEST:

(SGD.) EUGENIO DIMACULANGAN  
Secretary

## NILAD NO. 12

**T**HE members of the Lodge are reminded to attend the final stated meeting of the year, Saturday, December 4, 1948. Because of the importance of the occasion the brethren should jot the date down in their calendar lest they forget.

## MALINAW NO. 25

1. The Worshipful Master of Malinaw Lodge No. 25, Wor. Bro. W. P. Schetelig has returned from his business and pleasure trip in the United States. He was fraternally welcomed by his brethren and his employees in the San Pablo Oil Factory in this city. During the Stated Meeting of the Lodge, he mentioned the fact that the United States is really the home of democracy wherein Masonry is strong and progressing.

2. Bro. Rufino Flores, one of the eldest members in age is still in Manila for treatment of his illness. We expect his early recovery.

3. Bro. Julio Alvero, the former Secretary of this Lodge for many years, has fully recovered from his long illness. He is now teaching in one of the colleges in the City of San Pablo as a professor in law.

4. Bro. Simon L. Magpantay, outstanding lecturer of this Lodge in all the three degrees, is now forming a new team composed of young Masons in our lodge for the coming degree work.

## MALINAW NO. 25 AND PINAGSABITAN NO. 23

**T**HESE lodges welcomed Most Wor. Bro. Albert J. Brazee, Jr., Grand Master and party on the occasion of his official visitation of said lodges on Saturday, November 27, 1948 at Santa Cruz, Laguna. The officers and members met the Grand Master at Calauan, Laguna and at High Twelve, luncheon at the High School Economics Building in Santa Cruz was served. In the afternoon, the lodge was opened at the Town Hall with the officers of Pinagsabitan Lodge officiating followed by the reception of the Most Wor. Grand Master and his party. Speeches were delivered by Wor. Bros. H. Zalameda and Werner P. Schetelig. Then the Grand Master delivered his address emphasizing the need for harmony and goodwill not only among the brethren but with their neighbors in the community.

Later the same afternoon, the first degree of Masonry was conferred upon Messrs. Dalmacio Matienzo and Evangelino Malacoco followed by an open forum wherein various brethren asked questions regarding problems of lodges and how to make lodges more progressive. The success of the visitation was mainly due to the efforts put forth by different members of committees including the following: Wor. Bro. Schetelig, Committee on Reception; Bro. Nicasio K. Galipot, Committee on Finance; Bro. Geminiano Ong Acero, Committee on Refreshment, and Wor. Bro. V. C. Reventar, Committee on Ritualistic Work.

## BATONG BUHAY No. 27

**T**HE official visitation to this Lodge, of the Most Worshipful Grand Master and officers of the Grand Lodge was held at the Plaridel Masonic Temple on Tuesday, November 16, 1948 at six o'clock. The occasion was also featured by the presentation of an honorary membership certificate to the Grand Master, Most Wor. Bro. Albert J. Brazee,

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★ **WHAT OUR LODGES ARE DOING** ★

1r. The short program rendered consisted of the following.

1. Reception of M. W. Bro. Albert J. Brazee Jr., Grand Master of Masons of the Philippine Islands, accompanied by the Officers of the Grand Lodge.
2. Exemplification of the Sublime Degree of Master Mason upon Bro. Antonio A. Ganibi, Fellowcraft, by the Special Team of the Lodge.
3. Presentation of Honorary Member Certificate, by M. W. Bro. Antonio Gonzalez, P. G. M., Grand Secretary, Honorary Member.
4. Addresses:
  - a. By Bro. Antonio A. Ganibi
  - b. By Bro. Nicanor A. Roxas
  - c. By Wor. Bro. Jose A. Fernandez
5. Response by: Most Wor. Bro. A. J. Brazee, Jr.

**Closing of the Lodge**

The second part of the program was the serving of refreshments to the many Brethren of other Lodges who enjoyed the hour of labor and refreshment.

**LINCOLN NO. 34**

Of interest to many Masons is the wedding of Miss Belen Tam daughter of Mr. and Mrs. Tam See of Baguio, Mt. Province to Mr. Foo Ying Choi oldest son of Wor. Bro. Foo Ying of Lincoln Lodge No. 34, F. & A. M., Olongapo, Zambales, sole owner and proprietor of Olongapo's famous California Restaurant. The wedding was the biggest ever held in this town and September 25, 1948, the day when it took place was considered a red-letter day in the social calendar of the town. No less than 600 guests were invited, including many masons from nearby towns, Cavite and Manila. In attendance were also Officers of the United States Naval Operating Base, Subic Bay and their ladies, prominent citizens, government officials and members of the Chinese community. Bro. Robert N. Martin, Captain, USN, Commander of the Naval Operating Base, Subic Bay and member of Annapolis Lodge No. 89, F. & A. M., Annapolis, Maryland. Wor. Bro. Purisimo Ramos, P. M., Secretary of Lincoln Lodge No. 34, F. & A. M., Mrs. O. K. Amdahl, wife of Bro. O. K. Amdahl, Commander, USN, Supply Officer and member of Manito Lodge No. 246, F. & A. M., Spokane, Washington, and Mrs. Filipina F. Santiago, wife of Bro. D. P. Santiago, Senior Warden of Lincoln Lodge, were sponsors in the wedding. Solemnizing the marriage was no Parson or Minister but the local Justice of the Peace, Bro. Alejandro V. Recto, also of Lincoln Lodge. Dinner as only California Restaurant can prepare under the efficient management of Bro. Lo On was served and enjoyed by all. Following the dinner was a dance held in two places, namely, the California Restaurant and the Masonic Hall of Lincoln Lodge. The couple was recipient of several costly and very beautiful gifts coming from their numerous friends and relatives. From Shanghai, China, Rt. Wor. Bro. David W. K. Au sent his wedding felicitations to the couple. A committee of Masons and their Ladies were responsible in the decorations of the Lodge Hall and the restaurant which were greatly admired by the guests.

**MALOLOS NO. 46**  
Malolos, Bulacan

November 24, 1948

Wor. Bro. Mauro Baradi  
Editor of The Cabletow  
520 San Marcelino  
Manila

Dear Sir and Worshipful Brother:

I request you, if possible, to give the article stated here-

under a space in THE CABLETOW under the heading "WHAT OTHER LODGES ARE DOING".

Thanking you for the favor, I am

Fraternally yours,  
AGAPITO MARCELO, P.M.  
Acting Secretary

THE members of Malolos Lodge No. 46, F. & A. M. held a party at Panciteria Canton last November 6, 1948, after their stated meeting in honor of the brethren whose natal days fall in the month of November. The honorees, specially Bro. Diego Tolentino, entertained those present by relating the important masonic events of their lives. Among those present were Wor. Bros. Dionisio Dimagiba, Hermenegildo Pascual, Agapito Marcelo, Honorato Carlos, Past Masters; Wor. Bro. Apolinario Cruz, present Master; Bro. Leon C. Santiago, S. W.; Bro. Francisco Rendon, J. W.; Bro. Quintin Santiago, Chaplain; Bro. Nemesio Centeno, J. S.; Bro. Emilio Avila, Bro. Melecio E. Ania, Bro. Francisco E. Ania and several other brethren.

This party is only the beginning of other parties of the same nature which the members of this Lodge have agreed upon to observe.

**MAKABUGWAS No. 47**  
Resolution No. 7

WHEREAS, Wor. Bro. Primo I. Guzman, Master of Kasilawan Lodge No. 77, and member of the party of the Most Wor. Grand Master of the Grand Lodge of F. & A. M. during its Official Visitation to Makabugwas Lodge No. 47 and Mount Huraw Lodge No. 98 at the valley of Tacloban, on September 26, 1948, presented two beautiful trowels one to

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**WHAT OUR LODGES ARE DOING**



Wor. Master, Ruperto R. Visaya and another to Wor. Bro. Teodorico Noble, as presents to both Makabugwas and Mount Huraw Lodges;

WHEREAS, Wor. Bro. Primo I. Guzman, in doing this has shown us his love and untiring efforts towards strengthening masonic unity and fraternal relations among sister lodges under the Jurisdiction of the Most Wor. Grand Lodge of F. & A.M. of the Philippines;

WHEREAS, this valuable present of Wor. Bro. Primo I. Guzman, is a present, of good-will to Makabugwas Lodge No. 47, F. & A.M.;

NOW THEREFORE, be it resolved, as it is hereby resolved, to express and convey to Wor. Bro. Primo I. Guzman by this resolution our sincere appreciation for this beautiful demonstration of his brotherly love and affection for his brethren in the valley of Leyte.

