Bro. D. Garcia, Mutanay

The Cable Tow

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

Published for and in the interest of the Members of the Lodges
of this Jurisdiction

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The Grand Master's Message

MODERATION

MODERATION is defined as "the absence of excess and the observance of reasonable limits".

"Absence of excess" is emphasized starkly. There is expressed in this statement a perfect mental, moral and spiritual equilibrium and with no deviation from a rigid norm of conduct. Excess even of a virtue produces the same ill effects of a vice. For instance, religion in proportionate measures, is commendable but carried to extremes becomes bigotry or even persecution. Thus there is set a demarcation line beyond which any good carried to an extreme excess creates the same deleterious effects of an evil.

Moderation is a great stabilizer in the frictions of daily living where tempers run high and become dangerous from the continuous stress and strain. Moderation, too, while it does not produce the same spectacular and instantaneous feats that a burst of zeal does, has the effect of reserving energy over a longer span of years so that greater good is accomplished and a greater segment of the populace benefited. Brilliant men who have burnt candles at both ends have died before their fullest potentialities have been developed. Humanity, which by right, should have profited and inherited the fruits of their talents, became the unwilling loser.

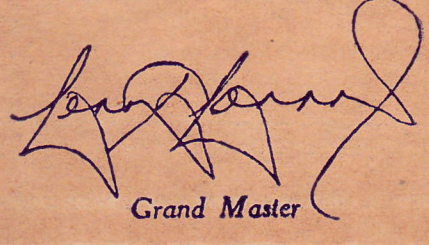
Moderation requires emotional self-control and a dispassionate study of any controversial issue. The individual with moderation does not act upon a violent impulse incited by mob hysteria on a prejudged case. He retains an independence and coolness of mind. From such inner equanimity he thus renders reasonable judgment. Moderation is vital in cooling down ardors which may give rise to disastrous consequences.

The world peace is teetering at a very precarious point. Yet some nations are to be admired for their moderation in handling grave international issues which could explode into a global catastrophe if carelessly met. The provoking nations have encountered the ridicule and disdain of all self-respecting nations who seek peace — but certainly not peace at any price.

Moderation, therefore, is an index of individual and collective maturity. Extremes often carry us farther from our self-imposed goals and "the observance of reasonable limits" speeds us on even though it may appear to be at a seemingly slow pace.

Moderation must fill a great void in present day world affairs. The growing insecurity and the continuous war threats are creating a nervous tension among all peoples today. There is current too, among the youth a skepticism and cynicism caused by disillusionment. Their ideals have been trampled upon and tawdry substitutes and compromises have been supplanted instead.

Although moderation is not the antidote for all the world unrest, it will, in a great measure, mitigate national passions and pave the way for ultimate understanding. Then perhaps people the world over will go to bed and wake up the next morning with the assurance that the world has not yet been blown to bits during their sleep by treacherous madmen.



Grand Master

THE CABLETOW

Editorials

The Fiftieth Anniversary Of Manila Lodge No.1

ON October 16th last, Manila Lodge No. 1, F. & A. M. celebrated the fiftieth anniversary of its founding. It was indeed fitting that the ceremonies, brief but impressive, included messages of brethren abroad who together with the oldtimers of the Lodge residing in Manila are considered pioneers of American Freemasonry in the Philippines.

Masonic records show that on July 4, 1901, dispensation to organize the Lodge was granted by the Grand Lodge of California; the Charter was approved and granted on October 10, 1901 during the Grand Communication of the same year.

There were sixteen charter members, two of whom became Grand Masters of the Grand Lodge of the Philippine Islands, namely Most Wor. Bros. Harry E. Stafford and Manuel Camus; these brethren belonged to various Subordinate Lodges under thirteen Grand Jurisdictions in the United States and England. Members of Manila Lodge No. 1 cooperated with outstanding Filipino Masons such as Manuel L. Quezon, Rafael Palma, Teodoro M. Kalaw, and Vicente Carmona—all Past Grand Masters — in organizing the Grand Lodge of the Philippine Islands in 1912. Patiently but with determination, the members of the Lodge won adherents to the Masonic cause; the problems they encountered and difficulties they experienced became their very instruments in spreading the tenets of Freemasonry throughout the land. On February 4, 1913 there were but three Subordinate Lodges — Manila Lodge No. 1, Cavite Lodge No. 2, and Corregidor Lodge No. 3 — with a handful of members represented at the First Annual Communication of the Grand Lodge of the Philippine Islands; as of January 23, 1951, when the Thirty-fifth Annual Communication was held, there were 99 Subordinate Lodges (4 under dispensation), and 7,484 Master Masons, 533 Entered Apprentices, and 249 Fellowcrafts living in different places including the Philippines, Okinawa, Japan, and the Marianas Group.

In government and other fields of human endeavor, brethren of Manila Lodge No. 1 have contributed their share. We do remember that when the Americans first came to this country, President William McKinley who was made a Mason in Hiram Lodge No. 21, of Winchester, Virginia, issued his Instructions to the Second Philippine Commission in connection with the kind of government to be established here. This government according to the President was not designed "for our satisfaction, or for the expression of our theoretical views, but for the happiness, peace, and prosperity of the people of the Philippine Islands, and the measures adopted should be made to conform to their customs, their habits, and even their prejudices, to the fullest extent consistent with the accomplishment of the indispensable requisites of just and effective government." This program which was an ex-

(Continued on page 71)

The Mason's Duty To God And Fellow Man

THE MASON believes in God and is committed to help his fellow man. His first duty, however is toward the Supreme Ruler of the Universe: to adore, revere, love, and obey Him. But in complying with such duty there is neither a fixed formula to be followed nor a uniform rule to be observed. Each brother has both the right and the privilege to find out for himself how best he can worship his Creator. The reason for this is obvious. Masonry acknowledges the good and true in all creeds; in this respect our Venerable Institution is universal; instead of dividing men, it unites them; instead of overly stressing the significance of nationality, color, and dogma, it properly emphasizes neighborliness, fellowship, and oneness.

That the Mason may constantly comply with his duty to God and fellow man, our Craft provides him with several reminders.

In the obligation which the brother takes before the altar of a Lodge erected to God, he vows to aid and assist his brethren, their widows and orphans; among his working tools is the trowel which he should use to spread the cement of brotherly love and affection; the lecture to which he listens, contains an account of the loyalty of a great Mason worth imitating —strong of conviction and fearless of death—to the Ancient Craft, his exemplary character, devoutness to God, and his faithfulness to the trust committed to his care. The charge given the brother mentions the several important steps he should make in relation to his brethren as well as Freemasonry.

Many there are who would employ precious time in devising destructive means to fight the enemies in order to get rid of them and subdue their ideals. The supposed victory if attained would not be satisfactory and lasting. The power of force and spirit of hatred do not inspire mutual confidence and better understanding but on the contrary, separate man still further away from his neighbor.

