

The Cable Tied

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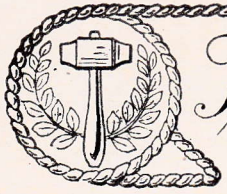
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OF THE PHILIPPINE ISLANDS

Published for and in the interest of the Members of the Lodges
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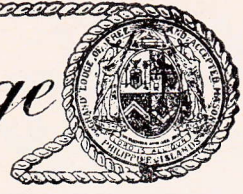
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Courtesy by LYRIC STUDIO



The Grand Master's Message



Keep It Up

IT is a good habit for Brethren to get together socially.

Lodge meetings are sometimes devoted to long discussions and minute explanations; thus the proceedings are drawn out and the atmosphere becomes monotonous. In this case, a social gathering comes in handy specially when a program prepared for the occasion consists of numbers varied in nature such as musical and literary.

There are Brethren, for instance, who not only appreciate music but are experts in playing instruments. Here is an opportunity for them to share with their fellowmen the benefit of their experience and skill; here is a way by which they can provide wholesome entertainment.

We know of members of the Fraternity who are well versed on subjects dealing with education, law, medicine, insurance, and others equally important in connection with the country's business. An address here and there, lectures which are illustrated—these are sources of information and factors toward enlightenment.

Our lives as Masons are evaluated through labor and play, toil and relaxation. At work let us be conscientious and thorough; in our social activities let us be cheerful and kindly. This is a prescription for successful living. Let us keep it up.

Grand Master

THE CABLETOW

Editorials

A Question For Masons To Answer

IT is said that in ancient Egypt, the dead must answer satisfactorily the question of a grave tribunal which sat in judgment upon all, before gaining admittance to the sacred asylum of the tomb. The tribunal asks: "What hast thou done with thy time and life?"

Note the inquiry about time. A great man's advice to a young tradesman was: "Remember that time is money." Another one took the view that we should be merry and dance and drink and laugh and quaff while there is time. A pessimist sighed that time robs us of our joys. The poet, however, wrote of time as an endless song.

As Masons, our time is not merely for money, pleasure, or song. The twenty-four inch gauge, one of the working tools of an Entered Apprentice reminds us to utilize our time systematically; every day, we should set aside a part for God and fellowman, another part for our usual vocation, and still another part for refreshment and repose. This is as simple as it is clear and its constant observance will help lighten the burdens of others. To say that we have no time for certain things is to ignore the very fact that there are twenty-four useful hours each day. The busier we are, the more we have time for worthwhile undertakings.

And what of life? Many consider it merely as an earthly journey wherein the traveler finds misery or riches, sorrow or happiness, humiliation or praise. Very often selfishness and greed dominate man's quest for real progress. This is one of the main reasons why the world today has not improved much; instead of being at peace, it is still in a state of uncertainty and peoples of different nations not only distrust but hate one another.

Masons have learned to view life in earnest. The hour-glass which symbolizes human life means that our earthly existence is short. Therefore, our time should not be employed in dissipation but devoted to good works. To the morose and the cruel, life is a curse but to the cheerful and the kind, it is a blessing. It is a blessing because He who gave it is infinitely good.

Life is full of duties and responsibilities and we should not fail in our performance. We are judged not by what we wanted to accomplish or what we intend to do but what we have actually done. Excuses for our

Discipline

DISCIPLINE has been the subject covered in reports of some Grand Masters in other Grand Jurisdictions. They refer to a number of Brethren as Masons in name only because the later have little regard for the lessons learned from the Fraternity. If this state of affairs continue, the probability is that the public will have a wrong idea about our Craft.

Here is a Brother who uses strong language. He has done this so often that it has become a matter of habit. Another Brother reads a newspaper or magazine during Lodge meetings; or he converses with the man next to him even when matters vitally affecting his own Lodge are being discussed; or he goes out and comes in again several times when degrees are being conferred. Still another Brother by his own conduct has shown disrespect to Brethren in office; the latter often reminds the Brother to remember his obligation and practice the tenets of our Venerable Institution. But rather than listen to wise counsel, he remains indifferent and cusses. How can we be respected when we ourselves show no respect for others? And for this, Masonry is not to blame for it urges followers to practice the great virtues and perform the important duties they owe to God, neighbors, and selves. Where else does man find teachings so rich and principles so exalted than in our own Universal Brotherhood! To observe its discipline is to strive to perfection but to disregard it is to disgrace not only one's self but the entire Organization.

—Mauro Baradi, M.P.S.

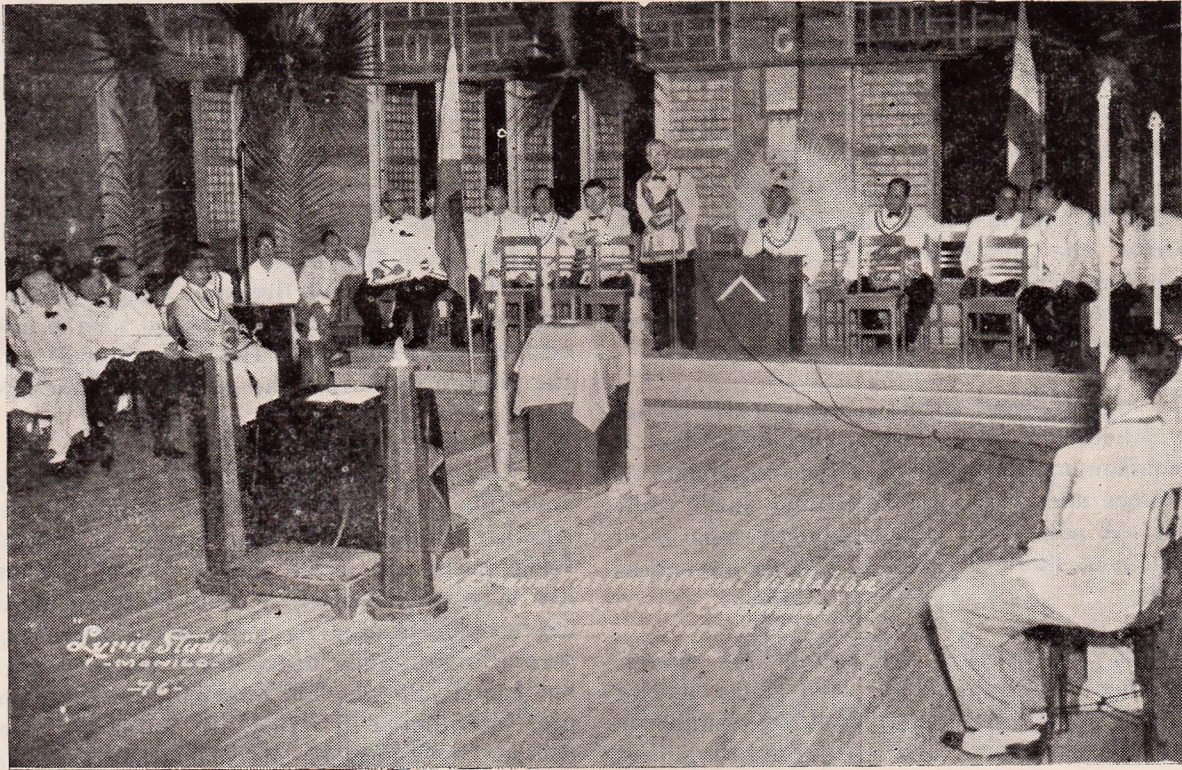
shortcomings are a hindrance; they show in bold relief the stuff out of which we are made.