Resolved further that a copy of this resolution be furnished Kasilawan Lodge No. 77.

Unanimously approved Oct. 2, 1948.

GONZALO N. VARONA  
Secretary

APPROVED:

RUPERTO R. VISAYA  
Master

**PAMPANGA NO. 48**

San Fernando, Pampanga

Excerpt From The Minutes Of The Stated Meeting  
Held On November 13, 1948

**Resolution**

WHEREAS, efforts have been exerted by Brethren W. M. Basilio Castro and Juan G. Del Fin to make possible, out of their own money, their donation to our mother, Lodge of the beautiful paraphernalia of high quality, for the use of the Officers of the Lodge;

WHEREAS, this benevolent act of our two Brethren deserves the eternal gratitude of our mother Lodge.

NOW, THEREFORE, on motion of Bro. Victoriano Alabado, seconded by Bro. Pedro Barin, be it RESOLVED, as it is hereby RESOLVED by the Brethren in meeting assembled to express, as they hereby EXPRESS their eternal gratitude to the two Brethren, W. M. Basilio Castro and Treasurer Juan G. Del Fin. Be it RESOLVED, further that one copy of this resolution be sent to the M. W. Grand Lodge, and one copy to the Cable Tow, for publication.

APPROVED.

I certify to the correctness of the above quoted resolution.

JULIAN B. MENDOZA  
Secretary

APPROVED:

BASILIO CASTRO  
W. Master

**Dr. F. B. Acebedo**  
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**SARANGANI NO. 50 AND MOUNT HURAW NO. 98**

The Brethren of Kasilawan Lodge No. 77

Free and Accepted Masons

c/o Plaridel Masonic Temple

520 San Marcelino, Manila

Through the Worshipful Master

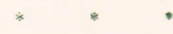
Dear Brethren:

This is to confirm our verbal expression of gratitude for your kindness and thoughtfulness in donating to Sarangani Lodge No. 50, F. & A.M., Davao City, a trowel, symbolic of the instrument which spreads the cement of love which binds us all. Your act is inspiring. We are looking forward to the day when we can reciprocate your fraternal love.

Very sincerely,

(Sgd.) JESUS V. OCCENA  
Secretary

SARANGANI No. 50, F. & A.M.



Wor. Bro. Primo I. Guzman

Wor. Master, Kasilawan Lodge No. 77, F. & A.M.

c/o Grand Lodge of F. & A.M., of the P. I., Manila.

Dear Sir and Wor. Brother:

I take pleasure in advising you that the members of Mount Huraw Lodge No. 98, F. & A.M., at the stated meeting held on October 1, 1948, went "on record to express, as we do hereby express, our sincere appreciation and gratitude to Wor. Bro. Primo I. Guzman, Worshipful Master of Kasilawan Lodge No. 77, for the beautiful Silver Trowel that he had generously given to our Lodge as a memento to spread the cement of brotherly love during the M. W. Grand Master's official visitation to our Lodge, jointly with Makabugwas Lodge No. 47, F. & A.M., at Tacloban, Leyte, on 26 September 1948".

Your donation of gift to Mount Huraw Lodge will be duly recorded, and we can assure you, Wor. Bro., that Mount Huraw Lodge will treasure it not as a sounding silver or a tinkling cymbal, but as a manifestation of brotherly affection and an act of charity to our Lodge which is now undergoing rehabilitation after it had totally suffered from the ravages of the past cruel global war.

In the name of the members of Mount Huraw Lodge, let me reiterate our profound thanks for your valuable gift to our Lodge.

Sincerely and fraternally yours,

(Sgd.) TEODORICO NOBLE, P.M.  
Mount Huraw Lodge No. 98, F. & A.M.



**ISABELA No. 60**

On July 1, 1948 the commercial center of Ilagan, Isabela caught fire and as a result our lodge hall together with all the properties such as furniture, equipments, documents, etc. were burned to ashes.

Donations from the brethren had since then been pouring in. The latest donations, however, were as follows:

- From Bro. Juanito Chi Gong Thong, 12 chairs
- " " Uy Ki Ting, 6 chairs
- " " Clemente Paggabao, 6 chairs
- " " Manuel E. Que, 1 Filipino Flag

A resolution recently passed by the Lodge directs me to transmit this information to the Editor of the Cabletow for publication.

★ **WHAT OUR LODGES ARE DOING** ★

**ANGALO NO. 63**

**T**HIS lodge gave a dinner party recently in honor of Bro. Mauro Rosario, newly-appointed Provincial Auditor of Ilocos Sur. Bro. Rosario is a member of Pangasinan Lodge No. 56.

Bro. Severino Dagdag acted as master of ceremonies of the evening. The speakers included brothers Valente Burgos, Paulino Tanda, Federico Lazo and Gavino Pilién.

Bro. Rosario thanked the members of the lodge for the hospitality extended him. He appealed for unity and cooperation which he said were essential especially during these critical times.

\* \* \*

**MAGAT No. 68**

Excerpt From The Minutes Of The Stated Meeting Of The Lodge Held On Saturday, October 2, 1948

**Resolution No. 100**

WHEREAS, Wor. Bro. Dioscoro A. Navarrete, Past Master and Auditor of this Lodge, met on the 21st day of September, 1948, a violent death at Cabanatuan, Nueva Ecija, while he was riding on a truck on his way to Manila to visit his schooling children thereat;

Whereas, the officers and members of Cabanatuan Lodge No. 53, F. & A.M., as well as the sojourning brethren in that valley, upon knowing said unfortunate event, got together in no time and gave due assistance and care to the mortal remains of the fallen brother, including its embalming and encasing it in a suitable and dignified coffin as well as keeping vigil over it in a funeral parlor and giving it send-off as it left that municipality homeward bound;

Whereas, such a pure and spontaneous act of brotherly love manifested by the brethren in such a far place to the departed brother who was practically unknown to them, including their affectionate hospitality and condolence to the bereaved widow of said brother who was with him at the time and their polite refusal of reimbursement to this Lodge of their incidental expenses amounting to some hundreds of pesos, is another conclusive evidence of the beauty and excellence of the traditional love among Masons; and;

Whereas, such an act of our brethren at Cabanatuan so devoid of selfishness, show and pomp but so full of love, sincerity and devotion to the principles of the Craft has not only moved the hearts of the surviving family of the deceased brother but has endeared and immortalized said brethren in the hearts of the officers and members of this Lodge, for indeed said act is worthy of emulation and deserves to be spread to the notice of all brethren whithersoever dispersed;

NOW THEREFORE, on motion of the Committee of Three created for the purpose and composed of Wor. Bros. G. Bongolan, M. Reyes and Bro. V. Tecson, it was RESOLVED, That copies of this resolution convey, as it does hereby convey, its boundless gratitude to all the officers and members of Cabanatuan Lodge No. 53 as well as to the sojourning brethren in that valley for all that they have done in honor of the deceased Wor. Bro. Navarrete and his widow who are both held with high esteem and regard in this Lodge, with the hope that the officers and members of this Lodge may in due time and occasion be able likewise to display the love and affection that they have in store for our good brethren at Cabanatuan;

RESOLVED, FURTHER, That copies of this resolution be furnished the Grand Lodge of the Philippine Islands, The Cabletow and all Blue Lodges in the Philippines for their information.

Carried unanimously.