It is nobler to build and build well than to destroy and destroy wantonly; to patiently sow seeds of kindness than to recklessly spread germs of greed. And to the Mason there is but one choice—to fulfill his mission in life: to love God first and his neighbor as himself. For this in essence is the great commandment of Masonry: "A new commandment give I unto you: that ye love one another. He that saith he is in the light, and hateth his brother, remaineth still in the darkness."—Mauro Baradi, S.G.W.

Official Section

OFFICIAL VISITATION OF OUR MOST WORSHIPFUL GRAND MASTER TO MANILA LODGE No. 1

M. W. BRO. CENON S. CERVANTES, Grand Master, made his official visitation to Manila Lodge No. 1 at the Scottish Rite Temple, Manila on October 16, 1951. He was accompanied by other Grand Lodge Officers. The occasion coincided with the celebration of the 50th Anniversary of the founding of the Lodge (5901-5951).

Following the opening of the Lodge was the welcome extended to M. W. Bro. Cervantes and members of his party. Important messages from brethren not present were read including a short but inspiring message from M. W. Bro. Harry Eugene Stafford now in the United States and first Grand Master of the Grand Lodge of the Philippine Islands. The old timers were presented amidst great ovation headed by Bros. John L. Headington, Henry Gilhouser, and Albino Sycip. Then a brief but impressive memorial service to departed brethren was held followed by the closing of the Lodge.

The next part of the evening's celebration was a buffet-supper after which the following program was rendered: Toast to Manila Lodge No. 1, 50th Anniversary by Rt. Wor. Bro. Mauro Baradi, Senior Grand Warden; cutting of the cake; toast to the Grand Lodge of the Philippine Islands by the Senior Warden, Bro. Howard R. Hick; Community Singing led by Wor. Bro. Dominador Escosa. The climax of the celebration was the address by the Grand Master who congratulated the officers and members of Manila Lodge No. 1. "You should feel justly proud", the Grand Master said, "because your Lodge has contributed greatly in building and strengthening the Masonic edifice in this country." "What is more", he continued "your Lodge is a leader among the sister Lodges in this Grand Jurisdiction. We still remember that most of the early members came from America to these shores as benefactors of our people; Masons who were soldiers, teachers, sailors, government officials, and civic-spirited citizens. These brethren not only helped in laying the foundation of Philippine democracy but exerted their efforts in the realization of the supreme aspiration of the Filipinos—the independence of the Philippines."

Wor. Bro. John L. Leach, master of the Lodge recounted the early years saying "that dispensation to organize the Lodge was granted by the Grand Lodge of California on the historic date of July 4, 1901, with the Charter being approved and granted on October 10, 1901 during the Grand Communication of that year." He added, "The first meeting under charter was held November 14, 1901, with the following charter members: William Quinton (Wyoming); Wallace Gilman Skidmore (Illinois); Robert Clement Round (Maryland); Harry Eugene Stafford (New York); Charles Henry Burritt (Wyoming); Ethel Alvin Robbins (Nebraska); James Everitt Ainsworth (Georgia); Henry Murray Cronkite (Oregon); Frank Daniel Webster (Kansas); William Cullen Wren (Kansas); Manly Bowie Curry (Minnesota); Manuel Camus Roxas—of Manila—(England); Benjamin Franklin Richards (California); Zachary Oppenheimer (Pennsylvania); George Stewart Ralston (Nebraska); and Frank Hall Lawton (New York).

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GRAND MASTER'S JOINT OFFICIAL VISITATION TO CAVITE LODGES

MOST WORSHIPFUL Grand Master Cenon S. Cervantes accompanied by officers of the Grand Lodge made a joint official visitation to the following Lodges (all in Cavite): Cavite Lodge No. 2, Pilar Lodge No. 15, Bagong Buhay Lodge No. 17, Ibarra Lodge No. 31, Mt. Mainam Lodge No. 49, Pintong Bato Lodge No. 51, Primera Luz Filipina Lodge No. 69, Bagong Ilaw Lodge No. 97, and Indang Lodge No. 115. The affair was held on November 17, 1951 at 7 P.M., at the Masonic Hall of Bagong Buhay Lodge No. 17. The complete program was as follows:

1. Opening of the Lodge — 4:30 P.M.
2. Conferral of M. M. Degree on Bro. ROBERT DONALD MUNDELL.
3. Reception of Most Wor. Bro. CENON S. CERVANTES, Grand Master, accompanied by Grand Officers and Members of the Grand Lodge of the Philippines. — 7:00 P.M.
4. Welcome Address by the Wor. Master of Bagong Buhay Lodge No. 17.
5. Conferral of the Sublime Degree of Master Mason on Bro. CHARLES E. HENDERSON, by the following team:

FIRST SECTION

By the incumbent Officers of Bagong Buhay Lodge No. 17.

SECOND SECTION

King Solomon,	Vicente R. Mendoza
King of Tyre,	Apolinar B. Damian
Secretary,	H. Perez Santos
Senior Deacon,	Oscar A. Reyes
Men of Tyre;	1. Pacifico P. Ambat
	2. Ridel del Rosario
	3. Victorino Hernandez
Sea Faring man	Hernando R. Zautista
Way Faring man	Benito Villareal
Fellowcrafts,	Oscar A. Reyes
	Jose T. Gonzales
	Mauro Miranda
Lecture,	Manuel del Carmen
Charge,	Narciso San Agustin

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Congratulations .. .. .. Master of Bagong Buhay Lodge No. 17

6. Five-minute speeches by the Master or Representative of each Lodge in attendance.
7. Speech—Most Wor. Bro. Antonio Gonzalez, P.G.M., Grand Secretary.
8. Address — Most Wor. Bro. Cenon S. Cervantes, Grand Master.
9. Closing of the Lodge.
10. Dinner at Bro. Jim's PAGODA KITCHEN.

Most Wor. Bro. Antonio Gonzalez, Grand Secretary who was among the speakers during the visitation extended the greetings of American brethren to Filipino brethren particularly those in Cavite. He related in detail his trips to the United States and Italy in the interest of Masonry saying that wherever he and his party went, the Lodges and brethren of other Grand Jurisdictions extended to them prompt attention and genuine fellowship. "The brethren of America know our Masonic record and value our friendship", he concluded.

The main address which concluded the visitation was delivered by the Grand Master. In his usual way, he inspired the brethren and issued to them a challenge—to know more of Masonry and practice its teachings. "Our best answer to critics and detractors is to live the Masonic Way of Life. For Masonry is not only thought nor talked of; it should be translated in terms of good work and kind deeds." The Grand Master clearly explained that while Masonic rituals are not exactly the same in various Grand Jurisdictions it is important that the brethren adhere to the rituals strictly and as authorized by our Grand Lodge. He likewise requested Grand Lodge Inspectors to apprise the Grand Master of problems of the sister Lodges with a view to solving them as promptly as possible.

