

Bro. W. Garcia, Manila

The Cable Tied

Vol. XXVIII

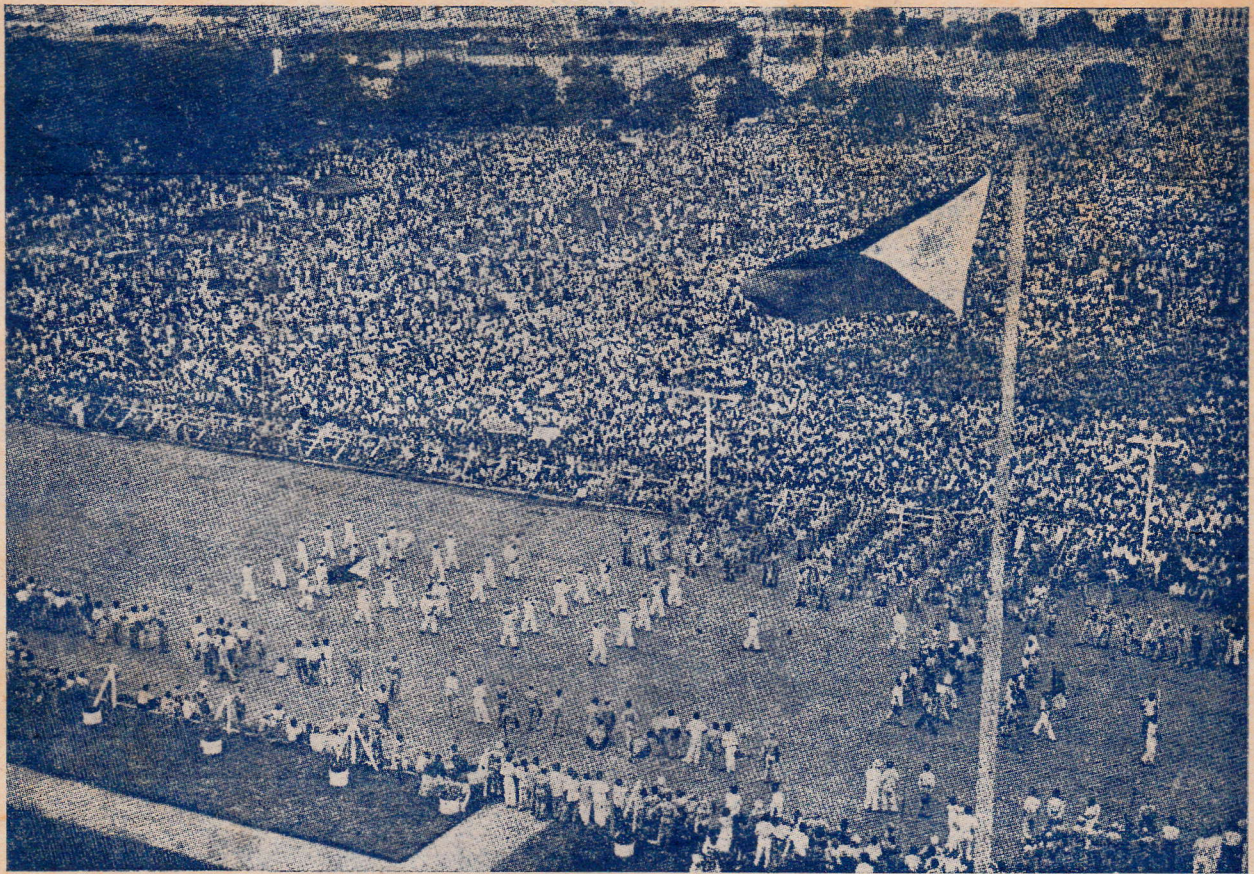
MANILA, PHILIPPINES, JULY, 1952

No. 1

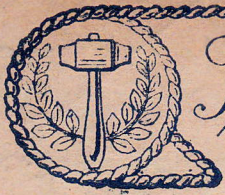
OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

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

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Philippines Independence Day At The Luneta
(Manila, July 4, 1952)



The Grand Master's Message



The Emblem of Limitation

The SUBJECT of my message for last month was one of our great Lights, namely the Square, and in my message to you for this month I shall endeavour to write about its inseparable companion, the Compasses, another of our great Lights and one that teaches us to limit, control and direct our emotions into these paths that will react to the ultimate benefit of our fellow creatures as well as to ourselves.

There has been a lot of discussion among Masonic students regarding the Square and the compasses. We know that both of these instruments have been used as symbols from pre-Christian times but the generally accepted opinion appears to be that of the Compasses have an even longer record than that possessed by the Square.

Our very ancient brethren used to imagine that our planet was a flattish square and that it was encircled by the large circle of the heavens and from this theory it was reasoned that man was destined to labor upon the earth but that he should aspire to reach the heavens that were above him.

Thus it was considered that the light of Revelation and the law of Nature were similar to the two points of the Compasses and between them the period of our lives upon this planet were cast under the "clouded canopy or star decked heaven".

The longer one contemplates the symbolism represented by the Compasses, the more one is astounded by its profoundness, its universality and, at the same time, one cannot help being impressed by the sheer simplicity of its teachings.

If we but pay heed to the message that the Compasses contrive to convey to us we will find that Revelation and Nature seem to unite in an endeavour to simplify its teachings without detracting from its principles which are as high as the heavens, as deep as the sea and as wide as the universe in their implications.

It has been said that the Compasses signify the heavenly aspect of Freemasonry and that in their symbolism they are the most spiritual of all our emblems and working tools.

Freemasons generally put the Square before the Compasses but that does not seem to be the correct procedure because our historians have discovered evidence that appears to indicate that the Compasses were used as a symbol long before they were coupled with the Square. in this particular matter we may recall that the Square rests upon the Compasses before the Compasses rest upon the Square.

