

The Cable Tied

Vol. XXIX

MANILA, PHILIPPINES, NOVEMBER, 1953

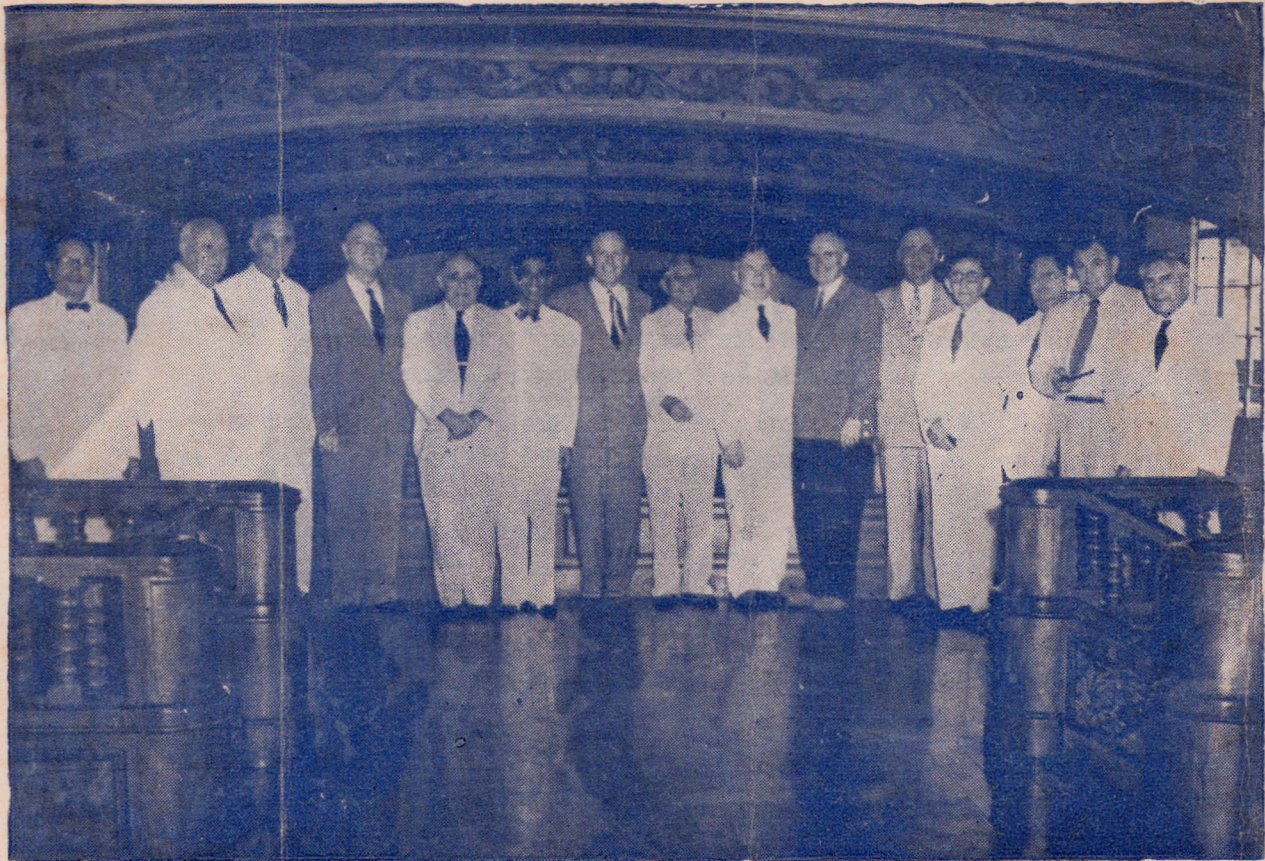
No. 5

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

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

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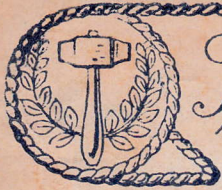
LUNCHEON GIVEN BY MOST WOR. BRO. MAURO BARADI, GRAND MASTER, GRAND
LODGE OF THE PHILIPPINE ISLANDS, IN HONOR OF THE DELEGATION FROM
NILE TEMPLE, A. A. O. N. M. S., SEATTLE, WASHINGTON
Held at the Manila Hotel, Manila, Philippines
Wednesday, October 21, 1953.



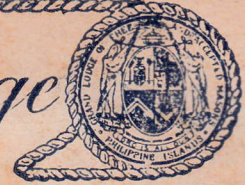
Reading from left to right: G. Cariaga, Asst. Grand Sec., Gr. Lodge (P.I.); H. Gilhouser, Gr. Sec. Genl., A&ASR, (P.I.); M. Goldenberg, P.G.M., Gr. Lodge (P.I.); Frederic H. Stevens, Sov. Gr. Com., A&ASR, Philippines; Mauro Baradi, Grand Master, Gr. Lodge (P.I.); Rueben Lovgren, Potentate, Nile Temple, Seattle, Wash.; Francisco A. Delgado, Ven. Lt. Gr. Comdr., A&ASR, Philippines; Hal. N. Snyder, Chief Rabban, Nile Temple; Leslie W. Eastman, Asst. Rabban, Nile Temple; Frank T. Ostrander, Recorder, Nile Temple; M. Hausman, Ven. Gr. Prior, A&ASR, Philippines; Antonio Gonzalez, Gr. High Priest, Gr. Chapter of R.A.M., Philippines; Victor L. Stater, High Shereef, Bamboo Oasis Divan; Esteban Munarriz, Ex. High Priest, Manila, Chap. No. 2, R.A.M., Philippines.

Plaridel Masonic Temple, 520 San Marcelino
Mauro Baradi, Editor

Annual subscription P1.30
Manila, Philippines



The Grand Master's Message



Brethren From Abroad

"EVERY BROTHER from abroad, or from any other Lodge, when he visits a Lodge must be received with welcome and treated with hospitality" according to Albert Gallatin Mackey, Masonic author and historian. In fact every Freemason has the right to visit and sit in every regular Lodge and this is considered a landmark of Freemasonry.

THIS MONTH (November), our Grand Lodge has been visited, among others, by brethren from abroad. Visiting Masons belonging to subordinate lodges of other Grand Jurisdictions included those from England, Scotland, Denmark, and California. We extended to these worthy members of our Fraternity not only the hand of friendship but the warmth of our fraternal welcome.

IT IS NOT SURPRISING to learn from our visitors the fact that in their respective Grand Lodges, there is a yearning for closer fellowship, even personal contacts between Mason and Mason. In our day, when means of communication and travel are faster and safer, this desire should be encouraged and implemented. While an interchange of various ideas and valuable suggestions may be carried through correspondence, there is no substitute for direct negotiations and face-to-face discussions of problems common to Freemasonry. We further found out that there is a systematic and at times subtle campaign against Masons in other countries. Of course, we in the Philippines are no exception to the rule because right now our enemies accuse Freemasonry — falsely of course — as a menace to the State and to the Church.

OUR BRETHREN from abroad spoke both in terms of renewed activities and steady progress of their Grand Lodges. "No influence is strong enough to discredit Masonry before the eyes of any enlightened and broadminded citizenry", they stated. And to this we add — to reassure the suspecting and at times unreasoning critics — that Masons as citizens are enjoined to be exemplary in the discharge of their civil duties; to fight against attempts to subvert the peace and good order of society; to pay due obedience to the laws under whose protection the Masons live; and as important as the rest — to never lose sight of the allegiance due to their country.

TO BRETHREN who in the future may visit our Grand Lodge, we reiterate our hearty welcome. Rest assured that we subscribe to the Masonic maxim: "In every clime a Freemason may find a home, and in every land a Brother."