And life furthermore, is a great challenge to all—men and women alike. Remember God's injunction: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Those who have the will to win and the strength to labor should not hesitate in accepting the challenge. As Masons we can not do otherwise. We are determined not to swerve from our duties and we should see to it that they are complied with regardless of cost and consequences. This done, we can answer calmly and without fear the question: "What hast thou done with thy time and life?"

—Mauro Baradi, M.P.S.



Official Section

Courtesy by LYRIC STUDIO

Visiting With The Most Worshipful Grand Master

By JOSE E. RACELA, P.M., Nilad Lodge No. 12, F. & A. M.

ON September 24 last, at 8: 00 o'clock in the morning, Most Worshipful Brother Esteban Munarriz, Grand Master of Masons in the Philippines, took-off at Nichols Field, in a chartered PAL plane, in the pursuit of his masonic labors of visiting Subordinate Lodges in the Valleys of the Visayas and Mindanao. His entourage led by the amiable and ever active Grand Secretary, Most Worshipful Brother Antonio Gonzalez, P.G.M., consisted of twenty members. Most of them have joined the Grand Master's party to the South for the first time. The majority of the sojourners consisted of brethren from Kasilawan Lodge No. 77, led by their Master, Wor. Bro. Leopoldo Boquiren. There was Rt. Wor. Bro. Eduardo del Rosario Tankiang and two others from Batong Buhay Lodge No. 27. Others in the party were Rt. Wor. Bro. Clifford C. Bennett (95), Deputy Grand Master; Wor. Bro. Gregorio Cariaga (82); Bro. Eusebio Salazar (79); Wor. Bro. Basilio J. Castro (48); Wor. Bro. Tiburcio Africano (5); Wor. Bro. Jose N. Quedding (18); Wor. Bro. Mariano Chico (69); Bro. Pantaleon Trinidad (14) and a representative from Nilad Lodge No. 12.

After two hours of flying, we reached Iloilo City where the party of the Grand Master was met by a big delegation composed of members of Iloilo-Acacia Lodge No. 11. Here, the visiting brethren were impressed with the pre-war concrete Masonic Temple, untouched by the ravages of the last World War. A Special Team of the Grand Lodge conferred the third degree upon a new member of the lodge. It was noted by the visiting brethren to Iloilo-Acacia Lodge that everything goes on smoothly with its members. The only regret that was noticed was the inability of the Most Worshipful Grand Master and his party to prolong their stay. We left them at 3:00 o'clock in the afternoon, shortly after lunch. At lunch, congratulatory messages were expressed by the Most Worshipful Grand Master, the Grand Secretary and a representative of the Philippine Bodies, A & ASR on the solidarity of the brethren from Iloilo, their spirit of sacrifice—the day being a working day, besides registration day for new electors—and particularly, on the recent promotion of Wor. Bro. Sixto B. Ortiz, as Treasurer of the Philippines.

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OFFICIAL SECTION

We continued on the journey, and twenty minutes after we have taken-off at Manduria Air Field, we reached the city of our sugar barons—Bacolod City. Here, the Grand Master and his party were met not only by brother masons but also members of the Jose Jara Chapter of the Order of De Molay. A sumptuous "merienda" was tendered by Bro. Aildas Gurnamal, a member of Dalisay Lodge No. 14 of Manila, who has a branch store in Bacolod City. Later, we repaired to the Masonic Temple of Kanlaon Lodge No. 64, a 3-story building belonging to the lodge. The Special Team of the Grand Lodge conferred also the third degree upon a new member of Kanlaon Lodge. After our labors, a fraternal banquet was tendered the Grand Master's party at the University Club of Bacolod City. We passed the night at Mira Mar, a commodious hotel—the best in the locality.

After breakfast on the following day, we flew to Dagohoy Lodge No. 81 in Tagbilaran, Bohol. The Grand Master and party were met with a big arch with proper inscriptions of welcome. It is interesting to note that inspite of various odds, the brethren of this Valley inspired by the female members of their families have remained undaunted in their masonic labors, true to the dynamic spirit of that Malay leader, Dagohoy, in whose honor the Lodge is named.

At 11:00 o'clock in the morning of the same day, we proceeded to Mt. Kaladias Lodge No. 91 in Dumaguete, Oriental Negros. While the Lodge is temporarily housed in one of the buildings of the Silliman University, the spirit of fraternity and brotherly love is not diminished. In fact, the background—the Silliman University—is in itself an inspiration for a Mason who seeks the Brotherhood of Men and the Fatherhood of God. Lunch was served by members of the faculty of the university and there was absolute harmony not only among the brethren and their families but among non-members of the fraternity as well.

We left Dumaguete at about 3:00 o'clock in the afternoon of the same day after going on a sight-seeing tour. We reached Mt. Apo Lodge No. 45 in Zamboanga almost two hours thereafter. And what a reception! There were placards for the Grand Master and his party! From the airport, the motorcade took us around this beautiful city. From the sight-seeing trip, we repaired to our hotels. We returned to the Lodge Hall at 7:30 o'clock in the evening. The reception and ball in honor of the Grand Master and his party commenced at 8:30 o'clock in the evening. The cream of Zamboanga was there. It was led by the congenial mayor of the city.

Our next itinerary was Bud-Daho Lodge No. 102 in Jolo, Sulu, that part of this archipelago famous for pearls. It took the party about forty-five minutes to fly from Zamboanga to this bastion of the highest authority of our Mohammedan brethren. For it must be borne in mind that among our brethren are Moslems. Our hosts were very hospitable and in a banquet tendered in honor of the Grand Master and his party, the Sultan of Sulu, the Honorable Ombra Amilbansa, Congressman from Sulu delivered an eloquent speech. It could be noted that those brethren who have come from Luzon prefer to stay in Sulu—a land of untold opportunities.