By this we may deduce that as a perfect Square can be described within a circle so can the life of man be drawn within the circle of that Divine Love that will always sustain and protect us.

(Continued on page 257)

THE CABLETOW

Editorials

The MASON and FREEDOM

AN ANCIENT landmark of Masonry is that the candidate for initiation should be a man — unmutated, free-born, and of mature age. In other words, he should be in sound bodily health — not disfigured, maimed, or physically incapacitated; free-born refers to physical freedom as contrasted to restricted movement or action by a slave, serf, bondman, or vassal.

The candidate likewise should be at least twenty-one years old when his petition for the degrees of Masonry is presented. This is so because at this stage of life he has already attained the age of majority and therefore emancipated and qualified for all acts of civil life; thus in said petition he “freely and voluntarily offers himself as a candidate for the mysteries of Masonry.”

There are individuals, groups of persons, and organizations — religious and secular — who refer to or insist that Masonry is a religion. The implication is that members of the Masonic Fraternity belong to one religion. This is not true either in theory or in practice. Masonry is not a system of worship; neither is it the performance of purely sacred rites; it is a system of philosophy, the practice of morality; it acknowledges what is good and true in all creeds. The Mason believing as he does in God and a future existence, has the freedom to interpret this belief in the best way he knows how.

In the lecture given in the First Degree, the Entered Apprentice was told that our ancient brethren served their Master with freedom, fervency, and zeal; the Charge enjoined him to do his duty to God, neighbor, and self and that he should be an exemplary citizen and a helpful individual in his relation to the community and his country.

In seeking further light in Masonry by being raised to the sublime degree of Master Mason, the candidate was asked whether the search was of his own free will and accord. Without hesitation, the candidate replied: “It is.” On the altar of Masonry he took a solemn obligation of his “own free will and accord.” A brother may ask why the phrase “own will and accord” is not sufficient. The late R. W. Brother Joseph Fort Newton (1880-1950), Past Grand Chaplain of the Grand Lodge of Iowa satisfactorily answers the inquirer as follows: “Free will denotes liberty of choice, self determination; lack of restraint, while ‘accord’ implies whole heartedness, free from inducement or pressure of any kind.”

Having found the meaning of freedom within the Fraternity the Mason then goes out to live it among his fellow men. Aptly it has been said that where Masonry thrives, freedom survives.

To the Mason, freedom is likened unto a seed which is sown; upon becoming a seedling it must be tended, patiently and carefully; and when at long last it has grown as a tree, it must be kept healthy by pre-

serving its strength from within; and must continue to grow by not allowing its enemies to destroy it from without. This requires resourcefulness, vigilance, and sacrifice on the part of those who own the tree and reap its fruits. In more ways than one, the Mason is the guardian of freedom, the votary of liberty, — for the individual, the nation, and humanity.

Call the roll of liberty-loving nations and one will find that among the champions of freedom are Masons who in war as in peace fought for and held high the torch of freedom and liberty. It is only in an atmosphere of freedom that man can render lasting contributions to world progress. In the words of the poet

*“So long as faith with freedom reigns
And loyal hope survives,
And gracious charity remains
To leaven lowly lives.
While there is one untrodden tract
For intellect or will,
And men are free to think and act,
Life is worth living still.”*

May the significance and message of freedom keep on ringing in the conscience and heart of the Mason!
(MAURO BARADI, D. G. M.)

OUR CABLE-TOW

IT IS OUR DESIRE to improve and enlarge the Cable-Tow. Indeed, there is always room for improvement. This we will always bear in mind.

Due however, to the rising cost of printing and the fact that the appropriation for the Cable-Tow is limited, the number of pages of our official organ as it comes out monthly will likewise be limited.

As in the past, the cooperation of the brethren in this Grand Jurisdiction is needed. And this cooperation may be expressed in terms of suggestions, articles, and news about the plans and activities of blue lodges.

ANNOUNCEMENT

MAURO BARADI and PEDRO P. GALLARDO announce they have formed a law partnership under the name of

BARADI and GALLARDO and have taken over and will continue the practice of Mr. Julian A. Wolfson who will remain as Counsel with the firm.

Manila, Philippines, 1 July 1952
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Official Section

KALAW MEMORIAL LODGE, U. D. INSTITUTED

JULY 4, 1952 is a date memorable both in the history of the Philippines and of the Masonic Fraternity. On this day the sixth anniversary of the Republic was celebrated and Teodoro M. Kalaw Memorial Lodge, U. D., instituted. The institution as well as dedication of the Masonic Hall took place at 128 Regidor Street, San Juan, Rizal. The program in connection with the ceremonies was two-fold, namely:

FIRST PART AT 3:00 P. M.

(For Master Masons only)

- I. Institution of Teodoro M. Kalaw Memorial Lodge, under Dispensation
Most Wor. Bro. Sidney M. Austin,
Grand Master
" " " Antonio González, P.G.M.,
Secretary
" " " Esteban Munarriz, P.G.M.,
Chaplain
- II. Opening of Teodoro M. Kalaw Memorial Lodge, U. D.
By the Officers of the Lodge

SECOND PART AT 4:00 P. M.

(Open to the public)

- III. Dedication of Masonic Hall
By the Officers of the Grand Lodge
Most Wor. Bro. Sidney M. Austin,
Grand Master — Presiding
- IV. Address — By Wor. Bro. Teodoro Kalaw, Jr.
Master of Teodoro M. Kalaw Memorial Lodge, U. D.
- V. Presentation of a Plaque to
Mrs. Pura V. Vda. de Kalaw
- VI. Acceptance — By Mrs. Pura V. Vda. de Kalaw
- VII. Vocal solo by Mrs. Evelina Kalaw-Katigbak
- VIII. Address by the Most Wor. Grand Master, Bro. Sidney M. Austin

IX. Closing

The Second Part which was opened to the public was attended by brethren from other sister lodges and their families. Wor. Bro. Teodoro M. Kalaw, Jr., master of the lodge spoke briefly but meaningfully. He recalled the life of his distinguished father for whom the lodge is named and the latter's labors on behalf of Freemasonry in general and the Grand Lodge of the Philippine Islands in particular. "I know my limitations" stated Bro. Kalaw "but I will do my best to help our new lodge grow and glow".

