

# The Cable Tied

Vol. XXIII

MANILA, PHILIPPINES, APRIL, 1949

No. 10

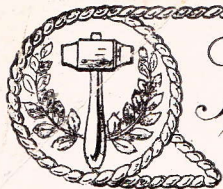
OFFICIAL ORGAN OF THE  
GRAND LODGE OF FREE AND ACCEPTED MASONS  
OF THE PHILIPPINE ISLANDS

PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS  
OF THE LODGES OF THIS JURISDICTION

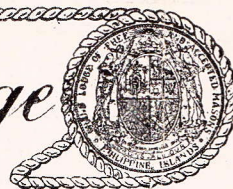
(Entered as second class mail matter at the Manila Post Office)



The Grand Master and His Party upon arrival in Shanghai, China,  
March 17, 1949.



# The Grand Master's Message



## Goodness and Truth

**T**HE first lesson which Brethren are taught in Masonry is to be good and true. This is not only appropriate but timely. To learn the lesson is to practice it ourselves, at home and in the community.

It is unfortunate that the forces of darkness continue with increasing vigor to test men's character. Those who falter in the hour of temptation become ready victims of evil. To some extent this sad state of affairs is due to the mistaken view that we may compromise with vice once in a while to satisfy our whims or fulfill our desires; the moment we do this, we give in and the process is repeated until we become inert and powerless. Either a thing is good or bad, true or false. We who believe in and have embraced the tenets of the Fraternity should never be content to be partly good men telling half-truths. If this were the pattern of our conduct we should not be living up to our vows and to the expectations of those who have reposed their confidence in us. And we would be committing a disservice to Masonry, a universal Brotherhood built through the unselfish work and heroic sacrifice of those who have gone ahead.

To do good unto others is an attribute of Godliness. The effect on the recipients of our kindness would be wholesome and lasting; it is like pouring ointment on the suffering and sharing hope with the hopeless.

To tell the truth is to be honest with one's self. To the Masons truth is symbolized by light. It is our bounden duty to continually search for and help spread that light to share with our neighbors its unalloyed message and uplifting influence. Christ himself who expounded to the fullest extent the new Law of Love to which Masonry subscribes said a long long time ago: "And ye shall know the truth, and the truth shall make you free."

Let us habituate ourselves to do good and to tell the truth as worthy members of the great and ancient fraternity which is Masonry.

Grand Master

# THE CABLETOW

## EDITORIALS

### THE MASON AND EDUCATION

THE Constitution of our Grand Lodge requires that the applicant for the degrees of Masonry should be able to read and write. The application shall be in writing, signed by the applicant. As an entered apprentice he is to regard the Sacred Law as the great light of his profession from which he is to learn his important duties. Upon becoming a fellow-craft his attention is directed to the study of the liberal arts and sciences which includes grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy. Such a study makes the Brother more appreciative of the message of our Venerable Institution. As a Master Mason he is expected to familiarize himself with the regulations of the Fraternity as well as its tenets. To know just how to read and write is not enough considering the nature of the Mason's obligations and the extent of his activities among neighbors and in society as a whole.

Many wonder why the Fraternity does not invite or induce everyone to become a member thereof. Right here we say that the things easy to reach, quickly slip away but those we seldom find, are hard to lose. Character and learning and maturity are prerequisites for membership because among Masonry's goals is the development of good men to become better Masons.

To the Mason, education is an effective means to an end. In the words of Aristotle, it is "an ornament in prosperity and a refuge in adversity." The more a man is educated the greater is his capacity to understand and be understood. Education then is an asset as well as an ever-ready equipment which comes in handy as one moves about and deals with his fellowmen day by day.

The Mason is a crusader. He fights against the evils of society and seeks to stamp out human slavery. He is determined to war against strange ideologies enmical to those he holds dear in life. To make this crusade more effective, he should have first hand information about his surroundings and a fair knowledge of what is taking place around the world. The printed page, the modern methods of news transmission, and the up-to-date agencies of travel are his allies if he readily grasps their significance and uses them to good advantage.

The Mason furthermore is an apostle of progress. As such he seeks more enlightenment in order to minimize ignorance and spread the truth that others may see the light. Since the Craft aims to render assistance for the education of the children of the poor, the Mason is expected to take a leading part in this direction and the more conversant he is with present educational trends the greater will be his contribution to this worthwhile undertaking.

With more education the Mason has better chances of living abundantly and greater likelihood of solving problems that come not infrequently. His will be a feeling of assurance that he realizes what he is doing and a certainty that he knows where he is going.

—MAURO BARADI, M.P.S.

### M. W. BRO. ROSENSTOCK

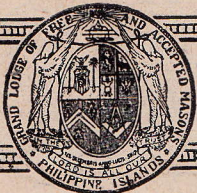
IN another page of this magazine is a history of the organization of the Grand Lodge of the Philippine Islands in 1912. Since then and especially during the years 1914 to 1917 the task of unifying all the Lodges under our Grand Lodge was undertaken. One of the most energetic and enthusiastic leaders in this connection is M. W. Bro. C. W. Rosenstock. As a man of vision, he saw at the outset the necessity of a united Masonry in the Philippines and he did not stop until the foundation was laid and unity achieved. As a tireless worker, he continued in his efforts to bring about absolute harmony among the different elements which constituted and still constitute the Masonic Fraternity here. We are indebted to him for the existence in this Grand Jurisdiction of a profound sentiment on Masonic solidarity as well as a leveling influence so characteristic in men endowed with strong convictions and firm resolutions. Not that he rejects new or radical ideas. No. He has an attachment for the routine and shall we say, antiquated. He accepts innovations only after a profound and mature deliberation, and after every angle and facet has been studied and the consequences figured out.

This is among the reasons why he has been chosen as Chairman of the most important of all the Permanent Committees of the Grand Lodge, namely, the Committee on Jurisprudence. It has been our good fortune in this Grand Jurisdiction to have as members of the Committee on Jurisprudence, outstanding luminaries including our esteemed Past Grand Master, M. W. Bro. Geo. R. Harvey. To succeed him in this important post and committee, we have now M. W. Bro. C. W. Rosenstock. Likewise this Brother is the one who prepared all the reports of the Committee on Jurisprudence during many a Communication of the Grand Lodge including necessary Masonic legislation for the same. His reports have been highly commended and approved for they were the product of his verile pen and intimate knowledge of Masonic law; and also because in said reports are woven the noble sentiments of Masonry. Again during the last Annual Communication, M. W. Bro. C. W. Rosenstock assumed the chairmanship of the said Committee because with him as chairman, our Masonic works are safeguarded.

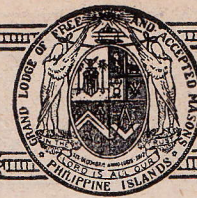
Soon after the liberation of our country at the beginning of 1945, this distinguished Brother, although interned in Santo Tomas, became the instrument of the Grand Lodge to obtain from the Grand Lodges of the United States the big financial aid which we needed. Through his admirable mediation in California as well as the Masonic Service Association, coupled with his prestige and noble appeal, the prompt and effective aid from the other side of the Pacific was effected.

Our purpose in writing these lines is simply to inscribe in golden letters if that were possible, the unselfish Masonic labors of a benefactor of our Institution in this country. To him goes the highest regard and gratitude of the Masons and the Masonic Fraternity in the Philippines.

—ANTONIO GONZALEZ, F.P.S.