We left Sulu at about 11:00 o'clock in the morning of September 26 and flew to Kutang Bato Lodge No. 110 in Cotabato, Cotabato. Here, inspite of the absence of a permanent building of the lodge, the brethren who live very far apart from each other and away from the capital where they perform their masonic labors have endeavored to come to town only to meet their Grand Master. A sumptuous lunch was served the visiting party in the best dining hall of the capital town.

Our next itinerary was Sarangani Lodge No. 50 in Davao City which we reached around 5:00 o'clock in the afternoon of the same day. Here was another motorcade led by the Master of the Lodge, Wor. Bro. Leon Garcia. From the airport, the delegation went around the city and later took a "merienda" in the house of the Master of Sarangani Lodge. At around 8:30 o'clock in the evening, the new Masonic Temple was solemnly dedicated. A Special Team of the Most Worshipful Grand Lodge of the Philippine Islands led by the Most Worshipful Grand Master conducted the solemn ceremonies of dedication. In spite of the heavy rain, as it is customary in Davao to rain every night, the hall was packed to the limit—the enthusiasm of the brethren, their families and friends was never dampened by the inclement weather.

The Masonic Temple of Sarangani Lodge is situated near the waterfront—around the very shores where Villalobos loitered around in search of the untold riches of the East. Incidentally, this enterprising Spaniard named this group of islands, Felipinas (Filipinas) in honor of his king. As if it were foretold, Sarangani Lodge is the first to have its permanent Masonic Temple in this part of the Philippines, the same spot where the future colonization of these beautiful isles was started by Villalobos. May this labor of Sarangani Lodge serve as guide for other Sister Lodges under this Grand Jurisdiction in their desire to place the Fraternity in a firm and solid foundation!

At 6:30 o'clock in the morning of September 27, we left Davao City and continued to Maguindanaw Lodge No. 40 in Cagayan, Misamis Oriental. The brethren of this Valley were on hand at the airport to meet the party of the Grand

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Master. The brethren from Maranaw Lodge No. 111 of Iligan, Lanao were also on hand for the grand visitation. It should be remembered that the brethren of this lodge were responsible in locating the grave of our late Most Worshipful Brother Jose Abad Santos, Past Grand Master of Masons in the Philippines, and a victim of the atrocities of the Japanese. We repaired directly to the Lodge Hall. The members of both lodges did not seem to have any complaint except that the Grand Master's party could not stay longer with them. Particularly, the members of Maranaw Lodge requested that the next grand visitation should include Iligan, Lanao as a place of itinerary. The sojourners felt that Maranaw Lodge should also be visited in its own Valley.

We proceeded to Mactan Lodge No. 30 at Cebu City. This lodge has been renting its hall from one building to another. Its beautiful 3-story concrete Masonic Temple of pre-war days was burned during the war. Notwithstanding, the brethren have become more conscious, more united and more militant in their masonic labors. The blueprint of their future masonic edifice is now ready and actual construction may start any time from now. As usual, the hospitality and fellowship of the brethren has grown by leaps and bounds—more members and better understanding among themselves.

The Grand Master's party returned to Manila at 5:00 o'clock in the afternoon of September 27—the members came with new inspiration, new vigor and better understanding of the hows and whys of Masonic Fraternity in the provinces.

* * *

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(Sgd.) ESTEBAN MUNARRIZ
Managing Editor

Subscribed and sworn to before me this 10 day of October, 1949, at Manila, the affiant exhibiting his Residence Certificate No. A-22334 issued at Manila, on Jan. 5, 1949.

(Sgd.) ANTONIO GONZALEZ
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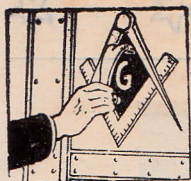


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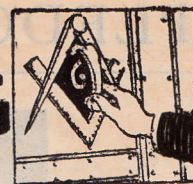
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WHAT OUR LODGES ARE DOING



TAGA-ILOG NO. 79

MARIKINA NO. 119

THE most Worshipful Grand Master, Brother Esteban Munarriz made an official visitation to this Lodge on Saturday, October 22, 1949. Brethren from other Blue Lodges were in attendance.

Among the features of the visitation were: an interesting report of Wor. Bro. Sesenio Baradi-Rivera, Master of the Lodge in connection with his recent trip to Europe where he visited Masonic temples and Lodges; speeches by M. W. Bro. Antonio Gonzalez, Grand Secretary, Wor. Bro. Mauro Baradi, Grand Orator, and M. W. Bro. Esteban Munarriz, Grand Master. The Grand Master once again emphasized the importance of harmony and cooperation in Masonry and reminded the Brethren to live up to the teachings of the Fraternity in order that the community as a whole may profit from the Masonic way of living.

"HIGH-TWELVE" NO. 82

BY action of this Lodge, Wor. Bro. Gregorio Cariaga, was chosen as representative of the Lodge in connection with the visitation of Most Wor. Grand Master Esteban Munarriz to Blue Lodges in Mindanao and the Visayas. Wor. Bro. Cariaga took occasion to express the greetings of our Lodge to the Brethren visited; he was requested by Wor. Bro. Hermogenes P. Oliveros, Master of the Lodge, to read the message of the latter to the Brethren in the South. We quote the message:

"It is a rare privilege to extend through our representative, Wor. Bro. Gregorio Cariaga, the greetings of 'High-Twelve' Lodge No. 82 to our brethren in the South. The visitation headed by our esteemed Grand Master, Most Wor. Brother Esteban Munarriz, Officers and Members of his party, cannot but serve to awaken in the hearts of Masons renewed interest in Masonic Fellowship and strong determination to uphold as it were the principal tenets and great teachings of the Fraternity.

"We of 'High-Twelve' Lodge No. 82, join the members of our sister lodges in this jurisdiction in the hope that through the Grand Master's Visitations, the Grand Lodge will be nearer to the brethren and the latter closer to the Grand Lodge.

"We are living in a modern world. Organizations of all sorts are vying with one another in winning the goodwill of men and nations. In this task, Masonry has a special mission to fulfill; it is universal in scope and the moral influence it has exerted throughout these years has been enriched by the lives of so many Masons. We can do no less in this regard. Let us all reiterate our stand in accepting this challenge and show the world that World Brotherhood can be attained sooner because we are doing our solemn duties as Masons."