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MOST WORSHIPFUL GRAND MASTER'S VISIT TO CAMARINES NORTE LODGE NO. 107, F. & A. M. AT DAET, CAMARINES NORTE

MOST WORSHIPFUL Cenon S. Cervantes, Grand Master of the Most Worshipful Grand Lodge of F. & A. M. of the Philippine Islands made an official visitation to Camarines Norte Lodge No. 107 on October 12, 1951. He was accompanied by Rt. Wor. Bro. Werner P. Schetelig, Junior Grand Warden; Wor. Bro. Marciano P. Gatmaitan, Junior Grand Lecturer; Wor. Bro. Clemente Bernabe, Past Master of Taga-Ilog Lodge No. 79 and Honorary Member of Camarines Norte Lodge No. 107; Bro. Romeo A. Santos, Treasurer of Nilad Lodge No. 12; Bro. B. Ramchand of Luzon Lodge No. 57; and Wor. Bro. Pedro Dy-Liacco, Master of Isarog Lodge No. 33. The party arrived at the Daet airport at 3:00 o'clock in the afternoon and was met by Officers and members of this Lodge, sojourners in this Valley and wives and daughters of Masons, who presented garlands to the visitors.

From the airport, the party proceeded to Plaza Rizal, where the first monument was erected in the Philippines in honor of Bro. Jose Rizal, for the purpose of offering floral tribute to our National Hero. After the ceremony the party went to the Sulit Hotel for a merienda.

At 4:00 o'clock, the Grand Master and party were received at the Lodge Hall officially and after the greetings the following program was rendered:

1. Welcome address by Hon. Judge Maximo Abaño, Worshipful Master of Camarines Norte Lodge No. 107.
2. Report of the Grand Lodge Inspector followed by Grand Honor Salute to the Grand Master by the Members of this Lodge and Sojourners in this Valley led by Wor. Bro. Victoriano Yamzon, Grand Lodge Inspector.
3. Speech by Bro. Romeo A. Santos, Treasurer of Nilad Lodge No. 12.
4. Speech by Wor. Bro. Clemente Bernabe, Past Master of Taga-Ilog Lodge No. 79.
5. Speech by Wor. Bro. Marciano P. Gatmaitan, Junior Grand Lecturer.
6. Address by Rt. Wor. Bro. Warner P. Schetelig, Junior Grand Warden.
7. Address by Most Worshipful Cenon S. Cervantes, Grand Master.

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OFFICIAL SECTION * * *

The Most Worshipful Grand Master in the course of his address dwelt on the role of universal Freemasonry in the fight against communism. He said that if this Masonic institution had been opened in Japan before World War II, there could have been no Japanese invasion in the Philippines and other countries involved. He also mentioned that in his travel abroad he found that Catholics in the United States seldom, if ever, become members of the Masonic Fraternity, but in the Philippines the majority in the Fraternity are Catholics. This situation shows that the Catholics in the Philippines are liberal minded. He also touched upon a certain article published by a certain society picturing that Masonry is an arch enemy of the church. In the same paper an editorial advocating tolerance was published. This shows the inconsistency of some quarters. He said further that Masons need not be afraid to be known as such because Masonry is the way, the light and the truth. Finally, he said that our Institution should strive to make the community realize that Masonry is a part and parcel of community life and that sincerity should be the beginning and the end of every purpose in life.

Wor. Bro. Judge Abaño in his welcome address touched upon how the attacks of the local Catholic priests have awakened the community on the existence of the Masonic Fraternity in Daet and how the priests become its good propagandists thereby resulting in an increase of our membership. So far our Lodge has gained this year eleven members. He said finally that inasmuch as Masons meet on the Bible and truth, embracing Masonry is the best guarantee and recommendation for an individual to any responsible post in the Government as well as in private concerns.

Wor. Bro. Yamzon made a very favorable report to the Grand Master on the financial condition of our Lodge and the efficiency of the brethren in the conferral or degree work.

Bro. Romeo A. Santos recommended that Masons should seek light incessantly as a factor to help the progress of our country.

Wor. Bro. Bernabe told of his sacrificial role in the constitution of Camarines Norte Lodge No. 107 and of his love for this Lodge. He read an old article in the La Vanguardia about its constitution as a regular Lodge.

Wor. Bro. Gatmaitan made mention of his impression upon arrival in Daet and his purpose of witnessing the conferral by the officers of this Lodge. He conveyed the greetings of Kasilawan Lodge No. 77 of which he is a member.

Wor. Bro. Dy-Liacco extended an invitation to the brethren of Camarines Norte Lodge No. 107 to attend the convention of Bicol Lodges which will be held in Legaspi City on December 14, 1951.

Rt. Wor. Bro. Schetelig dwelt on the universality of freemasonry. He said that Masonry recognizes no differences in races, religious worship and political beliefs.

After the official visitation a banquet at the Capitol Hotel was given in honor of the Grand Master and party. About seventy graced the occasion composed of Masons, their families and other invited guests. After the banquet the brethren repaired to the Lodge Hall where a third degree was conferred by a team of officers of this Lodge in the presence of the Grand Master and party, as follows:

FIRST SECTION

Master	Wor. Bro. Maximo Abaño
Senior Warden	Bro. Santiago M. Ferrer
Junior Warden	" Gregorio Lagumen
Senior Deacon	Wor. Bro. Eustaquio de Guzman

SECOND SECTION

King Solomon	Wor. Bro. Bartolome Ortega
Hiram of Tyre	Wor. Bro. Maximo Abaño
Senior Deacon	Wor. Bro. Eustaquio de Guzman
1st Fellowcraft	Bro. Gregorio Lagumen
2nd Fellowcraft	" Santiago M. Ferrer
Men of Tyre	" Alfonso Gue " Antero Oida " Onofre C. Concordia
Lecture	" Marciano Tondo
Charge and Prayer	" Leopoldo R. Pante
Congratulations	Wor. Bro. Bartolome Ortega

Most Worshipful Cenon S. Cervantes, Grand Master, delivered appropriate remarks after the conferral emphasizing among other things the need for coordinating our activities and making our respective families realize the importance of the role of Masonry.

The Grand Master and party were unanimous in their praise of the work performed by the team.

After the conferral, refreshments were offered at the Lodge Hall. Everybody was happy. It was the end of a perfect day.

The Lodge was closed ritualistically before midnight.