The speech of presentation of the Plaque appears elsewhere in this issue of THE CABLETOW. The Plaque reads:

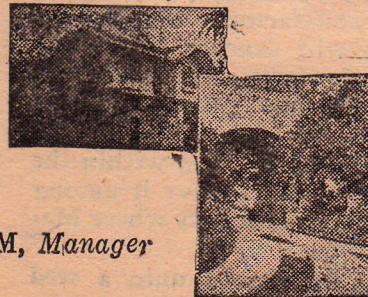
"To Doña PURA Vda. de KALAW — loving mother, model citizen, and outstanding civic leader, in grateful appreciation of her generous contribution to the Teodoro M. Kalaw Memorial Lodge No. . . ., F. & A. M., organized to promote genuine fellowship among men and to perpetuate the memory of her illustrious husband, Don Teodoro M. Kalaw, Filipino patriot and statesman and pillar of Free Masonry in the Philippines."

The speech of acceptance by Mrs. Pura V. Vda. de Kalaw was as brief as it was inspiring and challenging. "Words fail me to express my appreciation for this unforgettable act of the Masons", she said. "I want to go on record in saying here and now that of the many friends of my husband, he considered the Masons, his closest; they honored him when in victory and suffered with him when in adversity. Every member of the family he left behind has cooperated and is still cooperating with the Fraternity", she concluded. Mrs. Evelina Kalaw-Katigbak, a daughter of the deceased Past Grand Master sung

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OFFICIAL SECTION * * *

a beautiful song entitled "SUKLAB SA PAG-IBIG" favorite composition of Don Teodoro; the vocalist was applauded several times during her singing.

The Grand Master who gave the closing address appealed to the brethren to remember the wholesome life of M. W. Bro. Kalaw and emulate his worthy example. "Freemasonry in this Grand Jurisdiction has been enriched by the contribution of Past Grand Master Kalaw", he concluded.

Refreshments were served by the newly instituted lodge after the program.

The first set of officers of Teodoro M. Kalaw Memorial Lodge, U. D., are:

- Wor. Master W. Bro. Teodoro Kalaw Jr.
- Senior Warden Bro. Eulogio Galang
- Junior Warden Bro. Anacleto Marcos
- Secretary W. Bro. Godofredo Ricafort
- Treasurer Bro. Manuel Crudo
- Marshal Bro. Jose Gutierrez Dvaid
- Chaplain Bro. Constancio San Jose
- Senior Deacon Bro. Engracio Santos
- Junior Deacon Bro. Francisco Mateo
- Auditor M. W. Bro. E. Munarriz
- Almoner W. Bro. Vicente Albo
- Custodian of Works Bro. Pedro Francisco
- Senior Steward Bro. Calixto Doño
- Junior Steward Bro. Horacio Gomez
- Tyler Bro. Geruncio Javier

OFFICIAL VISITATION OF THE GRAND MASTER

A JOINT SPECIAL MEETING of the officers and members of Walana Lodge No. 13, Sinukuan Lodge No. 16, Zapote Lodge No. 29, Hiram Lodge



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No. 88, and Keystone Lodge No. 100 was held in connection with the official visitation of M. W. Bro. Sidney M. Austin and the officers and members of the Grand Lodge accompanying him. The visitation took place on June 28, 1952 at the Jose Abad Santos Hall, Plaridel Masonic Temple, Manila. A reception team was organized to receive the Grand Master and other guests, which team was composed of the following:

- Worshipful Master W. Bro. Panfilo de Leon (16)
- Senior Warden W. Bro. B. Capili (88)
- Junior Warden ... W. Bro. Luis Litonjua
- Treasurer W. Bro. Z. Ronquillo (13)
- Secretary W. Bro. G. Velasco
- Chaplain W. Bro. G. P. Ricafort (88)
- Marshal W. Bro. Cornelio M. Aguirre (100)
- Senior Deacon W. Bro. Atilano G. Nuñez (88)
- Junior Deacon W. Bro. Porfirio Tijing (100)
- Senior Steward ... W. Bro. Y. Trias (26)
- Junior Steward ... W. Bro. L. San Juan (13)
- Tyler W. Bro. Pacifico S. Pablo (16)

The following was the literary-musical program rendered:

1. Opening of the Lodge
2. Reception of the Most Wor. Grand Master
Bro. Sidney M. Austin and the Officers and Members of the Grand Lodge accompanying him.

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3. Musical Number
4. Songs of Masonry:
 - "Abou Ben Adhem", by: Bro. J. P. Manlapaz (88)
 - "I Sat in Lodge With You", by: W. Bro. C. M. Aguirre (100)
 - "Each in His Own Tongue" by: Bro. Rosalio Y. Santos (16)
 - "Father's Lodge", by: Bro. Salvador Gonzales
 - "Tula", by: Bro. Cirilo S. Honorio (13)
5. Short Addresses by the Worshipful Masters of the six Lodges meeting jointly:
 - Wor. Bro. Orestes Hermosura (13)
 - Wor. Bro. Panfilo de Leon (16)
 - Wor. Bro. E. Azusano (29)
 - Wor. Bro. Macario C. Navia (88)
 - Wor. Bro. Ricardo P. Bahia (100)
6. Musical Number
7. Honorary Awards
8. Remarks by Most Worshipful Bro. Sidney M. Austin, Grand Master
9. Closing
10. Refreshments

MANILA LODGE NO. 1
 CORREGIDOR-SOUTHERN CROSS NO. 3
 (Host Lodge)
 COSMOS LODGE NO. 8
 ST. JOHN'S LODGE N. 9



WITH Wor. Eulau in the East, Wor. Bro. Thur-
 nau of Cosmos Lodge No. 8 in the West, and Wor.
 Bro. Warfel in the South, the Lodge was called from
 refreshment to labor at 8.00 P.M., June 17, 1952, it
 having been previously opened by Manila Lodge No. 1,
 for the purpose of conferring the First Section of the
 Third Degree upon Bro. Howard M. Cavender.