HIRAM NO. 88

THE Hiramite" has recently been published (third quarter) by this Lodge for the benefit of Masonry in general. The Committee on Publications are: Atilano Nuñez, W.M., Enrique Rimando, P.M., and Macario Navia, P.M. The Board of Advisers includes all past masters of the Lodge. Among the contributors of articles are Wor. Bros. A. D. Rosario and R. Ramos. Other interesting articles are "Duties of a Mason to his Brother", quoted from the Oklahoma York Rite News and "Truth" by Judge C. Clyde Meyers, Kansas City, Kansas.

A RESOLUTION BY MARIKINA LODGE NO. 119 PRAYING FOR THE SPEEDY RECOVERY FROM ILLNESS OF THE MOST WORSHIPFUL BROTHER ALBERT J. BRAZEE, JR., PAST GRAND MASTER OF MASONS IN THE PHILIPPINES

WHEREAS, Most Worshipful Brother Albert J. Brazee, Jr., Past Grand Master of Masons in the Philippines, is at present confined in bed due to a prolonged illness, bringing not only physical discomfort to the patient, but also worries and distress to the family; and

WHEREAS, it is the bounden duty of a fraternity to come to the assistance of an afflicted member with any form of help conceivable—material, spiritual, or moral; therefore,

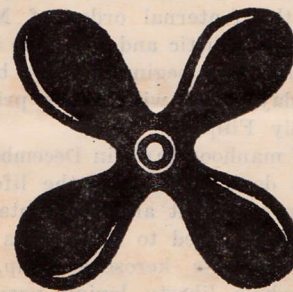
BE IT RESOLVED, by Marikina Lodge No. 119, Marikina, Rizal, Philippines, to pray, as the Brethren hereby pray, to the Almighty for the speedy recovery of Most Worshipful Brother Albert J. Brazee, Jr. so as to secure immediate relief from physical and mental suffering, for the patient, and from worries and material discomfort, for the other members of the family.

RESOLVED FURTHER, that a copy of this resolution be transmitted to the Grand Secretary of the Grand Lodge with the request that same be forwarded to the Most Worshipful Brother Albert J. Brazee, Jr. at his present address.

Unanimously adopted, September 17, 1949.

CATALINO S. CRUZ
MasterTOMAS L. SANTOS
Secretary

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Courtesy by SAM STUDIO

...Participants in a drama "A ROSE UPON THE ALTAR" by Wor. Bro. Claudy to be staged in December, 1949. The drama was translated in Tagalog by Wor. Bro. Patricio del Rosario. From left to right (front row); Joaquin Garcia, Gregorio Cariaga, Mateo Cipriano, Antonio Gonzalez, G. Velasco, Jose L. Domingo, and Aurelio del Rosario. Back row: H. Dimaguiba, Abundio del Rosario, Mariano Gonzalez, Santiago Artiaga, Primo Guzman, Romeo Santos and F. Bonifacio.

The Execution Of Rizal A Mistake

By JACINTO M. MENDOZA

THERE has been said in many section of the press that Dr. Jose Rizal retracted from Masonry. The said retraction marked the evil design and confusion in the mind of the people outside of the fraternal order of Masons. The evil design is well planned, artistic and dramatic in nature. There was a notion in the very beginning way back in childhood studies that some day, Rizal will be the pride of the Malay Race more especially Filipinos.

In the prime of manhood early in December 30, 1896 a dramatic and glorious death came into the life of the martyr-hero, with the hope to end it all. Incidentally the magic or evil eyes of false gods failed to see Rizal's "Last Farewell" somewhere in the historic kerosene lamp, that automatically lighted the whole liberty loving people of the world right after his death. Did he die in the hearts of his people? Rizal foresaw that 9 days after his death a mass would be said for the repose of his soul, that his mother and sisters would be invited to attend the mass as innocent spectators. Knowing fully well that the retraction will not hold water

until many, many years lapsed that there was no hope to save the eight rays of the sun indicated in the Filipino Flag. The first provinces to revolt in 1897 were Rizal, Cavite, Bulacan, Nueva Ecija, Batangas, Laguna, Pampanga and Manila. It was decided to hold the forged document and dramatically display it now to poison the mind of the Filipino Youth as a means to an end. Now Rev. Fr. J. Villalonga and One Thousand Knights of Columbus were tickled to see the Roman Catholic candle burning on both ends lighted by Camilo Folavieja. It is too late for them to see the execution of Rizal a mistake; for reasons that people and government love truth and there was no substitute for truth, that Rizal's character and will power did not alter an inch for any price even it cost his life. Granting that Rizal retracted as claimed, then Rizal should be alive today to be with us. What proved that Rizal did not retract was that he was shot. No amount of retraction document can change the independent mind and character of the Filipino youth who by nature are so passionate in love, and so gallant in war as demonstrated in war as well as in peace.

Rizal's biography should be read by the children of all the people of the Philippines as being non-partisan and non-sectarian. It is amusing to note that some dead masons retracted after death. Someday Jose Abad Santos, Jose de los Keyes, Jose P. Guido, etc. will follow our dear beloved Rizal who rest in peace in the hands of Divine Providence, a place where there are no hypocrites, no politicians, nor scandals.

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PLEDGE OF SERVICE


Christ Is God That Became A Man!!!

By DANIEL PANGILINAN

SOME people believe that Christ was not God but a man. Let us search the Bible and find out the truth.

THERE IS ONLY ONE TRUE GOD

"... thou art God alone" (Ps. 86:10) "... thou art God, even thou alone. ..." (Is. 37:16). "... that they might know thee the only true God..." (John 17:3) "The Lord our God is one Lord ..." (Mark 12:29).

As seen from the aforementioned paragraph, there is only one true God.

THE TRINITY IN ONE GOD

FOR there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one (1 John 5:7).

Therefore, the Father, the Son (the Word is the Son of God—Rev. 19:13), and Holy Ghost are one God.

THE SON OF GOD

THE son of God is mentioned not only in the New Testament but also in the Old Testament; for He was in the beginning, is at present, and shall be forever (Heb. 13:8). Some of the references are as follows:

"... the form of the fourth is like the son of God" (Dan. 3:25).

"For unto us a child is born, unto us a son is given" (Is. 9:6). "... thou art the Son of God" (John 1:49).

SOME OF THE NAMES GIVEN TO THE SON OF GOD

SOME of the names of the Son of God are the Word (John 1:1); the Prince of Peace, Wonderful, Counselor, the Mighty God, Everlasting Father (Is. 9:6); Michael (Dan. 12:1); Emmanuel (Matt. 1:21); Messiah and Christ (John 1:21); and the Lord (Acts 2:36).