MAURO BARADI
Grand Master

THE CABLETOW

Editorials

THE VATICAN AND THE KREMLIN

BECAUSE THE PROPER AUTHORITIES, after a thorough investigation, exonerated Brothers PU-TONG, PANGILINAN and TRINIDAD from the unfounded accusation preferred against them by certain sector of the Catholic Hierarchy, MASONRY is being accused as a force of evil influence in the State, and of being a threat to our constitutional government. The same sector said that COMMUNISM is another force and a menace to the State.

We have condemned COMMUNISM and we are fighting COMMUNISM not only as a menace, but also as force against DEMOCRACY, FREEDOM, and our cherished civilization. We agree with PAUL BLANSHARD, the author of "COMMUNISM, DEMOCRACY and CATHOLIC POWER", when he said:

"I happen to believe that DEMOCRACY as a system of free choices and a gospel of free minds is the only competing philosophy which has any chance of defeating COMMUNISM; but I believe that the defeat can be accomplished only if men recognize that they are engaged in a war of ideas which is even more fundamental than the war of bombs, and that the war of ideas embraces the whole field of democratic versus totalitarian thought. The struggle of democracy against the KREMLIN is one phase of the war of ideas, and the struggle of democracy against the VATICAN is another. The underlying issue in both phases of the struggle is the same — THE RULE OF THE WORLD BY FREE MINDS."

That the Catholic Church-State is a complex political organization cannot be denied. It is admitted by the Hierarchy that it is an AUTOCRACY in itself. That COMMUNISM is another AUTOCRACY is also admitted. As said by the same author Mr. BLANSHARD, the present is a three-way struggle, where THE VATICAN, THE KREMLIN, and DEMOCRACY are the participants. As he says — "THE STRUGGLE IS TAKING PLACE ON THREE FRONTS, VATICAN VERSUS KREMLIN, KREMLIN VERSUS DEMOCRACY, AND VATICAN VERSUS DEMOCRACY." Therefore, THE VATICAN and THE KREMLIN are joining hands in fighting DEMOCRACY, which is the reason why both of them are fighting FREEMASONRY.

We must always remember that the totalitarian policies of the Vatican and the Kremlin are the worse enemies of Democracy.

As the basis of our Fundamental Law is Democracy, our people should be alert and fight against the Vatican dictatorship and the Kremlin dictatorship. And that is our fight as Masons.

ANTONIO GONZALEZ, P.G.M.—F.P.S.

STRENGTH IN SUFFERING

EVERY MAN has his own outlook on life. He may be a pessimist or an optimist, an idler or a doer. He may look at suffering as misery, grief, adversity; weakness; then again this same suffering can be a blessing in disguise — beatitude, endurance, affluence, strength.

WHEN A MAN becomes a Mason, he does not feel satisfied with just being good or better than his former self but aspires to be at his best. To him, trials and tribulations are not insurmountable handicaps but steps through which he must tread in order to survive, prosper, and achieve. This attitude, at once firm and victorious is put to test within and outside the Masonic Lodge.

THE ENTERED APPRENTICE upon being asked by the Worshipful Master: "In whom do you put your trust?" answers: "In God". And in view of this very trust the Entered Apprentice fears not what man can do unto him.

The perambulation which is read or recited in a lodge of Fellow Craft Masons reminds the candidate that the love of man for his fellow man must be genuine. This love is likewise called charity which the Holy Writ tells us "suffereth long, and is kind."

Before the candidate in the third degree is invested with all the secrets of a Master Mason it is necessary to try him — whether through suffering he could survive. He is reminded by the Worshipful Master to put his trust in God and gets the assurance that "he that endureth to the end, the same shall be saved." This test of one's fidelity is the foundation of Masonic character and service.

LET US NOW RECALL briefly some trials and tribulations of Masons and Freemasonry right here in the Philippines. This is done for two reasons: first to warn the brethren of today that those who choose to misunderstand us had been and are still determined to discredit if not arrest the onward march of our Fraternity, and second, to enjoin Masons to be ever alert lest slowly but surely the principles of our Venerable Institution akin to Democracy itself be substituted for those of dictatorship or autocracy which aims at domination rather than enlightenment.

To enumerate:

1. In 1756, the Inquisition at Manila tried two Irishmen, James O'Kennedy, merchant and Dr. Edward Wigat, physician on the charge of being Freemasons. Result: the two brethren escaped with a reprimand;
2. On January 19, 1812, Masonry in Spain and her possessions was prohibited. The order to this effect was issued by the

(Continued on inside back cover)



Grand Lodge Of Free And Accepted Masons Of The Philippine Islands

EDICT No. 38

WHEREAS, the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands instituted the Most Worshipful Grand Lodge of Free and Accepted Masons of China in 1949;

WHEREAS, all the subordinate Lodges in China heretofore owing allegiance to the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands were transferred to, and are now under the jurisdiction of the Most Worshipful Grand Lodge of Free and Accepted Masons of China following such institution of the latter;

WHEREAS, due to the troubled conditions obtaining in China, the said members of Subordinate Lodges now under the jurisdiction of the Most Worshipful Grand Lodge of Free and Accepted Masons of China are presently dispersed in various places, notably in the United States of America and are desirous again to be under the jurisdiction of the Grand Lodge of the Philippine Islands by affiliation with Subordinate Lodges thereof;

WHEREAS, paragraph 177, (3rd) Section 13, Article III, Part III, of the Constitution provides that the applicant for affiliation must be a resident of this jurisdiction;

WHEREAS, it would be necessary that waiver of such requirement be had before such affiliation could be made;

NOW, THEREFORE, I, MAURO BARADI, Grand Master of Masons in the jurisdiction of the Philippine Islands, do hereby authorize the Lodges under the jurisdiction of the Grand Lodge of the Philippine Islands to waive the requirement of residence in cases of petitions for affiliation from members of Subordinate Lodges which were before under the Grand Lodge of the Philippine Islands and now under the Grand Lodge of China, during the present emergency in China.

DONE in the City of Manila, Philippines, this 27th day of October, 1953.

(Sgd.) MAURO BARADI
Grand Master

ATTEST:

(Sgd.) ANTONIO GONZALEZ, P. G. M.
Grand Secretary

GRAND LODGE CIRCULAR No. 13 (Series of 1953—BARADI)

To all Masters, Wardens, and Members
of all Subordinate Lodges
in this Grand Jurisdiction

Greeting:

SUBJECT: MASONIC THANKSGIVING SERVICE

AS MASONS, we believe in God and a future existence. Furthermore, we regard the volume of the Sacred Law as "the great light" in our profession. We affirm that Masonry is not a religion but an organization aimed at making men better that they may help build an Universal Brotherhood.

AS BRETHREN, we are taught to revere the Almighty Father, our Creator, within the Lodge and outside of it, and to implore His aid in all our lawful undertakings. Thus, the Holy Writ reminds us to "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

IN ONE WAY OR ANOTHER, we have been recipients—as votaries of our Venerable Fraternity—of beneficent gifts from the Great Architect of the Universe. It is indeed appropriate that Masons congregate in their respective places of worship — in church, chapel, synagogue, mosque—ever so often or at least once a year for thanksgiving and praise to God for His infinite goodness and divine mercies. Toward this end, I have set apart the 22nd day of November, this year, as MASONIC THANKSGIVING SERVICE, when together we should offer thanks unto the Lord.

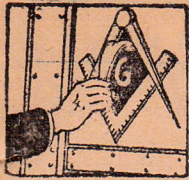
IT IS FRATERNALLY requested that all Masters, Wardens, and Members of all Subordinate Lodges observe the 22nd day of November, 1953, as MASONIC THANKSGIVING SERVICE.

GIVEN UNDER MY HAND and the seal of the Grand Lodge of the Philippine Islands, in the City of Manila, Republic of the Philippines, this 11th day of November, A. D. 1953, A. L. 5953.