A few minutes after 8:00 o'clock on this same
 evening the Most Worshipful Grand Master, Bro. Sid-
 ney M. Austin accompanied by officers and members
 of the Grand Lodge was received with Grand Honors,
 by the Officers above named, assisted by the follow-
 ing additional officers:

- | | |
|-------------------------|---------------------------|
| <i>Treasurer</i> | Bro. G. A. Mayhew (8) |
| <i>Secretary</i> | " D. Escosa |
| <i>Chaplain</i> | Wor. Bro. Frank Miles (9) |
| <i>Marshal</i> | " J. R. Whitman (1) |
| <i>S. D.</i> | " J. L. Leech (1) |
| <i>J. D.</i> | " C. F. Carlson (8) |
| <i>S. Steward</i> | " F. B. Freeman (3) |
| <i>J. Steward</i> | " V. L. Stater (9) |

MATIAS E. VERGARA
 LAWYER

Echague, Mania 319 Great Eastern Hotel Bldg.

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PLEGDE of SERVICE

PRESENTATION --- *A Bronze Plaque*

by M. W. Bro. SIDNEY M. AUSTIN

at Kalaw Memorial Lodge, U.D. San Juan, Rizal

My dear Mrs. Pura Villanueva Vda. de Kalaw:

I consider it a very great distinction to have been accorded the privilege of presenting to you, on behalf of the Masons of this Valley in particular and of the whole Fraternity in general, this plaque which is their humble but sincere manner of striving to manifest their deep thanks and sincere appreciation for your bounteous donation of this magnificent hall to be devoted to the practice of Freemasonry in memory of your late husband, Most Worshipful Brother Teodoro Manguiat Kalaw, a Past grand Master of this Grand Jurisdiction.

It is not necessary for me to enlarge upon the good reputation of our Brother Kalaw; that is too well known, not only in this Grand Jurisdiction, but throughout the world, where the beneficial influence of Masonry has been felt, it is well known that he devoted a great part of his life in his endeavours to plant the seeds of our principal tenets in the hearts of men.

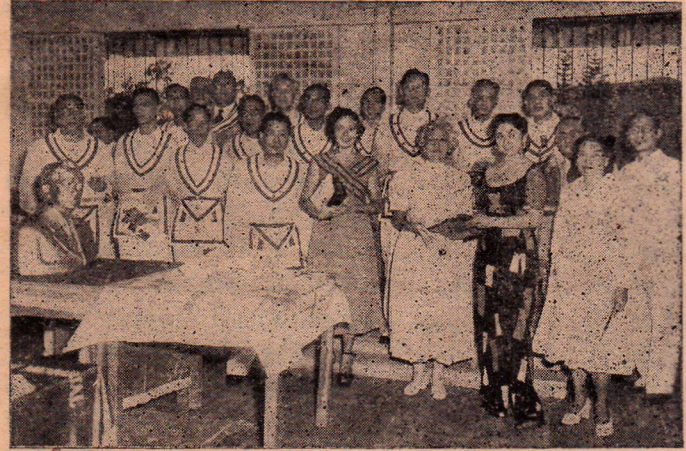
Therefore I shall limit myself to saying that your generosity is both timely and inspirational; timely as urgent need that exists to propagate the beneficial influence of the Masonic principles in this Valley, and it will enable the brethren of this Valley to meet the inspirational as it bears the name of a brother who was one of the great pillars of Masonry in this part of the world, a brother who not only taught the great principles of the Fatherhood of God and the Brotherhood of Man, but actually made those principles a part of his daily life.

Therefore, to be a member of a Lodge bearing such a distinguished name will surely act as an incentive to greater efforts, better deeds and a great intensity of purpose in their endeavours to spread the benign influence of Freemasonry in this Valley.

As you know the mission of Freemasonry is to open the windows of the minds of men so that the dim spark that is within us may be brought to brightness by blending with the light of God, in whom there is no darkness.

We teach that there is a light that brightens every man but it is too often made dim and dull by evil, error and ignorance until it seems that it has been totally extinguished.

Most of the cruel wrongs that we inflict upon each other are due to the darkness of ignorance or the blindness of our uncontrolled passions, prejudices



TEODORO M. KALAW MEMORIAL LODGE, U. D.
San Juan, Rizal

and greed.

Thus Masonry, by striving to bring men to see the light of God is doing its utmost to lift the veil of ignorance, injustice and superstition that tends to surround humanity; to us, Masons it is a benign labour and to which we are pledged to give the best that is in us.

What the entire world needs today is more light of God, beneficence, more love, more clarity of mind, more charity of thought, and it is the great aim of Masonry to bring these benefits into the hearts of our fellow men so that they will be better citizens, better fathers, better husbands, better brothers and better neighbours.

These are the aims for which our Brother Kalaw worked so hard to achieve during his life time and it will now be squarely up to the brethren of this Lodge to continue that good work and carry it forward to a successful conclusion; in this way they will have the privilege of perpetuating the good name and reputation of our late Most Worshipful Brother Teodoro M. Kalaw, a mission that I am sure each and every one of them will hold in high regard and to the accomplishment of which they will exert the very best that is in them.