THE MEANINGS OF THE NAMES OF THE SON OF GOD

THE Son of God was named in accordance with His work of nature.

The Word means Spokesman; Prince of Peace, defensor against Satan; Wonderful, the displayer of miracles; Counselor, adviser of men to do good in order to possess eternal life; the Mighty God. God the most powerful; everlasting Father, God the Father of all; Michael, warrior against Satan and other wicked spirits; Emmanuel, God is with us; Messiah and Jesus and Christ, savior of men from sin and witness of all things pertaining to God; the Lord, Wisest of all.

THE SON OF GOD AS THE CREATOR

"... for by him were all things created, that are in heaven, and that are in earth, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him: "Col. 1:16). "Him" stands for Christ (Col. 1:15). "All things were created by him" (John 1:3) "Him" stands for the Word, or the Son of God. "...by whom he made the worlds "Heb. 1:2). "Whom" stands for the Son. "And, Thou, Lord in the beginning hast laid the foundation of the earth (Heb. 1:10). "Lord" stands for the Son (Heb. 1:8).

As clearly discerned from paragraph just afore-written, the Son of God is also the Creator.

THE PRE-EXISTENCE OF CHRIST

CHRISt is the Son of God. The Son of God is also the Creator. Christ, then, is also the Creator. Christ said that he had glory before the world was made (John 17:15). He mentioned the fact that He was loved by God before the foundation of the world (John 17:24). He told His fellow Jews that He was before Abraham (John 8:58). He said that He was the beginning and shall be the end. He was the first and the last (Rev. 22:13). In the time of Moses, the Israelites drank the Spiritual Rock Who was Christ (1 Cor. 10:4). Jesus was born as Man later than St. John, but St. John said Christ was before him (John 1:15); that is, Christ was before St. John in spirit. Prophet David died long before Christ was born as Man, but David called Christ his Lord, (Matt. 22:45), because Christ was before David in spirit.

It is clearly discerned from the foregoing paragraph that Christ existed before He was born Man, for He existed as a spirit.

THE PROPHECY OF THE BIRTH OF CHRIST

IT was prophesied that out of Bethlehem should come forth a ruler in Israel (Micha. 5:2). It was foretold that a virgin should conceive and bear a son who should be called Emmanuel (Is. 7:14). See also Matt. 1:23.

GOD PROMISED THE BIRTH OF CHRIST

GOD Himself promised Abraham. "In thy seed shall all the nations of the earth be blessed (Gen. 22:18). That "Seed as promised was Christ (Gal. 3:16).

(Continued on next page)

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❖ Scottish Rite Section ❖

PHILIPPINE BODIES A & ASR
Plaridel Masonic Temple
520 San Marcelino, Manila

October 11, 1949

Dear Brother;

We have not done much since you last heard from us. It is gratifying to note, on the contrary, the enthusiasm our brethren are taking in lending us their aid in the realization of our program. I am referring, my brother, to the volume of our incoming mails which in most cases are remittances of unpaid dues. Many of our brothers said in their letters that it was never their intention to forget paying their dues, but due to their various work, in their offices and homes, they overlook this important obligation. They were one in saying that "the Secretary should send out a reminder" when the time is due to make payment. So, we did and the answers have begun to pour in our post-office box No. 1234, Manila.

We figure out that, by this time, you have already received your copy of the FAR EASTERN FREEMASON. That was an initial issue. It will continue as a mouthpiece of the Scottish Rite Bodies in the Philippines as long as the brethren desire it to be so. Your Bodies, the Philippine Bodies, A & ASR, have entered subscription to the succeeding issues. It may please you to learn that Ill. Bro. Michael Goldenberg, 33° and Bro. Mauro Baradi, 32° were elected to represent us in the Editorial Staff of this publication. We will be delighted to hear your timely suggestions which will be submitted to our representatives for consideration. It is also requested that the brethren submit appropriate articles for inclusion in any of the forthcoming issues.

Our Illustrious Deputy, Bro. Frederic Harper Stevens, 33°, left last week with his wife, for the States. They will be away for two months. Ill. Bro. L. M. Hausman, 33° will be our Acting Deputy. Our Deputy left for the States to attend the 1949 Biennial Convention of the Supreme Council, at Washington, D.C. During the Convention, it is expected that our previous petition for an independent Supreme Council will be taken up. From all indications, it may materialize. It will mean new honors to Philippine Scottish Rite Masons. Also, it will mean greater responsibilities and heavier obligations to each and everyone of us. The need for more fellowship and better understanding will be the rule of the day more than it is now. We have resolved ourselves to that commitment two years ago.

One month from now and to be exact, from November 23 to November 26, we will have our Thanksgiving Reunion. Our Director of the Work, with his associates are desirous to see a much better prepared conferrals. Lest you forget, our Director of the Work is Ill. Bro. Michael Goldenberg, 33°. His associates are Bro. Mariano Gonzales, 32°, KCCH, Bro. Jose M. E. Leon, Jr., 32°, KCCH, Bro. Teofilo Ragodon, 32° and Bro. Mateo D. Cipriano, 32°. It is the desire of this committee to have the Degree Teams start an early practice. Members of the various teams are fraternally requested to report for assignments on October 20, 1949 at the Office of the Secretary. Our very active Director of the work will be on hand to distribute them.

We wish to appraise you my brother that English Patents for members of our "Mabuhay" and "Balintawak" Classes are now ready for distribution. Should you care to have them mailed to you, kindly let us know—they will be folded and placed in appropriate tucks. If you want it framed, we suggest that you call on us personally—folding it may be avoided.

It was our good fortune to accompany the Most Worshipful Grand Master of the Most Worshipful Grand Lodge of

CHRIST IS GOD...

(Continued from previous page)

GOD WAS TURNED INTO MAN

IN the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Remember the last clause, "the Word was God". "And the Word was made flesh, and dwelt among us" (John 1:14).

Therefore, the Word, or God, was made flesh. Who was this God that was made flesh? He was no other than Jesus Christ.

WHY THE SON OF GOD WAS MADE FLESH

Interchangeably call God and the Son of God, for the Word is God and at the same time the Son of God. The Father sent the Son to be the Saviour of the world" (1 John 4:14). "Jesus... shall save his people from their sins (Matt. 1:21) He "gave himself for us that he might redeem us from our iniquity" (Tit. 2:14). Christ "will tell us all things" (John 4:25). See also Rev. 5:9; John 4:42; Acts 5:31; and John 1:14, 17.