# Official Section



## ON DUAL MEMBERSHIP

Manila, March 24, 1949

M. W. Brother ANTONIO GONZALEZ  
Grand Secretary, Grand Lodge of the P. I.  
Plaridel Masonic Temple, Manila.  
Most Worshipful Sir:

In reply to your letter dated 23 March, 1949, requesting an opinion of the Committee on Jurisprudence on the letter from Worshipful Brother ....., Past Master, regarding the dual membership of ....., I beg to state the following:

Lodge No. .... is domiciled at Cavite Province.  
Lodge No. .... is domiciled at Manila.

According to Edict No. 1 of Grand Lodge, the Lodges domiciled in Manila, Pasay (now Rizal City) and Cavite Province adjacent to Manila have concurrent jurisdiction.

According to Section 4, Article 1, Part 5 of Grand Lodge Constitution, dual membership shall not be permitted in two Lodges having concurrent jurisdiction at one and the same time.

Therefore, according to Edict No. 1 and Section 4, Article 1, Part 5 of Grand Lodge Constitution, it is our opinion that it is not proper for Worshipful Brother ....., to continue membership in both of those two Lodges at the same time.

Fraternally yours,

COMMITTEE ON JURISPRUDENCE

APPROVED:  
March 26, 1949

C. W. ROSENSTOCK, P.G.M.  
Chairman

ESTEBAN MUNARRIZ  
Grand Master

ATTEST:  
ANTONIO GONZALEZ, P.G.M.  
Grand Secretary

## REGARDING SAIPAN MEMORIAL LODGE No. 121

Station 1, Box 18  
Guam, Guam  
March 27, 1949.

Most Worshipful ESTEBAN MUNARRIZ,  
Grand Master,  
M. W. Grand Lodge F & A M  
Manila, P. I.

Most Worshipful Sir:

Acting in accordance with my commission as representative of the

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Most Worshipful Grand Master to Constitute and Consecrate Saipan Memorial Lodge No. 121, F. & A. M. Worshipful Carl Hosbach, Master of Milton C. Marvin Lodge No. 117, and Worshipful Wilbur Wood, Master of Armed Forces Lodge No. 123, F. & A. M. and myself journeyed to Saipan, M. I. for this purpose, on March 21, 1949.

Accordingly, at 7:00 P.M., a representation of the Most Worshipful Grand Lodge of the Philippine Islands was opened and the ceremony of Constitution and Consecration of Saipan Memorial Lodge No. 121, F. & A. M. was performed before an assemblage of seventy Masons and friends of the Fraternity in a creditable and satisfactory manner.

At the conclusion of this ceremony the Officers of Saipan Memorial Lodge No. 121 were conducted into the Lodge and duly installed.

The business of the Grand Lodge having been concluded it was duly closed at 10:15 P.M. March 21, 1949.

Thanks are due to many Brethren on Guam who made it possible for us to secure transportation to Saipan, which, although only 100 miles away is rather difficult to reach.

We also wish to thank the Brethren of Saipan for their many kindnesses, and courtesies.

Thanking you for the honor and confidence you have given me, I remain

Sincerely and Fraternaly,

(Sgd.) A. W. RADDANT, P.M.

REPUBLIC OF THE PHILIPPINES  
Department of Public Works and Communications  
BUREAU OF POSTS  
Manila

## SWORN STATEMENT (Required by Act No. 2520)

The undersigned, Esteban Munarriz, Managing Editor of the CABLETOW, published monthly in English and Spanish at Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act No. 2580, as amended by Commonwealth Act No. 201:

Editor, Esteban Munarriz ..... 520 San Marcelino, Manila  
Managing Ed., Esteban Munarriz .. 520 San Marcelino, Manila  
Owner, Grand Lodge of the P.I. ... 520 San Marcelino, Manila  
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(Sgd.) ESTEBAN MUNARRIZ  
Managing Editor

Subscribed and sworn to before me this 31st day of March 1949, at Manila, the affiant exhibiting his Residence Certificate No. A-22334 issued at Manila, on Jan. 5, 1949.

(Sgd.) ANTONIO GONZALEZ  
Notary Public

My commission expires December 31, 1949

Doc. No. \_\_\_\_\_  
Page No. \_\_\_\_\_  
Year \_\_\_\_\_  
Book No. \_\_\_\_\_

OFFICIAL SECTION

REGARDING ARMED FORCES MASONIC LODGE  
No. 123

Station 1, Box 18  
Guam, Guam  
March 27, 1949

Most Worshipful ESTEBAN MUNARRIZ  
Grand Master  
M. W. Grand Lodge F & A M  
Manila, P. I.  
Most Worshipful Sir:

In accordance with my commission as representative of the Most Worshipful Grand Master, a representation of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands was opened at Agana, Guam at 7:00 P.M., March 17, 1949 by your representative with the assistance of the Masters and Wardens of Milton C. Marvin Lodge No. 117 for the purpose of Constitution and Consecration of Armed Forces Masonic Lodge No. 123.

At 8:00 P.M. the ceremony of Constitution and Consecration was commenced with Worshipful James Pringle as Grand Chaplain representative and Worshipful Carl Hosbach as Grand Marshal representative.

The ceremony of the Most Worshipful Grand Lodge was performed in a creditable and satisfactory manner in the presence of an audience of over two hundred Masons and friends of the Fraternity.

At the conclusion of this ceremony the officers of Armed Forces Masonic Lodge were conducted into the Lodge-room and duly installed with proper ceremony.

At 10:30 P.M. the business of the Grand Lodge having been concluded, it was officially closed.

I wish to acknowledge the assistance of the many Brethren of the Fraternity who so willingly assisted in the preparation and performance of the ceremony, and give them my thanks. Particularly Brothers Pringle and Hosbach.

I also wish to thank you for the honor and confidence you have given me and regret that my departure from Guam precludes further assistance.

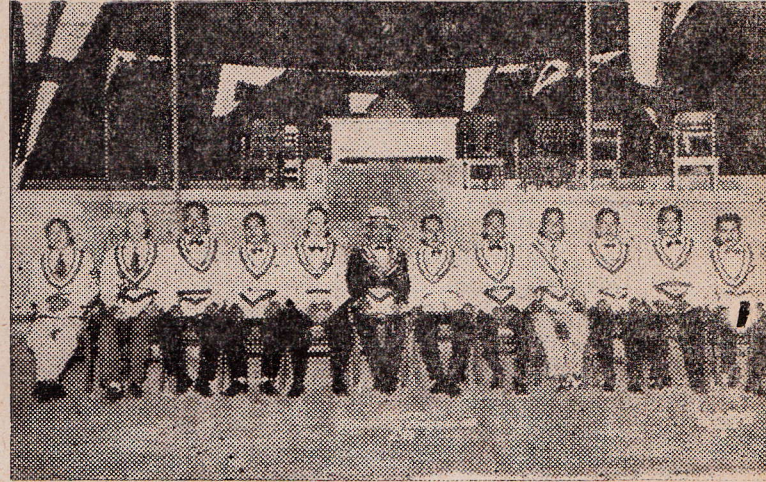
Sincerely and fraternally,

(Sgd.) A. W. RADDANT, P.M.

QUEZON CITY LODGE CONSTITUTED

**M**OST Wor. Bro. Esteban Munarriz accompanied by officers and members of the Grand Lodge officially visited Quezon City Lodge in connection with the constitution of the latter and the installation of its officers for 1949. The public ceremonies were held at the Quezon City Skating Rink on Saturday, April 2, 1949 at 6 p.m.