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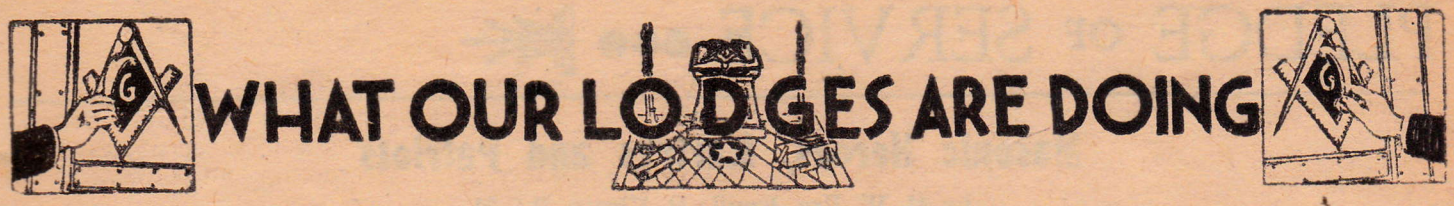

PINAGSABITAN LODGE No. 26
Santa Cruz, Laguna

THIS LODGE deeply mourns the untimely death of Bro. Severino Fuentes on September 23, 1951, a devoted member and willing worker. He was given simple but impressive masonic funeral services wherein members of this Lodge as well as those of Malinaw Lodge No. 25 were in attendance.

* * *

The Laguna Teachers Association, reposing trust and confidence in Brother Emilio Avenido, reelected him as its president. This brother is an asset to our Lodge and a credit to the teaching profession.

* * *

If brethren of this Lodge are as devoted to the welfare of Masonry as Bros. Geminiano Ong Acero and Juan Ng Cha, we can rest assured that men who enter our Masonic portals will become better Masons, an honor to their community.

* * *

(Continued from page 67)

pression of the tolerant spirit of Brother McKinley was implemented by members of Manila Lodge No. 1 some of whom were "architects of peace and democracy, having been sent out by the United States Government as soldiers, sailors, teachers, technicians, and advisers. Their work was not exploitation but development; not punitive but instructive; not reprehensive but emancipatory, culminating on July 4, 1946" — when the liberty and freedom of the Filipino people were declared and the independence and sovereignty of the Republic of the Philippines were recognized.

Fortunately, we still have in our midst, members of Manila Lodge No. 1 of more than thirty years standing; like those who preceded them, they have been closely identified with Philippine progress and are still active in the community. That we may not forget these brethren we now make mention of their names: Amos G. Bellis (1902), Guy Stratton (1902), Charles A. H. Schoendube (1903), Gilbert I. Cullen (1903), John L. Headington (1906), John J. Riehl (1907), Allison B. Gilman (1908), John D. McCord (1909), Henry J. Gilhouser (1913), Albino Z. SyCip (1914), William T. Patstone (1914), Henry O. Bauman (1915), Ray L. Parker (1916), Kendall E. Robinson (1916), Samuel Fraser (1918), Fred N. Berry (1918), John A. Murphy (1918), Louis M. Hausman (1919), Max H. Rubenstien (1920), Milton H. Greenfield (1920), Thomas J. Wolff (1921), and Edmundo A. Schwessinger (1921).

We congratulate Manila Lodge No. 1 for its half century of disinterested and fruitful Masonic service. With an enviable past and active present, we hope for it a glorious future when it will continue as it were, working for the welfare of brethren an Freemasonry, and the nation and humanity.—Mauro Baradi, S.G.W.

We are glad to announce that the move to raise funds for the purchase of beds and beddings for visiting brethren is well under way. No less than ₱46.00 has already been collected.

"HIGH TWELVE" LODGE No. 82
Manila

ONE OF THE BEST attended stated meetings of this Lodge was held on Saturday, November 10, 1951 under the able leadership of Wor. Master. Domingo C. Bascara. The second degree (Fellowcraft) was conferred on two candidates wherein Past Masters participated.

After the meeting a moving picture of the family gathering recently held at Los Baños on October 21, 1951, produced and directed by Bro. Mateo Cruz Cornelio, Treasurer, was exhibited.

MARANAW LODGE No. 111
City of Iligan

THE OFFICERS AND MEMBERS of this Lodge were honored by a visit on November 10, 1951 of Rt. Wor. Bro. S. M. Austin, Deputy Grand Master of our Grand Lodge. He made valuable suggestions on how to have interesting meetings and various ways of advancing the cause of Freemasonry in general. The main feature of the visit which was held in connection with the Lodge's stated meeting (second Saturday of every month) was a lengthy but illuminating address which he delivered entitled "THE GUARDIANS OF THE REPUTATION OF FREEMASONRY". We are grateful to Bro. Austin for his readiness in extending a helping hand to those in need of more enlightenment.

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PLEDGE OF SERVICE

Masonic Heroes, Martrys and Patriots

by M. W. Bro. Emilio P. Virata, P.G.M.

BY CIRCULAR of Grand Master Cenon S. Cervantes of the Most Worshipful Grand Lodge of the Philippine Islands, May 7 has been set for the yearly commemoration of Filipino heroes, martyrs and patriots who are Masons. Foremost among them are Brothers Jose Rizal, whose two novels entitled, THE SOCIAL CANCER and THE REIGN OF GREED, destroyed an empire; Marcelo H. del Pilar, the father of Philippine Masonry; Andres Bonifacio, the founder of the Katipunan; Emilio Aguinaldo, who successfully led the revolutionary forces against Spain in 1980; Manuel L. Quezon, champion of the Independence of the Philippines; Jose Abad Santos, who exemplified Hiram Abiff during the enemy occupation of the Philippines in World War II, and nine of the thirteen martyrs of Cavite. But whether Masons or not, we can affirm without fear of equivocation that heroes, martyrs and patriots were influenced in their heroism, martyrdom and patriotism by the tenets and teachings of Freemasonry. Let us remember them always and draw lessons from their lives. We should profit by their examples. Their deeds must be our guide.

As Masons, we must guard zealously free thoughts and free institutions. We must patronize the public schools. We must save our homes and domestic affairs from outside interference or dictation. Before our detractors we, Masons, can not remain indifferent or passive. We must act, and act quickly; we must hit, and hit hard. It is painful to admit that we are beginning to feel again the social ills and political ailments of yesteryears. It is more painful to observe, however, that we do nothing about them. We simply look on, and stand idly by. We become unworthy of our Masonic heritage when we permit the social cancer and the reign of terror and greed to continue preying on human weakness. We fail in our Masonic mission when we tolerate the practice of those evils. Collectively and individually, Masons are called upon to serve the cause of liberty and justice, freedom and democracy.

In our crusade for enlightenment let us not forget to educate masonically our women folks to prevent our "falling into the pit which our enemies dig for us." Let us send our children to the public schools where their youthful minds will not be poisoned. Let us build a citizenry that is free and independent, healthy and strong.