**MUOG No. 89**

**W**OR. Bro. Bernard Lim of this Lodge returned from tour in China. While there he visited several lodges under different Grand Lodges including those under our own Grand Jurisdiction especially Sun Lodge No. 114 where he witnessed the efficiency of the brethren in conferring the several degrees.

Bro. Lim was one of the 85 candidates initiated by Islam Temple, Ancient Arabic Order of the Mystic Shrine of San Francisco, headed by Noble Roy N. Buell, Potentate. Of the 85 candidates, 35 are prominent Chinese in China and the Philippines and 50 are Europeans and Americans; the latter group included General Claire Lee Chennault.

**MARANAW LODGE NO. 111, ILAGAN, LANAO**

**O**N november 13, 1948, Atty. Geronimo Marave, a fellow craft of this Lodge was raised to the Sublime Degree of Master Mason. Wor. Bro. F. P. Cruz occupied the East during the first and second section, Bro. Sy Ponso, the West and Bro. Benito Ong, the South. Bro. E. B. Roque acted as S. D. in the first section and Bro. P. R. Padilla during the second section. Bros. Z. N. Orbe, S. Ballesta, R. Dedel, Ang Han Tiong, Conde, S. S. Inocian, acted as Treasurer, Secretary, J. Deacon, S. Steward, J. Steward and Chaplain, respectively. Brothers Inocian, as Ja., Ong as Jo, and Alcantara, as Jm. Bro. P. R. Padilla delivered the lecture in full and in the most impressive manner, and Bro. V. Rovira gave the charge, likewise.

(Continued on page 93)

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# The Cabletow Mail



## CALIFORNIA

"I am receiving THE CABLETOW, and I wish to congratulate you upon the excellent work that you are doing in the publication of the organ of the Grand Lodge, and the good reports that I have received about the activities of my brethren in the Philippines are indeed very gratifying."

—Geo. R. Harvey, P.G.M.  
(Grand Lodge of the Philippine Islands)  
Berkeley 8, California.

\* \* \*

"We have been receiving THE CABLETOW for some time now. THE CABLETOW is extremely interesting; and at various times, we have used your fine editorials, with credit to the CABLETOW and have had many favorable comments."

—Marguerite Pray, Publisher  
MASONIC NEWS  
Huntington, California.

\* \* \*

"I had arrived at a certainty that there was nothing on this earth that could make my old heart go one beat faster.

"I was mistaken on two counts, the wrapper on the magazine you sent me "CABLETOW" was the first, the second when I opened it, a 'ghost of the dead past' the photo of myself in younger days met my unbelieving gaze.

"I blinked rapidly several times—it still was there. The text is a wonderful tribute. It is well worth the 'Toil and labor in the Vineyard' down the many, many years.

"It was almost an epitaph and I value it greatly.

"The human being of today briefly remembers appreciation of each other and that usually only after they have passed on 'The long long trail.'

"Instead of a cheering encouragement such as you gave voice to me, which glorifies and illuminates the growing darkness of my life's finish. How splendid if we would only think to tell our friends the nice things we see, know and feel about them while they are yet alive, instead of after their death recalling and realizing their kindness, goodness, and loveliness and our affection for them!"

—H. Eugene Stafford, 33°  
(First Grand Master F. & A.M.  
of the Philippine Islands)  
Santa Cruz, California.

## CANADA

"I always read the CABLETOW."

—R. J. Meekren  
Stanatead, Quebec  
Canada

## CHINA

"We in China feel very proud that we are receiving such courteous attention from our Grand Lodge and our Filipino brethren. We hope we shall continually be guided by you in our work."

—David W. K. Au  
Shanghai, China.

## COLORADO

"I have read with a great deal of interest, the efforts which are being made by our Philippine brethren in the rehabilitation of their Lodges. Material possessions do not make, but only supplement, the spirit of Masonry; and your brethren are undoubtedly stronger for the experience which you have survived. Should we suffer a like misfortune, I am sure some would fall by the way side; but it would only be the dross removed from the metal which had undergone the fire of persecution. You are stronger, purer and richer because of the experiences which you have endured. My heartiest congratulations and best wishes in your efforts."

—Hoyt E. Dow, 32°  
Judge, The County Court  
Montezuma County  
Cortez, Colorado.

## ENGLAND

"I note how itinerant are your activities there and how far and wide you lift up your voice to proclaim your noble credo. We endorse all your works. Be ever assured in mind and heart that you do not labor in vain nor alone.

"We already regard you as one of us. I write this personally to welcome you to our ranks and to add warmth to my words."

—Henry Cheliev  
London  
England.

## GEORGIA

"I enjoy reading your splendid CABLETOW."

—Rabbi H. Geffen  
Savannah, Georgia.

"I am always interested in exchanging publication with my fellow brothers, for it is through this medium we, as a group, can continue to disseminate and broadcast the teachings of our institution. In this troubled world of ours no effort on the part of the individual is too large to attempt to correct the minds and thinking of the masses whereby we may hope to provide a better world for a better people."

—W. B. Schwartz  
Atlanta 1, Georgia.

## HAWAII

"Ever since I came to Hawaii, I have had the opportunity of visiting Masonic Lodges and contacting Brethren. I am delighted to learn that THE CABLETOW is looked upon not only as a veritable source of information about Masonry in our Grand Jurisdiction but, the editorials are inspiring and written as only you can write them. Keep the good work for the benefit of our Ancient and Venerable Institution."

—Rizal Adorable  
Philippine Consulate General  
Honolulu, Hawaii.

## INDIANA

"We shall look forward to reviewing your publication with much interest and hope you will grant us the privilege of reprinting any feature which we feel might be of particular interest to our readers. We will be delighted to give your publication due credit in each instance."

—Laurence R. Taylor, Editor  
THE INDIANA FREEMASON  
Franklin, Indiana.

## MONTANA

"You have aroused my interest in THE CABLETOW."

—M. J. Greely  
Great Falls  
Montana.

**Dr. Mauro Baradi**

Lawyer

608 Soriano Building

Manila

# The Cabletow Mail



**NEW YORK**

"Formerly I received the CABLETOW regularly and used to correspond with Brother Leo Fisher and others before the recent war. I am delighted to know that this magazine has been revived, also that you are the editor of it. I wish you every possible success and, if you can do so conveniently, I shall be glad to receive an occasional copy of it."

—Wm. Moseley Brown, P. G. M.  
Scarsdale, New York

**NEW YORK CITY**

"The editorial, THE MASON AND HUMANITY which you have just read was not written by the editor of THE SENTINEL, but it so thoroughly expresses our sentiments that we have reproduced it and are pleased to give credit for the article to its author, Mauro Baradi, managing editor of THE CABLETOW, official organ of the Free and Accepted Masons, Manila, Philippine Islands. . . We congratulate Brother Baradi on the excellent composition and the fine English construction of his writings as well as the complete grasp he has on true Masonry. . . His sentiments might well sink into the minds of all Masons the world over. . . They would create better Masonic understanding and a better world for all of us in which to live."

—Prince Hall Sentinel  
Official Organ, New York Jurisdiction  
Prince Hall Grand Lodge  
New York.

**NEW ZEALAND**

"I appreciate THE CABLETOW."

—Dr. R. Hepburn  
Masters' and Past Masters'  
Lodge, No. 130  
(Lodge of Research)  
Christchurch, New Zealand.

**OREGON**

"I immensely enjoy the CABLETOW and frequently quote from it."

—Elbert Bede, 33°, K.T.  
Editor, OREGON MASON  
Portland 5, Oregon.

**PENNSYLVANIA**

"A brother square-man who comes to my office quite often handed me the magazine (CABLETOW). Something might interest me he said. Sure enough it is interesting from the masonic point of view. . . I myself belong to the Lansdowne Lodge No. 711, the University Chapter No. 256, the Delhi Grotto, and the Square Club. . . I am proud to know that you have such a wonderful set up over there. Some day perhaps I might visit."

—Dr. A. C. Purugganan  
Lansdowns, Pennsylvania.

**SCOTLAND**

"I trust it is needless to say, that should I be in the position to offer any information regarding the Craft in Scotland, I am completely at your service."