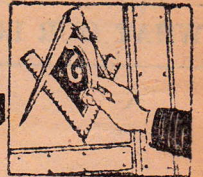
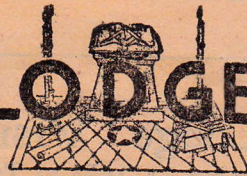
(Sgd.) MAURO BARADI
Grand Master

ATTEST:

(Sgd.) ANTONIO GONZALEZ, P. G. M.
Grand Secretary



WHAT OUR LODGES ARE DOING



Balintawak Lodge No. 28 F. & A. M.

THIS LODGE celebrated Masonic Heroes' Day publicly on August 30, 1953 at the temple, Gumaca, Quezon. The families and friends of brother Masons were in attendance.

At 4 p.m. the same day members and guests gathered together to witness the program prepared for the day. It was featured by short speeches on the lives and labors of Philippine National Heroes who were Masons including Apolinario Mabini, Jose Abad Santos, M. H. del Pilar, Andres Bonifacio, Antonio

Luna, Manuel L. Quezon and Jose Rizal. Among the speakers were the following brethren: Pedro Luna, Pio Sartin, R. Lieranda, M. Enriquez, Teofilo Olivera, F. Villafuerte, V. Tañafranca, and Jose Estrada. Councilor M. Olaibe and Mrs. Petra Vda. de Mañigo also participated. Besides the flag ceremonies music was furnished by a local orchestra. After the flower offering at the foot of the Rizal Monument there were dance and refreshments.

Sarangani Lodge No. 50

Davao City

ON OCTOBER 31, 1953, Sarangani Lodge No. 50 opened a lodge of Sorrow at the Sarangani Masonic Temple, Santa Ana, Davao City, in cherished memory of all the departed brethren of the lodge who had been summoned to the Celestial Lodge above. The affair was well attended by Masons and the widows and orphans of Masons in Davao.

A catafalque was constructed under the able direction of Bros. Joseph Lim So, Silvio A. Decena, and Alfred Roberts, inside the lodge hall, showing the names of all departed brethren of Sarangani Lodge No. 50, where all brethren took turns in paying tributes of affection and memory in funeral wreaths, flowers, and acacia leaves. The program was prepared under the able direction of Wor. Bros. Lorenzo E. Cruz and Jose Curameng, and Bro. Tiburcio Cervantes, and executed with no less ability by the officers of the Lodge. The deceased brethren in whose memory the mournful affair was held, were as follows:

5. " Constancio S. Sasedor
6. " Jose B. Pascual
7. " Doming Braganza
8. " Pacifico M. Sobrecarey
9. " Eugenio Durante
10. " Henry Stanton
11. " Agustin Ledesma
12. " Pastor Escano
13. " Emilio Gillera
14. " Emilio Rafols
15. " Oh Ma Lim
16. " Hao Yu Hu
17. " Ang Kiong Yi
18. " Sebastian Ang Liang To
19. " Te Eng Siong
20. " Tan Chin Chuan
21. " Jose Ngo
22. " Te Kian Chin
23. " Victor C. Bustamente
24. " Charles Baker

PAST MASTERS

1. Wor. Bro. Feliciano Iñigo
2. " " Bruno Gempesaw
3. " " Felipe Caburian
4. " " Victoriano de Guzman
5. " " Juan Ramos
6. " " Bartolome Cuadra
7. " " Jose Viacrucis
8. " " Irineo Ferraris
9. " " Celestino Chaves
10. " " Vicente S. Narciso
11. " " Leon A. Garcia

MASTER MASONS

1. Bro. Roman Fontecha
2. " Gaudencio Pangan Sr.
3. " Lamberto Garcia
4. " Restituto Gutierrez

The following was the program:

1. ORGAN PRELUDE Miss Ofelia Curameng
2. INTRODUCTORY

REMARKS Wor. Bro. Jesus V. Occeña

(Songs and music to be furnished by Miss Rosemarie Iñigo and the choir of the United Church of Christ in the Philippines)

a. Flower offerings by members of the family of the deceased brethren.

b. Response on behalf of the families of the deceased brethren Wor. Bro. Carlos Iñigo, inspector of Sarangani Lodge No. 50 F. & A. M.

4. SONG—Nearer My God to Thee All present.
5. ORGAN POSTLUDE Mrs. Encarnacion C. Tipon
6. Refreshments.

WHAT OUR LODGES ARE DOING * * *

Inter - Lodge Visitation

Held on September 12, 1953 at Tacloban City

—oOo—

DELEGATIONS OF MASONS from Cebu and Samar, consisting of officers and members of Maktan Lodge No. 30, Cebu Lodge No. 128, and Mount Huraw Lodge No. 98, visited Makabugwas Lodge No. 47, Tacloban City, upon the latter's invitation and conferred the third degree of Masonry upon Bros. Jesus Quintillan and Mariano Gicain. The following was the program:

- I. Opening of the Lodge
- II. Flag ceremony
- III. Official Visitation of the Inspector, Wor. Bro. Remigio Morillo
- IV. Reception of the officers and members of Maktan Lodge No. 30, Cebu Lodge No. 128, and Mount Huraw Lodge No. 98
- V. Conferring of the First Section of the Third Degree by special team of Mount Huraw Lodge No. 98
- VI. Conferring of the Second Section by special team of Maktan Lodge No. 30 and Cebu Lodge No. 128
- VII. Closing of the Lodge.

Before the closing of the Lodge, the Master, Wor. Bro. Demetrio Resurreccion, expressed his most cordial greetings and fraternal welcome to the visiting brethren and dwelt on the imperative necessity of the neighboring Lodges, to get together in order to further strengthen the bond of friendship and brotherly affection. Short speeches were made by the Masters of the lodges including Wor. Bro. Judge Fidel Fernandez. All expressed their desires of continuing the move initiated by the Makabugwas lodge in inviting neighboring lodges to participate in degree works.

A sumptuous dinner was served at the residence of Mr. Demesa given by the candidates. The next day a luncheon was served at the Fiesta Canteen where several speeches were delivered but very significant was the speech of Mr. Gerardo Villasin, Past Grand Knight of the Knights of Columbus. His presence on this occasion is a proof of the existing cordial relations in this valley, between the Masons and the Knights of Columbus and other civic organizations. A merienda was served in the residence of Bro. Llamas where the wives and families of masons were waiting.

The visiting brethren from Cebu who came on a chartered plane were escorted by the members and families of Makabugwas Lodge to the airstrip.



PLEDGE OF SERVICE • • •

SYMBOLY OF THE LODGE OF SORROW

By C. F. ARKONCEL, P. M.

(Address delivered at the Lodge of Sorrow,
October 31, 1953, Sarangani Lodge No. 50.)

CENTURIES, generations, and ages ago, when the Assyrian armies looted the ancient City of Jerusalem, the magnificent Temple of Solomon built by our ancient brethren, sank into dismal ruin and destruction. The Holy City became a mass of shambles cowering under the dominion of Islamism, and the Holy Land was a lonely desert. The Ancient Orient was a shattered wreck bleaching on the shores of Time, and the sculptured images of the temples and palaces of Babylon and Nineveh were dug from the ruins, carried away into foreign lands.

BUT THE QUIET AND PEACEFUL ORDER of Freemasonry of which Hiram Abiff, Hiram of Tyre, and King Solomon were eminent Grand Master-builders, continued to grow in stature and influence, defying the angry waves of Time, challenging the storms of Persecution. Age had not weakened the broad foundations of Freemasonry, nor shattered the impressiveness of its columns, nor marred the beauty of its harmonious proportions. When the glories of the Orient had faded, our ancient brethren, with greater courage and vigor, built new temples, teaching to its millions of initiates, those lessons of peace, good-will, and toleration, of reliance on God, and confidence in man.

