RIZAL LODGE No. 20, F. & A. M.
UNDER THE JURISDICTION OF THE M. W. GRAND LODGE. F. & A. M.
OF THE PHILIPPINES
LOPEZ. QUEZON

The Cable Tow

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OF THE PHILIPPINE ISLANDS

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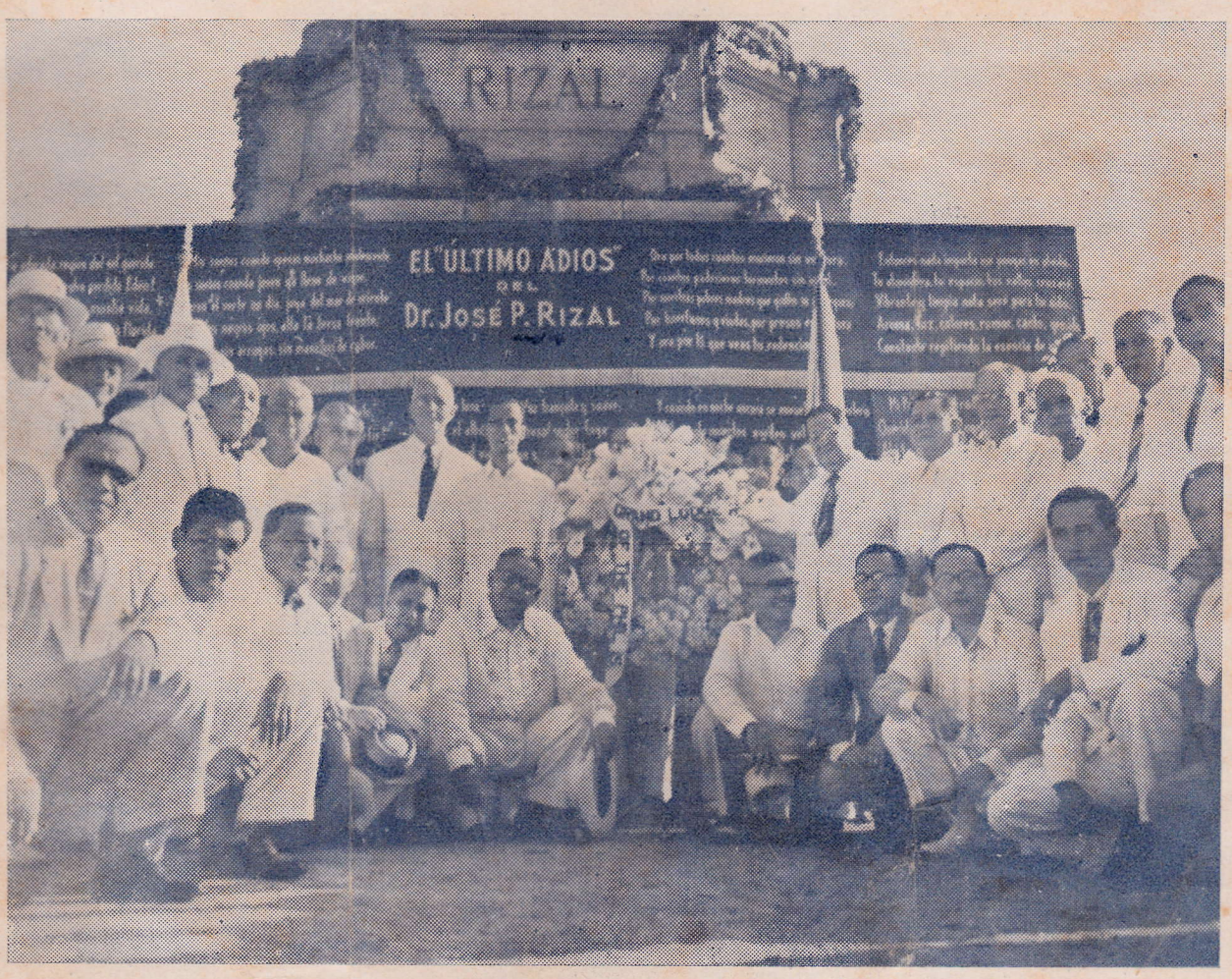


Officers and Members of the Grand Lodge of the Philippine Islands on a pilgrimage to the Rizal Monument at the Luneta, Manila, December 30, 1953

Plaridel Masonic Temple, 520 San Marcelino
Mauro Baradi, Editor

Annual subscription ₱1.30
Manila, Philippines

The Grand Master's Message

A BILL OF DUTIES

NO MAN can become a Mason if he is not law-abiding, loyal to his country, and zealous in working for and protecting the welfare of his people. He is enjoined to live as an upright citizen, peace-loving, and to uphold the principles upon which his Government rests. His membership in our Venerable Fraternity is conditioned upon his belief in a Supreme Being and a future existence.

AS A CITIZEN then, the Mason has duties to perform and privileges to enjoy. But the emphasis lies more on duties and less on privileges, for the progress and permanency of our Republic depends mainly on an alert and active citizenry which subordinates personal convenience to the country's good.

THE CONSTITUTION OF THE PHILIPPINES is a veritable source of duties; having been ordained and promulgated by the Filipino people, it should not only be respected but obeyed by the people themselves; being the supreme law of the land, the Masons should be among the first to be loyal to it, and help implement its observance. This is the norm of conduct expected of every Brother to follow, since by living the Masonic Way of Life they are simply complying with the obligations imposed upon those living in a Democracy.

WHAT FURTHER ADDED INCENTIVE can men and Masons in the Philippines have in adhering to the Constitution of the Republic than the very thoughts and conviction eloquently expressed by President Ramon Magsaysay! In his inaugural speech delivered at the Luneta on December 30, 1953 — the 57th anniversary of Rizal's martyrdom — the President said:

". . . In the administration of public affairs, all men entrusted with authority must adhere firmly to the ideals and principles of the Constitution.