—George Prentice  
Bellshill, Lanarkshire  
Scotland.

**TEXAS**

"We will be very happy to continue to receive THE CABLETOW."

—E. A. Wells, 33°  
El Paso  
Texas.

**WHAT OUR LODGES. . . (Continued from page 91)**

**INDANG No. 115**

THE Brethren in Indang are active. They hold social gatherings such as birthday parties very often. On October 24 they celebrated Bro. Rafael Bobadilla's birthday at his Indang residence; his charming wife served the merienda. Similar parties were observed in the homes of Brothers Vicente de los Santos on October 31, Municipal Treasurer Zacarias Quinquini on November 21, and in Mendez, Cavite in the home of Bro. and Mrs. Gregorio del Rosario on November 28. Bro. del Rosario is a retired navy man and not only his birthday was celebrated but also his wedding day—he married former Miss Petra Perey, home economics teacher.

DECEMBER 18, 1948 at 6 P.M. was the date of the installation of officers of this Lodge which took place at the Scottish Rite Temple, 912 Taft Avenue, Manila. Wor. Bro. James Stevenson and Wor. Bro. Benito Maneze acted as the installing master and master of ceremonies respectively. The office bearers for 1949 are as follows: R. W. Master, Hidenfonso S. Reyes; Im. Past Master, David W. S. Chawson; Deputy Master, Ed. Perrenoud; Substitute Master, James T. Irwin; W. Senior Warden, Isaias Garcia; W. Junior Warden, Matthew S. Tee; Secretary, Benito Maneze; Treasurer, Thomas H. Fenstermacher; Chaplain, Marvin L. Hayes; Bible Bearer, Lawrence H. Gardner; Sr. Deacon, Alfredo J. Pascal; Jr. Deacon, Clark C. Kellogg; Dir.-Ceremonies, James Stevenson; Organist, Cipriano Hilarion; Sr. Steward, John Rader; Jr. Steward, Lorenzo Tremper; In. Guard, Andrew A. Allan; O. G.-Tyler, Salvador Vico.

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WHAT IS TRUTH?

By Bro. Avelino Sayoc

**A**BOUT two thousand years ago, in Palestine, a man proclaimed He came "to bear witness unto the truth" (John 18:37). The great majority of his hearers then did not get the full import of his message. Even among his chosen disciples there were murmurs about his "hard sayings". The ignorant said he was possessed of the devil, and they stoned Him; while the worldly-wise, the exploiting priesthood, because of the threat the Teacher was making on their hold on the masses, had Him liquidated.

Like Pilate of old we may ask the same question "What is Truth?" (John 18:38)... In this particular instance the Christ did not give any answer, but there is That which the Christ called by various names. To Nicodemus He spoke of the Kingdom of God, to enter which, a man must first be born again (John 3:3). To the Jews following Him, this He said "If you continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free" (John 8:31:32). To the Samaritan woman the Christ spoke of the living water that shall quench thirst forever: "But whosoever drinketh of the water that I shall give him shall never thirst but the water that I shall give him shall be in him a well of water springing up into everlasting life". (John 4:14). And in the scene of the crucifixion when the condescending and sympathizing thief asked to be remembered when the Lord come to His Kingdom, the Christ answered "Today shalt thou be with me in Paradise" (Luke 23:42-43). There are many other names in the Bible signifying that which is also called truth.

For a comprehensive study on this subject we will turn to other sources of information. There are the so called higher states of consciousness. Alfred Tennyson wrote his experience on this:

"All at once, out of the intensity of the consciousness of individuality, the individuality itself seems to dissolve and fade away into boundless being; and this is not a confused state, but the clearest of the clearest, the surest of the surest, where death is an almost laughable impossibility (if so it were) seeming no extinction, but the only true life. I am ashamed of my feeble description. Have I not said the state is utterly beyond words? This is the most emphatic declaration that the spirit of the writer is capable of transferring itself into another state of existence, is not only real, clear, simple, but that it is also infinite in vision and eternal in duration."

A Bro. Mason has written: "You know everything, and understand the stars and the hills and the old songs. They are all within you, and you are all light. But the light is music, and the music is violet wine in a great cup of gold, and the wine in the golden cup is the scent of a June night."

Now we turn to Nirvana of the Buddhist, which is equivalent to the Heaven or Paradise of the Christian. In "The Light of Asia" by Sir Edwin Arnold, we read:

Seeking nothing, he gains all;  
Foregoing self, the Universe grows "I";  
If any teach Nirvana is to cease,  
Say unto such they lie.  
If any teach Nirvana is to live,  
Say unto such they err; not knowing this,  
Nor lifeless, timeless bliss.

The Buddhist monk Amanda M. writes of Nirvana as follows:

To the instructed Buddhist, Nirvana stands for the Ultimate, the Beyond, the Goal of Life—a state so utterly different from this conditioned ever-changing being of the Self-dream that we know as to lie not only quite beyond

all naming and describing, but far past even Thought itself. And yet—and herein lies the wonder and the greatness of this Wisdom of the Aryans, won by the greatest of the Aryans for the enfranchisement of man from all his self-wrought bondages—this Glory utterly beyond all grasp of thought, this peace that is the very purpose of all strife-involving being, lies nearer to us than our nearest consciousness; even as, to him who rightly understand, it is dearer than the dearest hope that we can frame. Past all the glory of the moon and sun, still infinitely far above the starry heights of conscious being sublimated to its ultimate; beyond the infinite abysses of that all-embracing Aether wherein these universes have their borneless home;—illimitably far remote above the utmost altitudes where Thought with vainly-beating wings, falls like some lost bird that had aspired till the thin air no longer could support it;—are thinking, higher than the consciousness that, for the transitory moment, is all that truly can be termed ourselves".

Lastly, we come to the modern Hindu sage, Jeddu Krishnamurti. There is that which he calls the Immortal Friend, the Beloved, the Kingdom of Happiness, God, Truth, the Timeless, the Unknowable, the Supreme, the Eternal, and many other such indicative names. For two decades, throughout the world, this sage has been pointing the way to truth. The way he teaches is the way of self-knowledge, not the way of organized religions or philosophy. This brings to mind the ancient Grecian dictum "Man know thyself and you will know God and the Universe".

Very few perhaps ever wondered what the real meaning of these two passages in the Bible are:

"The kingdom of God is within you",  
"Know ye that ye are Gods?"

A comparison with the following statements of the sage Krishnamurti will be very enlightening:

"With you is the key that opens the door to reality; none can offer it for it is yours; through your own awareness you can read the rich volumes of self-knowledge, for in it are the hints and opening, the hindrances and blockages that prevent and yet lead to the timeless, to the Eternal.

In one of his books "The Pool of Wisdom" he described a mystic experience: "...all of a sudden—I saw my Happiness, my Guru, my Teacher, the Teacher of every one of us, walking towards me. It seemed to me that I looked through Him at all things, through Him at all trees and I stood there gazing, and astonished that I should see such a wonder, such

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## PLEDGE OF SERVICE



magnificence and such glory quite unexpectedly, not at a moment yearning for Him to appear. But nevertheless He was there, and as I went to my room He went with me, always leading, looking at me, going down that narrow path which led to my room.

Ever since then it has been my Happiness, my intense joy to see all things through Him, to see trees, human beings, skies, all in Him. If I saw a little thing an ant or a blade of grass, or the fish in the pond, He filled it and I looked at it through Him. And having such intense Happiness in possessing such a jewel, in entertaining eternally such a Companion, I felt that I must sing, that I must share, that I must make others understand and see Him, to make them realise that He is not something outside themselves, something far away, but that He is wherever there is a clean heart, wherever there have been countless disappointments and innumerable sorrows and troubles and immense joy...

Some may label this experience as a perfect specimen of Eastern pantheisms, but compare this with St. Paul's "That they should seek the Lord if haply they might feel after him and find him, though he be not far from every one of us; for in Him we live, and move and have our being" (Acts 17:27-28).