BRETHREN AND FRIENDS: Our departed brethren in whose cherished memory we hold these solemn and mournful services, were not different in their mission, from our ancient brethren who rebuilt the Temple of Solomon. After the destruction of that beautiful temple of age-old civilization, they bravely carried on the Masonic scheme of building, of course, not in the form of majestic temples, wonderful cathedrals, or luxurious places, but in terms of strong and beautiful character, moulded in the wisdom of Masonic principles, tenets, and virtues.

WE VENTURE to say in all candor and fairness, that our departed brethren were, in their lifetime, as all Masons ought to be, honorable husbands, ideal fathers, sons, and brothers, exemplary public servants, citizens, and Masons. They deserved the love, respect, and admiration of their fellow-men not because of luck, pity, or compassion, but as a matter of right and justice. The tears of anguish were never denied by their sympathetic hands of charity. Their goodness of heart, honesty, truthfulness, and love of country, were as infinite as the boundless sky, beyond the suspicions of men, beyond the doubts of angels. They were godly, never godless; lovers, not haters; builders, not destroyers; friendly, never friendless. As public servants, they were ruggedly honest, and strictly followed the toilsome path of rectitude, never compromising good principles with petty expediences. As citizens, they had contributed in no small measure, to the material, cultural, and moral growth of this country, to the peace, happiness, and prosperity of

the world. As Masons, they introduced into this part of the universe, amidst the opposition of bigotry, intolerance, and superstition, that ancient and honorable institution known as Freemasonry, and constantly labored to fraternize this world into one solid body of men and women, virtuous, happy, free, and prosperous, under the Fatherhood of God.

WHEN OUR DECEASED BRETHREN left this terrestrial world to the falling tears and painful sobs of their widows and orphans, words were inadequate to condole with their deep sorrows and bereavement. It is for this reason that these solemn ceremonies are held here tonight and in other Masonic Lodges, so that Masons, and widows and orphans of Masons, may offer these flowers of affection and respect, and draw most deeply the richest of inspirations, from the sanctuary of Virtue, at the altar of noble, glorious, and worthy achievements.

WIDOWS AND ORPHANS OF MASONS: We and all Masons throughout the world, are with you in your ever-living love and memory for your honored dead. We sympathize with you in your profound griefs and lamentations. We join you, and rejoin you in your daily prayers that their beloved souls may rest in peace. But Death, exempts nobody and claims everyone. It is the greatest leveller of human inequalities, the softest balm that has ever cured the worst of human sufferings. Be of good cheer. Do not lose hope and courage. Our honored and beloved dead are now sheltered in Heaven, under the protecting hands of Almighty God. Let us all rejoice in the grandeur, the worthiness, the nobility of their achievements, and emulate their dignified and exemplary lives. Let us console our hearts in the thought that life on Earth is but fleeting; that sooner or later, we shall leave this world to join our beloved dead who have gone before us, to be with them again, not in this Valley of Tears, but in that Great, Wide, Silent, Beautiful Region, where there is neither pain, nor sorrow, nor death, but everlasting happiness, eternal peace, never-ending contentment.

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PLEDGE OF SERVICE * * *

AN EXPRESSION OF GRATITUDE

by Wor. Bro. Marciano P. Gatmaitan
(Remarks to Brethren of Bagumbayan Lodge No. 4.)

IT WAS IN THE LAST STATED MEETING of this Lodge, on the night of September 9th 1953, that you elected me an honorary member. Choosing me the second man to be given that honor, certainly, was a big surprise to me.

FORTUNATELY, I was present at that meeting on September 9th, and took advantage of the opportunity, there and then, to acknowledge openly your act of generosity. Rather than repeat what I already said on that particular occasion, I want to say, and I pledge, as honorary member, that whatever assignment is entrusted to me by this Lodge will be performed to the best of my ability.

THIS EVENING, I was presented with this certificate in consequence of your having made me an honorary member. You can hardly estimate how grateful and proud I am to receive this document. In my silent and solitary moments, I can look at this certificate hanging in my room, close my eyes, and review the happy occasions and pleasant association I have experienced with the Brethren of Bagumbayan Lodge, whose fellowship and cordiality do mean fraternity, as fraternity can truly be. It will remind me of those "good men and true"; and I allude to you, my good Brethren of Bagumbayan Lodge No. 4.

You, who make use of our working tools
for noble and glorious purposes,

You, who listen and respond to the word
of distress,

You, who are happy to live and let live,

You, who cultivate friendship, and know
how to preserve it,

You, who have the will to understand
others and the ability to get along
with them,

You, who consider yourselves no superior
or better than the other brother,
but regard him as your equal, and
as good as you are, and

You, who give good counsel, instead of
injuring a brother in his person or
good name.

NO DOUBT, you will agree that those are among the real secrets of Masonry, and you, Brethren of Bagumbayan Lodge, truly possess them. Bagumba-

JOSE N. QUEDDING
PRIVATE LAND SURVEYOR

Room 406 Chaco Bldg. Manila

Tel. 2-88-83

yan Lodge, therefore, deserves the highest commendation for having those secrets—safely deposited.

WHEN WE SEPARATE this evening and return to our respective homes, I shall step out of this hall a very happy and proud man. Happy and proud with the feeling that I have acquired a tremendous wealth; wealth that is not to be described in terms of gold or silver, but in terms of higher category. It is a wealth that gives the holder a mark of distinction, and a signal honor that can not be given to any Mason for no reason. I shall preserve this certificate as long as I live. And when I shall be called to "that undiscovered country", my children, and my children's children will continue to preserve it for me.

THANK YOU for this certificate and for the honor it conveys. I hope to prove myself deserving of the honor you have conferred, and worthy of the confidence you have reposed in me.

* * * * *

A MAN IS BORN *

By Bro. ALVARO L. MARTINEZ

(Sincerely dedicated to the Most Worshipful Grand Master Mauro O. Baradi on his natal day, August 22, 1953.)

A MAN is born but once
And dies but once,
But lives a thousand times
E'er his end shall come.
Birth is but an accident of fate,
Death, the whim and fancy of time and date.
But life, true life, a man must build and make
With the tools his heavenly Father gave.
A useless weed, or fragrant flow'r, or luscious fruit,
A scintillating star, or lambent moon or blazing sun,
His acts and deeds on earth shall be,
As the Word or the Flesh his will commands.
The road of life is long, at times unpaired,
The trails unmarked and parts unblazed,
But he who holds his faith,
Shall find his way, and conquer all and live!

ONE'S NATAL DAY is but the mark
Of the starting point on life's cinder track,
And man as the sprinter
Must make the time and complete the laps.

ON THIS, my Most Worshipful Brother, your natal day
These thoughts, I humbly share,
For you've lived as all can tell,
The way of God in Man.

*(Declaimed at the Reception and Program, given in honor of the Grand Master at the Plaridel Temple in the evening of August 22, 1953)

What Freemasonry Means To Me

WERE IT POSSIBLE for our 16,500 brethren in this Grand Jurisdiction to give voice to this bold statement, we might realize just how far we have advanced along the path leading to more light in Masonry. As Masons we do not claim to possess all truth, but truth and not error is the objective search of all.

Before Freemasonry can mean anything, men must, before they enter our portals, be Masons at heart. The Lodge room is not a reform school. The mission of Freemasonry is "to make good men better", not to take bad men and make them good; that is the work of the Christian Church. In the days when lodges were working in Operative Masonry, the requirements for physical perfection were necessary because it was expected that every member of the Craft should become a skilled workman. But as we have long since ceased to work as Operative Masons, and since we are taught that the internal and not the external qualifications of a man are what Masonry regard, the requirements for physical perfection no longer have any significance. Freemasonry today has to do with the heart, mind and soul of the individual.