Therefore, the Son of God was made Man, so that He could live with men to reveal all things about God and God's creation and to give up Himself to redeem us from sins.

THE SON DISGUISED HIMSELF AS MAN

I AND my Father are one" (John 10:30). Christ, "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death on the cross" (Philippians 2:6-8).

God and Christ are the same. Christ, being in the form of God, it is right for Him to claim He was equal to God; but He disguised Himself as Man, showed Himself humble and obedient, until He died on the cross; so that men may be saved by following in the footsteps of the Man Jesus.

AND no man hath ascended up to heaven, but he that came down from heaven" (John 3:13). Jesus said, "For I came down from heaven, ..." (John 6:38). "Jesus come forth from the Father, and am come in the world: again," leave the world, and go to the Father" (John 16:28). "And he said unto them, you are from beneath: I am from above: ye are of this world; I am not of this world" (John 8:23).

FROM the aforewritten paragraph, we learn that Christ came from heaven before he was born Man; that is, He was not a man before He was born to Mary; for no man had ascended to heaven yet. Jesus said He came from the Father, then into our world, and would return to heaven; that is, He was from heaven as Spirit, came to this world as Man, and returned to heaven as God. He also told that He was from above and men are from beneath; He was not of this world and men are of this world. He was therefore different from men.

(To be continued)

the Philippine Islands in his Official Visitation to the different Sister Lodges in Visayas and Mindanao. We had occasion to meet several brethren of the Rite in those places. We have found them satisfied in their individual callings. They have grown to be more active, militant and sacrificing—all for the good of our ancient and honorable Fraternity. They have wished us to communicate to you their desires for fruitful endeavors you may have for yourself and your family.

Before we close, please do not forget our next Stated Meeting—October 20, 1949 at 6:00 o'clock in the evening at the Plaridel Masonic Temple.

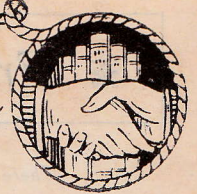
With kindest personal regards, we are,

Sincerely and fraternally yours,

JOSE E. RACELA, 32°
Secretary



Fraternal Reviews



By MAURO BARADI, P. M.

RHODE ISLAND—1949

Lodges 44

Members 16,680

Gain 527

ON May 16, 1949, this Grand Lodge held its 158th Annual Communication at Freemasons Hall, Providence.

No less than twenty guests from twelve other Grand Jurisdictions were present.

The M. W. Grand Master, M. W. Bro. Ernest L. Lockwood delivered his address. He gave a brief account of Roger William's life who fled the persecution in England because of his religious beliefs. "May we ever strive to make Masonry an active agent to perpetuate his (Williams') teachings and example, putting into practice the great lessons propounded by this great exemplar of brotherly love and affection", the Grand Master continued. He issued orders of suspension to brethren including one who solicited funds on the strength of his membership in the Masonic fraternity. He approved amendments to by-laws of various Lodges in his jurisdiction mostly pertaining to increase in dues.

It will be noted that the seven District Deputy Grand Masters rendered separate reports covering their respective Masonic activities. Among their duties are to superintendent elections and install officers of Lodges in their particular districts.

The Grand Lecturer made the observation that "the Lodges throughout the state are putting forth utmost efforts to exemplify the degrees with dignity and in an impressive manner.

The Grand Lodge has a Masonic Service Board which assists subordinate Lodges and other Bodies in handling their charitable work. This is done: (1) "by maintaining a central file of information regarding beneficiaries; (2) "by conducting investigations jointly when necessary, and (3) "by making disbursements regularly from a single source on behalf of one or more donors as the case may require."

Among the medals awarded to deserving Brethren were: Christopher Champlin (to distinguished visitors); Distinguished Service; Exemplary Service; Fifty-year Veterans, and Meritorious Service.

NEW ZEALAND—1948

Lodges 332

Members 34,415

Gain 1,510

LAST year (1948), the 59th Annual Communication of the Grand Lodge of A. F. & A. Masons of New Zealand was held at The Town Hall, Auckland. Among those present during the Communication held on November 24 last were 182 Officers of the Grand Lodge headed by M. W. Bro. J. Girling, Grand Master.

In this Grand Lodge, the confirmation of Minutes is followed immediately by the election of Grand Master. The Officers of the Grand Lodge are elected in accordance with a Scheme of Distribution as provided for by Grand Lodge Laws.

Among the "Funds" in this Grand Jurisdiction are: Widows' and Orphans' and Aged Masons' Fund; Special (War) Benevolent Fund; Fund of Benevolence; Circular Appeal Funds; Representation Fund; The Esson

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K. M. I. Prize Fund; Masonic Scholarship Fund, and Kirkpatrick Masonic Institute Fund.

There is printed in the Proceedings under review a replica of a letter (April 15th, 1948) to the Grand Master (1948) written by M. W. Bro. Devonshire, Grand Master of the United Grand Lodge of England which we quote:

UNITED GRAND LODGE OF ENGLAND

Kindly Mark Reply
PERSONAL

Freemasons' Hall,
Gt. Queen Street, London, W.C.2.

April 15th, 1948.

Dear Grand Master,

I am sorry that owing to heavy correspondence due to my Installation as Grand Master, I have not thanked you before this for the cablegram or congratulations and good wishes extended to me on the occasion by the Grand Lodge of New Zealand.

I am extremely grateful for your kind thoughts and greetings.

The ceremony at the Royal Albert Hall passed off very successfully and our own Brethren, as well as the overseas guests were much impressed by the presence of The King, who honored both the Craft and myself by acting as Installing Master of the occasion.

With fraternal good wishes,

Yours truly and fraternally,

(Sgd.) DEVONSHIRE
Grand Master

M. W. Bro. Girling,
Grand Master,
Grand Lodge of New Zealand.

After his installation, M. W. Bro. Colonel Sir Stephen Shepherd Allen, Grand-Master elect, delivered his address. He recalled his having completed 40 years as a Mason and as such has been enabled to win friends in New Zealand and other countries. In answering the question: "Whom should we admit among us as brethren?", the Grand Master said:

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❖ Fraternal Reviews ❖

"There are certain necessary qualifications for all candidates. First, belief in God. Such belief is too often taken for granted and treated lightly. It is true that it must be stated openly in our lodges, but such statement should not be a matter of routine, and should be definite and sincere, and, before either ballot or initiation, the Master should be satisfied of the candidate's faith in a Supreme Being. The second qualification is good character, to which I have referred already, and which I need not define, because the conscience of all brethren will show them in what it consists. Third, the candidate should be in such a position that he is not likely to become a burden on our funds. Fourth, he must be one whom we can welcome to our assemblies, who will not cause lack of harmony in the lodge or discomfort to any of its members, one with whom we can associate freely as a friend and a brother."