Man is a complex entity. Experiments in Hypnotism show that the human consciousness functions in different levels, the intelligence varying proportionately with the depth of hypnosis. Dr. Alex. Canon and M. de Rochas through deep hypnosis succeeded even in making their subjects re-live experiences previous to the present incarnation.

In Theosophy and other schools of occultism the universe as well as man is considered as seven-fold. In each of these planes, the spiritual man has a vehicle in which to function. Trained occultist while still alive on this physical plane, can function in the higher planes. St. Paul was in possession of this faculty when he wrote in II Cor. 12:2-4 "Such a one caught up to the third heaven how that he was caught up in Paradise, and heard unspeakable words which it is not lawful to utter".

A man of awakened spiritual consciousness never had a break in consciousness. In the phenomenon called death, he is aware that only the body dies, and as a spiritual entity he lives in the invisible worlds in his finer bodies. Unlike the ordinary man whose memory of infancy is a blank, the spiritually awakened man is conscious at birth; to him it is one of his numerous re-incarnations.

Perhaps the Christ was referring to this state of existence when he told His followers "If a man keep my saying he shall never see death" (John 8:51). On another occasion when His followers asked leave from Him so that they can bury their dead, He replied "Let the dead bury their dead". Another clarifying passage is "God is not God of the dead but of the living". The "dead" is the ordinary man, caught in the wheel of birth and death; while the living is the spiritually awakened who has conquered birth and death.

What then is truth? I leave to the gentle readers the speculation. To a man born blind all descriptions of glorious colors would be meaningless, nor can you explain love to a man who has not experienced love. So would descriptions of truth be misconstrued by those who have not experienced truth. Such words as immortality, eternity, God Paradise liberation, brotherhood, cannot be fully understood until we have the direct experience of those higher realms, because these words belong to the language of those realms. Until then all our efforts to grasp the meaning of truth are mere speculations and are likely to be false.



## "THE CHRISTMAS TREE"

By (Brother) Charles C. Lindsay

I put it up some days ago,  
And covered it with lots of show,  
All silver with its tinsel bright,  
And sparkling gay with colored light.  
And Oh, what joy, the smiles to see,  
And hear the children shout with glee,  
To see the tree all decked with red,  
And gifts beneath the branches spread.  
The tree, a gift from God above,  
Has brought us all a gift of love,  
We took it down and put away  
The trimmings all so bright and gay,  
And as we put each colored light  
Away in boxes snug and tight,  
We hoped the feeling that we had  
Of making others feel so glad  
Would cling to us and would not stray  
Before another Christmas day.

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### CAUSES WHY MEMBERS IN OUR FRATERNITY BECOME DELINQUENT

By Bro. Leoncio Blanas

It is wonderful to awaken the inner-self of the so called loyal and faithful members of our fraternity concerning the common cause of the majority of the members of every lodge. This question is about the inability of many members to pay their dues after they were admitted in the craft. Said faithful members said: "There is no excuse at all for a member to neglect his obligations to his lodge; and there is no reason why an annual payment of P30.00 only cannot be made good, etc."

For the sake of those delinquent members, I wish to submit the following considerations:

Most of our members in the fraternity are not men born with silver spoons in their mouths. They are common men whose qualifications are worthy, whose understandings of humanity are more superior than an ordinary man, and above all a peaceful citizen, a lover of truth, believing in the Supreme One, and so, also a seeker of universal brotherhood. Being a common man, on account of all his environments he is basking under the sun to earn an honest living. He supports his family, he maintains his social standing before the world so he sends his children to school; more than that, he binds himself to have a social intercourse with his fellowmen, to his neighbors, and friends; toward his religion and his adoration to his gods is also a part of his undertakings, and for a higher purpose JOINED our fraternity in order to collaborate among the honorable workers of the temple. Due to these innumerable causes he is tied up right and left, forward and backward, and from foot up to his head into a dozen financial responsibilities, thus when liquidations of his receipts come said member regrets that he cannot run this world according to his desires. In other words he is forced to neglect a few of his designs in his trestle board. He selects the first and chooses the second options, feeds his family and educates his children and no more.

These are the exact problems of our delinquent member. He does not wish to desert the fraternity but when he cannot make both ends meet, there is no other alternative than to remain humble and contented. He is called a dead timber which I suppose is a wrong maxim, because once a man is initiated, passed and raised to his sublime degree that man belongs to the world of good men in this life. He should be considered not a dead timber because in like manner a center of good forces, whereas, if a lodge becomes indifferent to him caused by less farsightedness by the members of the lodge then there will be no more harmony among the workers in the temple to be followed simultaneously by an utmost confusion.

The above is one set of negligence of a delinquent member which I suppose to be the most common one. Other negligences are practically intentional and scrupulous because they are eavesdropping. Some more other neglects are also intentional because they are after the material benefit which they are coveting to reap from the brotherhood when they seek admission into the lodge, and the last one is on account of lack of understanding and right knowledge of the values of the masonic teachings.

Brethren, if we go much deeper into our masonic study, Masonry is considered as an electric dynamo where millions of currents flow in the wire so that every member in the brotherhood is an standing receiver to manifest the will of the Grand Architect. To this effect, neither the member himself nor the body of masonic order or in a physical manner the degrees that we received from a masonic lodge is our whole property, and we can no longer ESCAPE. We are masons.

Let us be tolerant, let us love one and another because it is the teachings of CHRIST.

### MASONIC CHIPS

By Bro. Jose S. Gatmaitan

Freemasonry being universal and founded upon the sublime principles of equality, fraternity and justice and which has for its tenets, brotherly love, relief and truth, should stand for one world and one MASTER, the Great Architect.

I need not here elucidate on the labors and rites which we impressed upon the initiate in his quest for "that which was lost". They are too well known to masters who, most of them, have learned by heart. Let it only be remembered that, that "travel" represents the unfailing history of man from his youth to manhood and then his age, when he shall again return to the dust from which he came. It is a metamorphose of his life from the crude coal rolling down over a river bed thru the milestone of his years until his mind is filtered and freed from the shackle that impends his onward march to progress to attain that uranium tenacity and become a master of himself. Yet, it is not the explosive quality of his mind that is the purpose of such process and neither the volcanic power of his action, the aim of that experiment, but his daring zeal for righteousness, his love of freedom, of country and of God, that he may regard himself as his neighbor and his neighbor as himself for as a great mason said: "I expect to pass thru this world but once. Any good that therefore that I can do, or any kindness that I can show to any fellow creature, let me

do it now. Let me not defer it, for I shall not pass this way again".

Man's lust for power is biblical. His crave for wealth mental, and his desire for pleasures, physical, because man is earthly and all things on earth are ephemeral. He has that unsatiable ambition to get rich be a king, so as to enjoy all the pleasures in this planet. He forgets that when he travelled thru the "rough road" to become "a better man", he found himself helpless and divested of all his mundane things in order that he may be able to see his MASTER for he learned that, as Isaiah, the slave once visioned on the crumbles of Babylon, "the real things are the invisible things".

Freemasonry does not care for its prodigal sons. Neither does it believe in the fantastic enchantments of the arabian nights, does it listen to the glamour exploits of conquerors, for legends, or wish for the coming war for the extinction of the races. It only cares for those that are worthy, whatever stations in life they may be, those who speak from their hearts and look at you squarely on the eyes unashamed those who grace the lodge whether inside or outside of the temple, those who greet you with a pleasant smile, and those who meet you with the warm clasp of hands that

(Continued on page 98)



## PLEDGE OF SERVICE



## THE UNDERSTANDING HEART

By Bro. JOSE V. COLINA

**G**IVE therefore thy servant an understanding heart to Judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" answered King Solomon when the Lord appeared to him in a dream by night and asked him what he wanted.

And the Lord said, "Behold I have done according to thy words: lo, I have given thee a wise and an understanding heart".