The programme which was of four parts was a success due to the cooperation of the officers and members of the newly-constituted Lodge. Part I consisted of music by the Philippine Constabulary orchestra; welcome address by the Mayor of Queen City, Hon. Ponciano A. Bernardo followed by the Constitution of the Lodge. Part II was the installation of Lodge officers with Most Wor. Bro. Munarriz and Most Wor. Bro. Antonio Gonzalez as installing officer and master of ceremonies respectively; Wor. Bro. Petronilo I. Vallejo, master-elect delivered the inaugural address. Part III consisted of music by the Orchestra, addresses by Wor. Bro. Camilo Osias, P. M. and Most Wor. Bro. C. W. Rosenstock, P. G. M., then music and the closing address by the Grand Master who emphasized the need for the Brethren to live the Masonic Way of Life in order that the community may know that Masonry helps and never retards the progress of the community. This part closed with the rendition by the Orchestra of the National Anthem. Part Four was dance and refreshment. Wor. Bro. Mauro Baradi, P. M. and Grand Orator of the Grand Lodge acted as toastmaster of the evening.



Officers of Quezon City Lodge No. 122

The elected and appointed officers of the Lodge are: worshipful master, P. I. Vallejo, PM; senior warden, J. W. Ferrier, Sr., PM; junior warden, A. C. del Rosario, PM; treasurer, Pablo Ilagan, PM; secretary, E. M. Dayao, PM; chaplain, Joaquin Pleno; marshal, Vicente F. Escala; auditor, P. T. Marcos; senior deacon, E. Cordero; junior deacon, R. Balmaseda; senior steward, A. S. Baylon; junior steward, H. W. Grant and Tyler, V. Flechero.

The inspector of the Lodge is Wor. Bro. Eduardo Bahia.

(Continued on page 161)

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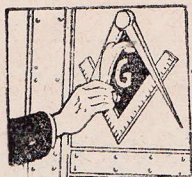
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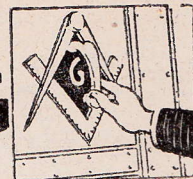
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Telephone 3-27-44



# WHAT OUR LODGES ARE DOING



## MT. MAINAM NO. 49 Naic, Cavite

ON December 30, 1948, the officers of the Lodge were privately installed by Wor. Bro. Dionicio Guevara and Wor. Bro. Jose Miguelino, as installing officers and Master of Ceremonies, respectively.

Wor. Bro. Guillermo Manalo, Wor. Master  
Wor. Bro. Alberto Camarinez, Sr. Warden  
Wor. Bro. Miguel Garcia, Jr., Jr. Warden  
Wor. Bro. Pio Valenzuela (P.M.), Treasurer  
Wor. Bro. Pio Valenzuela (P.M.), Treasurer  
Wor. Bro. Juan Hernandez, P.M.), Secretary  
Wor. Bro. Jose Miguelino (P.M.), Chaplain  
Bro. Fausto Daulan, Sr. Deacon  
Bro. Jose Malinao, Jr. Deacon  
Bro. Antonio Manalo, Marshall  
Bro. Leoncio Ricarte, Sr. Steward  
Bro. Leopoldo David, Jr. Steward  
Bro. Paulino Anloague, Tyler

In connection with the installation of officers a dedication was also a part of the program. At 3:00 o'clock in the afternoon of December 30, 1948 all the members of this Lodge paraded to the town plaza and placed a wreath on the monument of Dr. Jose Rizal followed by a prayer headed by Wor. Bro. Teodoro Atienza in honor of Dr. Rizal who died as a Mason and as a hero.

## PINATUBO LODGE NO. 52 San Narciso, Zambales

THE trestle board of this Lodge was filled up for the last two Saturdays of February, 1949.

On Saturday, February 19, 1949, Bro. Agustin P. Fera, formerly Instructor of the San Narciso Cooperative Commercial High School, was initiated Entered Apprentice Mason. Wor. Bro. S. F. Fontilea, P.M., and present Secretary of the Lodge, presided at the initiation ceremonies; Bro. Lazaro Cawagas, at the West, and Bro. Pedro Agustin of Lincoln Lodge No. 34 at the South. Bro. Saturnino Farrales acted as Senior Deacon. Bro. Manuel C. Villanueva read the charge to the candidate.

On Saturday, February 2, 1949, Brother Antonio R. Piga, Instructor of the Yangco High School, had been conferred the 1st Degree of Masonry at the Pinatubo Lodge No. 52 by a Past Master's team headed by Wor. Bro. Leon Afenir, father-in-law, of the candidate.

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The Past Masters participating were the following:

Wor. Bro. Leon Afenir, W.M.  
Wor. Bro. Quirico Abrajano, S.W.  
Wor. Bro. M. Buenaventura, J.W.  
Wor. Bro. S. F. Fontilea, S.D.  
Wor. Bro. P. C. Madarang, Secretary  
Wor. Bro. Antonio Fogata, Charge  
Bro. Lazaro Cawagas, Lecture  
Bro. C. F. Villanueva, Presentation of the Lamb-  
skin Apron

Refreshments in both initiations were furnished by the "De Luxe Ice Cream" Factory of Bros. S. Farrales and L. Cawagas.

The proficiency displayed by the wise old masters of the Lodge was a revelation and at the same time served as an inspiration to the younger members of the Craft in this Valley.

## "HIGH TWELVE" NO. 82 Manila

THE stated meeting of this Lodge was held Saturday, April 9, 1949 at the Abad Santos Hall, Plaridel Masonic Temple. The Lodge was opened by the officers of the Lodge and after the stated meeting and the first degree conferral upon two candidates by a special team headed by Bro. Genaro Pestana, junior warden, the reception of guests, officers and members of "Pinagsabitan" Lodge No. 26, Sta. Cruz, Laguna followed. Next was the reception of the Most Wor. Grand Master and his party. The welcome address was delivered by Wor. Bro. Mauro Baradi, P. M.

Most Wor. Bro. Antonio Gonzalez, P.G.M. and Grand Secretary then delivered the lecture on "MASONIC LANDMARKS". For more than one hour the Grand Secretary held the attention of the Brethren. He explained the origin, nature, and significance of the ancient landmarks citing here and there various authorities to support his statements. He frankly stated that while the Constitution of our Grand Lodge requires a strict adherence to the Ancient Landmarks of the Order nowhere do we find an enumeration of the true Ancient Landmarks. The lecture was one of the most enlightening lectures delivered in a long time.

Wor. Bro. Rustico de los Reyes, master of "Pinagsabitan" Lodge No. 26 thanked the officers and members of "High Twelve" Lodge No. 82 for the invitation of the latter and stated his Lodge would reciprocate in the near future.

Most Wor. Bro. Esteban Munarriz who spoke briefly but significantly stated that efforts should be exerted to put down in writing at least the universally accepted ancient landmarks of Freemasonry. "This is essential because only by a definite knowledge of the ancient landmarks could we be sure of our stand" the Grand Master stated. He approved the practice of blue lodges sponsoring lectures on important Masonic subjects. Wor. Bro. Hermogenes P. Oliveros, master-elect of "High Twelve" Lodge No. 82 thanked the guests and brethren for contribution to the success of the affair.

## DAGOHOY No. 84 Tagbilaran, Bohol

MINUTES OF THE STATED MEETING HELD ON JAN. 8, 1949, AT  
6:00 O'CLOCK, P.M.

### Opening

THE Lodge was opened at 6:00 o'clock, p.m., in the third degree for the transaction of business and of installing the elected and appointed Officers of the Lodge for the year 1949.



*Minutes*

The minutes of the previous meeting was read and approved.

*Report of Sick Committee*

Bro. Roxas reported the illness of the daughter of Bro. Bagaipo and of the illness of Bro. Tan.