What does Freemasonry mean to me?

1. It links me with a glorious past.

History is an afterthought written only when greatness has already been achieved. There was no Hebrew history before David, who united the tribes and conquered their enemies. Nor was there any Masonic history, as we know it, until the Operative stonemasons of England had established their Craft by building some of those marvellous monuments of Christian civilization — the Gothic Cathedrals. But there were Masons and there were Hebrews long before there were books about either. In the widely separated beginnings of both Hebrew and Masonic history we find reference to the building of a Temple.

King Solomon's Temple was not built in a day or without the accumulation and expenditure of a vast treasure in materials, craftsmen and human organization. So likewise the Masonic Fraternity started simply too and the magnificent brotherly structure of the past two hundred years was many centuries in the making. Unlike the Temple, the Fraternity, in its formative years, had no powerful king to protect and support it and the growth was far less spectacular than that of the great monument at Mount Moriah.

The legends of Masonry are very old and they tell of times older than themselves. The earliest legendary Masonic writing which has survived in manuscript is a little book consisting of thirty-three leaves of parchment—written in England probably before 1390 A.D. "Here begins the constitutions of the art of Geometry according to Euclid" are the opening lines in Latin. He taught the art of geometry to Egyptian noblemen. This mediaeval stonemason's organization was already of respectable age when the book of Euclid's constitutions was written. Such is the information gleaned from the historians.

In the oldest Masonic legends the building of

King Solomon's Temple was not the only nor even the principal event commemorated. Nor is the Bible mentioned in these early times as the Central Light of the lodge. But the Masonic organizations in which these legends were cherished, like Masonic lodges today, were religious bodies. Their motto was "Pray and Work". We are informed that there is a repeated reference to the "book" in these old manuscripts. What was the book? Was it the Book of Charges, containing the charges of the Craft, equivalent probably to the Book of Constitution? We can say that the repeated references to the book almost certainly mean the Bible. As far as recognition of the Bible by early Masons is concerned, this is quite as much as could be expected in an age before printing had been invented, when every book in the world had to be laboriously copied by hand and when the Bible, moreover, was written only in Latin.

Few people could read the Bible, and fewer still could own a copy. It was a book to be venerated but not read. The religious instructions and inspiration which the Bible supplies nowadays was then derived from three sources: (1) the Ecclesiastical symbolism and ceremony, (2) Mystery plays and Bible entertainments and (3) Architecture. Masons may have participated in the second, they were of primary importance in the third.

When people could not read books the lessons of religion had to be taught in their ways. They were taught by sermons of the priests and by the ritual of the sacraments. They were also taught dramatically through mystery plays, performed often by the Craft Guilds. The Masons may have used a mystery play whose story survives in the third degree. Above all, the lessons of religions were taught during the middle ages (5th - 15th centuries) through Architecture and Culture. Every village church was

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PLEDGE OF SERVICE * * *

a message from God and every cathedral was an entire Bible. We belong to the past.

2. Again it deepens my reverence for the G. A. O. T. U.

A belief in the existence of God is an essential point of Speculative Masonry, so essential that it is a landmark of the Craft that no atheist can be a Mason. Nor is this left to an inference, for a specific declaration to that effect is demanded as an indispensable preparation for the initiation. Freemasonry means a deep personal trust in God, for trust is one of the first words an Entered Apprentice has to deal with in his initiation. Hutchinson, an 18th century Mason, said "The worship of God was the first and corner-stone on which our originals thought it expedient to place the foundation of Masonry".

Albert G. Mackey informs us that there never has been a time since the revival of Freemasonry when this belief in God as a superintending power did not form a part of the system. The very earliest rituals that are extant, going back almost to the beginning of the 18th century, contain precisely the same question as to the trust in God which is found in those of the present day, and the oldest manuscript Constitutions, dating as far back as the 15th century at least, all commence with, or contain an invocation to the "Mighty Father of Heaven". There never was a time when the dogma did not form an essential part of the Masonic system.

Though Masonry neither usurps the place of, nor apes religion, prayer is an essential part of our ceremonies. It is the aspiration of our souls towards the Absolute and Infinite Intelligence which is the one Supreme Deity, most feebly and misunderstandingly characterized as an "Architect".

Prayer which constitutes a belief in God is essential in the laying of a good foundation upon which to build a life. For man's greatest building is his own life; his greatest monument is his own character; his greatest achievement is the erection of himself.

There is but one rock foundation for life—that is faith in God. God's universe is built on laws. Man is no exception, save that he can disobey the laws. But man reaches his "norm" of life only through obedience. Faith in God brings man into such an accord with the Author of his being that he obeys His laws. Such faith is more than vision, impulse, attitude; it is action, obedience. The man who built upon the rock was the man who heard the Great Teacher's sayings and did them. This is the only kind of faith worthy the name.

Robert L. Stevenson said that when God entered his life it was as if the unseen hand was placed on the helm of his ship—it righted about and sailed straight on. Faith in God puts the helm in His hands—opens up in our lives channels for the workings of His power.

The Freemason all along his journey, when his attempts to build a noble edifice have been only of partial success, registers his vow: "Build thee more stately mansions, O my soul, as the swift seasons roll, leave thy low-vaulted past. Let each new temple nobler than the last, shut thee from heaven with a dome more vast—till thou at length are free, leaving thine outgrown shell by life's unresting sea."

—R. W. Bro. Rev. Peter Dawson
Deputy Grand Master, Alberta
(Grand Lodge, Bulletin)

Manila, November 7, 1953

TO ALL SISTER LODGES IN MANILA
& SUBURBS:

With further reference to our Circulars dated July 9 and 22, 1953, you are hereby informed that the Inter-Lodge Bowling Tournament will start on November 19, 1953, at 6:00 P. M., at the Plaridel Masonic Temple, 520 San Marcelino, Manila.

In view of the foregoing, you are requested to submit the entry of your Lodge, together with the necessary entrance fee of P10.00 as soon as possible, so that we can include your team in our schedule.

It is hoped that this tournament will be of great interest to the brethren, as your Committee on Bowling Tournament has decided to invite the following distinguished pillars of the Fraternity to throw the first bowling ball:

Most Wor. Bro. Mauro Baradi — Grand Master
Deputy Grand Master Rt. Wor. Bro. W.

P. Schetelig

Sister Irene Goldenberg—W. M. of R. V. C.
No. 2, O. E. S.

Sister Pilar Gonzalez (Secretary) — P. W. M. of
R. V. C. No. 2, O. E. S.

Sister Erum — W. M. of Sampaguita Chapter
No. 3, O. E. S.

Most Wor. Bro. Esteban Munarriz — P. G. M.

Sincerely and fraternally yours,

COMMITTEE ON BOWLING TOURNAMENT
Jose L. Domingo, Chairman
Ceferino de Aramburu, Member
Agaton Day, Member

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From Other GRAND JURISDICTIONS • • •

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PART I

'TIS DIFFICULT to understand the vagaries of history when the records of one man would fill a library, while another whose life experience was almost an exact parallel is almost forgotten, ignored or spoken of in a slighting manner.

Both men being born in poverty, scarcely knowing the necessities of life, education being the hardest kind of struggle, both overcame great obstacles by their labor; both possessing the greatest of faith in their god and fellow men, both devoted their lives to the betterment of the poor and downtrodden; both served their nation through the most critical period of its existence as President of the United States.

The two were Abraham Lincoln and Andrew Johnson.

Surely it was not the whims of the voters but Divine Guidance that directed these two great humanitarians into the position of guiding our nation through those trying time and restoring it again as a perfect union.

Thousands of volumes have been written about the life of Lincoln, so the purpose of this article is directed to that forgotten man, Andrew Johnson.