Today, as in the days of King Solomon, masons cherish the possession of a wise and an understanding heart. For whoever possesses it not only radiates around him respect, sympathy, and good judgment but also propagates among his neighbors tender affection and loving kindness. The presence of an understanding heart in the home strengthens family ties and prevents disunion among the members. Its presence in the community preserves peace and order, for through mutual understanding everyone tries to become a law-abiding citizen.

A mason in possession of a wise, and an understanding heart, irrespective of his creed, color and nationality, carries with him a beacon light of good will in the Fraternity. For that light not only illumines the hearts and minds of the members but also preserves brotherly love and harmony so essential in any organization.

In no other epoch in human history has there been a felt-need for a wise and an understanding heart than it is today — the atomic epoch. The critical world situation brought about by so much seeming selfishness and misunderstanding among the nations cannot but attract the attention of every mason whither so ever dispersed. The means, to bring peace, understanding, and sanity to the belligerent Allied forces in Germany, to the warring nationalist and communist forces in China, to the unreconciled Dutch and Indonesians, are still beyond sight. The squabbles now going in the round tables at Lake Success, in the four-power conferences in the Kremlin at Moscow and in the Danubian round-table discussion, are evidences of distrust and misunderstanding.

In the face of this world crises, what should the masons do to prevent the annihilation of mankind? Should they just sit tightly on the fence of indifference and offer no solution at all? Such, of course, should not be the attitude of masons who profess to uphold the principle of human brotherhood. For when human strength and wisdom fail, let us invoke the aid of Divine Providence so that through the medium of prayer the nations of the world may be granted a wise and an understanding heart.

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SERVICE

By Wor. Bro. Sesenio B. Rivera, P.M.

Before we were initiated into the mysteries of Freemasonry, we were in the dark respecting it. However, one thought was prevalent among most, if not all, candidates. When asked what our purpose was in joining the Fraternity, the answer was invariably, "To be of service to my fellowmen." Why this answer? There must be something very apparent and distinct in Masonry and in masons whithersoever dispersed. To the ordinary layman, he must have observed the way masons conduct themselves in their respective communities, going about silently rendering help to their neighbors no matter how little the service might be. The desire to be of help to others is an innate virtue in man. It is this spirit that led us to delve into the mysteries of our Order and which finally made us members of this Venerable Institution. Now our doubts had been cleared. We found, after all, that Masonry is Service. What is service? I will quote for you one of a series of meditations by Helene Goblet d'Alviella on Service:

"To serve is to know that one does not go alone along earthly paths. It means extending the helping hand to those who walk beside us, whose steps falter and whose burdens must be lifted. It means helping others to get up again, showing them the path to follow.

Service is by great and small things—a smile, an inflection of voice, an attitude, a gesture, tactfulness, avoiding a hurt, rendering a kindness.

Serving means knowing that we depend on a Power for whom we are but a humble and willing instrument. It means believing in good, goodness, and life itself; loving life with all its sorrow and sublimity, its tragedy and beauty, its sadness and joy; loving it so much that from one radiates a light to which others turn to renew their strength.

Service is an act of consecration. It means being true to truth, as far as we can see this truth, and to God. It means giving oneself up entirely, patient and submissive, unwearying in faith and love; a true member of the great human family, and one who knows that there is work to be done in the hearts of men... Christ offers us an example of a life completely new... by Him individuals unite and groups work together. He calls out the best in each one of us and puts it to the service of the greatest number."

THE DEATH OF . . .

(Continued from page 83)

executed at Bagumbayan Field. Forty-five years later, a similar weapon of destruction took away the life of Abad Santos in the afternoon of May 7, 1942 at Malabang, Cotabato, Mindanao. They did not live long enough to see their people liberated but they died to make their native land a sovereign republic.

The significance of their martyrdom is the message of our Venerable Institution; the fruit of their supreme sacrifice is the goal of all Brother Masons.

If Rizal and Abad Santos sacrificed and died to make us prosperous and happy, let us serve and live to translate their dreams and hopes into reality.

—Mauro Baradi, M. P. S.



CHRISTMAS MESSAGE

In behalf of the Brethren of Magat Lodge 68, at Bayombong, Nueva Vizcaya, and of my own, I am taking this opportunity of transmitting, thru the Columns of The Cabletow, our Fraternal Christmas Greetings to all the Masons of this Grand Jurisdiction whithersoever dispersed; wishing them happiness and contentment in the New Masonic Year and that by the influence of the true principles of Freemasonry, they may the better be enabled to work together; to promote the welfare of our Order.

I convey my sincere wish that Peace and Harmony may prevail among us and to all mankind.—Wor. Bro. Norberto S. Falguera.

MASONIC CHIPS..

(Continued from page 96)

Bro. Lim was then introduced by Bro. P. R. Padilla as S. D. and then took his obligation for affiliation.

The stated meeting was then held and it was about 11:00 P.M. when the W. M. declared the Lodge closed.

After labor refreshments were served at Bro. B. Labao's hotel and it was about low twelve when the twenty members present returned to their respective places of abode. (F. P. Cruz Worshipful Master).

MARANAW LODGE..

(Continued from page 91)

firm "grip of the lion's paw", whether they may be in the boroughs of Scotland, in the public squares of London, in the hills of China, in the barrio of Kupang, in the valleys of Nova Scotia, in the churches of Havana, in the ruins of Berlin or in the superb air conditioned rooms of Waldorf-Astoria.

Finally, my brethren, let us be up and doing. Let us give of us the best that we can to the service of our fellowmen spreading light and sunshine, cheer and happiness, not only to the members of the Fraternity, but also to the world around us, so that we may induce others also to make this vale of tears a happy place to live in. And when our weary feet shall have come to the end of their toilsome journey and from our nerveless grasp shall drop forever the working tools of life and we finally appear before the Great White Throne, may it be our portion to hear from Him who sits as Judge Supreme the welcome words, "Well done, Thou Good and Faithful Servant. Enter Thou into the joy of thy Lord."

Kupang is a barrio of the municipality of Buacan where Bro. Marcelo Hilario Del Pilar y Gatmaitan was born. Masonic records reveal that Bro. Del Pilar was the father of Filipino Masonry.

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## SCOTTISH RITE PAGE

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### DR. JOSE P. RIZAL, THE GENUINE MASON

**W**HAT made Rizal the great Mason, the genuine Mason whom we admire and adore? To this question an eminent man once said the following:

It was not his diploma, it was not his masonic credentials. It was his work, the greatest work any man has ever been capable of doing for his people. It was the campaign he carried on, a courageous campaign against social injustice, against political despotism, against the oppression of man by man or by any class of men. It was the defense of his people who were writhing in the talons of the mighty and were given over to ignorance and intolerance. It was, finally, his having pointed out to his countrymen the path to progress and redemption. All that is legitimate, classical, fundamental masonic work. And I do not believe anybody would dare, now to advance the opinion that Rizal, by abjuring, intended to retract that entire campaign of a lifetime; nobody will now affirm that Rizal, upon abjuring, meant to say exactly the contrary of what he had been saying, writing and doing; or that he wanted to make it appear, by that document (the supposed retraction) that we had here a model government instead of a corrupt and backward one; a free and progressive people instead of an enslaved and unprogressive one; individual liberty and social equality instead of class oppression or privilege, in fine, that here there was no Fray Damaso, no Capitan Tiago, no Guardia Civil, no Dr. Pasta, etc., whom he so correctly described in his works; but angels pure and disinterested angels descended from Heaven for our edification. Anyone thinking that of Rizal now would be considered foolish or demented.

Rizal was a victim of the evils he contended against. His persecution, his abjuration and his subsequent death were the best and most irrefutable evidence that his fundamental campaign and arguments in his books were based on crude reality. It was for this reason that, to his prestige as a hero and patriot, there was added the sublime aureole of the martyr. As a man he succumbed, like other Brother Masons, to the brutal force of might and circumstances. But his work remains, and it is that which counts. No doubt many of our people sincerely believe that by abjuring Rizal ceased to be a Mason. This may be true, but only in one sense, because so long as the Filipinos shall continue to believe in and practice his doctrines which are those that led the people toward the Revolution and are the same that it upholds in these days of peace and democracy and

### CHRISTMAS THOUGHTS

**C**HRISTMAS Season is here again. The big chance has come for Christendom to reflect, meditate and plan. It

is also a day of rejoicing. It commemorates the day of days when the angels of heaven announced the birth of The Redeemer—a Messiah who was destined to rescue and deliver from the bondage of sin and the penalties of God's violated law, the whole of Christendom. The chant is still to-day:

GLORY TO GOD ON HIGH, AND ON EARTH PEACE TO MEN OF GOOD WILL.