*Business*

1. It was moved and duly seconded that the unpaid dues of Bro. Leoncio Abella be condoned and that Bro. Abella be restored. Approved.

2. Installation of Lodge Officers for the year 1949 by Wor. Bro. Murillo of Maktan Lodge No. 30. The following is the Installation Program:

**PART I**

- (1) Opening of the Lodge—6:00 p.m.
- (2) Conferring of the Past Master's degree

**PART II**

- (1) Reception of Members and Guests
- (2) Overture by the Orchestra
- (3) Installation of Officers for 1949

*Installing Officer:*

Wor. Bro. Murillo of Maktan Lodge No. 30

*Master of Ceremonies:*

Wor. Bro. Pio C. Castro, P.M., Dagohoy Lodge No. 84

- (4) Address—Wor. Bro. Catalino Castillo, P.M.
- (5) Vocal Solo—Miss Angelita Fortich
- (6) Presentation of Past Master's Jewel by  
Wor. Bro. Vicente F. Alferex to  
Wor. Bro. Arturo Fortich
- (7) Duet—Miss Misericordia Fortich & Miss Dinah Lumain
- (8) Inaugural Address by the Master-elect  
Wor. Bro. Vicente F. Alferex
- (9) Violin Solo—Mr. Federico Milana
- (10) Prayer—Chaplian
- (11) Closing Speech by Wor. Bro. Nicanor Santos,  
Inspector, Dagohoy Lodge No. 84

**PART III**

SUPPER at the residence of the Master-elect

3. Wor. Bro. Castillo in his address appraised the Members of the Dagohoy Lodge No. 84 of the transfer of the Oriental Chair and of the Lodge stairways, most recent improvements of the Lodge.

4. Wor. Bro. Arturo Fortich, outgoing Master of our Lodge, in his speech reviewed the beautiful teachings of the Fraternity, the faithful observance of which, he informed, would make one a good and desirable man.

5. Wor. Bro. Pio C. Castro introduced the installing Officer, Wor. Bro. Murillo, Bro. Kalinawan of Maktan Lodge No. 30, Bro. Causing of Dagohoy Lodge No. 84, now sojourning in Cebu, and our Lodge Inspector, Wor. Bro. Nicanor Santos, who gave the closing address. Wor. Bro. Santos extended his congratulations to the new Officers and to the Members of the Dagohoy Lodge No. 84 and appraised them of the present controversial world condition. He further spoke of the manifold problems of the Lodge mainly brought about by those who are misinformed about Masonry.

The Lodge was closed at about 11:30 o'clock, p.m., with peace and harmony prevailing. The Brethren and Guests repaired to the residence of the Master-elect where supper was served.

YOKOSUKA NAVAL MASONIC LODGE NO. 120

Yokosuka, Japan

FOR the information of the Brethren in this Grand Jurisdiction the elected officers of this Lodge for the current Masonic Year (1949) are as follows:

Roy Thomas Powell, worshipful master; Nelson Phillip Perry, senior warden; Howard Wester Davis, Jr., junior warden; Charles Merton Case, treasurer; Gerlad B. Smith, secretary.

FAR EAST LODGE NO. 124

Yokohama, Japan

THIS Lodge was highly honored with the official visit of the Most Wor. Grand Master of the Grand Lodge of the Philippine Islands and officers and members of the said Grand Lodge on March 16, 1949.

The constitution of the Lodge and installation of its officers took place at the auditorium of Nasugbu Beach School in Yokohama. The ceremonies being public hundreds of Brethren and members of their families were in attendance. The Grand Master and Grand Secretary, Most Wor. Bro. Antonio Gonzalez acted as installing officer and master of ceremonies respectively. The speakers for the occasion included the masters-elect of Yokosuka Naval Masonic Lodge No. 120 and Far East Lodge No. 124, Wor. Bro. Mauro Baradi, Grand Orator of the Grand Lodge and Most Wor. Bro. Esteban munarriz who explained the significance of the constitution of a Lodge and gave the challenge to the chosen officers of the new Lodge. Most Wor. Bro. Antonio Gonzalez, introduced the members of the party of the Most Wor. Grand Master.

The affair was followed by a banquet wherein the Grand Lodge Officers and the rank and file of the Armed Forces of the United States and their families were in attendance.

The elected officers of Far East Lodge No. 124 are: Abraham Jacobson, worshipful master; Herbert Lee Ellison, senior warden; Elmer O. Hinan, junior warden; Richard B. Eldridge, treasurer and William J. Eichorn, secretary.

# PAST-MASTER'S Jewels

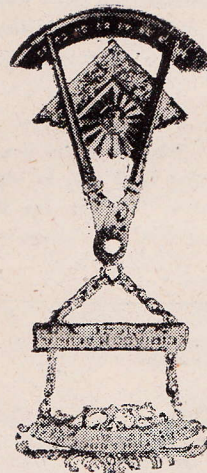
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# PLEDGE OF SERVICE



## WAS WILLIAM SHAKESPEARE A FREEMASON?

By GEORGE R. HARVEY, 33°, F. P. S.,

Past Grand Master, F. & A. M., of the Philippine Islands

THE genesis of Freemasonry is in question. A book entitled "Shakespeare, Creator of Freemasonry," has recently come to my attention. It was written by Bro. Alfred Dodd, Past master of an English Lodge and Editor of the Alfred Dodd edition of the Shakespeare Sonnets, and was published several years ago by Rider & Co., Paternoster House, London, E. C., the date of publication not being shown.

In his preface to that book, Bro. Dodd says:

"This book is a straightforward compilation of specific statements from the pen of the Author of the Shakespeare Plays.

"They constitute definite evidence that Modern Freemasonry was known to him and that he employed Masonic imagery and symbolism in his Works. Circumstantial evidence is brought to show that he must have sat in many a Speculative Lodge and participated in its Rites."

In the Encyclopaedia Britannica (1947 Edition), under the heading "FREEMASONRY", William James Hughan, a Masonic historian of England and author of the *Origin of the English Rite of Freemasonry*, stated:

"The precise origin of the society has yet to be ascertained, and is not likely to be, as the early records are lost; there is, however, ample evidence remaining to justify the claim for its antiquity and its honorable character."

In addition to the preface by the author, there is a foreword by Richard Ince, in which he said:

"I believe it is because I am not a Freemason even of the First Degree, but have tried to cultivate an independent and open habit of mind that Mr. Alfred Dodd has asked me to write this foreword. But though not a Mason I have read *The Perfect Ceremony of Craft Masonry* many times, that delightful little book so like a Prayer Book in appearance and yet so free from political or ecclesiastical dogma. I find it full of grave comfort and sober solace though disquieting at times by reason of this cold and lofty idealism."

He then added the following paragraph with a quotation about Freemasonry:

"The ideal of Freemasonry is certainly a very high one. I can think of none higher or more practical. 'When any one is said to be a member of it the world may know that he is one to whom the Burdened Heart may pour forth its Sorrow, to whom the Distressed may prefer their Suit, whose hand is guided by Justice, and whose Heart is expanded by Benevolence.'"

Mr. Ince then quoted a selection from Virginia Woolf's book entitled *A Room of One's Own*, p. 86, about our limited knowledge of Shakespeare, and in connection with it said:

"Pondering on the nobility of mind and exaltation of soul revealed everywhere in the Masonic Ritual, I am haunted by a passage of magnificent intuition in one of Virginia Woolf's books in which she sums up her feelings about Shakespeare as follows:

"The reason perhaps why we know so little of Shakespeare compared with Donne or Ben Jonson or Milton is that his grudges and spites and antipathies are hidden from us. We are not held up by any 'revelation' which reminds us of the writer. All desire to protest, to proclaim an injury, to pay off a score, to make the world a witness of some hardship or grievance was fired out of him and consumed. Therefore his poetry flows from him free and unimpaired. If ever a human being got his work expressed completely it was Shakespeare. If ever a mind was incandescent, unimpaired, it was Shakespeare's mind."