Andrew, the son of Jacob and Mary Johnson, was born December 29, 1809, in a mere shack in the rear of Casso's Tavern, where his father was the porter. This tavern was located at the crossing of two very prominent road in Raleigh, North Carolina. Neither of his parents could read or write, but his father, although in a very menial position, earned the wholesome respect of all his neighbors.

One cold winter day following a drunken party, three of his neighbors upset in a canoe and Jacob plunged into the icy water and rescued all three. As the result of exposure and over exertion he died a few days later, leaving Andy, aged four, a brother, William, and their mother almost destitute.

His mother attempted to support her family by the aid of a hand loom, but the struggle became too great, so at the age of ten Andy was "bound out" to Mr. Selby, the tailor, who agreed to furnish "victuals and keep" until Andy had learned the tailor's trade and become of legal age.

Through his childhood days, while other children of his age were playing, picknicking, swimming or enjoying the other childish pleasures, Andy was literally doing a man's job with his scissors, iron or needle. Thus he early learned the responsibilities of labor, and it became his theme through life.

While thus employed he exacted the pity of Doctor Hill, a customer, and Mr. Litchford, the foreman of the shop, who taught the boy the elements of reading. A much used copy of Enfield's Speaker became the only textbook for many years to follow.

At about the age of fifteen as a result of a boyish prank, he fled to escape punishment and, although a reward was offered by his employer for his capture and return, Andy did not re-

turn until about two years later. He found his former employer had given up the business, and no one else was permitted to employ him because he was bound to Mr. Selby.

After a period of forced idleness he secured a two-wheel cart that carried their entire belongings and, with his mother and brother, they set out for the West in August, 1826. After a journey of many miles they arrived just outside Greeneville, Tenn., on an afternoon in mid-September and pitched their camp near a spring, the owner having pity for the mother and her young sons.

This camp site became the location for Andy's home in later years when fortune turned his way. That spring still sends forth a generous supply of pure water as it has done for more than 150 years. Bordering the pool are two giant willows that he planted as mere switches. They came from St. Helena, famous as the last home of Napoleon.

Andy soon obtained employment with a tailor in Greeneville and later became the owner of the A. Johnson Tailor Shop. It was in this shop, during the evenings, that many friends gathered for social discussions, and it was here he made many friendships that continued through his life.

The most common amusement at that time was the weekly debates at which Andy soon became a leader, and each Friday evening found him walking the four miles to Greeneville College and the same distance back. He soon became a favorite among the college students, which added much to his growing circle of friends.

All his social activities took him among the working class of people, and through all his years he devoted his efforts to their betterment.

One sunny day in the late September of 1826, as he passed a group of girl students of Rhea Academy, one Eliza McCardle jokingly remarked that he was her man. By one of those sly maneuvers of the fair sex she made his acquaintance, which resulted in their marriage the following May 17, 1827. This proved to be the great turning point of his life, for it was she who really taught Andy how to read and write and eventually fit himself for his leadership that led him later to become President of the United States.

His ever-growing circle of friends, wishing to honor him, elected him to the post of alderman, upon which the aristocrats shuddered at the thought of a "poor ignorant tailor" filling a public office. Not only did he serve his three years as alderman, but those same friends voted him other honors: three years as mayor, six years in State Legislature, one year as Elector at Large, and in 1843 he took his seat as Congressman and served several terms.

Congress at that time was composed of men of substantial

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FROM OTHER GRAND JURISDICTIONS * * *

means who did not know what work was and could not conceive of a common working man sitting among them. In course of time they hatched a plot to get rid of him by changing the Congressional Districts of Tennessee which left Andy without a district. In 1852 he was elected Governor of his state.

With all the demands of serving the public offices, he took time to become a member of Greenville Lodge No. 119 (now No. 3), A. F. & A. M., becoming a Master Mason on November 3, 1851. He also was a member of Washington Chapter No. 20, R. A. M., at Jonesboro, and later a charter member of Greenville Chapter, R. A. M., No. 84 on October 1, 1858. He became a Knight Templar, July 26, 1859, and received the Scottish Rite Degrees in June 1867, while a resident of the White House in Washington.

Whenever time permitted, he would slip away from his office to attend the laying of a cornerstone, dedicate some building or attend a Masonic meeting through his entire state where he was loved and respected by his Brethren.

His state felt the affront of Congress, so early in 1860 they returned him to Congress as a Senator, which presented the opportunity of his life and revealed the type of man he was. Forceful but never vengeful, unswerving and without fear, the Union and the Constitution were the foundation for his actions, always with the welfare of the poorer working class of people uppermost in his mind with a horror of secession and a resulting war.

He hated aristocracy and the professional politician whose only interest was in personal gain. His thought of war was expressed as follows: "A war of the aristocracy for their own selfish gain to be fought and paid for by those poor people who support them by their work."

The slavery question and talks of secession had divided the nation and feelings were getting very bitter. In the Senate at that time the Northerners hated Johnson because he was from the South; the Southerners hated him because he was opposed to secession and his thoughts were with the North. He was hated because he was a Democrat; another group hated him because he was a Mason; this faction was led by Sen. Thaddeus Stevens of Pennsylvania, who was a hangover from the Morgan anti-Masonic period. Another reason probably greater than others was that those dignified old aristocrats felt disgraced to sit in with a working man, "a poor ignorant tailor."

So we find him in the middle, surrounded by enemies whose hat was not hidden and who at least opportunity burst forth with insults.

It was in such surroundings when the Senate was discussing secession with bitter feelings on both sides that Senator Johnson gave his stand in these words:

"Both sides in this contest are wrong, sir. The North is wrong in enacting so-called Liberty laws. The South is equally wrong in endeavoring to back out."

"What is the issue? It is this and only this—we are mad because Mr. Lincoln has been elected President and we have not got our man. If we had got our man we should not be for breaking up the Union, but as Mr. Lincoln was elected, let us

show ourselves as men, and men of courage."

"What sort of slave-holding Nation is proposed to be formed anyway? If it is based upon the aristocratic laws of South Carolina, it would be a mere slave-holding aristocracy. The voice of South Carolina, like that of Sempronius, is still for war, but when the battle comes, Tennessee, the quiet Lucius, will be found doing the fighting."

"Am I so great a coward as to retreat from duty? No, sirs. Here I will stand and meet the encroachments upon the institution of my country at the threshold. Shall I desert the citadel and let the enemy come in and take possession? No! Instead of laying hold of the columns of this fabric and pulling it down, I will stand with my shoulders supporting the edifice as long as human effort can do it."

"Though I fought against Lincoln, I love my country; I love the Constitution. Therefore let us rally around the altar of the Constitution and swear that it and the Union shall be saved as Old Hickory Jackson did in 1832. Senators, my blood, my existence I would give to save the Union."

Hisses, sneers and threats came from the Southerners, and knives, pistols and other weapons suddenly appeared above the desks, but no word of commendation or appreciation was offered by the others. They could not forget their hate enough to recognize the importance of his remarks. Only the great newspapers of the North appreciated the greatness of the speaker.

Successive meetings became more bitter and more sarcastic, biting invectives were flung his way from both sides of the Senate at Andy Johnson, several plots for his assassination failed as he battled alone vainly trying to save the Union and avoid war.

Early in March, after a bitter tirade of abuse by his enemies, he replied in this manner: "Why has there been a concerted attack upon me from the beginning of this discussion to the present moment, not even confined to the ordinary courtesies of debate and Senatorial decorum? It is a question which lifts above all personalities. I care not from what direction the Senator comes who indulges in personalities toward me; in that I feel above him and he is my inferior."

"Mr. President, I was alluding to personalities. They are not arguments; they are the resort of men whose minds are low and coarse. I have presented facts and authorities and upon them I have argued; from them I have drawn conclusions, and why have they not been met? Why abandon the great issues before the country and go into personalities?"