In short, I feel that the brethren will justify and prove themselves worthy of the confidence you have been good enough to place in them.

Madam, it is the constant prayer of the brethren that the Supreme Architect of the Universe will smile upon you and protect you.

PLEDGE OF SERVICE * * *

George R. Harvey, Man And Mason

By RT. WOR. BRO. CAMILO OSIAS, J. G. W.

(Eulogy During the Necrological Services of George R. Harvey, on June 15, 1952, at the Plaridel Masonic Temple, Manila)

WE ARE GATHERED to honor the memory of a man good and true, a lover of his fellow man regardless of nationality or race. Embracing Masonry early in his mature manhood, he lived and practiced the tenets and principles of our ancient and venerable fraternity for fifty and more years.

Brother George Rogers Harvey was born in Alabama, educated in Texas, Indiana, and Kansas, chose a helpmeet from Minnesota. He started his legal and Masonic career in El Paso and continued in Manila. From this recital of but a few facts it is easy to see that Brother Harvey developed a catholicity of mind rare among leaders of men.

As an American with a hard earned professional education, a wealth of varied experience and well-travelled, Brother Harvey was known to be a man of broad sympathies. A man of sterling character, he piloted his life by righteous principles. He abhorred bigotry, intolerance, and injustice. He sought ever to do justly, serve faithfully, and advance goodness and godliness.

Made a Master Mason in El Paso Lodge No. 130, he was active in Masonry serving his Lodge as Junior Deacon and Senior Deacon. Coming to the Philippines in 1901, he affiliated with Corregidor Lodge No. 386 and his brethren by their suffrages elected Brother Harvey as Senior Warden and Worshipful Master. During the succeeding years following such

services, Brother Harvey occupied many post of honor and responsibility including those of being Grand Master of the Most Worshipful Grand Lodge of the Philippine Islands and being connected with the Thirty-third and Last Degree.

Brother Harvey rendered trojan service of incalculable worth and of lasting value to Masonry. He contributed much to the unification of Masons in our country. He aided greatly in maintaining the high standards of our Fraternity. Strong in his faith in God and a future existence, he was always insistent that petitioners for the degrees of Masonry in this Grand Jurisdiction be thoroughgoing believers in God as the Supreme Architect of the Universe and in a future existence.

To Brother Harvey Masonry was more than ceremony. It was a philosophy that should be lived and implemented. It was a way of life that must be manifested in sentiments, thoughts, and acts. It must be practiced and must take effect in conduct. I think of no higher tribute and none more true and more just than to say that Brother George Rogers Harvey was a good and serviceable man, a great and consistent Mason, one who verily showed by example and by precept his abiding faith in the Fatherhood of God, in the brotherhood of men, and in brotherliness among nations.

THUS SPAKE KING SOLOMON

by Bro. ALVARO L. MARTINEZ

II. LEAVE behind you
 All mistrust
 'Ere you cross
 The Temple's door.
 Within this sacred Mansion
 Resides naught
 But Charity, love, faith and hope,
 And where these four
 In perfect harmony co-exist
 Doubts and misgivings
 Have no right to live,
 For e'en the blind
 In the darkness
 Can perceive
 That which the naked eye
 In the light
 Can not conceive.

Thus Spake King Solomon.

III. RAISE not your voice
 In the Temple,
 Speak gently and low,
 And thus learn
 Your passions
 To subdue;
 The sharpness
 Of the tongue
 Dulls the keenness
 Of the mind
 And exposes
 The soul
 To the havocs
 Of the ego.
 The Temple
 Is an altar
 For reverence and awe, —
 And worthy thoughts
 Must be spoken,
 Sweet and low.

Thus Spake King Solomon.

IV. WHEN you put your trust
 In God,
 Express it with your faith
 In man,
 For how else can you believe
 In God
 If you do not also believe
 In your fellowmen?
 He so loved man
 That for him
 He gave
 His only Begotten Son,
 How can you do less
 Than what He had done?
 Despair not
 If some your trust betray,
 There will always be
 Some foolish Fellowcraft
 Along your way,
 But like the G M H A
 You shall rise again.
Thus Spake King Solomon.

PLEDGE OF SERVICE * * *

BALGA MASONIC NEIGHBORHOOD
ASSOCIATION
(Balut-Gagalangin) Tondo, Manila



Front row (left to right) : Leoncio Soledad No. 73, Jose Abastillas No. 29, Hugo Arenas No. 4, Leandro Balagot No. 4, Antonio P. Ganibe No. 27, Primo M. Pobre No. 75, Juan A. Ramos No. 4.

Second row : Porfirio Tijing No. 100, Agustin Torribio No. 69, Romeo A. Santos No. 12, Federico Palma No. 100, Jacinto N. Beltran No. 29, Norberto Crisostomo No. 82, Sisenando Palarca No. 96, Egmidio Dimaculangan No. 16. Agustin Fontanilla No. 4

Third row : Jesus P. Manlapaz No. 88, Macario C. Navia No. 88, Silvestre Hernandez No. 51, Jose C. Patalinjug No. 16, Estanislao P. Lopez No. 4, Benito Mendoza No. 4, Valentin Semilla No. 16, Rafael Ochoco No. 81, and Genaro Pestana No. 82.

Not in the picture : Aurelio B. Aquino No. 4, M. G. Decena No. 5, Casimiro Santos No. 59, Ciriaco Karganilla No. 15, and Olimpico Navarro No. 12; Honorary Members, Rt. Wor. Bro. Mauro Baradi No. 82 and Juan M. Ruiz No. 82.