In the book, *Shakespeare, Creator of Freemasonry*, the author gives a critical analysis of some of the plays and poems of Shakespeare based on the printed list of the Great Shakespeare Folio of 1623 and the symbolism and allegory used by the poet. He reached the conclusion that Shakespeare was a Freemason, and he definitely expressed his conclusion in these words:

"The only man who could have written the Ritual, who could have conceived and established Freemasonry, who possessed all the necessary literary, ethical, social qualifications, etc., was the Immortal Bard, 'William Shakespeare.'"

As the principal basis for that conclusion he gave quotations from the Shakespeare Folio of 1623, and then wrote the following words about that book:

"The book is the Great Shakespeare Folio of 1623, the book which openly proclaims for the first time in print that there lived a man who was a Freemason and who was the author of the plays, for the writers of the Address refer to him in these memorable words:

"So worthy a Fellow as was our Shakespeare."

And then he added the following words in explanation of Shakespeare's use of the word "Fellow":

"In the days when these words were written, a 'Fellow' was a Mason; a 'Worthy Fellow' was a Worthy Freemason."

The date of the birth of William Shakespeare is apparently not known, but it is recorded in history that he was born in A. D. 1564, and was baptized on April 23, 1564, and died in A. D. 1616. The Encyclopaedia Britannica, 1947 Edition, Vol. 20, pp. 433-453, gives a biographical sketch of William Shakespeare; and the same work, in Vol. 9, pp. 732-739, gives a brief history of Freemasonry and the emergence and development of Speculative Masonry in England during the lifetime of Shakespeare, but no mention is made of him as a Freemason. However, there can be no doubt that Speculative Masonry was developed and exemplified in individual Lodges in England during the years of Shakespeare's greatest activity as author and playwright, and, as he was most active in his literary work in the latter part of the sixteenth century and early part of the seventeenth century, he could very well have been engaged in the creation of Speculative Masonry and writing the Masonic rituals.

(To be continued)

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(Continued from page 157)

EDITOR'S NOTE: In connection with the organization of the Grand Lodge of the Philippine Islands, we quote the following for the information of the Brethren in this Grand Jurisdiction in particular:

IN CONVENTION

PRESIDING

W.: George R. Harvey, Past Master of Corregidor Lodge, No. 386, Jurisdiction of California, U.S.A.

SECRETARY

CHARLES S. BANKS

GRAND OFFICERS

of the

GRAND LOGGE OF THE PHILIPPINE ISLANDS

For the period from its organization to the First Annual Communication to be held in February, A.D. 5913

- M. W. H. Eugene Stafford, Grand Master, Manila
- R. W. George R. Harvey, Dep. Grand Master, Manila
- R. W. Burton Whitcomb, Sen. Grand Warden, Cavite
- R. W. Charles J. Kindler, Jun. Grand Warden, Manila
- V. W. Joseph F. Bromfield, Grand Treasurer, Manila
- V. W. Amos G. Bellis, Grand Secretary, Manila
- V. W. Newton C. Comfort, Grand Lecturer, Manila
- V. R. Guy Clinton, Grand Chaplain, Manila
- W. William E. Wichman, Grand Marshal, Cavite
- W. Goerge N. Hurd, Grand Bible Bearer, Manila
- W. Luther A. Renner, Sen Grand Deacon, Manila
- W. Louis C. O'Donnell, Jun. Grand Deacon, Manila
- W. Robert E. Clarke, Sen. Grand Steward, Manila
- W. Frederick W. Abele, Jun. Grand Steward, Manila
- W. Charles S. Banks, Grand Pursuivant, Manila
- W. Emmanuel Valmas, Grand Tyler, Cavite

A CONVENTION

of

FREE AND ACCEPTED MASONS

Delegated by several regularly Chartered and Constituted Lodges working in the Philippine Islands, assembled at the Masonic Temple, in the City of Manila, Philippine Islands, on the 17th day November, A. L. 5912, for the purpose of considering the propriety of establishing a Grand Lodge of Free and Accepted Masons for said Islands.

PRELIMINARY MEETING,

NOVEMBER 17, A. L. 5912

This meeting was held at 10 o'clock a.m., as the result of the following Resolution which was addressed and forwarded to

- Manila Lodge No. 342, Manila, P. I. } —All holding Charters under the jurisdiction of the M. W. Grand Lodge of California, U.S.A.
- Cavite Lodge No. 350, Cavite, P. I. }
- Corregidor Lodge No. 386, Manila, P. I. }



MOST W. BRO. C. W. ROSENSTOCK  
Past Grand Master

Perla del Oriente Lodge No. 1034, Manila, P. I. } —Holding Charters under the jurisdiction of the M. W. Grand Lodge of Scotland.  
Cebu Lodge No. 1106, Cebu, P. I. }

RESOLUTION

WHEREAS, it is the inherent prerogative of any three subordinate Masonic Lodges in territory, like the Philippines, Masonically free, to organize, through their representatives, Grand Lodge, and

WHEREAS, there have existed in the Philippines for some years, such Lodges of sufficient number to exercise said prerogative, and

WHEREAS, such a step would assure the permanency and promote the progress, harmony, and efficiency of legitimate and Ancient Craft Masonry in the Philippines: therefore,

BE IT RESOLVED, that a committee of three, preferably the Master and Wardens of this Lodge, be and they are, authorized to meet with the Masters and Wardens of not less than two other such Lodges, in Convention at the Masonic Temple in the City of Manila, at a time to be agreed upon by said representatives, to organize a Grand Lodge of the Philippines, and that this Lodge authorize any further steps that may be necessary and lawful to perfect the organization thereof.

(TO BE CONTINUED)

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# From Sister Grand Jurisdictions



## THE MEANING OF MASONRY

By M. W. Bro. DAVID W. K. AU

Grand Master

Grand Lodge of F. & A. M. of China

(Inaugural Address delivered following the Consecration of the Grand Lodge of F. & A. M. of China by M. W. Bro. Esteban Munarriz, Grand Master of the Grand Lodge of F. & A. M. of the Philippine Islands and the Installation of officers by M. W. Bro. Antonio Gonzalez, P.G.M., Grand Secretary, at the Masonic Temple, Shanghai, China on March 18, 1949)

*Most Worshipful Grand Master and Brethren of the Grand Lodge:*

I was raised to the sublime degree of a Master Mason in 1930. It was a memorable day in my life, a memorable event. I was impressed by the beauty of the ceremony, by the oratory of the speeches and by the seriousness of the occasion. I felt that I had reached the zenith of my Masonic career by becoming a Master Mason.