"I will render — and demand — uncompromising loyalty to the basic tenet of our Constitution; that you, the people, are sovereign. The rule of government must be service to you.

* * *

"The Bill of Rights shall be, for me and the members of my administration, a bill of duties. We shall be guardians of the freedom and dignity of the individual.

"More than this, we shall strive to give meaning and substance to the liberties guaranteed by our Constitution—by helping our citizens to attain the economic well-being so essential to the enjoyment of civil and political rights.

* * *

"The separation of powers ordained by our Constitution — as an effective safeguard against tyranny — shall be preserved zealously. Mutual respect for the rights and prerogatives of each of the three great departments of government must be observed."

WE CAN NOT OVEREMPHASIZE the importance of the President's solemn declaration because in the Bill of Rights we find guarantees involving the individual's life, liberty, property; to mention just three of the twenty-one such guarantees:

"The right to form associations or societies for purposes not contrary to law shall not be abridged.

"No law shall be made respecting an establishment of religion, or prohibiting the free exercise thereof, and the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed. No religious test shall be required for the exercise of civil or political rights.

"No law shall be passed abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble and petition the Government for redress of grievances."

THEREFORE as citizens and as Masons in the Philippines, it is our bounden duty to cooperate wholeheartedly with President Magsaysay in seeing to it that the Bill of Rights in the Constitution of the Philippines shall be in theory as well as in practice "a bill of duties."

Mauro Baradi

MAURO BARADI
Grand Master

THE CABLETOW

Editorials

A Message From Rizal

EVERY THIRTIETH of December, the people of the Philippines celebrate Rizal Day which commemorates the death of Rizal, not his birth. His death is not only a reminder but a challenge to the Filipinos.

He advocated reforms to lighten the yoke of oppression imposed on his countrymen by tyrannical rulers, but for this he was accused of rebellion. He wrote depicting the disgraceful conditions then ofttaining in his country; he had a hand in organizing the **Liga**, an association to promote commerce, industry, the arts. . . by means of united action, but for these he was accused of the crime of organizing illicit associations. After a mock trial, Rizal was condemned "to the penalty (death) with accessories of absolute and perpetual disqualification and his being subject to the vigilance of authority during his life time, and with the duty to indemnify the State in the amount of P100,000.00 the obligation to satisfy the indemnity to his heirs."

RIZAL, OF COURSE, knew that he was innocent; his conscience was clear; he cared not for the consequences even unto death.

Let us not forget that years previous to his execution he foresaw the tragedy in his life. And yet he was serene, convinced in the thought that justice shall triumph in the end. On June 20, 1892, the day following his birthday, he wrote two letters from Hongkong with the solemn request that same be published after his death; one of the letters is addressed "To my dear Parents, Brethren, and Friends." We quote:

> ". . . I know how much I have made you suffer, but I do not repent for what I have done, and if now I had to begin over again I would do the same as I have done, because it was my duty. I gladly go to expose myself to danger, not as an expiation for my faults (for in this matter I do not think I have committed any) but to crown my work and to attest with my example what I have always preached.
>
> "A man ought to die for his duty and his convictions. I hold to all the ideas which I have published concerning the state and the future of my country, and I shall gladly die for her, and even more willingly to procure for you justice and tranquillity."

TODAY, there seems to be a tendency to discourage the study of Rizal's writings. And the irony of it all is the misrepresentation being made that Rizal regretted having written his great works "Noli Me Tangere" (Social Cancer) and "El Filibusterismo" (The Reign of Greed). These famous novels are so closely linked with Rizal and his entire life that to discredit them is to dishonor Rizal, the author and to place obstacles to their circulation is to desecrate the memory of the greatest patriot of the Philippines.

RIZAL'S MESSAGE to his countrymen during his lifetime is the very same message he has for us today—ever clear and unmistakable—"A man ought to die for his duty and his convictions."—M.B.

Freemasonry Is Not A Secret Society

THE CATHOLIC HIERARCHY in the Philippines has again attacked Freemasonry in our country alleging that it is a secret society. Though this accusation has already been proven to be without foundation, we are now reproducing portion of an article reprinted from the Philalethes which reads as follows:

> "The term secret society is customarily used to describe an organization that keeps its existence a secret and its members to not readily admit their membership. The aims and purposes of such groups are usually bad and in many cases even the members do not know each other and try not to learn about their fellow-members for reasons that are obvious.
>
> "Freemasonry does not keep its existence a secret; it maintains large temples on busy thoroughfares, the lodge meetings are not kept a secret, many of its functions are open to the public, it maintains many public buildings such as hospitals, orphanages, old people's homes, etc., and all its activities are matters of public knowledge with the exception of private meeting. The members are not ashamed to declare their membership, many wear jewelry with the Masonic emblem, and most members are eager to meet other members. Consequently, there can be no merit to the objection just stated. Furthermore, this objection loses its real significance when one considers that the Jesuit Order (and many others within the Roman Catholic Church) meet in secret and are not open to all members of the faith.
>
> "The objection that Masons take secret oaths is not entitled to much weight unless it is an oath to do evil. Nowhere does the Roman Catholic Church make any specific charge against Freemasonry in doing anything bad or illegal. The mere taking of a secret oath in itself is no valid objection, otherwise the Roman Catholic Church would be finding fault with its own practices. For example, a solemn oath binds the eleven Cardinals of the Roman Catholic Congregation of the Holy Office and its staff not to disclose any discussion that goes on at the meeting under penalty of excommunication. The Jesuits and other Roman Catholic organizations also take secret oaths. There is, for example, a well-known Roman Catholic fraternity that meets in secret, the members take a secret oath, and it has a secret ritual. There is no difference between this organization and Freemasonry except one. Freemasonry does not permit the Roman Catholic Church to control it, nor require that its members be Roman Catholic, or that the members perform religious duties in this one church regularly as a requirement for a continuance of membership. This Roman Catholic Fraternity supports this church in every way pos-

(Continued on inside back cover)

Official Section

Grand Lodge Of Free And Accepted Masons Of The Philippine Islands

GRAND LODGE CIRCULAR No. 14
(Series of 1953 — BARADI)

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

GREETING:

SUBJECT: RIZAL DAY

GRAND LODGE CIRCULAR No. 1, dated May 1, 1953, designates August 30 of every year as Masonic Heroes Day.