To fight the evils that invade our shores and encroach upon our homes, we must strike back. That is practical Masonry. Practical Masonry enjoins that we face our enemies whoever and wherever they are. It has replaced passive Masonry. We must be active and militant Masons to merit the high honor that goes with the membership in the World Fraternity of free men. We must be vigilant and aggressive Masons to accomplish something worthy to be transmitted to succeeding generations.

What is a true Mason? He is a man, humble and obedient. He does not brag. He respects constituted authorities. He obeys superior orders. He is honest. In practicing honesty, he ever remembers that it is his own conscience that he must satisfy, and not the curious eye. Nor does he choose the time, place or occasion to practice the virtue of honesty. He practices it at all times, whether alone or in company.

A true Mason is just, for he knows that injustice disturbs the peace of mind and breeds communism, the antithesis of democracy all Mason abhor. When treated justly they are happy. A true Mason never takes advantage of anyone. He does not prey on his fellowmen's weakness and ignorance to benefit himself. He is always on the level. A good Mason is tolerant, but not to the extent of permitting abuse and tyranny. Religious and political belief of others, of course, he respects.

It is not expected that among Masons there be unanimity of opinion on all important matters. Free and intelligent members compose a Masonic fraternity. They can not be dictated upon. They are bound to disagree. But the opinion of the majority prevails for ours is a democratic and not a totalitarian organization. A good Mason does not hold any grudge against a brother Mason, nor speaks ill of anybody. Sincerity and decency are among the teachings of Freemasonry. A true Mason maintains a high moral standard and lives a clean life to acquire the courage he needs as guardian and protector of all that is pure and noble, beautiful and divine.

A good Mason sacrifices all for a worthy cause. He loves his country above all else. He is a patriot. He strives to attain self-mastery, too, to be able to control himself whether in victory or in defeat. He recognizes other men's merits and admits his own shortcomings He is ready and willing to apologize for his faults.

Masonry, my brethren, is a lifetime career. To discover its mystery and appreciate its beauty require constant study. We must not weaken. Let us perform our duty well with the living to gain admission into the Celestial Lodge above where God, our Supreme Grand Master, presides with justice, mercy and goodwill to all.

Prisco N. Evangelista

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Bro. Anderson and His Constitutions of 1723

By Right Wor. Bro. S. M. Austin, D. G. M.
Address delivered to members of Malindang Lodge
No. 130, F. &. A. M.

(Continued from last issue)

MASONRY adds to a man's wordly honours but brethren of all stations are to be courteous when met together without encroaching upon each other, but with strangers not Masons, brethren are to be cautious while being courteous. A brother is to conserve his health not stay out too often or too late and to be private as to Masonry's matter while at home. To a strange brother courtesy and help is to be extended, but only as far as ability permits, except that a needy brother should come before the necessities of one not of the brotherhood. And finally all must cultivate brotherly love and live and act by it, defending a brother's character and not permitting slander or backbiting or wrangling or quarreling; saying or doing nothing which may hinder brotherly love and good offices to be renewed and continued, that all may see the benign influence of Masonry as all true Masons have done from the beginning of the world and will do to the end of time."

Those Old Charges furnished the material and formed the foundation upon which our laws, rules, regulations, etc. are built and many Grand Lodges print them as a part of their Constitutions.

The "Thirty Nine Articles" follow the charges and were, to quote Anderson, "Compiled by Mr. George Payne Anno 1720 when he was Grand Master and that they were approved by the Grand Lodge on St. John Baptist's Day 1721.

These Articles are too long to permit me to quote them in detail but they certainly make very interesting reading and will repay careful study and they should be a "must reading" for all Master Masons.

Their principal points are as follows and I feel sure that you will recognize in them some of the fundamentals of our own Constitution:—"That a Grand Master may preside in any Lodge wherever he may be, that is, of course, in his own Jurisdiction, we must bear in mind that at the time these Articles were formulated that there was but one Grand Jurisdiction, that a Master may congregate his Lodge at his pleasure; that no Lodge may make more than five Masons at one meeting, that a Lodge should have and keep by-laws; that unanimous consent is necessary to make a new brother; that the Grand Lodge consist of and is formed by the Master and Wardens as their representatives in Grand Lodge; the succession of Deputy, Senior and Junior Wardens in case of death of superior officers etc."and closing with "Every Annual Grand Lodge has an inherent Power and Authority to make new regulations or to alter these, for the real benefit of the Ancient Fraternity, provided always that the Old Landmarks be carefully preserved."

After the Articles have been duly presented, we are given instructions as to "The Manner of Constituting a New Lodge, according to the Ancient Usages of Masons."

Then Anderson, apparently deeming it of the utmost importance, puts in the Approbation and he closes the volume with a selection of Masonic songs with the following preface:—"To be sung when all business is over and with the Master's leave."

This curious, delightful and unique book, in spite of Anderson's occasional habit of calling upon his vivid imagination that caused him to stray from the straight and narrow path of truth and fact, should be read by every Master Mason who has the welfare of our Craft at heart.

Anderson's idea of Masonic history may have been such that it left very much to be desired but we must admit that the whole Fraternity owes to his memory an everlasting debt of gratitude and appreciation because he did set forth in print the Ancient Usages and Customs and Sentiments and Atmosphere that characterized Freemasonry during the period immediately following the formation of the first or Mother Grand Lodge of the World.

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PLEDGE OF SERVICE * * *

Bro. Theopilus Desaguliers, P.G.M.

Delivered at the Stated Meeting of Dalisay Lodge No. 14, held July 3, 1951 by Rt. Wor. Sidney M. Austin, D.G.M. of the Grand Lodge of the Philippine Islands.

THIS EVENING, my brethren, I want to tell you something about a man, a brother who exerted such a profound influence for good upon our Beloved Fraternity that it seems somewhat strange that even today we Masons, in general, scarcely know his name let along appreciate the far reaching and beneficial result that have come to the Craft due to his efforts and influence.

It does seem unfortunate that, like most of the leading Masons of his time, we do not possess very much authentic documentary information concerning his history during the first six years after the formation of the Mother Grand Lodge.

We do not know, for instance, where he was made a Freemason, although there are many stories in circulation regarding this particular event and if we were to attach any credence to them, we should be confronted with the impossible theory that he was initiated in, at least, half-a dozen different Lodges.

In fact more fanciful stories have been woven around the name of Bro. Desaguliers than about any other leading Mason of that day or any subsequent period.

Among many other things, he is supposed to have written the Master's Degree, that is what we now refer to as the third or Sublime Degree of Masonry; he is reputed to have taken a leading part in introducing English Freemasonry, including the ritual of the third degree, into Scotland and many other activities are attached to his name. However, most of these stories have been disproved by various research workers.