The Grand Master concluded his address, thus:

"It was written by King Solomon, the prototype of all Masters in the chair, and the wisest of men—'Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.' If we follow this counsel we shall do well. It is written again—'Let us hear the conclusion of the whole matter: fear God and keep his Commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.' With these admonitions in our minds let us work together with clear conscience and good will, in promoting the welfare of the Grand Lodge and in cementing the brotherhood that exists among us, ever remembering the grand principles on which our Order is founded."

* * *

TO WHOM IT MAY CONCERN:

For sometime now we have been receiving a monthly copy of your Cabletow addressed to Mr. Teofilo Monzon care of this Company at Soler, Reina Regente, Manila. We wish to advise that Mr. Monzon died on March 10, 1948 in Legaspi, Albay. Undoubtedly, you would like to delete his name from your mailing list.

Very truly yours,

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ORDER OF DEMOLAY

EMMANUEL BAJA CHAPTER

Kawit, Cavite

A special program was held by the Emmanuel Baja Chapter, Order of DeMolay, at Kawit, Cavite on October 23, 1949 at the Ibarra Masonic Temple. The affair was attended by DeMolays from Cavite and Manila as well as Masons from neighboring cities and towns.

The program was as follows:

1. Extemporaneous speech by Wor. Bro. Jose R. Villanueva, P.M.
2. Oratorical contest: "Forward De Molays"
First speaker—Bro. Valentin Saqueton
2nd " — " Antonio Ricafrente
3rd " — " Apolinar Damian Jr.
4th " — " Jose Javier Jr.
5th " — " Gregorio Samoy Jr.
6th " — " Pampilo Rie'ta

The Board of Judges composing of Wor. Bro. Simplicio Toledo, Chairman, Wor. Bro. Agustin Galang, P.M. and Wor. Bro. Jose Alvarez, P.M. as members, rendered the following decision after careful judgment:

- First place—Bro. Jose Javier, Jr., the recipient of one suit worth not less than P20.00 donated by Mor. Bro. Simeon Villaluna, present Master of Ibarra Lodge No. 31.
- 2nd place —Bro. Gregorio Samoy, Jr., who was awarded a Parker P-51 (latest model) with Bro. Gaspar Caspelich, Senior Warden of Ibarra Lodge No. 21 as donor.
- 3rd place —Bro. Apolinar Damian, Jr., who received the Life, Labor, Lineage & Education of our dear Martyr, Dr. Jose Rizal, in the form of a book entitled "PRIDE OF MALAY RACE" which was donated by Bro. Antonio N. Vidal, Junior Warden of Ibarra Lodge No. 31.
3. Introduction of the Guest of Honor, Wor. Bro. Mauro Baradi, P.M., by Wor. Bro. Sabas Alcid, P.M.
4. Speech by the Guest of Honor.
5. Presentation of Prizes by the Guest of Honor.
6. Presentation of medal to Rt. Wor. Bro. Teodorico A. Jimenez. PDGM by the Guest of Honor.
7. Remarks by Rt. Wor. Bro. Teodorico A. Jimenez. PDGM.
8. Closing remarks by Wor. Bro. Agustin Galang of Cavite Lodge No. 2.
9. Closing of the chapter at 5:30.
10. Refreshments.

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SECCION CASTELLANA NOTAS EDITORIALES

Insistamos En Lo Substancial

¿Estamos los masones en Filipinas dando mucha importancia a la forma o insistimos en lo substancial en nuestra Franmasonería? Meditemos y entonces démos una contestación concienzuda a esta pregunta. Mucho se ha dicho y se viene diciendo a lo largo de la historia que la forma es lo que apela a las almas superfluas, pero que lo substancial es lo que permanece y perdura. Lo primero sería la sombra y lo último lo fundamental en nuestra organización.

El mundo se mueve siempre hacia adelante, y nunca en retroceso. ¿Y ahora preguntamos, se mueve la Masonería en nuestro país al compás progresivo en que se mueven todas las cosas en este mundo? ¿Es la masonería hoy día una simple manufactura de masones y de grados, ó una recitación de rituales aprendidos de memoria?

Cada masón debe contestar según los dictados de su propia conciencia. Pero es un hecho manifiesto que en esta Gran Jurisdicción de Filipinas, si bien en cuanto el número de sus miembros se nota un progresivo aumento, este aumento es lento y no espectacularmente rápido. Esto indica que nuestras Logias son muy estrictas en la admisión de candidatos. También notamos que, a consecuencia de esto, los candidatos recibidos están bien preparados para asimilarse las doctrinas de renunciación y propio sacrificio que se impone el masón al pasar por los dinteles de nuestros Templos.

Lo teatral, la sombra, es lo efímero; y lo fundamental es lo permanente. Insistamos en lo último, anuque no descuidemos la forma. Bueno y muy bueno es recibir masones y prepararlos para nuestra árdua labor según los dictados y las formas contenidas en nuestros rituales. Los rituales deben ser bien aprendidos y dignamente recitados. Los grados deben ser conferidos en forma tal que cause la mejor de las impresiones al candidato. Pero no termina ahí nuestro deber. Lo fundamental en la

Masonería es preparar al nuevo elemento para la labor de sacrificio, de amor, de apostolado que envuelve el ser Masón. Debe recibir una educación que le oriente en el caudaloso mar de pasiones y prejuicios en que es ha estado moviendo antes de pasar por los portales de nuestros Talleres. Desde entonces extendamos caritativamente nuestra ayuda redentora para que se asimile todo lo fundamentalmente espiritual que predicamos. Esta es una labor de caridad, de amor, de constancia y de perseverancia. Sobre todo eduquemos su corazón. Arranquemos de él todo egoísmo, todo vestigio de malquerencia, de envidia, de odio, e impartamos en su alma, con nuestro ejemplo y nuestras palabras, el bálsamo de la mejor buena voluntad y el olvido de todo agravio.