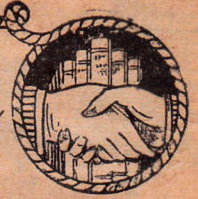
A FORWARD-LOOKING and earnestly-serving organization was formed recently among members of the Masonic Fraternity residing in Balut-Gagalangin, Tondo, Manila. At its initial meeting held July 6, 1952 at the house of W. Bro. Jacinto Beltran (Zapote Lodge No. 29) in connection with the latter's birthday, the officers and members of the Association pledge their united efforts to be of service to the community and promote the principles of Masonry.

During the impromptu program held after luncheon given by the host, the members of the families of the brethren were introduced by Bro. N. R. Crisostomo ("High Twelve" Lodge No. 82). The aims and purposes of the Association were presented and explained by Wor. Bro. M. C. Navia (Hiram Lodge No. 88). Wor. Bro. Beltran then introduced the guest

speaker Right Worshipful Bro. Mauro Baradi, Deputy Grand Master of the Grand Lodge of the Philippine Islands. The speaker referred to the Mason as a builder—not alone in stone but in character in order to promote real brotherhood among men and make this world a better place in which to live. He refuted the claim that Masons do not believe in God, citing many instances to disprove said claim including the fact that in a Masonic lodge there is an altar on which the Holy Bible is placed, the same being the rule and guide of a Mason's faith; the Masons also pray at the opening and closing of their lodge. "No Man", the Deputy Grand Master emphasized, "can become a Mason unless he believes in God and a future existence. Every Mason is enjoined to be serviceable to his fellow creatures."



Fraternal Reviews



By MAURO BARADI, D.G.M.

ALABAMA — 1951

Lodges 426

Members 64,256

Gain 1,801

THIS GRAND LODGE was opened in Ample Form by the M. W. Grand Master at the Annual Communication (the 131st) in the Masonic Temple, City of Montgomery, Alabama. Distinguished visitors from other Grand Jurisdictions attended the occasion.

The Grand Master then delivered his address. Among the dispensations he enumerated in his address were those dealing with balloting out of time, moving into new building, conferring degrees on maimed candidates, selling real estate, and for other Grand Jurisdictions to exemplify work in Alabama. He also ruled among others that any one taking petition for degrees of Masonry from one convicted of selling whisky and was on probation for three years was guilty of a Masonic Offense; that a lodge may not be allowed to give automobile for prize, under law of "Raffling;" that a brother applying for reinstatement is duly reinstated provided a majority of brothers vote for his reinstatement; that a Master has no authority to donate Lodge money to the Church without approval of the Lodge. Among the distinguished dead of other Grand Jurisdictions, the Grand Master mentioned the name of M. W. Bro. Christian William Rosenstock, P.G.M. who died in Manila October 23, 1950. On the Alabama Masonic Home the Grand Master said:

"No doubt, all who hear this report will realize that the Alabama Masonic Home is the most important activity of the Grand Lodge. In our Masonic Home we find Masonry putting into actual practice the tenets which are taught around the altar in our Lodges. Every member of an Alabama Lodge contributes one dollar per year toward the maintenance of our Home."

The Grand Master strongly recommended "that our brethren receiving chain letters disregard these letters all together as they are usually based on the proposition of good luck if you do and bad luck if you do not answer the letters. He continued; "These letters are sent in violation of our postal regulations. We are sure that Masons neither want to violate the postal

regulations nor do Masons wish to participate in anything that has the stigma of superstition. Therefore, we call your attention to this matter. If any brother should receive such a letter, it would be his duty to relegate such to the waste basket."

One of the distinguished guests who delivered a stirring speech was Bro. Lt. Gen. John R. Hodge, Commanding Officer of the 3rd Army, Fort McPherson, Ga. It will be remembered Bro. Hodge took the 24th Corps, U.S. Army to the landing in Leyte and helped make possible the American troops' returning to the Philippines; he was mainly responsible in forming the Republic of Korea. In referring to our freedoms and Communism, the speaker emphasized:

"We hope to keep all the freedoms we know — freedom of assembly as this group tonight, freedom of speeches, freedom of thought, freedom of religion, freedom to criticize when we think it is needed, freedom to gain from our individual effort, all of which are desired by those people who live under the fear and oppression of Communism. Communism has spread since the war, not by the will of people who have succumbed, but through lack of understanding in resisting the false front show window stuff of Communism, until it is too late and whole people have fallen within its power. The very basis of freemasonry is a deadly opposition to all oppression. It is in service to our fellowman and in tolerance, friendship and love of our fellowman. Very similar is our way of life in this country, we must keep it that way, brothers, and I charge each of you, I pray that you will wherever you have the opportunity, I repeat, I charge each of you to talk to your friends and neighbors when on the subject, along the line of everybody's responsibility, each man's in this country."

It is to be noted from the report of the Committee on Foreign Correspondence that a recommendation was made for the official recognition of "the world's newest Grand Lodge" — the Grand Lodge of Iceland. The President of the Republic of Iceland, Most Worshipful Brother Bjornsson is the Grand Master.

The Grand Lodge of Alabama exchanges Grand Representatives with 99 Grand Jurisdictions all over the world; however "the following Grand Lodges do not exchange Grand Representatives: California, Iowa Pennsylvania, and Wyoming."

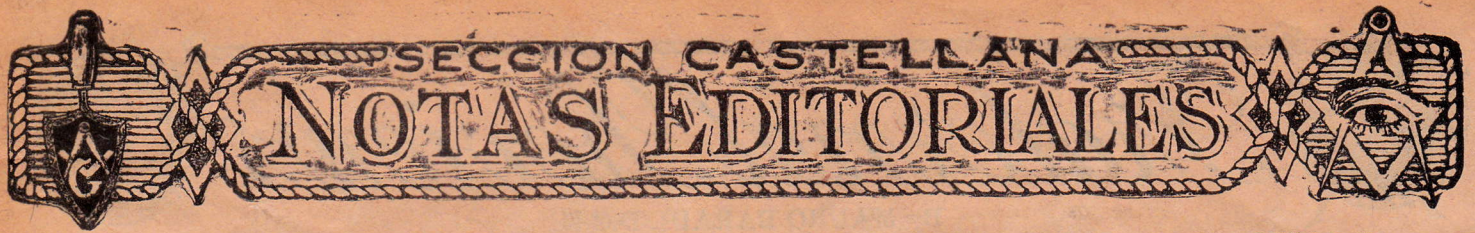
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NOTAS EDITORIALES

¡ 4 DE JULIO !