However, we do possess indisputable evidence to the effect that Bro. Desaguliers was a leading citizen of his time. He was an educator, a minister of the church, a doctor of laws, a Fellow of the Royal Society, a civil engineer and a foremost scientist of that period.

One of his most intimate friends was that great man of science, Sir Isaac Newton, the discoverer of the Laws of Gravity. Among other things, the fact that Bro. Desaguliers was elected a Fellow of the Royal Society is a sure indication that he was counted among the leading men of science of that time and tends to point out that his reputation was second to none in all the land.

We do know that his presence as an active member of the Craft had a most beneficial influence upon Freemasonry of that day in London and which, later on, gradually spread to all areas where Speculative Masonry was taking root. And his influence was especially beneficial at the time that the Mother Grand Lodge was in process of formation and during the difficult years that immediately followed that great event.

In order that you may have a far better idea of what he did for the Craft than any words of mine could convey to you, I will quote what that great Masonic writer Bro. Albert Gallatin Mackey wrote about Bro. Desaguliers:

"To few Freemasons of the present day, except to those who have made Freemasonry a special study, is the name of Desaguliers very familiar. But it is well that they should know that to him, perhaps, more than to any other man, we are indebted for the present existance of Freemasonry as a living Institution, for it was his learning and social position that gave a standing to the Institution, which brought to it's support noblemen and men of influence so that the insignificant assemblage of four London Lodges at the Apple-Tree Tavern has expanded into an association which now shelters the entire civilized world. And the moving spirit of all this was John Theophilus Desaguliers."

As Masons, we do not have to be reminded of the importance that is attached to the influence that great men of the world, who have been members of our Beloved Fraternity, have exerted upon mankind in general to the ultimate benefit of our Institution.

We are fully aware that the presence of these men in our Temples have had a most beneficial reaction upon public opinion at large regarding the worthiness of our Brotherhood.

We are justly proud to be able to claim that George Washington, Benjamin Franklin, many Presidents of the United States of America and Kings of England were happy to become members of the Craft.

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Into this category, we may well place Bro. Desaguliers. He was the most important, and as far as we know, the first man of national fame in scholastic attainment who discovered that in Speculative Masonry there was a philosophy that mankind needed. In fact, it made such an appeal to him that he devoted much time and effort in an endeavour to further it's teaching and to bring it's beneficial influence before all worthy men.

To Bro. Desaguliers belongs the credit of bringing to Freemasonry's portals, men of the highest moral and intellectual attainments. Some of the leading men of the country, even members of the nobility, were influenced by the fact that Bro. Desaguiliers was a Freemason, and proud of being one, and they were happy to seek admission into our Order.

All this had a tremendous and very far reaching effect upon the future well-being of the Fraternity and was, perhaps, the principal and single cause why the then newly formed Grand Lodge was able to overcome all opposition and gradually developed into the powerful and beneficient Organization that it has become to-day.

When we consider that Bro. Desaguliers was such a busy man, being fully occupied with affairs of the utmost importance most of the time, it would be but a natural curiosity on our part should we wonder what caused him to devote so much of his valuable time and energies, time that he could ill afford to spare, to spread the benign influence of Masonic teachings throughout the land. However, we should find the answer if we were to read up on his early life story.

His father was a French Protestant clergyman and, in order to save his life, he was obliged to flee from France when young John was about two years of age.

The father managed to reach England and there took up Holy Orders in the Church of England and later on he established a school in what was then a village on the outskirts of London.

However, he was not able to take young John with him in consequence of the Edict of Nantes which deals with the expulsion of Protestants from France and which contained the inhuman provision that expelled parents were not permitted to take their children with them but they were forced to leave them behind that they might be educated and brought up as French Catholics.

We do not know how the then young John was smuggled out of France. However, we do not have to possess a very vivid imagination to surmise that this task was accomplished with great difficulty and extreme danger. There is a story current to the effect that he was concealed in a barrel and shipped out as wine.

It is also not difficult to imagine that young John grew up and spent most of his childhood days hearing about the awful conditions under which the Protestants were living in France and the hardships and dangers to which these conditions had subjected his parents.

His very active and extremely keen mind must have caused him to develop in his being, a hatred for the intolerance and religious bigotry that had brought such conditions into existence and when he reached manhood he must have acquired a great respect and reverence for the spirit of tolerance and a man's right to worship his CREATOR as he deemed proper.

Therefore, one cannot be surprised that he found in the newly created Grand Lodge the very teachings for which his soul had yearned and it is no cause for wonderment that he did his utmost to further these teachings of tolerance, freedom of worship and so forth, that other men might share in their great benefits.

Now let me digress for a moment in order to give you a little information regarding Desaguliers' background. For a time he assisted his father in the school at Islington, later he studied at Oxford and took his degree of Bachelor of Arts. He then entered the church as a minister.

Later still he obtained his Master of Arts degree with honours and a few years afterwards he earned the degree of Bachelor and then Doctor of Civil Law.

However, although he had a most distinguished academic career at Oxford and gained distinction in the church, his mind and inclination seemed to cause him to lean more towards the study of scientific subjects and he became a lecturer on Natural Philosophy at Oxford as early as 1710.

About the year 1713 he went to London and Parliament called upon him to give them expert advice regarding the erection of Westminster Bridge. He was also called in to design and install a ventilating system in the House of Commons and about this time, he started to give scientific lectures accompanied by actual experiments and demonstrations, which at that time was a very novel innovation and, according to public opinion at that period, highly dangerous.

By the year 1714 his fame was such that he became a Fellow of the Royal Society, that is, of course, considered the height of scientific achievement. Later on he was awarded the Copley Medal and, shortly afterwards, he was apointed Curator.

The Philosophical Transactions of the Royal Society regularly contained articles by Bro. Desaguliers for a period of over 14 years and his books and other publications would fill volumes.

It would be most interesting indeed were we able to ascertain where and when he first saw the light of Masonry but that event is well hidden from us as his-

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tory is silent upon this subject.

However, stories are not lacking regarding this event, but unfortunately, nothing can be proved beyond the assumption that it must have been in one of the Lodges that were working in London at that period.

In fact, it is generally considered by most of the writers on Masonic history that he must have been initiated in a London Lodge and quite possibly in one of the original four that formed the nucleus of the Mother Grand Lodge.

Oliver puts forth the theory that Desaguliers was initiated in the Lodge that met at the Goose and Gridiron Tavern whereas Gould suggests that it must have been in the Lodge that met at the Rummer and Grapes Inn, in Channel Row, Westminister, because the location of this Inn was quite near to Bro. Desaguliers' dwelling.