However, one of the most important national holidays of the Philippines is Rizal Day which falls on December 30. This is the very day (in 1896) when Bro. Jose Rizal was executed at Bagumbayan Field in Manila; it is observed by Filipinos in particular and the people of the Philippines in general. Masons in this Grand Jurisdiction can do no less than to join in the celebration specially by:

(1) Pilgrimage to the monument of Bro. Rizal;
(2) Holding a program in his honor wherein his life and achievements are extolled;
(3) Stressing the Masonic principles and virtues for which he fought and died; and
(4) Making a resolve on the part of Masons to live these same principles and exemplify his virtues.

We are experiencing a resurgence of fanaticism in our country. Not only are attempts being made to malign the Masons and misrepresent Freemasonry but steps have already been taken calculated to undermine our Democratic way of life. We should not be discouraged; rather, we should gather more strength that we may enlighten our critics and win the enemies to our side.

Let us have faith in the ultimate triumph of the Masonic cause; that very faith which Bro. Rizal so richly expressed thus:

"I know that He has not abandoned those people who in their supreme moments have trusted in Him and made Him the Judge of their cause; I know that His arm never failed when, justice long trampled upon and every recourse gone, the oppressed have taken up the sword to fight for home and wife and children, for their inalienable rights, which, as the German poet says, shine over their heads above, unextinguished and inextinguishable, like the eternal stars themselves. No. God is justice, He cannot abandon His cause, the cause of liberty, without which no justice is possible.

"A true and simple faith is as distinct from fanaticism as the flame from smoke or music from noise; only the fools and the deaf confuse them."

I, therefore, enjoin all Masons in this Grand Jurisdiction to observe December 30—Rizal Day—fittingly and solemnly.

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 21st day of December, A.D. 1953, A.L. 5953.

(Sgd.) MAURO BARADI
Grand Master

ATTEST:

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

WIDOWS AND ORPHANS' NIGHT OF SHOWS A SUCCESS

THE GRAND LODGE sponsored a WIDOWS AND ORPHANS' NIGHT OF SHOWS on Sunday, December 13, 1953 at the Comfort Hall, Plaridel Masonic Temple. Of the main performer of the evening —Professor David Shaw, life member of Pangasinan Lodge No. 56, people of other countries have said:

> *"The great conjurer and magician is of the Oriental type. This diminutive entertainer who has appeared before some of the most prominent crowned heads of the world is at the same time one of the finest and cleverest conjurers that the East has ever produced. His sleight of hand work is simply astounding."*

More than 400 brethen with their families and friends witnessed the Night of Shows. The proceeds will be spent for gifts to widows and orphans of brother Masons. The success of the occasion was due mainly to the Chairman of the affair, M.W. Bro. Esteban Munarriz, P.G.M.

* * *

CHRISTMAS GIFTS FOR CRIPPLED CHILDREN

BRO. TEMISTOCLES ELVINA and wife distributed Christmas packages to the patients at the Masonic Hospital for Crippled Children at the Mary Johnson Hospital and De Los Santos Clinic. The children were delighted for this token of kindness and expressed their gratitude through their parents to Bro. and Mrs. Elviña.

* * *

OUR SICK BRETHREN

AMONG OUR SICK BRETHREN for whom we pray for rapid recovery in health are: Wor. Bro. Fidel Ibañez, Philippine General Hospital, and Wor. Bro. John W. Ferrier, Sr., Sto. Tomas Hospital. Bro. Ibañez suffered a stroke while going up his sala in the City Hall as Judge of the Court of First Instance of Manila while Bro. Ferrier has been confined in the hospital for quite sometime now; he is due to leave for the United States this month. We wish Bro. Ferrier a safe journey across the Pacific and safe arrival to his home.

WHAT OUR LODGES ARE DOING

Araw Lodge No. 18

Manila

THIS LODGE installed its officers for the ensuing Masonic Year 1954 on December 26, 1953 at the Jose Abad Santos Hall, Plaridel Masonic Temple, Manila in connection with the official visitation of Most Wor. Bro. Mauro Baradi, Grand Master of the Grand Lodge. The officers installed were: Felipe Pilapil, Jr., Wor. Master; Leon A. Vidallon, Sr. Warden; Te Cheng Tiong, Treasurer; Jose N. Quedding, P.M., Secretary; Jose S. Agpalo, Marshal; Jacob Assad, Chaplain; Anastacio Villanueva, Sr., Deacon; Domingo Cantoria, Jr., Deacon; Angel Royeca, Almoner; Vicente Cu, Auditor; Teodoro de los Santos, P.M., Sr. Steward; Yu Tiang Gay, Jr. Steward; Pedro P. Aguda, Organist, and Yu Chi King, Tyler.