As we celebrate this glorious day, we must reflect and review our past deportment. We should faithfully conserve those which have aided us in the honest pursuit of our genuine purposes and should discard those factors that brought about reverses. If we have wronged anyone, we should make amends and resolve that the new friendship should forever endure. Look at the triumphs of men in extreme hates, ambitions, dreams and frustrations of hope. They should be factors for reflection. And, as we perceive the little of what is left of those lofty ideals brought about by this holiday, we should labor singly or together in promoting that desire for peace on earth and love toward men of good will.

We are just re-building from the sufferings and miseries due to the last war. We cannot, therefore, but celebrate the Christmas Season in a spirit of humbleness, fervent prayers and solemn dedications to those ideals brought about by this holiday.

As Masons, we should strive to promote the Brotherhood of men and the Fatherhood of God. This is the philosophy of the Ages. It was true at the beginning and will be true to the end. Peace, kindness and love should rule in our hearts.

May everybody enjoy a Merry Christmas and a Prosperous New Year!

Jose E. Racela, 32°

that will guide future generations, because the idea of truth, goodness and justice is gone and the same at all times, Rizal will, like Washington, Garibaldi, and Kosciusko, be always the hero par excellence of the Masonic ideals.

As we commemorate the anniversary of his execution, we must reflect on his ideas and ideals and endeavor to build a State of his dreams.

Jose E. Racela, 32°

"It is better to be insured and not need it, than to have no insurance and need it".

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# SECCION CASTELLANA

## NOTAS EDITORIALES

### NUESTROS SALUDOS PASCUALES

**V**AN en estas páginas nuestros saludos Pascuales a todos los Hermanos de esta Gran Jurisdicción y de las Grandes Jurisdicciones hermanas. Elevemos nuestra plegaria hasta las alturas, entonando un himno de gloria por todas las bendiciones recibidas durante el presente año. Aunque negros nubarrones van entubiarlo el horizonte internacional, el reinado de la Paz y Buena Voluntad ha prevalecido prepotente. Y muy especialmente en estas benditas tierras filipinas, un ambiente de Paz se respira cuanto mas se acerca la temporada Pascual. La promesa hecha por el Her. y Gral. Castañeda de que antes de Pascuas quedaria resuelto el problema de HUKLANDIA se está cumpliendo. Se nota en las areas infestadas que este movimiento se está esfumando como humo que se lleva el viento. Gracias a las energías de las autoridades correspondientes, y a la sabia determinación del cuerpo policiaco, la *limpieza* de estos sitios donde antes prevalecían el terror y la desolación es una tangible realidad. La confianza pública ha vuelto a reinar en esas zonas, y el pueblo se siente aliviado.

Y en nuestras filas los entusiasmos masónicos van en auge. De Norte a Sur, de Este a Oeste, nuestros talleres han estado en activa actuación masónica. Y no solamente nuestros Templos y nuestros propios hogares se han beneficiado de esta intensa labor, sino también la comunidad en general.

La Gran Logia ha abierto mas Logias fuera de la República de Filipinas, y existen actualmente operando bajo dispensa una en Japon y otra en Marianas. La absorción de nuestros principios e ideales va trascendiendo en estas zonas de Oriente, y es nuestro privilegio que la Gran Logia de las Islas Filipinas sea la dispensadora de estos beneficios.

Elevemos, pues, nuestras gracias y oraciones a Dios, pidiéndole una vez mas derrame sus bendiciones a esta humanidad que se agita para buscar entre tinieblas su propia perfeccion.

(Antonio González, F. P. S.)

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### NUESTRAS CONGRATULACIONES A LOS OFICIALES ELECTOS

**E**N este mes de Diciembre, por mandato constitucional, se celebran las elecciones de nuevos oficiales para el proximo periodo y año masónico. Nuestras Logias subordinadas se aprestan para su labor de elección, que, como en años anteriores, siempre resultan de mucho colorido y de trascendentales resultados.

En 30 de noviembre de cada año termina el año masónico en cada Logia, y desde el día siguiente principia una nueva era para las actividades masónicas de nuestros talleres. En o hacia esa fecha un completo balance, un a modo de pérdidas y ganancias se ajusta por las autoridades correspondientes, y de ese reajuste muchas veces depende el resultado de las elecciones de nuevos oficiales para el siguiente año.

Es evidente que no todas las Logias han de producir en su labor anual el resultado ideal apetecido. Pero-dicho sea en su honor, ha habido una pugna para hacer que por todos se llegue a ese ideal en lo humanamente posible. Lo que mas admira es la pugna, el esfuerzo desplegado, la prepotente voluntad por alcanzar la meta; y si aún así no se ha alcanzado lo que se ha ideado y planeado, ello nada importa. La gloria está en el esfuerzo, y no en otra cosa.

Los oficiales que van a vacar sus puestos en este mes, para dar lugar a otros nuevos, han cumplido con su deber. Han llevado a la práctica el mandato del pueblo masónico, y los nuevos oficiales darán cima a la labor que se haya dejado aún incompleta.

Para los oficiales que van a dejar sus puestos van los sentimientos de gratitud de sus Hermanos de Logia y de los Hermanos de la Gran Logia. Son los mas fuertes eslabones que han unido y fortificado la labor masónica del año, y ellos se merecen toda nuestra admiración. Conocemos sus grandes sacrificios, y sus desinteresadas donaciones, morales y materiales. Para los nuevos oficiales van nuestras congratulaciones, y los mejores deseos para el éxito de su labor en beneficio de sus respectivas Logias y de la Masonería en general.

(Antonio González, F. P. S.)

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### MODERN USAGE AND PROBABLE ORIGINS OF MASONIC SIGNS

By Brother Harry S. Hale

**B**y actual experience it has been learned recently by the author that surprisingly many of our Masonic signs and grips, stances and positions are used functionally by modern "Weight Lifters and Body Builders". These are the same stances, positions and grips that a man would use to lift heavy stones or beams in building a temple or other structure. This, to me is one of the keys to the riddle of the pyramids of Egypt and Mexico where immense weights must have been moved in building these monuments to early man's ingenuity. Many men together could have pooled their strength and together lifted thousands of pounds. If one man can lift 250 pounds overhead unassisted, how many pounds could 100 men lift working together, 1000 men, 10,000 men (making due allowances for body friction, etc.)? Of course, with the aid of levers, inclined planes, hoists, derricks, much more could be done, but we are concerned with what only one man can do.

My theory was that the lift was used by one or more craftsmen to place large beams or stones in place which would stay there, or if the lifters were unable to place the weighty objects upon supporting pillars, the lifters' arms started buckling, assistants sprang up and helped let the tremendous weights down before another try.

The position of fellowcraft with sign of entered apprentice is assumed before lifting a heavy weight up between the legs. Of course, feet are extended far enough apart to allow object to come up between them. The undermost hand grasps the weight in front of body and uppermost hand grabs it around in rear of the body. Pressure is exerted from three angles. The weight comes up unbelievably easily.

The lifter of very heavy weights assumes master mason's stance and makes m.m. sign before he stoops to lift weight. This is known as "addressing the bar". Weights are placed on both ends of an iron bar and lifted in the middle by lifter's hands, arms, throat, breast; abdominal, thigh; leg and other muscles. He bows as a Shriner, stoops as though to form the first royal arch, grasps the bar as the sovereign holds the Red Cross sword, rises and jerks the arms upward and at the same time extends one leg forward and one to rear and crouches under the weight while it is moving upward, then he snaps both arms upward, then both arms to highest sign of distress position and locks arms there. He is indeed in distress, as he has lifted more weight than he can possibly let down without throwing the weights down and probably breaking them or splintering the floor. He unlocks his arms from upraised position, makes downward sign of distress as his upraised arms are buckled downward by the descending weight, and two fellow weight lifters spring to his sides and catch the weight before it falls. If no one is present to do this he uses the penalty sign of a Most Excellent Master to cast the weight down to the floor as he steps back to the left out of harm's way.