According to Anderson, Bro. Desaguliers was elected Grand Master in the year 1719. Again we cannot produce any documentary evidence to support this statement as the minutes of the Mother Grand Lodge were not written until the year 1723 when Anderson himself undertook the task of bringing the minutes up to date. However, this claim has never been disputed and is accepted to be a true statement of fact although we have no information whatever that would indicate that Bro. Desaguilers had been, up to that time, Master of his own Lodge.

However, after the year 1723 the record is quite clear and complete and it leaves us in no doubt whatever as to Bro. Desaguliers enthusiasm for the Craft and the tremendous amount of work that he accomplished for the benefit of the Fraternity is really amazing especially when one takes into consideration his many other activities.

He was Master of Solomon Temple Lodge in 1725. This was a French Lodge and to which he would be drawn as a natural consequence. He was also Master of a Lodge in Holland and was the means of bringing into the Craft, through this particular Lodge, the Duke of Lorraine who afterwards became the Emperor of Austria. He was also thrice elected Deputy Grand Master after serving his term as Grand Master.

The minutes of the Mother Grand Lodge contain numerous entries concerning Bro. Desaguliers' activities on behalf of the Fraternity, the last being one dealing with his presence in that body in 1743, which proved to be his last visit as he died during the course of the following year.

Again let me quote from Bro Mackey:

"Desaguliers was considered, from his position in Freemansonry, as the most fitting person to confer the Degrees on the Prince of Wales, who was accordingly entered, passed and raised in an Occasional Lodge, held on two occasions at Kew, over which Dr. Desaguliers presided as Master."

Bro. Desaguliers' personal characteristics seem to have been as kind and gentle and polished as he was learned and, in this connection, I can do no better than quote Dr. Oliver's description of him:

"There were many traits in his character that rebound to his immortal praise. He was a grave man in private life, almost approaching to austerity; but he could relax in the private recesses of a Tyled Lodge, and in company with brothers and fellows, where the ties of social intercourse are not particularly stringent. He considered the proceedings of the Lodge as strictly confidential; and being persuaded that his brothers by initiation actually occupied the same position as brothers by blood, he was undisguisedly free and familiar in the mutual interchange of unrestrained courtesy. In the Lodge he was jocose and free-hearted, sang his song, and had no objection to his share of the bottle, although one of the most learned and distinguished men of his day."

The assumption that Bro. Desaguliers wrote the third degree ritual has been refuted by most writers on Masonic history but most of them admit that it is quite possible that he may have had a hand in it. That is also true of Payne, Anderson and other prominent Masons of that day.

We can truly say that Bro. Desaguliers did sufficient good for Freemasonry without it being necessary to credit him with writing the Master's Degree.

We must remember that up to the time of Bro. Desaguliers' entry into the Craft that the majority of the brethren were men of rather obscure background and carried little influence although they were, without the slightest doubt, all good men and true.

However, after Desaguliers became a Mason, his prestige and standing throughout the country influenced the leading men of art, science, literature, etc. to apply for admission and even members of the nobility and peerage did not hestiate to knock at our door.

We should all be duly grateful for the services rendered to the Craft by Bro. Desaguliers as it was principally due to his influence and efforts that the Fraternity was placed on such a high plane when the young and struggling Institution needed it most and for this service we should consider ourselves perpetually in debt to Bro. John Theophilus Desaguliers, Past Grand Master.

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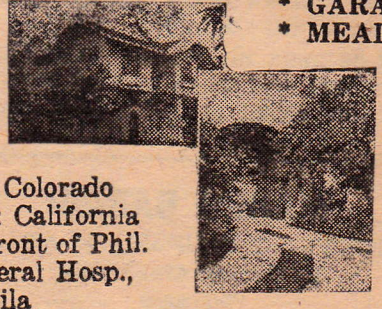

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Fraternal Reviews

By MAURO BARADI, S. G. W.

NEW YORK—1951

Lodges 1,040 Membership 298,457 Gain 3,904

THE GRAND LODGE of Free and Accepted Masons of the State of New York held its 170th Anual Communication at the Masonic hall, New York City on May 1-3, 1951. It opened with a prayer by the Grand Chaplain—followed by the reading of the Grand Master's Annual Address.

Speaking of Masonic Unity, the Grand Master mentioned the holding of several Masonic Rallies and accompanying him were the Grand Commander of the Grand Commandery, Knights Templar; the Grand High Priest of the Grand Chapter, Royal Arch Masons; the Grand Master of the Grand Council, Royal and Select Masters; and a local representative of the Ancient Accepted Scottish Rite. "These meetings exceeded my expectations," said the Grand Master, "and were a great demonstration of unity within the Fraternity. They afforded your Grand Master opportunities to meet many Brothers, whom he would not have been otherwise, and they gave our recognized Masonic Bodies encouragement and a feeling of satisfaction that they have not been entirely forgotten or ignored by Grand Lodge." He praised the Committee on Service and Rehabilitation which made possible a contribution of needed supplies to those in the military service in Japan and Korea quite a number of whom are boys 18 or 19 years of age. He was gratified in the results of the Brotherhood Fund campaign for One Million Dollars to be spent for (1) an Infirmary, (2) a Foundation, and (3) Benevolence, and others; in this regard, the Grand Master expressed a conviction thus: "The opportunity to participate in the building of this monument to Masonic brotherhood is a privilege that should be treasured by each and everyone of us. You and I can well be proud of our membership in a Fraternity that has never or will ever fail in discharging its charitable obligations and responsibilities."

Included in the report of the Judge Advocate whose sole stated function is to act as the legal advisor of the Grand Master are the following:

Section 346 of the Book of Constitutions prescribes as indispensable conditions for initiation "1. Belief in God" and "2. Belief in Immortality". The question was presented as to the status, as a valid petition, of one in which the petitioner had answered either or both of the questions concerning these essentials of belief in the negative. The answer given was that:

> "The presence in a petition of an answer which demonstrates that the candidate is disqualified for membership in the Order does not make the petition void and the Lodge should act upon it in the usual manner by reference to a Constitutional investigating committee, receiving its report and ballotting upon the candidate. In this instance, the Committee would not need to inquire further into the character of the candidate since he has demonstrated over his own signature that he can never become a Mason, or, if he managed to slip in through the negligence of the Committee or the members of the Lodge, would be subject to immediate trial and expulsion (Constitution, Sec. 407)."

The policy of Grand Lodges against entangling alliances with non-Masonic organizations was declared by the Grand Master in response to a question as to whether it was permissible for a Masonic Lodge, as such, to become a member of a non-Masonic charitable organization in a manner which would make the Lodge subject to the by-laws of such organization. He responded that:

> "It is contrary to the policy of the Fraternity to permit an individual Lodge to subject itself in any way to the supervisory or regulatory action of a non-Masonic organization."