The program in connection with the Installation and Official Visitation is as follows:

1. Opening of the Lodge (not public)	5:00 P.M.
2. Reception of the Most Wor. Grand Master of Masons in the Philippines and Grand Lodge Officers	5:30 P.M.
3. Invocation	Rev. Bro. Jose S. Agpaio
4. Reception of the Flag	W. Bro. J. G. Castillo presiding
5. Installation of the newly elected and appointed officers of Araw Lodge No. 18	
Installing Officer	W. Bro. Antonio Gonzalez P.G.M.
Master of Ceremonies	Wor. Bro. Genaro Pestana
6. Music	Philippine Constabulary Band
7. Recitation	Ishmael Z. Aguda
8. Address by newly-installed Master	W. Bro. Felipe Pilapil, Jr.
9. Musical number	Aurora and Glorioso Flores
10. Declamation	Angelita Flores
11. Presentation of Past Master's Jewel to W. Bro. J. G. Castillo	Wor. Bro. Jose E. Racela
12. Response by the Recipient	W. Bro. J. G. Castillo, P.M.
13. Musical number, Quartette	Clarita and Eddy Litao Dady and Enri Uy
14. Musical number, Vocal Solo	Elena Sanchez
15. Remarks by the Grand Master	M. Wor. Bro. Mauro Baradi
16. Retirement of the Flag	
17. Distribution of Gifts to Widows and Orphans and Children of Members of Araw Lodge	Bro. Gopaldas I. Dingamal
18. Closing of the Lodge	(not public)

REFRESHMENTS

THE GRAND MASTER in his remarks reiterated his three-point program of administration, namely, Harmony, Charity, and Enlightenment. He warned the brethren of the resurgence of bigotry and fanaticism in the Philippines and concluded that every Mason should exert every effort to live the Masonic Way of Life and uphold the ideas and ideas of a Democratic form of Government.

* * *

Kasilawan Lodge No. 77

Manila

——oOo——

THIS LODGE lost one of its most active and devcted members in the person of Wor. Bro. Pablo C. Cortez. Bro. Cortez' Masonic record includes: membership in the Philippine Bodies, A. & A. S. R., Royal Arch Masonry, Past Master of Kasilawan Lodge No. 77 and Life Member of the same.

On September 18, 1953, the Lodge held funeral services in the Plaridel Masonic Temple in honor of the deceased Brother with the following program:

1. MUSIC

2. ORATION by Wor. Bro. Mateo D. Cipriano, Secretary, Phil. Bodies, A. & A.S.R.

4. MUSIC

5. ORATION by Most Excellent Companion Antonio Gonzalez, Grand High Priest, Grand Chapter, R. A. M., Republic of the Philippines.

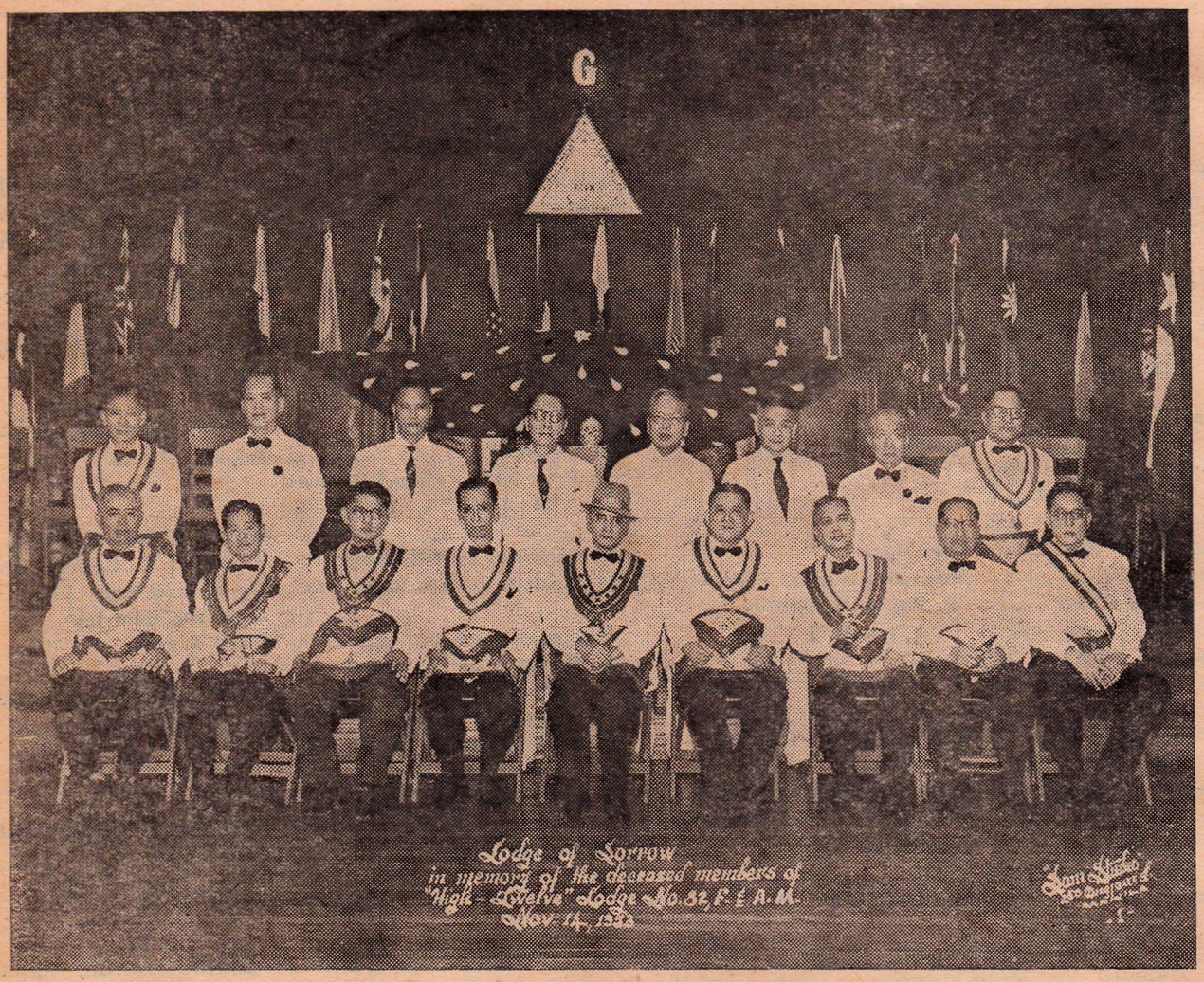
6. ORATION by Most Wor. Bro. Mauro Baradi, Grand Master, Grand Lodge of the Philippine Islands.