The meaning of Masonry, however, meant very little to me at the time. In fact it meant very little to me for several years. I was chiefly concerned in improving myself in the floor work and in gaining the favor of my superior officers with a view to promotion. I think my experiences must have been shared by many who have gone this way before. This state of affairs went on until one day I happened to come across the writings of a Masonic scholar whom you all know. He asked the question: "When is a man a Mason?" and gave his answer as follows:

"When he can look over the rivers and hills and to the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope, and courage, which is the root of every virtue. When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, to forgive, and to love his fellowman. When he knows how to sympathize with men in their sorrows, yea, even in their sins, knowing that each man fights a hard fight against many odds. When he has learned to make friends and keep them. When he can be happy and high-minded amid the meaner drudgeries of life. When no voice of distress reaches his ear in vain, and no hand seeks his aid without response. When he can look into a wayside puddle and see something beyond mud, and into the face of the most forlorn fellow-mortal and see something beyond sin. When he knows how to pray, how to love, how to hope. When he has kept faith with himself, with his fellowmen, with his God, in his hand a sword for evil, in his heart a bit of a song—glad to live and not afraid to die. Such a man has found the only real secret of Masonry, and the one which it is trying to give to all the world."

That set me thinking and I have been thinking ever since. The question that naturally came to me was "Am I a Mason" or "Have I become a Mason?"

In other words, can I look over the rivers and hills and to the far horizon with a profound sense of my own littleness? Have I been happy and high-minded amid the meaner drudgeries of life? And, have I sought

to know, to forgive and to love my fellow men? These thoughts were disturbing and provocative.

In the midst of my bewilderment I came across another piece of Masonic writing in the form of a parable translated by Max Muller from the lore of the East. It seems that the gods, having stolen from man his divinity, met in council to discuss where they should hide it. One suggested that it be carried to the other side of the earth and buried; but it was pointed out that man is a great wanderer, and that he find the lost treasure on the other side of the earth. Another proposed that it be dropped into the depths of the sea; but the same fear was expressed—that man, in his insatiable curiosity, might dive deep enough to find it even there. Finally, after a space of silence, the oldest and wisest of the gods said: "Hide it in man himself. Man is vain and that will be the last place he will ever think to look for it." And it was so agreed, all seeing at once its subtle and wise strategy.

Man wandered over the earth for ages, searching in all places, far and near, high and low, before he thought to look within himself for what he sought. Similarly Masons have for an equal length of time, been trying to discover the lost word over the mountains and across the valleys not knowing that the hiding place is within his heart. Here lies the deepest ministry of Masonry—that it makes a man aware of the divinity that is within him, wherefrom his whole life takes beauty and meaning—in other words, the Lost Word that we have been trying to recover from time immemorial.

As I stand before you this evening, at once your presiding officer and your humble servant, I feel more than ever the importance of the ministry of this mission. After a careful study of our methods of conducting the Craft, I have reached the conclusion that, outside of the esoteric work, we should give more careful consideration to teaching our initiates the history and purposes of our great brotherhood. Masonry should not consist solely for conferring degrees, for the pleasure and entertainment of its members, nor for the honor of belonging to a select group. It does not exist for the purpose of meeting in great assemblies, having a roll of distinguished citizens as members, carrying a great name for charities nor for the building of stately edifices for the aged and the orphans. It means all these—and more. But it has a larger and more important mission. Beneath and beyond it all should be the deep, permanent, silent but never absent passion to better the brotherhood by helping them to rediscover their lost divinity within themselves and make them richer, stronger and more influential personalities.

In the fulfillment of this mission I am glad that we shall commence our work under the most favorable auspices. I know, first of all, that Masonry entered China a little over a hundred years ago when the first lodge was established under the United Grand Lodge of England. Since then, other jurisdictions have entered the field and Masonry has operated uninterruptedly and successfully. Our pioneers were men of exceptional qualities and excellent guardians of our tenets. Only good men and true, tried and trusty, were permitted to enter our sacred doors, and the fine tradition laid down by these stalwarts has set a standard of Masonry we can justly be proud of. The Grand Lodge of China must and will cherish, preserve and enlarge this rich heritage.

The Grand Lodge of China's mission is not only to carry on these traditions but to make the gospel of Free masonry more accessible to

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# FROM SISTER GRAND JURISDICTIONS

the teeming millions who make up the population of this land. It will do so by a Chinese ritual to be adopted later, by chartering lodges in interior cities when circumstances demand and permit, and by a system of education that will prepare the people for a participation in our privileges. China is a land that is already imbued with teachings of our Craft. We find its tools and instruments freely mentioned in our Classics. Between 372 and 289 B.C. Mencius spoke these words of wisdom:

*"As square and compass perfect  
square and circles line  
Mode of human Kinship's best  
the Saint doth shine"*

which has since been adopted as a motto by our Amity Lodge. Once the teachings of our brotherhood are made available in Chinese, I am confident that we shall find for ourselves in the words of the Lord: "The harvest is plenty but the laborers are few."

Secondly, I know that it is no ordinary Grand Lodge from which we have descended. The Grand Lodge of the Philippine Islands is the first, and until to-day, the only sovereign Grand Body in the Far East. In comparison with some of the Grand Lodges in the old world its history is short but its progressiveness and activities have earned for itself an enviable place in the Grand Jurisdictions of the world. The experiences which our brethren in the Philippines have gone through, the obstacles which they encountered in erecting their Grand Lodge and their struggles to obtain their rightful place in the Masonic family have provided them with a determination to give every possible assistance to brethren who wish to practise the Royal art and to attain their legitimate aspirations.

Thus when Amity Lodge first turned to them for a Charter, it was granted immediately after China had been clearly shown as "free territory" Masonically. When, after a period of 20 years several other Lodges had been established following the Chartering of Amity Lodge, and these lodges desired to exercise their inherent right to form a Grand Lodge of their own, the Grand Lodge of the Philippine Islands not only gave the movement every encouragement but was the first Grand Lodge to give the new Grand Lodge of China its fraternal recognition. This was done without any strings attached. There was no mention of any rights to be retained by the Grand Lodge of the Philippines nor any future conditions to be fulfilled. To make the grand gesture grander still, the brethren at Grand Communication voted to dispatch its Grand Master,

M. W. Esteban Munarriz to come with an official delegation to Consecrate our Grand Lodge. Where else, my brethren, can we find the true principles of Masonry better and more realistically exemplified? And where, my brethren, can we find a mother Grand Lodge that looks after her offspring with such tender care and encouragement? My fervent wish is that we shall never fail our mother because if we do not fail her, we shall not fail Masonry.

And lastly, I know that they are no ordinary brethren whom I am called upon to serve. I see before me this evening brethren who were founders of Amity Lodge twenty years ago, brethren who were initiated, passed and raised at the same time I was. Many have passed through the Oriental chair. Others have preferred to serve their brethren in the obscurity of the rank and file while still others have graduated to the Celestial Lodge above. Each and everyone has contributed his part to the Grand design. Each and everyone has labored to make the Grand Lodge possible. Their keen devotion to their duties, the sacrifices which they have made in time, money and energy and the whole-hearted support which they have given me in the discharge of my duties have won from me a deep affection for them. Oftentimes I feel they are even more endeared to me than my own blood brother.

With the formation of this Grand Lodge we are entering into a relationship that will be bound by even stronger and closer ties of friendship and brotherly love. Can you blame me for leaning heavily on the support of such beloved brethren?

The Grand Lodge of China begins its labors from this minute. It has a fertile field to work on. It is descended from a Grand Lodge that is rich in its liberal principles and democratic ideals and it is served by a brotherhood that does not know the meaning of hardship or obstacles. The Grand Lodge cannot fail.

And so, brethren, in the words of Ruskin: "I pray you with all earnestness to prove and to know within your hearts that all things lovely and righteous are possible for those who believe in their possibility and who determine that for their part they will make each day's work contribute and every setting sun be to you as its close. Then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly thought or knowledge gained for yourself. So, from day to day, and strength to strength, you shall build up an edifice of which it shall not be said: "See what manner of stones are here", but "See what manner of men".