EN LA HISTORIA de la Revolución Norte Americana el día de 4 de Julio de 1776 marcó una época; pero para la historia de las libertades patrias, esa fecha marcó una era. El Congreso de las colonias de Norte América había decidido separarse de Inglaterra, y nombró un comité para preparar la Declaración de Independencia. En ese comité estaban Thomas Jefferson, Benjamin Franklin, Roger Sherman, Robert R. Livingston y John Adams. Pero a Thomas Jefferson le cupo la gloria de ser el redactor de ese glorioso y monumental documento. Se sometió al Congreso el 28 de Junio, y se debatió el mismo en los días 2, 3 y 4 de Julio, habiéndose aprobado y firmado en la noche del último día. Y decimos que ese documento marcó una era, pues con él LA LIBERTAD dejó de ser una mera idea para convertirse en sopro vivificador de pueblos, razas y nacionalidades.

Y ese sopro fue el espíritu que alentó las luchas libertarias en Europa y en Sud-América después. La Revolución Francesa se inspiró en ese mismo espíritu. Y ese espíritu llegó hasta nosotros.

El 4 de Julio de 1946 fue para nuestro país la cristalización de ese espíritu que tomó cuerpo de realidad en la Declaración de Independencia de 4 de Julio de 1776. Ese documento pertenece, por tanto, no tan sólo a Norte América; pertenece al mundo.

Se ha dicho por alguien que la Revolución de Norte América fue una revolución que *preservó*, y que *no destruyó*. Preservó las libertades que ya iban tomando formas animadas en el concepto y mentalidad del pueblo de las colonias, de modo tal que la declaración del 4 de Julio no fue mas que su exteriorización; al paso que la Revolución Francesa **DESTRUYO**, y destruyó en una orgía de sangre, de intrigas y de ambiciones.

La independencia filipina que se proclamó el 4 de Julio de 1946 fue como la americana—una independencia que *preservó*, pues, preservó lo que ya iba conquistando poco a poco en su largo camino de liberación patria; pero tiene su nota singular y característica, y es que fue la primera en este rincón de la tierra en obtenerse por la conciliación y la amistad. Y es que ambos pueblos estaban como están insuflados por la idea masónica.

(ANTONIO GONZALEZ, P. G. M., F. P. S.)

LA TOMA DE LA BASTILLA

VOLTAIRE, ROUSSEAU y sus seguidores, con sus escritos revolucionarios, moldearon la mentalidad francesa hacia la segunda mitad del siglo dieciocho. Franceses que venían de América estaban imbuidos de ideas libertarias y democráticas que hallaron en el nuevo orden de cosas del Nuevo Mundo. Luis XVI no era el hombre llamado a poner freno a la revolución que se acercaba. Subió al trono francés en 1774 y en 1787 se vio obligado a convocar las Cortes o Estados Generales. Esta Asamblea se reunió en Mayo de 1789 representando a la nobleza, el clero y los *comunales*, o sea, el pueblo. Desde 1614 no se habían convocado estas asambleas. Su objeto era deliberar cómo liquidar la deuda nacional que ponía al Estado en bancarota. El clero y la nobleza se unieron contra el pueblo, y éste reaccionó. Y cuando Luis quiso disolver la asamblea, que entonces era ya genuinamente del pueblo, Mirabau se dirigió al Rey diciéndole que él no era mas que un *mandatario* del pueblo y que como tal *mandatario* no podía imponer su voluntad. Aquello fue el inicio de la Revolución Francesa.

Pronto comenzó la confusión y el desorden. Necker, el Ministro a quien el pueblo respetaba, fue desterrado por el Rey y sus consejeros. Esto exacerbó los ánimos. El pueblo demandaba armas, pues, tropas extranjeiras amenazaban sofocar la revuelta. Se oyó que los cañones de la fortaleza de la Bastilla iban a disparar contra el pueblo, y el pueblo asaltó la Bastilla. El ataque duró tan sólo cuatro horas; y quince minutos antes de las seis de la tarde del 14 de Julio la fortaleza se rendía. El pueblo triunfaba soberano. En la misma noche el duque de Liancourt informaba a Luis XVI de la toma de la Bastilla, y el Rey exclamó sorprendido: "Es una revuelta". — "No, señor, dijo el duque, "es una revolución."

Y eso fue, una revolución. Fue el inicio de un reinado de terror que dio al traste con privilegios de clases. Fue el triunfo del pueblo en su marcha como *soberano* que costó ríos de sangre, pero que reafirmó sus derechos civiles y políticos.

(ANTONIO GONZALEZ, P. G. M. — F. P. S.)

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THE EMBLEM . . .

(Continued from inside front cover page)

We Freemasons, in general, always think of the Square and Compasses as being united; however, that has not always been the case as the following excerpt from the 6th Book of the philosophy of Mencius will tend to illustrate and I quote:—

“A Master Mason, in teaching Apprentices, makes use of the compasses and the square. Ye who are engaged in the pursuit of wisdom must also make use of the compasses and the square. Please note that the compasses are placed before the square.

Further evidence of the importance in which the Compasses were held in ancient times is given in what is generally referred to as China's oldest classic, “The Book of History” which was compiled about 4,000 years ago and I quote: “Ye officers of the Government, apply the Compasses” end of quote.