"But there are men who talk of cowardice, cowards and all that kind of thing, and in this connection I will say once and for all that these two eyes never looked upon any being in the shape of a man that this heart of mine feared."

"Sirs, have we reached a point at which we dare not speak of treason? Our forefathers talked about it; they spoke of it in the Constitution of the country; they have defined what treason is. Is it an offense, is it a crime, is it an insult to recite the Constitution that was made by Washington and his compatriots?"

(TO BE CONTINUED)

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Fraternal Reviews



By JOSE E RACELA, P.M. (12)
P. O. Box 1921, Manila

Nova Scotia - 1952

87th Annual Communication, June 11-12, 1952 at Halifax.

M. W. Bro. H. M. Standish, presided.

M. W. Bro. Dr. Perry S. Cochrane, elected.

108 Lodges; 13,630 Members; 540 Net Gain.

IN AN ENLIGHTENING ADDRESS, Most Worshipful Bro. Harry H. Standish, of the Grand Lodge of Ancient, Free and Accepted Masons of Nova Scotia, on the occasion of its Annual Communication, reported on the activities of the Grand Lodge during his incumbency.

He started by tracing the growth of Freemasonry in the City of Halifax since it was founded in 1749 by W. Bro. Edward Cornwallis, the first Governor and the first Worshipful Master of St. Andrews Lodge No. 1. Aside from this lodge, two others — St. Johns No. 2 and Virgin Lodge No. 3, which is the Mother Lodge of Bro. Standish, have been very active. Both of these lodges are now over 170 years old and are still practicing the English Emulation ritual by authority of the Grand Lodge of Nova Scotia. There are nine other lodges in District 1A of the city of Halifax making a Masonic population of about 3,000 in the twelve lodges. During the year 1951 there has been a moderate growth of Freemasonry in Halifax. The total membership now stands at 13,630 which by far is the highest in the history of Freemasonry in that jurisdiction. With the institution of three new lodges, the number of lodges now stands at 108.

The members of the Masonic fraternity have been considerably increased with the constitution, consecration and institution of additional lodges. Bro. Standish reports that Golden Fleece Lodge No. 120, Sunrise Lodge No. 116, Meridian Lodge No. 117, Ionic Lodge No. 73, Elm Lodge No. 115, St. Margaret's Lodge No. 118, Fidelity Lodge No. 119, Duke of Kent Lodge, U.D., Ionic Lodge No. 73, John Albro Lodge and King George Lodge have been constituted and instituted during his term as Grand Master.

Bro. Standish has made several visitations and has attended several lodge meetings as shown by his report. He attended the Conference of Grand Master Masons of North America held on February 20, 1951 at the Statler Hotel in Washington which was attended by all the Grand Masters of United States Grand Jurisdictions, except Nevada; six Canadian Grand Masters, the Grand Master of Cuba, and Grand Lodge representatives from Mexico (Tamaulipas), Mexico (York), the Philippines and Scotland. In this conference the following subjects were discussed: "The Romance of Freemasonry" by Rev. Thos. S. Roy, G.M. of Massachusetts, "Masonic Responsibility for Good Citizenship," by Oliver Debezies, G.M. of Louisiana, "The Landmarks" by Roscoe Pound, presented by Judge George E. Bushnell of Michigan, "An Evaluation of Freemasonry," by Chandlee C. Cohagen,

G.M. of Montana, and "Report of Committee on Universal Standards of Recognition," by William E. Yeager, P.G.M. of Pennsylvania.

Aside from these subjects, the following topics were debated upon: (1) Liability insurance for subordinate lodges, (2) To what extent should Lodge finances be regulated by Grand Lodge, (3) How can we stimulate interest in our Grand Lodge proceedings and codes, (4) How can a Grand Secretary encourage the recording of material for local Masonic history, (5) What constitutes Masonic residence.

On May 1, 1951, the "Crusader" Chapter of the Order of DeMolay was organized in District 1A under the guidance of Bro. L. H. Stacey. The present membership of this Chapter stands at twenty-eight and the youth are very much interested in their work. The robes to be used by the Chapter were donated by no less than the founder of the Order of DeMolay himself, Bro. Frank S. Land. Upon invitation of the Grand Lodge, Bro. Land journeyed to Halifax in October and there addressed the joint meetings of 1A and 1B. His address was entitled, "Our Duty as Freemasons to the Youth." It was very inspiring and was well delivered. Due credit has been given to Bro. Reginald Harris, Grand Secretary of the Grand Lodge of Nova Scotia, who was responsible for the formation of the newly organized Chapter of the Order of DeMolay.

Bro. Standish, in his address, advocated the necessity of setting aside some time for Masonic educational talks during regular lodge meetings. According to him: "Degree work is crowding the Lodge agenda and very few have undertaken explanatory material for the large numbers of new brethren entering our lodges. If the interest of these brethren is to be stimulated and sustained, I think it essential that this important phase of lodge work must be undertaken." He also stressed the need for punctual attendance of lodge officers and he suggested that officers should be appointed to receive and welcome the visiting brethren and their guests with a view to enhance good fellowship and harmonious relationship among the brethren.

Elaborating on the importance of Masonic enthusiasm the Grand Master stated: "In my opinion, Masonic enthusiasm is the ingredient most conducive to the realization of our great and shining purpose of making better men and citizen out of the material that enters our beloved Order. All our splendid charitable enterprises are secondary to this high objective and the successful conduct of our Masonic charitable undertakings follows naturally if this main purpose is reached."

FRATERNAL REVIEWS * * *

Bro. Standish concluded his address with the following quotation:

"God give us men; a time like this demands

Strong minds, great hearts, true faith and ready hands;

Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy;

Men who possess opinions and a will;

Men who love honour, men who cannot lie."

V. W. Bro. Canon A. Stanley Walker, District Grand Chaplain of the Grand Lodge of Nova Scotia, in a scholarly and inspiring sermon, in defense of Freemasonry from the criticism that Masonry is in itself a religion, said: "Now here is another mistake about Masonry, which is sometimes made by Masons themselves. I have heard and I dare say you have too, the odd Mason here and there telling you that Masonry is his religion, but if a Mason ever says that, he is making an inaccurate statement of which he ought to be ashamed, because Masonry never claimed to be a religion. In terms of its own formularies, it is a system of morality, illustrated by symbols veiled in allegory. It does not claim to be a religion at all. Yet it is religious in base. It is sometimes blamed because it is entirely Old Testament and it is true that the Craft Lodges, represented in a jurisdiction like this, are on the whole based upon the Old Testament, but just as the Bible itself is a progressive statement of man's relationship to God, culminating ultimately in the Incarnations and the redemption of mankind, so Masonry, itself

is a progressive science and if those who criticize Masonry knowing so little about it from the point of view of "Craft Lodges" concentration on the Old Testament perhaps they ought to know a little more of Masonry, as it goes and comes to exactly the same conclusion as the Church."

Of the terms, "Ancient, Free and Accepted or Speculative" Masonry, he said: "Now Masonry is, we proudly boast, Ancient, Free and Accepted or Speculative. Now those words are worth looking at by every Mason. What is the value of antiquity? I think it is valuable among other things because it tends to produce stability. And antiquity can well today be set against the modern flare for novelty for novelty's sake. Not all things that are new are necessarily good; not all things that are old are necessarily bad, but if the antiquity of Masonry produces these old ideas of stability, of faithfulness and dependability, there is really something in it. "Free" — what do we mean by Freemasons? I think with the word 'free' there is used in the old sense of being free of the guild, free of the City, that is to say, free to develop our talents, with which we have been endowed both to the glory of God and to the welfare of our fellow men. And 'Speculative', as we are sometimes called, I think means to say, that we are free, also in the sense that we may for ourselves assess values and arrive at logical conclusions about things, which totalitarianism would never allow us to do."