7. RESPONSE by Bro. Noli M. Cortez

WHAT OUR LODGES ARE DOING * * *

"High Twelve" Lodge No. 82

MANILA



THIS LODGE was converted into à Lodge of Sorrow on November 14, 1953 in memory of the deceàsed members. Wor. Bro. Pedro Francisco, Master, presided over the solemn ceremonies and Most Wor. Bro. Mauro Baradi, Grand Master and a member of "High Twelve" Lodge No. 82 delivered the main address for the occasion.

* * *

On December 19, 1952, a third degree conferral was given by the Lodge to a Fellowcraft followed by another third degree conferral on a candidate. At 7:00 o'clock in the evening, a Dinner was given for a three-fold purpose: (1) to hold the Lodge's pre-Christmas family gathering; (2) to honor those of the members who have joined the Lodge during this Masonic year; and (3) to honor the officers and members of Pampanga Lodge No. 48 who were guests for the evening. There was exchange of gifts. The Most Wor. Grand Master extended to the officers and members of his Lodge as well as the visiting brethren his best wishes for a Merry Christmas and a Prosperous New Year.

Tokyo Masonic Lodge No. 125

Masonic Building, Tokyo, Japan

"THE ACACIA", a monthly bulletin of this Lodge recently came out with its last issue (December, 1953). Managing the publication are John M. Capron and Goro Murata, Editors are Takashi Komatsu and Warren Avenson, Worshipful Master and Secretary respectively. Wor. Bro. Komatsu's message to his brethren follows:

"I wish to take this opportunity of reminding the Master Mason members of our Lodge of the importance and responsibility of attending the next Stated Meeting, which will be held on Thursday evening, the Third of December. At that meeting will be elected the new officers for the ensuing Masonic year and every member should be present to cast his ballot, unbiased by personal prejudices, for the sole purpose of promoting Masonic ideals and advancing the best interests of the Lodge.

"As it is pointed out in an old Japanese saying,

Wikang Filipino ◆ ◆ ◆

Ang Ikatatlumpo Ng Disyembre

Kay RIZAL

Sa tuwing sasapit ang ganitong araw ng ating Bayani'y
Bawat Pilipino ay nananalangin kahit sa sarili;
Nagpapasalamat ng taos sa puso, sa diwa't sa dili
Dahilan sa kanyang pagpapakasakit at pagkakandili
Sa lupaing itong ilang daang taong api at duhagi,
Sikil ng dayuhang nagwasak ng ating karangala't puri;
Kaya naman tayong kanyang kababaya'y pawang nagsacabing
Hanggang mundo'y mundo mahal ka rin Rizal ng bayan
mong kasi.

Ganito ring Araw nang siya'y ilugmok ng kanyang kaiaban,
Ganito ring araw nang magsihalakhak ang ating kaaway;
Samantalang tayo ay nagsisiluha sa kanyang pagpanaw,
Ang mga Kastila'y nagsisipagsaya't nangagsasayawan;
Samantalang tayo'y sapupu ng dusa't mga kalungkutan,
Sila'y umaawit ng bagong tagumpay ng kanilang bayan,
Dapuwa't ang dugong natigis sa lupa'y nagbigay ng buhay,
init, pusok, sigla sa diwa ng ating mga himagsikan.

Winasak ng punglo ang kanyang katawang banal at dakila,
Nabubo ang dugong nanggaling sa pusong wagas at sariwa;
Ngunit kung ang kanyang mahal na katawa'y lubos mang nasira
Ay lalong lumago ang binhing pagibig at bayaning diwa,
Kung kaya nabigkis ang ating damdami't nagpuyos ang nasang
Bakahi't sugpuin ang kapangyarihan ng mga Kastilang
Pinatuloy natin, sa sariling baya'y ating kinalinga,
Ngunit ng malao'y naging maninilang hayop na masiba.

Mga kahalili ng Diyos sa lupa't mga taong banal
Ang siyang umusig sa ating bayani, hanggang sa mamatay;
Minasama nilang ang buktot na gawa't mga kabuhungang
Pumatay sa ating pagkapilipino'y bakahin ni Rizal;
Ngunit sino kayang may bayaning puso ang makatatagal
Makitang ang bayang pinakamumutya'y may luha't may
damdam?
Kay Rizal ay langit ang siya'y masawi kung magtatagumpay
Ang kanyang hangaring tumighaw ka baya't nang ikaw'y
matanghal.

Ang buhay ni Rizal ay bukas na aklat na dapat basahin,
Dapat na isabog sa apat na sulok nitong bayan nati't
Bawat kabanata'y may magandang aral na dapat pulutin;
Ang kanyang gunita, pangarap ng puso't tibok ng damdamin
Ay pawang sa bayang kalong ng pighati't putos ng tiisin;
Sa kanya'y wala nang matamis sa puso, buhay may magmaliw,
Kundi ang makitang itong kanyang pinakagigiliw
Ay wala nang luha, may ngiti sa labi't ligtas sa hilahil.

Ang araw na ito'y dapat ipagluksa't dapat ikalungkot
Sapagkat si Rizal sa ganitong araw nasawi't nalugmok . . . !
Sa halip na tayo ay magpakalasing sa tuwa at lugod
Dapat ay dalangi't luksang alaalang sa puso ay taos
Ang ating iyalay sa kanyang ulila't mapanglaw na puntod;
Ang kanyang libinga'y dapat na diligin ng luha't himutok,
Dapat na sabugan ng ating paghangang puno ng alindog
At siya'y awitan ng isang kundimang makabagbag loob. . . .