El amor a Dios, a la Patria, a la humanidad, es lo fundamental en nuestra labor masonica. También existe el amor al ideal masónico, y lo ideal es la patria del espíritu según un conocido autor. Preparemos a nuestros miembros para esta labor que, ahora como antes, es el signo de gloria de la masonería filipina. Por esta labor se nos considera como los caudillos del movimiento masónico en Filipinas y en todo el lejano Oriente. Por esta labor, los masones en China han vuelto los ojos a esta Gran Jurisdicción Filipina para el establecimiento de Logias en aquellos lugares. Por esta labor, la Gran Logia de China se ha establecido y se ha consagrado bajo los auspicios de la masonería filipina. Por esta labor estamos estableciendo mas Logias en el Japón, y en las Marianas. Y por esta labor, nos enaltecamos a los ojos de millones de Masones esparcidos por todos los ámbitos de la tierra.

Laboremos como siempre aquí y en todas partes de acuerdo con las formulas de nuestro ritual; pero insistamos en nuestra árdua labor, y en nuestra difícil tarea, en lo fundamental en Masonería.

(Antonio González, F.P.S.)

JOSE E. RACELA
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FROM OTHER GRAND JURISDICTIONS

IN MEMORIAM



LEO FISCHER, 33° F. P. S.

Second Vice President of the Philalethes Society

AMONG the heartaches and the thousand natural shocks that flesh is heir to, comes the distress attendant on hearing that an old and valued friend has been called from his labor among us. It is indeed, with a feeling of deep personal grief that I announce to the international membership of the Philalethes Society the passing into the *Grand Lodge Above* of our beloved Brother, Leo Fischer, who filled so worthily the office of Second Vice President.

No service was too small or too great for him to render and his friendship has enriched our lives to an extent not easily to be translated into words. The life which came to an end on the morning of August 13, 1949, at five minutes to eight, was like an unfinished symphony made up of each separate activity which so completely filled the hours of his every busy day.

Brother Fischer was born July 10, 1875, at Viotersreuth, Austria, and at the age of eighteen he came to the United States aboard a sailing vessel. He became an American citizen in Omaha, Nebraska, October 26, 1898.

Internationally known among Freemasons and a longtime military and civilian translator, he lived in the Philippines from 1901 to 1938, and served under every Governor-General the Islands had. He was personally acquainted with the Hon. Henry L. Stimson; the late Generals Arthur MacArthur and Leonard Wood; General Douglas MacArthur, and other leading figures in the War and State Departments, including the late President Manuel Quezon, of the Philippines.

In 1918 he edited the Spanish-language Masonic magazine, "*El Aguila*," published by the Philippine Bodies. From 1924 to 1936 he served as associate editor, and later as the editor and manager of "*The Cable Tow*," published by the Grand Lodge of the Philippine Islands; and, from 1920 to 1938 he was editor of the "*Far Eastern Freemason*," published by the Ancient and Accepted Scottish Rite Bodies.

A veteran of both the Spanish-American and First World Wars, he became a Major in the Army Reserve in 1924, retiring in 1938. His work in connection with fortification plans attracted attention during President Calvin Coolidge's administration.

Our Brother saw the *Light of Masonry* November 22, 1902, in Manila Lodge, No. 342, F. & A. M., Manila, P. I., when it was under the jurisdiction of the Grand Lodge of California. In 1914 he dimitted and became a charter member of Bagumbayan Lodge No. 4, F. & A. M., Manila, P. I., and served as Secretary from 1914 to 1918, and Worshipful Master in 1922. His Grand Lodge honors included: Grand Representative of the Grand Lodges of Austria, at Vienna, and Colombia (Cartagena); and the Grand Orient of Belgium. He was Fraternal Reviewer for many years and served as Deputy Grand Secretary of the Grand Lodge of the Philippines in 1934. He also was:

Member of the Ancient and Accepted Scottish Rite, Manila, P. I., was made a Knight Commander of the Court of Honour in 1917, and crowned Honorary Thirty-Third Degree in 1922. He served as the Secretary of the Philippine Scottish Rite Bodies from 1917 to 1918, became Commander of Malcampo Council of Kadosh in 1923, and was elected a Life Member of the Philippine Bodies in 1938.

Member of Nile Temple, A. A. O. N. M. S., Seattle, Wash., 1916.

Member of Mayon Chapter No. 1, O. E. S., Manila, P. I., 1904. In 1927 he served as its Worthy Patron.

Member of Far East Chapter No. 15, National Sojourners, Manila, P. I., 1925, composed of Freemasons in military service. He served as President from 1937 to 1938. During 1939 he dimitted to Harbor Chapter No. 68, N. S., at Long Beach, California.

Fellow, Foreign Correspondent, and Second Vice President of the Philalethes Society; and serving as Associate Editor of its official review, "*The Philalethes*."

Honorary Fellow of the Grand College of Rites of the United States of America.

Upon his return to the United States, in 1938, he settled in Long Beach, California, and during World War II served as Postal Inspector, examining incoming and outgoing mail in the German, French, Italian, Spanish, Portuguese and Dutch languages. In 1934 he moved to Alhambra, and, in 1948, to Lemon Grove, California.

Last rites for Brother Leo Fischer were held at 3 p. m., August 17, 1949, in the Erickson-Anderson Chapel, La Mesa, California, under the auspices of S. W. Hackett Lodge No. 574, F. & A. M., San Diego, and the Philalethes Society was represented by Brother James K. Remick, M.P.S.

Our Brother left a rich heritage to us all. He stood for, and practiced, the highest ideals of Freemasonry and we shall miss him very much, but we are consoled by the belief that we *shall meet again*.

We extend our profound sympathy to the widow of our late Brother, Anita P. Fischer; to his four daughters, Mrs. Charles L. Suggs and Mrs. Acacia Louise Brice, of San Diego, California; Mrs. Anita P. Palmer, of San Francisco, California; Mrs. Emilie B. Boyle, of Memphis, Tennessee, and all the others who were dear to him by the ties of human relationship.

Walter A. Quincke, F. P. S.
International President
"The Philalethes Society"

* * *

Manila, Philippines,
September 21, 1949.

Mrs. Leo Fischer,
La Mesa, California, U. S. A.

Dear Mrs. Fischer:

Please accept my sincerest thanks for your card announcing the demise of your beloved husband.

I consider this a personal loss as I have had a long and fraternal association with Bro. Fischer while you were both in Manila before the war. The unexpected and untimely death of Bro. Fischer has left a void not only among his intimate friends but especially among his brethren in the masonic fraternity. His services to masonry were continuous and outstanding. I can only add that he died firm in the belief that he has contributed his best towards his fellowmen.

Allow me, therefore, to join you and your family in your hours of bereavement.

Sincerely yours,
(Sgd.) ANTONIO GONZALEZ

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