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# SCOTTISH RITE PAGE

## THE LARGER MEANING OF EASTER

By Bro. ERNEST E. TUCK

(Address delivered on Easter Day—April 17, 1949—at the Scottish Rite Temple, Manila, Philippines)

It is well for all Christians and especially for us who are within the fellowship of Freemasonry to pause on this Easter Day, and remind ourselves of the deeper meaning of Easter. We get so absorbed in the hard business of making a living and meeting the complex demands of this struggle for existence that we too often forget that man does not live by bread alone. There is something beyond these narrow horizons that press so closely upon us; and Easter is a good time to remind ourselves of some of those eternal values, and of the wider out-reaches of the human spirit.

Easter is the most important festival in the Christian calendar. Christmas tells us of the birth of the Christ-Child, and that is a most joyous celebration. But Easter is even more important because, as the Apostle Paul says in his First Letter to the Corinthians: "If Christ did not rise then our preaching has gone for nothing and your faith has gone for nothing, too." The New Testament never would have been written if that first Easter morning had not brought the Easter message of a living Christ, that has sung its way around the world. It is the Easter faith that is the very heart-beat of the New Testament. St. Paul's faith in the Risen Christ is his most constant theme in all of his letters. The early Church was built upon the conviction that Jesus lives. One of the most remarkable things about the preaching of that early Church is the emphasis on the death and resurrection of Jesus Christ. Either the Christian Church was founded on a delusion or else it was built upon a profound conviction of immortality as demonstrated in Jesus Christ. I believe it was built upon the faith that the crucifixion of Jesus on Good Friday was not the end, but that Good Friday was followed by a glorious Easter morning. God revealed to men, in Christ, His victorious power over evil and even over death. He, who in the temptation in the wilderness, has triumphed over sin, had now put even death to rout in his Cross and in his resurrection. He was crucified by some of the world's most selfish men but he emerged triumphant. In Good Friday and Easter God had given an objective demonstration of His supremacy over all that hinders fullness of life. It is this momentous truth which inspired the recent World Council of Churches meeting in Amsterdam to declare: "In Christ Jesus, who lived and died and rose from the dead, God has broken the power of evil once for all, and opened for everyone the gates into freedom and joy in the Holy Spirit." That gate is opened for all men—but men must enter. When they do, the power that was in Christ becomes a reality in them. Because of this triumphant power of God the weary and heavy-laden may take courage and go in radiant faith, knowing that light is superior to darkness, love is superior to hate, life is victorious over death, and that nothing whatever can separate them from the love of God in Christ Jesus their Lord. That is the abiding Easter hope.

Christian civilization has been built through the centuries upon the belief in the immortality of the human spirit. This Easter hope is no make-believe. It is not man's attempt to "whistle in the dark" in this world of fear, suspicion and hatred. It is rooted in the very nature of the Universe for the world belongs not to evil, which passes away, but to God who is eternal. It is rooted in the nature of man for man is made by God for eternity and for His ultimate purpose. It is rooted in the nature of God for His truth, love and goodness, survive eternally. In this compelling Easter hope we dare to live triumphantly. It makes a profound difference in planning for human society what answer we give to the old question, "If a man die shall he live again?" If man is only a transient creature and if death ends everything for this human personality, then one philosophy of life will prevail, i.e. "eat, drink and be merry" and if death comes early from this kind of dissipation, what of it? Death ends all anyhow, so, "let yourself go," into all kinds of excesses.

But that does not satisfy us. We have learned that that philosophy of life will not satisfy the deepest needs and cravings of the human spirit. Man was made for God and he will be permanently satisfied with nothing less. Human personality is not merely a transient, passing thing, and human society cannot be built on the assumption that it is, and succeed. We may have widely varying conceptions of the exact meaning of immortality but one thing is certain, all intelligent people today know that human personality is too valuable and too important to stop in the experience we call death. It is unreasonable and even absurd, to think that the creator of the souls of men would allow them to perish with death. I do not believe it. I cannot believe it. My faith and my intelligence will not allow me to believe it.

For Christian believers there is that assurance of Christ's life and teaching. He is the revealed Word. Also, there is Paul's own faith; there is the accumulation of the faith of the ages; there is God. And yet, perhaps, in no single article of our Christian faith is there more genuine skepticism. We sing this faith in our hymns—"I know that my Redeemer liveth"; we recite it in our creeds. We repeat at Easter-time the old phrases concerning the living Christ. We thus imply a belief in our own immortality. And yet, we do not plan as if we were certain that beyond this life there is a larger and a fuller life, a more personal life than we have known here, that is, a life in which our personalities shall have fuller scope and freer development than we have ever known in this limited sphere. We live as if this life were everything. We have forgotten the challenging question of Jesus, "What shall it profit a man if he gain the whole world and suffers the loss of his own soul?"

Man is made to be an heir of God—a joint heir with Jesus Christ, and eternal life is offered him. It is his right as a Christian believer

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and as a child of God. Why not claim it and build our lives accordingly! This kind of belief will result in a different concept for human society from that which most men hold. The Kingdom of God on earth, which is built on genuine brotherhood and justice and love and equal opportunity for development of personality—that kind of society will be more apt to flourish and develop if men believe in the immortality of the human spirit. Christians can hold no brief for things as they are in our world today. What we can truthfully do is to claim that were it not for this emphasis on the value of human life, which Christian teaching has constantly exerted, society would be far less considerate of human values. It would be a fitting home for man as Christian idealism has exalted him. Let us admit our failures at this point. It would be easy, and perhaps a little more pleasant for me this afternoon, to rehearse the long and familiar story of Christian achievement and of great deeds which the Church and other agencies have accomplished for it is an amazing story. But the fact is, we have not done all that we could to create a human society which would even approximate the Kingdom of God. It is true that human values are slowly being recognized across the world. But it is also true that it was people in the so-called Christian nations in our own generation, who boasted some of the highest intellectual and scientific attainments, who carried out some of the most terrible acts of human cruelty. It is easy for us to have a sort of pharisaical attitude and assume that we would not be guilty of such inhumanities; and yet some stories coming out of the recent war, in certain areas, will not bear too close scrutiny from the standpoint of Christian idealism. In fact, the whole war system can not stand up against the truly Christian concept of human personality.

All I am trying to say is that on this Holy Easter Day, when we think of the living Christ, who has influenced men's thinking and who has walked down through the centuries with any who would receive Him, we ought not to boast over-much. We ought to repent and do deeds worthy of repentance. We can rightfully glory in all that has been done in the name of this living Christ but I want us on this Easter Day to be genuinely penitent for our failures and the failures of Christian civilization in general.

But there is still the future! and that future is ours. The past has gone and cannot be re-called. Our eyes are turned forward today. We are looking and praying and working for a better world. We believe in the Christian doctrine of the immortality of human personality. In that new society which is evolving, man must be treated as one made for eternity. In no case, can we Christians give our blessing to any social order where that is denied. Man is more than a cog in the machine of national unity and power. He is more than a cell in the body politic. Man can never be merely one of the expendable in the interest of the State. His eternal and immortal person must be recognized. He is a child of God, created in God's likeness, an heir of that life to come. Because we believe in God, as revealed in Jesus Christ, we believe in man as an immortal person. We can not keep our faith in Christ, the eternal and immortal person must be recognized. He is a child of God, created in God's likeness, an heir of that life to come. Because we believe in God, as revealed in Jesus Christ, we believe in man as an immortal person. We can not keep our faith in Christ, the eternal manifestation of God, and lose our faith in man's immortality. We, "cannot keep Christ and lose man!" We cannot believe in the incarnation of God in Christ and then deny the eternal worth of the individual for whom Christ lived and died. Cyrano de Bergerac exulted after he returned from his fabulous, feigned journey into the sky: He cried "The ether clings to me.