Palanan, Makati, Rizal — Dr. JOSE D. ESTRELLA

'Time passes by like an arrow'. Ere I realize it, it may come to an end. Reflecting upon the events of the past year, my heart is filled with gratitude and appreciation. Owing to my own inexperience in Masonry, I could never have come through the year except for the whole hearted and self-sacrificing cooperation of the officers and members of our Lodge. I am particularly grateful for the guidance and assistance so untiringly extended to me by the officers of the Grand Lodge, both those who are in Manila and those who are in Japan.

"No one is more keenly aware than I am of the many weighty matters which I have left unattended. When I think of all the things that I should have done, I cannot help but wish for some hiding place. I can only say that the spirit was willing but the body was weak. I have honestly endeavored my best but the inadequacy of my capabilities did not permit me to make the utmost use of the opportunities presented to me. From the bottom of my heart, I humbly beg for generosity and forbearance of my colleagues and brethren.

"In writing what will probably be my last message as the master, I must reiterate once more, my brethren, that you and I who are privileged to be identified with Masonry in Japan at this critical juncture have presented to us unique opportunities and corresponding responsibilities of upholding the tenets of Brotherly Love, Relief and Truth. Our most fervent professions will be of no avail unless translated into our daily lives and conducts, not only in our Masonic circles but also in our business and personal relations. We cannot expect to reap the benefits of democracy, cherished by every Mason, by seeking selfish ends—we must live up to our own obligations and contribute our share of service for the establishment of civil society founded upon the true principles of democracy.

It is my earnest hope and prayer that during the coming Masonic year, under the leadership of the new officers and with the cooperation of all the members, the Tokyo Masonic Lodge No. 125 may make its light shine by exemplifying the noble tenets of Free Masonry.

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PLEDGE OF SERVICE • • •

Human Frailties And Freemasonry

By Bro. FRANCISCO V. ARZADON
(Speech delivered at Agno Lodge No. 75, F. & A.M., Tayug, Pangasinan)

MAN'S CONDUCT — plausible at times, at others, culpable, and seldom indifferent — have always intrigued that portion of the human race whose prime concern is to usher into our world the reign of peace and order to make this planet a pleasant and safe place to live in.

In all ages, in the history of mankind, there have always been those active thinkers and vigorous doers —divinely illumined, perhaps—who have labored with that firm conviction and noble sacrifice of heroes and martyrs to bring about the ideal of a world brotherhood, not artificial in the mere conceptions of the intellect but real in the feelings of all men, bound together by those subtle heart-strings of faith, hope and charity.

It has always been believed that the actions of men are caused and directed by a certain dynamic force. The nature of this force has been the subject of painstaking conjectures and inquiries for centuries. However, for our purpose, we need not trace in this brief talk that long stream of human thought which has carried along its course the original idea to its present form after it has been modified, transformed and polished under the lights of scientific investigation.

It is now accepted that the feelings translated into affections, desires and sentiments are the springs of human conduct. Thornton, a brilliant writer, tells us that "every deed of patriotism, every act of philanthropy, every word of affection, every mark of friendship, every expression of sympathy, every sincere prayer to God is sped from the heart by the power of a noble feeling."

Noble feeling! We cling to this word "NOBLE." The task is the ennobling of the feelings because there are ignoble affections such as hate, anger, jealousy, ingratitude, personal grudges and prejudices; there are mean desires like avarice and cupidity; and there are negative sentiments which produce ungodliness because of collusion with untruth and unrighteousness, all of which are indicative of human depravity.

Only the benevolent affections, the decent desires, and pure sentiments can glorify God, and make us attain that "star-decked heaven where all good Masons hope to arrive.

Our ancient and honorable Fraternity is the repository of the noble and glorious aspects of life where the "bugle call of lofty purpose ring out to summon the soul to noble deeds."

It does not take a brilliant mind to see the beauty of the structure of Freemasonry and its integration with its functions—Brotherly Love, Relief and Truth. The opening prayer for the First Degree contains the following supplication: "Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us—so harmonize and enrich our hearts with Thine love and goodness—that the Lodge at this time may humbly reflect that order and beauty which reign forever before Thy throne." Oh, what feelings can be more elevated than these that can creep into the recesses of the human heart! What ideas can be more sublime! The most earnest longings for peace, for order, for harmony, for moral strength are all encompassed in these brief words of sincere entreaty. The more a reflecting mind dwell on them, the more meaningful they become and the more beautiful they appear.

The Lodge with its Form, Supports, Covering, Furniture, the Ornaments, the Lights and the Jewels, separately and in combination, offer to the feelings something to thrill them; and to the intellect, something to reflect on. And the more constant a Mason is in his attendance to our Lodges, for the privilege and duty to use the perceptive powers of his senses, and to apply his reflective mind, the more he can develop a keener sense of oneness with the rest of the world, and the more he can feel and conceive his lofty origin and his glorious destiny, and be, thereby, inspired to exert greater efforts to make himself worthy of his elevated place in the divine scheme, strengthening, all along, his moral fibre.

The Form impresses us with the extensiveness of our relations and gives us an idea of how our vast edifice is held-in-place by its Supports—Wisdom, Strength and Beauty. The hope of immortality, that most sublime of all aspirations that any man of exalted character can be able to think of, glimmers in the Covering like a vision but it can be made a reality through Faith, Hope, and Charity. The true Mason puts his faith in God, nurtures hope, and dispenses charity. For these, he is presented with the Holy Bible, the first of the furnitures, as an unerring guide. The Square and the Compass symbolize equity and self-control to hold down the vicious counsels and designs of our lower nature.

The Mosaic Pavement represents the battlefield of life where man wages his important battles against himself. If is where he displays his mettle and tests the temper of his weapon. In illustrating the power of the will, Thornton gives a graphic description of life in his own brilliant way, thus, "A human life is on its brief journey. The powers of evil twist the path into a labyrinth and cross-check it with delusions. The powers of righteousness point out the way of escape and light it up with fine incentives. In the midst of these plans and counterplans, the lights of truth and the shadows of error, it is the mind's power to decide—to act one way or the other—that we call the will." We may add, however, that the direction of the will is dependent upon the strength of the character of the individual.