Indeed, the sermon of Bro. Walker is an indication not only of his analytical mind and sound reasoning but is also a manifestation of his interest in his fraternity by making clear certain facts about Freemasonry that the members of the Craft and the people in general may know.

Maryland — 1952

M. W. Jacob S. New, Grand Master, Retiring

M. W. John D. Hospelborn, Grand Mater, Incoming

125 Lodges; 43,339 Members; 1022 New Gain

From the reports of Grand Master Jacob S. New of the Grand Lodge of Maryland, on the occasion of its semi-annual communication held on May 20, 1952 and on its 67th Annual Communication held on November 18-19 of the same year, we cannot help but appreciate his interest in his fraternity.

Membership has increased by 776 thus bringing a new total of 43,339.

In his report, the Grand Master called the attention of the Grand Lodge to the fact that chain letters have been circulating in the various lodges. The Grand Master assured his brethren that any Mason found guilty of this nuisance will be charged with unmasonic conduct and will be dealt with accordingly.

Credit is due Most Worshipful Brother New for having reorganized the blood bank organization with the assistance of a new committee headed by Bro. Howard A. Hughes as Chairman, assisted by Bro. William Fuche Jr. as Executive Secretary. As a result of his efforts and the support of his brethren the Grand Lodge was able to pay back its deficiency of 160-odd pints due to the hospitals in Baltimore. This is indeed an indication of the civic-mindedness of the brethren of Maryland.

Grand Master New deplored the failure of a Co-ordinate Body to expel from its membership an expelled member of a Blue Lodge. The case at issue concerned a member of a Blue Lodge who was expelled for unmasonic conduct and yet attending a ceremony at the Shrine Mosque. Upon inquiry he was told by the Recorder that the expelled member's dues were paid and that they had no reason to expel him. It turned out also that the Shrine takes no action as a result of the notice from the Grand Secretary; that it acts only after notice from either the Scottish Rite or Commandery and since no such notice was received, the Shrine could not take action against the expelled member. To this anomaly, the Grand Master urged his successor to endeavor to have uniform action from all Co-ordinate Bodies on the subject.

And here is something to remember. According to a Masonic writer, "x x x it may be that when history comes to make an end of things, it will declare Maryland's greatest single contribution to Freemasonry to have been its amazing Grand Master, Thomas J. Sryock, who served from 1885 to 1917 inclusive and to whose vision and firmness the Grand Lodge of Maryland owes much of its wealth, dignity, importance and power."

SECCION CASTELLANA NOTAS EDITORIALES

El Vaticano Y El Kremlin

POR LA SENCILLA RAZON de que nuestros Hermanos Putong, Pangilinan y Trinidad fueron exonerados por las propias autoridades de la infundada acusación presentada contra ellos por los Jerarcas de Iglesia Católica, se acusa ahora a la Masonería de ser una fuerza que ejerce una maléfica influencia en los negocios de Estado y de ser una amenaza a nuestro gobierno constitucional. Ese mismo sector de la Jerarquía Eclesiástica afirma que el COMUNISMO es otra fuerza que amenaza al Estado.

Hemos condenado siempre y combatimos al COMUNISMO no sólo por ser una amenaza, sino porque es una fuerza que va contra los principios de DEMOCRACIA, LIBERTAD y contra nuestro propia civilización. Convenimos con el señor PAUL BLANSHARD, el autor de la obra intitulada "COMUNISMO, DEMOCRACIA y EL PODER DE LA IGLESIA CATOLICA", cuando dice:—

"Creo que la DEMOCRACIA es un sistema de libre elección para mentes libres y que es la única filosofía que podrá derrotar el COMUNISMO; pero también creo que esta derrota del COMUNISMO será un hecho si los hombres reconociesen que ellos están empeñados en una guerra de ideas que es mas fundamental que la guerra de bombas, y que la guerra de ideas abraza todo el campo del pensamiento democrático contra el pensamiento totalitario. La contienda de

la DEMOCRACIA contra el KREMLIN es una fase de esa guerra de ideas, y la contienda de la DEMOCRACIA contra el VATICANO es otra fase. El principio fundamental y básico en ambas contiendas es el mismo: EL GOBIERNO DEL MUNDO POR LA MENTE LIBRE."

No se puede negar que la Iglesia Católica es una organización política compleja. Está admitido por sus propios Jerarcas que es una AUTOCRACIA. Que el COMUNISMO es otra AUTOCRACIA, también está admitido. Como se dijo por el señor BLANSHARD, la presente es una contienda tripártita, siendo sus participantes EL VATICANO, EL KREMLIN y LA DEMOCRACIA, y esta contienda tiene lugar en tres frentes: EL VATICANO CONTRA EL KREMLIN, EL KREMLIN CONTRA LA DEMOCRACIA, Y EL VATICANO CONTRA LA DEMOCRACIA. Por lo que, EL VATICANO y EL KREMLIN se hacen solidarios en su lucha contra LA DEMOCRACIA. Esta es la razón de porqué ambos luchan contra LA MASONERIA.

Debemos recordar siempre que la política totalitaria del VATICANO y del KREMLIN es la peor enemiga de LA DEMOCRACIA. Como quiera que la base de nuestra Ley Fundamental es LA DEMOCRACIA, debemos estar alertas y luchar contra las dictaduras del VATICANO y del KREMLIN. Y esa es nuestra lucha como Masones.

(ANTONIO GONZALEZ, P.G.M.—F. P.S.)

Strength In Suffering (Continued from page 515)

- Council of Regency of Spain and the Indies.
3. In 1830, regulations were adopted to strictly inspect ships coming to the Philippines to prevent the entry of such "prohibited literature" as Masonic books.
 4. In 1872, Masonry in the Philippines was suspected of and later blamed for an uprising in Cavite. Result: Masons were exiled.
 5. In 1893, vigorous attempts were exerted to suppress Masonry in the Philippines. Oppressive measures were adopted to carry this objective.
 6. In 1896, the Philippine Revolution broke out. Brother Andres Bonifacio's Katipunan was pointed as an organization to overthrow friar rule. Result: Masons were arrested, imprisoned, tortured, executed.

December 30. — Brother Jose Rizal was executed. Among the evidence presented against him was a Masonic document with the Masonic words: "Liberty, Equality, Fraternity."

7. On January 11, 1897, eleven Filipinos — all Masons — were executed in Bagumbayan. Their desire to help the people in their struggle for freedom was consi-

dered "heretical" and enemical to the State.

8. In 1901, civil government was established in the Philippines under American sovereignty.

October 10. — Manila Lodge No. 342. F. & A. M. (under the Grand Lodge of California) was organized. This same lodge with two others were the nucleus of the Grand Lodge of the Philippine Islands which was organized on December 19, 1912.

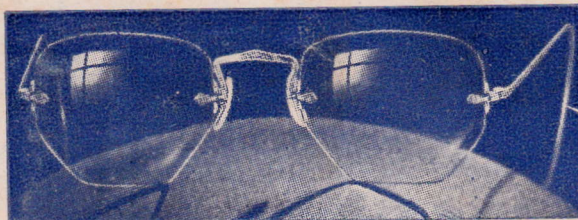
Thus during the Spanish rule Freemasonry had had its full share of suffering and sacrifice. But subsequent events reveal that the bitter and more brutal the treatment, the sweeter was the victory. No man, no organization, no government can stifle the combined voices of freedom-loving men nor can the Masonic Way of Life born out of conviction and forged from the anvil of experience be substituted for that of a repulsive one.

WHETHER THE SUFFERING be in the nature of distress or affliction, we may take it as an opportunity for showing strength. At least we know that "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"

INDEED, there is strength in suffering.

—M.B.

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