I've travelled far. My eyes are filled with star-dust. On my spurs I still have shreds torn from a planet's hide. See, on my doublet, there's a comet's hair."

Even so, we, earth-bound and earth-loving creatures that we are, need to explore the heavenly places. We need to keep our appointment with the Eternal; we need to lift our horizons and lengthen our boundaries; we need our insights deepened and our vision heightened; we need our wisdom fortified by the wisdom of the ages; we need to get our eyes filled with star-dust!

Paderewski, the world-famed pianist, once said, "It took me half my life to realize there are two ways of using the piano. The one is to play at it; the other is to work at it. If you use the one, you will never achieve anything." Most of us play at life and at religion. Carried away with our own emotion and our search for temporary values, we allow ourselves to be pushed about; we play hide-and-seek with God; we carelessly dissipate our spiritual energies. It is no wonder we fail to achieve the moral power we long for. It is no child's play to follow this living Christ in today's world, to make our reaction to evil, His reaction, our response to the call of sacrifice, His response, our attitude in defeat and frustration, His attitude, our answer to human need and suffering, His answer. But it is only as we achieve this that we really earn the right to be called Christians—followers of the Christ.

Jesus the living Christ, give the basic Christian formula for the transformation of apparent defeat into true victory. It does not mean that everything that happens to a person is sent by God and must be endured as a visitation of Divine discipline or displeasure. It does not mean an easy escape from our own responsibility in the midst of perplexing demands. It does mean, however, that though God may not cause them, God is in all our troublesome experiences, even as He was standing in the shadows at Calvary. It does mean that God and man together are sufficient for any crisis. It does mean that there are divine laws and meanings beyond our finite understanding. It does mean that what happens inside a person determines the effect of those things which happen to him from without. It is then that no Cross can stop us, no tomb can hold us.

In these distressing days men need hope more than they need money or food or even security, important as these are, because futility, despair, and cynicism are more deadly to the human spirit than any material deficiency. In the Risen Christ at Easter there is demonstrated the eternal hope that God has planted in the human heart. The hope of men for a better life and for a better world comes not from any man-made institution or system. It comes from the Cross, it comes from the empty tomb which for two thousand years have been woven into the many-colored tapestry of human experience as symbols of spiritual victory and hope.

No, my brothers, belief in immortality is not a matter of little importance. It matters tremendously whether my life goes on with God or whether death ends it all. I believe with all my mind and heart and soul and strength that Jesus Christ lives as a present, controlling personal power in men's lives now. But He will not dethrone anyone of us from the ruling place. He will not violate our own God-given freedom. He waits for us to offer that ruling place to Him. The reason the Kingdom of God does not come quickly in human society is not because this living Christ is powerless but it is because He waits to be enthroned in human lives and motives and wills. When that enthronement happens, "the kingdoms of this world shall become the kingdoms of our Lord and his Christ and He shall reign forever and ever."

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**NOTAS EDITORIALES**

**NUESTRO M. W. HMNO. C. W. ROSENSTOCK**

**E**N otra página de esta revista aparece cómo se ha organizado la Gran Logia de las Islas Filipinas allá por el año de 1912. Desde entonces y muy especialmente entre los años de 1914 al 1917 fue el empeño de los dirigentes de la Masonería en nuestro país, el unificar a todas las Logias bajo la jurisdicción de nuestra Gran Logia.

El M. I. Her. Geo. R. Harvey nos dice lo siguiente a este efecto:

"The groundwork of bringing all the preexisting Lodges which were deemed regular under the jurisdiction of the Grand Lodge of the Philippine Islands was done principally between 1914 and 1917 through conferences by and between the officials of our Grand Lodge and the officials of the individual Lodges of foreign jurisdictions then existing in the Philippines. For instance, soon after I was elected and installed as Grand Master of the Grand Lodge of the Philippine Islands, about February, 1915, I constituted BAGUMBAYAN Lodge No. 4, for which a dispensation had been issued by Grand Master Newton C. Comfort in 1914, and it was the first Lodge chartered by the new Grand Lodge. Bros. Rosenstock, Wilbur and Gallagher were the three principal officers of that new Lodge, and they and Bros. Francisco A. Delgado, Conrado Benitez and other members of that new Lodge were most helpful and cooperative in bringing order out of the masonic chaos which then existed in the Philippines."

Uno de los esforzados caudillos que trabajaron desinteresadamente y con mas entusiasmo por la unificación fue el M. I. Her. C. W. Rosenstock. Hombre de profunda visión, conoció desde un principio la necesidad de la unificación masónica en Filipinas, y no cesó hasta conseguirlo y establecerlo en firme y salida base. Infatigable en sus esfuerzos por la unificación, después de realizado este propósito, continuó su labor para mantener la mas absoluta armonía entre los diferentes elementos que constitutían y constituyen hasta ahora la fraternidad masónica en nuestro país. A él debemos el que se mantenga en nuestra Gran Jurisdicción un profundo sentimiento de solidaridad masónica, como también a él debemos ese espíritu conservador que es característico en hombres dotados de firmes convicciones y enérgicas re-

soluciones. Y no es que rechace cualquier idea nueva o radical. No. No es que sea amante de lo rutinario y anticuado. Es que tan sólo acepta innovaciones después de profunda y madura deliberación, y después de estudiados todos sus ángulos y facetas y medidas todas sus consecuencias.

Es por esto porque se le puso como Presidente del mas importante de los COMITES PERMANENTES DE LA GRAN Logia, el Comité de Jurisprudencia. Hemos tenido la gran fortuna en esta Gran Jurisdicción de contar con grandes luminarias en este Comité de Jurisprudencia, siendo una de ellas la distinguida figura de nuestro nunca olvidado Ex-Gran Maestro Her. Geo. R. Harvey. Para sucederle en este importante cargo y cometido, tenemos ahora al M. I. Her. C. W. Rosenstock. Talmente este Her. fue el que preparó todos los informes correspondiente en la pasada comunicación de la Gran Logia en lo que respecta a la Jurisprudencia y Legislación masónicas que se tenía que actuar durante dicha comunicación. Sus informes fueron acogidos y aprobados porque fueron los suyos escritos con la luz de sus profundos conocimientos jurídico-masónicos, y también porque en ellos palpitaba la nobleza de sus sentimientos fraternos. Y otra vez durante la presente Legislatura masónica, el M. I. Her. C. W. Rosenstock asume el cargo de Presidente del dicho comité, porque se sabe que con él a la cabeza nuestra legislación masónica queda fuertemente salvaguardada.

Cuando apenas quedaba liberalizada nuestra patria, allá a principios de Febrero de 1945, este distinguido Hermano, aún encerrado en Santo Tomás, se hizo el instrumento de nuestra Gran Logia para obtener de las Grandes Logias de los Estados Unidos la gran ayuda financiera de que fuimos objeto. Por su admirable mediación, tanto en California como ante la Masonic Service Association, su nombre de alto prestigio y su apelación eficaz, dio por resultado la pronta y eficaz ayuda que del otro lado del Pacífico hemos recibido.

No nos anima, al escribir estas líneas, mas que el justo deseo de que conste en moldes de oro si fuera posible, la intesa labor masónico de este benemérito de nuestra institución en nuestra patria. A él van el reconocimiento y la gratitud de los masones y de la familia masónica en Filipinas. (Antonio González, F.P.S.)

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