When the working tools are presented to the words "more noble" and "glorious purpose" are made to ring vibrantly in their ears so that the sounds may echo and reecho throughout their souls, to finally lodge firmly and permanently in their hearts. The Badge of a Mason is also presented as a constant reminder "of the purity of life and conduct" of which every Mason is enjoined to exemplify.

Napoleon Bonaparte once said that REPETITION is the only decent figure in Rhetoric. The Masons, through repeated perception of the whole Masonic structure, and constant reflection over the inner meanings of the symbolisms repeatedly held before their eyes to behold, gain clearer and clearer insight into the great necessity of considering the finer phases of human life in order to insure harmony and decency in human relationships.

The crowning feature of Masonic teaching is the emphasis placed on the import of the Four Cardinal Virtues — Temperance, Fortitude, Prudence, and Justice. The full meanings and implications of these virtues are given and stressed to strength the character of the individual.

If, as we believe, character is the amount of force that a man can muster in or summon to resist and overcome the contrary forces of evil consisting of delusions, temptations and frauds, then, the army of resistance can not be other than the combined moral forces of the Cardinal Virtues.

To recapitulate, we say that Freemasonry educates and elevates the man by divesting him of his personal prejudices, grudges, and other vicious feelings and all manner of weakness to enable him to repulse the onslaughts of evil, and harbor in his heart Charity to be able to forgive and forget. The development of a true manhood fortified by strong character is the goal of Freemasonry as illustrated in the symbolism of the Rough Ashlar and the Perfect Ashlar. It is emblematic of the necessary process for the perfection of man to enable him to read and understand the rules and designs laid down by the Supreme Architect on the spiritual, moral, and Masonic Trestle Board to fit his spiritual building. In brief, Freemasonry is a process of rectifying human frailties, and is the human builder, par excellence, of CHARACTER.

* * *

"Teach Them Diligently Unto Your Children"

By B. DOUWSMA

A RECENT CONVERSATION with several of the brethren brought forth a story to pain one's heart. It was about the experience of another brother, who, it seems, had become a virtual stranger in his own home.

He had tried, and with more than average success, to live out the tenets of the Fraternity and was somewhat active in her affairs. His capacity and judgment were recognized by the civil community which had honored him, sometimes still sought his counsel.

But in the councils of his own home he carried no significant voice—with the possible exception of matters economic and financial. On most other subjects, his family, including his wife and their grown and growing children, considered his opinion warped, his judgement false, and refused to be led by him.

It is axiomatic that, to lead men one must first have learned to rule well his own household. The community position of this brother is now being undermined, possibly unintentionally, by his own family. So his brethren are concerned about this man. His unhappiness and frustrations have not challenged his devotion to Masonry, nor are they apt to do so. But they affect his life adversely. With the family solidly behind him, he would be a tower of strength. Now he is likely to hedge here or there, to recline, to withdraw, to be negative.

How different all this might have been, if this our brother had noted the counsel of the sixth chapter of the fifth division of our Great Light. There the man of God faced the task of welding a number of itinerant desert tribes into a nation, based on a new set of patterns of life and thought.

What then, is his counsel to the desert tribesmen, who have learned to listen to his voice? To assure the character of permanence for his work, he tells his followers, "And you shall teach (these patterns of life and thought) unto your children." When? Now and then, or when it is convenient? No. "You, as heads of your households," says he "must make it the big thing in your family life." You "shall talk of them when you sit in the house and when you are walking by the wayside and when you are lying down, and when you rise again."

In this there can be no let-up. Where there is freedom to do, someone will take the best assurance of stability is to teach the positive principles to the children. We must let them know what we stand for, so they can adopt our tenets, brotherly love, relief, and truth.

"Teach them diligently unto youur Children," and let them know the source of this combination of ideas.

BRAVERY:

When I wrote **Noli Me Tangere** I asked myself whether bravery was a common thing in the young women of our people. I brought back to my recollection and reviewed those I had known since my infancy, but there were only few who seem to come up to my ideal. There was, it is true, an abundance of girls with agreeable manners, beautiful ways, and modest demeanor, but there was in all an admixture of servitude and deference to the words and whims of their so-called "spiritual fathers" (as if the spirit or soul had any father other than God), due to excessive kindness, modesty, or perhaps, ignorance. They seemed faded plants sown and reared in darkness, having flowers without perfume and fruits without sap.

—RIZAL

PLEDGE OF SERVICE * * *

Some Masonic Rites

By Sidney M. Austin, P.G.M.

SOME MONTHS AGO, I was present at a certain Masonic ceremony and one of the speakers started his oration, and an oration it really was, by stating that he was one of the leading Masons in the Province because he had been elevated to the 32nd degree.

In conversation with some of the brethren after the ceremony, I ascertained that the above statement had caused some resentment among them; apparently, the speaker had but recently been admitted into the so-called higher degrees, in fact his Masonic career was still in it's infancy, and some of the brethren went so far as to suggest that the Master should have made it a point to have corrected the statement in order to make sure that an erroneous impression should not have spread among those who were present at the ceremony and not members of the Craft.

Therefore, this address in an endeavor to enlighten those brethren who are new to the ways of the Craft as to the various degrees, etc., that comprise the great Masonic family; however, I cannot too strongly point out that no brother should ever permit himself to develop the opinion that the mere acquisition of 32o degrees makes him a better Mason than he was when he was a Master Mason, provided that he had tried to live up to the tenets of our Craft.

Of course, the ceremonies of the Rites differ in different countries, and in even different States of the same country, so in this address, I shall attempt to deal with those Rites that are regularly practiced in the U. S. A., as, of course, it is from that great country that we derived most of our inspiration in the Masonic field.

There seems to be quite a lot of confusion concerning the "Scottish" and "York" Rites and that is understandable because both titles are apt to be misleading; the "York" system certainly did not originate in York and the "Scottish" Rite was not born in Scotland.