The Committee on Foreign Correspondence and Relations in reporting on World Freemasonry stated that matters involving fraternal recognition was within the particular care of said committee. The report brought out the fact that

> "The suffering and losses of Masons in these lands defy description. Their fortitude in their Martyrdom, their "gallant efforts at rehabilitation constitute an epic in the history of the Craft, and warrant the most sympathetic approach. Their loyalty to their faith as Masons is inspiring to the Masonic Fraternity the world over. Because evil, such as that which has been endured by the Craft in some countries was beyond the conception of our founding fathers, the ancient Constitutions of Freemasonry are silent on the subject of how to go about reviving, or reconstructing, or constructing out of the surviving remnant of destroyed Grand Lodges, new Grand Lodges to succeed the old, which when set up or organized will be assured of recognition, and of acceptance in the family of Grand Lodges."

Included in the Necrology List of the Proceedings is the name of M. W. Christian William Rosenstock, Past Grand Master, Philippine Islands who died October

THE GRAND LODGE, F. & A. M.
OF THE PHILIPPINE ISLANDS

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FRATERNAL REVIEWS * * *

CONNECTICUT — 1951

Lodges 131 Members 44,239 Gain 844

April 3 and 4, 1951 were set aside for the One Hundred Sixty-Third Annual Communication of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Connecticut in the Masonic Temple, 285 Whitney Avenue, New Haven, Conn. Distinguished guests in attendance were ranking officers from other Grand Jurisdictions including Canada (Ontario Province), District of Columbia, Delaware, Vermont, Rhode Island, New Hampshire, Maryland, New Jersey, New York, Virginia, Pennsylvania, and Massachusetts.

M. W. Frederick Charles Hesselmeyer, Grand Master who delivered the main address dwelt on several topics. He recommended that

> "On the death of a Past Grand Master, resolutions such as were prepared in the case of M. W. Brothers Walker and Desmond, be prepared under the direction of the Grand Master, printed and distributed by the Grand Secretary's Office to the various Lodges, with the request that they be read at the first Communication after their receipt, and be incorporated in their minutes. It seems to me that this will leave for future generations a more permanent record of some of the accomplishments of not only the deceased Past Grand Master, but of Masonry here in Connecticut during the period of his activity."

He reported that the brethren of Connecticut contributed a total of $760.00 to help the flood victims of Manitoba. On the subject of foreign recognition, he referred to a statute of the Grand Lodge of Massachusetts as standards, bases, or tests of recognition in the United States, viz:

> "Sec. 712. Fraternal recognition may be extended to a foreign Grand Lodge when (a Committee having first considered and reported thereon), it appears to the satisfaction of this Grand Lodge:
>
> "4. That its ritual is fundamentally in accord with the ancient landmarks, customs, and usages of the Craft. This involves:
>
> A. Monotheism;
> B. The Volume of the Sacred Law a part of the furniture of the Lodge;
> C. Secrecy;
> D. The symbolism of the operative art;
> E. The division of Symbolic Masonry into three degrees of Entered Apprentice, Fellowcraft, and Master Mason;
> F. The legend of the Third Degree."

In closing his address he referred to FREEMASONRY which is "taught by symbolism, based on monotheism; the principal virtues of antiquity, TEMPERANCE, FORTITUDE, PRUDENCE and JUSTICE; the theological virtues, FAITH, HOPE and CHARITY; and the tenets, BROTHERLY LOVE, RELIEF and TRUTH."

An important committee of this Grand Lodge is the Committee on Masonic Home Endowment Fund which provides in the way of relief to worthy brothers and their dependents. In its report the Committee stated:

> "The principal of the Endowment now held by The Foundation is $1,439,595.05. Other perpetual trust funds are held by banks as trustees under wills and agreements in which the Foundation has a whole or partial interest in the income. The income derived from these funds represents a principal fund of about $140,000.00 making a total of the various funds held for our benefit of about $1,579,595.05. The income for 1950-1951 was $54,922.01."

There is printed in the Proceedings: (1) form of absolute gift in will; (2) form for gift of personal property to be added to the Endowment Fund; (3) form for gift of real estate; (4) form for gift of all or part of residue of estate; (5) form for gift of remainder after life use; (6) form when name of fund is designated; and (7) form for codicil.

A review of the Proceedings (34th Annual Communication) of the Grand Lodge of the Philippine Islands is printed in the Proceedings of the Grand Lodge of Connecticut for 1951.

23, 1950.

Of interest to Masons everywhere is another list showing awards of Grand Lodge Medal for Distinguished Achievement to the following Brethren, namely:

1934 John Ward Dunsmore, painter.
1935 Edwin Markham, poet
1936 John W. Evans, artist.
1937 Irving Bacheller, novelist and journalist.
1938 Jean Sibelius, composer. (special)
1939 Daniel Carter Beard, mast of woodcraft.
1940 Charles Keck, sculptor.
1941 Harvey Wiley Corbett, architect.
1942 Capt. Edward V. Rickenbacker, aviator, industrialist, author and lecturer.
1944 Lauritz L. H. Melchoir, operatic tenor.
1945 Admiral Ernest Joseph King, U.S.N.
1945 General George C. Marshall, U.S.A.
1946 General Omar N. Bradley, U.S.A.
1946 General Jonathan M. Wainwright, U.SA.
1947 Rear Admiral Richard E. Byrd, naval aviator and polar exprorer.
1948 Charles E. Wilson, industrialist and humanitarian.
1950 J. Edgar Hoover, director, Federal Bureau of Investigation.
1951 Warren R. Austin, U. S. Representative to the United Nations.

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PHILIPPINE VISITORS

ON October 5 headquarters was honored by a visit from four distinguished visitors from the Philippines. Left to right in the picture are Jose E. Racela, Primo I. Guzman, Executive Secretary Carl H. Claudy, Antonio Gonzalez and Eduardo del Rosario Tan Kiang.

The delegation wished a picture, showing their presentation of a beautiful gift of a carved dao wood box, containing the finest of Manila cigars to the Executive Secretary.

Our Philippine brethren had only one overflowing-with-sightseeing day in Washington but managed the tomb of the Unknown Soldier, Arlington and the George Washington Masonic National Memorial, where arrangements had been made so that Secretary Fred Schondeau was prepared to receive them and gave them every attention and opportunity to see the great Memorial inside and out.

It had been hoped that they might see the President, but something slipped, so that notification of a possible hour at the White House did not reach headquarters until after the brethren had left for New York.

A gift brought to M.W. Brother Harry S. Truman was presented to the President in person by Executive Secretary Claudy on October 24, in behalf of the Philippine Delegation.

Our brethren from the Far East report Masonry in a flourishing condition in their Islands and are justly proud of their swift comeback from the devastations wrought in their ranks and Temples by the war.

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SAW E. SAM
Proprietor and Manager