You will note that the square is not mentioned, up to that period they had not, apparently, been coupled together in their symbolism; however, the indications are that although they were used separately yet they were used to convey the same teachings and meanings that they symbolize to us at present time.

The symbolic theory of Speculative Masonry is that as an Entered Apprentice, a man is in a crude and imperfect condition and that he has not acquired knowledge of those teachings that will tend to enable him to govern the impulses of his animal nature and that as a Fellowcraft he has made a step towards the light and been taught to overcome and bring under control those baser elements in his being and, while in this phase, if he has heeded the lessons and trod towards the light of knowledge, he should find that the better and finer emotions within him are striving to rise above those lesser elements and, as a Master Mason, he should find himself through the help of our Divine Creator and those moral principles that were an important feature of his lessons, in a condition where he is able to develop sufficient moral strength to rise above the urgings of those baser elements of human nature and that he is now strong and ready to face the problems of life in all its aspects without fear of the outcome.

Now let us recall to mind the position of the Compasses as we progressed through the degrees and we will note that this particular subject has a story to tell us and in the telling of which we shall learn the important part that the Compasses have in the life of a Freemason.

The Holy Bible teaches us what our relation and duty should be towards our Supreme Master, the Square points out that we have certain obligations towards our fellow men and the Compasses show us the duty that we owe to, ourselves.

It is the most imperative and not to be neglected duty of every Mason to “circumscribe his desires and keep his passions within due bounds to all mankind” and that is a duty that we owe to ourselves.

King Solomon showed his wisdom when he said “better is he that ruleth his spirit than he that taketh a city”, brethren there is quite a lot

THE EMBLEM . . .

of wise logic contained in those few words.

The fundamental duty that we owe to ourselves may be expressed very shortly but, nevertheless, very cogently by the following:—"self-knowledge", "self-reverence", and "self-control" and it is well to bear in mind that we cannot develop one without the others and if we lose one of them we lose all and that could only end in disaster to ourselves.

He is a wise man who, first of all, learns to know himself, his strength, his weakness and his limitations for then he will fully realize that the knowledge thus gained is one of the very first principles of wisdom itself and that it will act as a safeguard against temptation and other pitfalls that confront us as we journey through life's pathway.

Without the possession of such knowledge, an individual may lose control of his better nature; he might proceed too far on a path that is not straight or true and by so doing he would be bound to lose some of the self respect that had been so carefully and laboriously built up and, it is hardly necessary to mention it, that if he loses his own self respect that he could not possibly maintain the respect that others may have had for him and that would be the first step on the road to self destruction.

The ancient Greeks covered the same theory in their "Doctrine of Limitation" which may be expressed in three maxims and I quote: "Know Thyself", "In nothing too much" and "Think as a Mortal".

This was their theory of Life and thought and constituted their worship of the "God of Limitations" and of which the Compasses acted as a reminder in their symbolism.

It is the usual characteristic of human nature to desire to be free without limitation and yet, if we but pause to think, we should soon come to the conclusion that liberty without limitation would be an another term for slavery, communism and anarchy, a great statesman once expressed his opinion on this aspect of limitless freedom as follows and I quote:—

"It is ordained in the eternal constitution of things, that a man of intemperate passions cannot be free, his passions forge their fetters".

A little thought given to the subject will soon convince any sensible man that "liberty" rests upon the law" and every wise man realizes that fact and takes full cognizance thereof and strives to qualify freedom by the application of the spirit of the law as the symbolism of the Compasses teaches him to do.

Whether we wish it that way or not, we find that our lives are mainly governed for us, the laws of nature will not be denied and there is no way in which we are able to dodge their influence upon us and the laws under whose protection we live remind us that our freedom is limited by the equal rights and freedom enjoyed by our fellow men.

If we do not act upon the square with our neighbor, the law of nature will prompt him to look after and protect his own interests and rights and that might well have a decidedly adverse effect upon our own well-being.

One of our most difficult tasks to accomplish is to learn to apply the symbolism of the Compasses for the benefit of our fellow creatures as well as for our own welfare but if we have properly mastered the lessons they try to teach us, we shall realize that we must place one point of the Compasses right in the center of our hearts and with the other point describe a circle of moral integrity around us to act as the boundary beyond which we shall not permit our emotions to stray.

Certain occasions may arise when in haste and unthinkingly we may utter a word too many and that might lead to distress and misunderstandings.

Should we be possessed of a sharp tongue and hasty temper or an impulse to speak without thinking then we should apply the lessons taught by the Compasses and encompass our weaknesses within the boundary of the circle and thus bring them under control and this is the lesson taught by the Greeks when they said "In nothing too much".

It may appear paradoxical but, nevertheless, it is perfectly true that a virtue, if practiced to too great an extent, will degenerate into a vice, for instance, praise, if "dished" out in too large "doses" becomes flattery and even faith, if carried to such an extent that it passes beyond the boundary line of reason also becomes a vice, in this case it would be superstition.

In these cases it is well to remember that the symbolism of the Compasses will assist us in maintaining a mental balance by causing us to follow the Greek maxim of "Think as a Mortal", in other words to keep within the boundary of human capacity to think.

It is sad but true that many a good man in seeking after the truth has, in his impatience, lost all signs of his goal and as emerged as a bigot and a fanatic by developing the thought that he has actually found the whole truth and nothing but the truth and he then strives to impose his beliefs upon all and sundry.

This is also an instance where the application of the symbolism of the Compasses will tend to bring about a proper proportion between one's imagination and the facts of reality.

The symbolism of the Compasses tends to make us worthy inhabitants of this planet and to qualify us for that future life that awaits us in the hereafter.

Therefore, my brethren, be sure to follow the lessons exemplified by the Compasses and you will be a credit to our Beloved Fraternity while on this planet and you will have nothing to fear on the great day of Judgment.

J. J. Austin

Grand Master

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