Should a lodge have its neophytes exemplify these signs and positions with stone or wood weights or metal, according to their various physical and mental propensities and abilities? Should the officers explain to them the apparent origin of these signs, or should we let the candidates learn them blindly, wondering when they came and why used? Should we let our degree teams lift real weights, but real beams into position, work with actual stones? Would it do them good to get beneficial exercise and actually to exemplify principles of Masonry at the same time?



### ONE BROTHER TO ANOTHER

By Gabriel Ruscitti

Durant Lodge No. 268, F.A.A.M.

It's not how many meetings you attend,  
It's—if you really are a friend.  
It's not the office you may hold,  
It's what you do within the fold.  
If you're trying, as best you can,  
To be a brother and a man.  
It's not learning the lectures and signs,  
The Pass—the Grips—the ritual lines.  
It isn't knowing and doing them well,  
It's how you're living, that will tell,  
If you believe what Freemasonry teaches,  
Extend a hand, when a brother reaches.  
It was that bond, for which we yearn  
And sought the light, so we might learn  
To divest our hearts of all that is ill  
And together strive that void to fill,  
That made us see the journey through,  
Trusting and certain, we'd find you,  
Ours is a noble and glorious goal  
But, are you the brother that you claim?  
Are you trying our mutual goal to attain?  
If not, ours is a barren relationship,  
Without brotherly love and no fellowship.

—MASONIC NEWS, California

Draw your own conclusions, brethren! You who sit at a desk and fret and squirm all day—would you rather grow old and heart weary and progressively fatter or skinnier or would you rather mature gradually with a well coordinated, flexible, useful, healthy body, flat stomached, fit and trim, which will make you more successful in business or profession and give you a sane, down-to-earth attitude in these times of stress, atom bombs, inflation and general world-wide unrest? If an enraged animal springs at you all of a sudden through your office window or door, would you like to feel that you could throttle it a la Tarzan or quail and die? Of course, this is very unlikely, but immense physical power engenders tremendous moral courage. Remember what Samson did to his captors' temple even though he was "down and out". He pushed against the pillars of the temple, and tore it down.

Brother, you go to your lodge and go through just a slight approximation of handling wood and stone and metal as must have done old King Solomon's craftsmen and you can have great physical strength coupled with the inimitable mental strength engendered by the ritual, and you and your brethren will evolve a lodge of lodges from which individuals will go out and each will conquer his own little world.

It takes a strong body to back a sane mind. So said the Great Scot!

— : —  
**FROM OTHER GRAND JURISDICTIONS**  
 — : —

**THE OPPORTUNITY OF MASONRY**

By V. M. Burrows, M. P. S.

**T**HE struggle in the world is for men's hearts and minds. It is not a better plan we need, but a more intelligent effort to develop better men.

When the slow process of education has made the people ready for a step forward, they will move with one accord and no power can stop them. But that is the only way reform can come. You can force men to obey, but you cannot force them to believe.

The saviors of the world are not the impatient men who overcome evil by force, but the patient ones who teach and teach until at last the world is ready to desert evil and accept good.

Here is the great need and opportunity for Masonry to become increasingly effective through individuals who live up to the true principles of Freemasonry. We see in our teachings the foundation stones of truth, the dimension timbers of virtue, and those rules of life which we speak of as principles and ideals. Around us are people who say that justice has lost its power, that mercy is no longer a living force, that there is no reward in thrift, or no beauty in kindness, or no joy in the restrictions of purity. They say that in generosity they can discern no profit, in patience no good, in meekness no honor. But the true principles of philosophy brought down through the ages by the medium of Masonry, have not changed. Nor will they be changed. The end of evil is no different now than in former years, and no less certain. The same is true of the merit and reward of Godliness. The principles will be there as always, high, grand, and stable, against the dawn as it always has been—a symbol of the best way of life.

Masonry teaches that as individuals we should discipline our emotions and properly relate ourselves to our fellow men.

Our forefathers came to certain conclusions and decided upon certain courses of action which have been a blessing to the world. They were a people who came under the influence of a great spiritual development and acquired a great moral power.

If we are to maintain the great heritage which has been bequeathed to us, we must think as the fathers who created it. We must cultivate the reverence which they had for the things that are holy. We must follow the spiritual and moral leadership which they showed. We must keep replenished the altar fires before which they worshipped.

Both good and bad start in the individual consciousness and extend to the community and, when wrong customs and practices are corrected will have to start with the individual and extend to many individuals. Here, then, is the great personal opportunity of the individual Mason.

The opportunity of Masonry is the privilege of leadership through example. Our organization has the initial task of finding out how to regain the ambition of the individual Mason to award our opportunity and manifest destiny.

THE TEXAS GRAND LODGE MAGAZINE

**Jose N. Quedding**

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**THE MASTER MASON**

Beyond the dreams of man, base or sublime,  
 An unseen hand reshapes chaotic strife  
 Into an image of enduring life,  
 A new world, reared above the wrecks of Time.  
 Whatever towers of Babel man has wrought,  
 Vast empires, bred in some despotic brain,  
 With wasted lives on many a war-torn plain,  
 These are dear pages of man's futile thought.  
 But over broken stones of low design,  
 Or crumbling idols of the fleeting hour,  
 Ascends the vision of a Mystic Power,  
 An upward urge to things that are divine,  
 A Faith that the Eternal Architect  
 Will build anew what erring man has wrecked.

—By Andreas Bard  
 (IN THE KANSAS CITY STAR)

YOKOSUKA NAVAL. . . (Continued from page 87)

As I have mentioned before: Okinawa Lodge No. 118 conferred the Master Mason's degree on a brother on August 3rd in a manner which impressed me greatly with its proficiency. There was no opportunity for me to see any degree work in Yokosuka Naval Masonic Lodge No. 120 but I was present at their special meeting held on Monday July 23rd and saw the opening and closing of the Lodge executed by the regular officers without a flaw. Remembering that practically all the brethren of the Lodges are Masons hailing from various Grand Lodge Jurisdictions in America and are accustomed to work different from ours, it is amazing that they have adapted themselves so well to our ritual within the short time that they were under dispensation. I therefore feel confident that the esoteric work according to our Jurisdiction is safe in the hands of the Officers of this two lodges.

I have yet to find two groups of Masons more keen, sincere and eager to learn than those whom I have had the privilege of meeting in Yokosuka and Okinawa. In Wor. Bro. David C. Boeler, who is also a Scottish Rite Mason and a Shriner, Yokosuka Lodge has a fine Leader and an exemplary Mason. Wor. Bro. John A. Cox, despite his youth in age has likewise travelled far in the Craft, and commands the respect and cooperation of his brethren in Okinawa. It will be unfair and invidious for me to single out the distinguished brethren among these two groups because all whom I met, have impressed me with their seriousness and pride in Masonry. Above all they are loyal to you, Most Worshipful Sir, as the representative of the Grand Lodge of the Philippine Islands. They have repeatedly pledged allegiance and obedience in personal conversation as well as in their speeches, which I have promised to convey. I wish to assure you, Most Worshipful Grand Master, that our Grand Lodge has taken a forward step in granting charters to these Lodges and that it will have no cause to feel regret in the years to come. Rather, the Grand Lodge should feel proud that it has extended the hand of Masonry to two groups of brethren, isolated in their particular spheres which were in desperate need of Masonic inspiration and out of which may come great contributions to our ancient and beloved order.

Yours sincerely and fraternally,  
 (Sgd) David W. K. Au  
 District Grand Master for China

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**Merry Christmas**



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