The "York Rite" comes from the "York Legend" or, as it is also called, the 'Edwin Legend" and the first mention of which is to be found in the Fraternity's oldest document, the Regius Poem, otherwise known as the Halliwell manuscript which is now preserved in the British Museum.

According to that Legend, a Grand Assembly of Masons congregated in York, England during the year 926 in compliance with orders received from the King, who, so it is said, was a lover of Masonry and an account of the assembly is also given in several of the other "Old Manuscripts" of the Craft.

During the early days of Speculative Masonry, the legend was taken and accepted very seriously and greatly enlarged upon by our old time writers and historians; however, this was followed by a period during which the legend was "pulled to pieces" by our scholars until very little of it was left except a myth but, later on, a more careful study of the legend caused our historians to believe that the former writers might have been rather too hasty in classifying the legend as wistful thinking on the part of some old brother or brothers.

In any case, regardless as to whether the legend is founded on fact or otherwise, we may be sure there was absolutely no intention to deceive anyone when the "York" came into certain Masonic Rites.

The "Scottish Rite" originated in France but was brought to it's present fine condition by Bro. Albert Pike, who "overhauled" the whole ceremony and put in a lot of beautiful philosophy that is well worth serious study.

The commencement of any brother's Masonic career starts in a Symbolic Lodge and all these lodges, called subordinate lodges, work under the authority of their respective Grand Lodges, each State in the USA has a Grand Lodge and there is also a Grand Lodge in the District of Columbia, making a total of 49 Grand Lodges; these 49 Grand Lodges are the Supreme Masonic authority in their respective States, in the Philippines the Grand Lodge of the Philippine Islands is the Supreme Authority on Masonic matters in the Philippines.

A certain period, depending upon the regulations in each jurisdiction, in the Philippines; it is one year, after a brother has been raised to the Sublime Degree in his Symbolic Lodge he may apply for the Masonic light given by any of the four universally recognized Masonic Systems, Royal Arch Masonry, Cryptic Masonry, Knight Templars and the Ancient Accepted Scottish Rite.

However, a brother must be in good standing with his Symbolic Lodge or his petition for the "higher degrees" will not prosper and to remain a member in any of these bodies he must remain a member in good standing in his Symbolic Lodge.

For the information of the newly raised brethren I will outline the degrees in the various Rites:

Symbolic Lodge

Entered Apprentice
Fellowcraft
Master Mason.

Chapters of the Royal Arch

Mark Master
Past Master
Most Excellent Master
Royal Arch Mason.

In the Councils of the Cryptic Rite

Royal Master
Select Master
Super-Excellent Master

In Commanderies of Knights Temple

Knight of the Red Cross
Knight of Malta
Knight Templar

In the U.S.A. there are two Supreme Councils of the Ancient Accepted Scottish Rite of Freemasonry, that of the Southern Jurisdiction, known as the "Mother Council of the World," which has jurisdiction in 33 States and also in the District of Columbia; then there is the Northern Jurisdiction which exercises it's authority in 15 of the States.

(To be continued)

Fraternal Reviews

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

Alabama - 1952

M. W. W. Lipsey Legg, Grand Master, Retiring
M. W. Joseph S. Southall, Grand Master, Incoming
426 Lodges; 66,356 Members; 2,100 Net Gain

For Most Worshipful Brother W. Lipsey Legg, Grand Master of Masons of Alabama, the year 1951-1952 was a busy but fruitful term.

In a day — December 7, 1951 — three lodges were constituted. They are Springhill Lodge No. 896, South Ann Street Lodge No. 898 and Satsuma Lodge No. 899. On June 3, 1952 Five Points Lodge No. 897 was constituted. With Bro. Joseph S. Southall, Deputy Grand Master of the Grand Lodge of Alabama, representing the Grand Master, W. N. Reynolds Lodge No. 900 was instituted on May 27, 1952. Two lodges — Lewis Lodge No. 614 and Echo Lodge No. 345 were consolidated on September 10, 1952 under the name of Echo Lodge No. 345. Dispensation to organize a new lodge has been granted Rose Hill Lodge No. 901 at Rose Hill, Alabama.

For a successful operation of the Masonic Home Farm, Most Worshipful Brother Legg appointed a committee with Bro. James Lawson, Past Master of Auburn Lodge No. 26, and Assistant Director of the Extension Service, as Chairman. Valuable service has been rendered by the Committee in the operation of the farm.

Several visitations were made by Most Worshipful Brother Legg not only to subordinate lodges under the jurisdiction of the Grand Lodge of Alabama but also to the Grand Lodge of Louisiana and the Grand Lodge of Vermont. He also attended the George Washington Memorial Association at Alexandria, Virginia.

The drive for the Masonic Home Endowment Fund personally led by Most Worshipful Brother Legg on November 1-15, 1952, was met with favorable response by the subordinate lodges. Contributions in the form of cash or property to the Grand Lodge of Alabama were also received.

The Grand Master recommended that the Grand Lodge affiliates with the Masonic Relief Association of the United States and Canada for the purpose of "*keeping constantly in touch with ex-Masons who are using our lodges for soliciting aid illegally as well as the good work this Association is doing with investigation of relief cases for each Grand Jurisdiction when requested.*" For the financial stability of the Grand Lodge, he recommended that the subordinate lodges be required to collect per capita tax prescribed by the Constitution from each member with the exception of those members who are actively engaged in preaching the Gospel. He also recommended the implementation of the plans concerning the operation of the Masonic Home Farm as suggested by the Masonic Farm Committee. He also recommended that no property or assets of the Masonic Home as well as the property of any deceased resident of the Home should be disposed of without the unanimous consent of the Board.

Bro. Robert Sapp, Grand Orator of the Grand Lodge of Alabama in an inspiring oration asserted that despite the changes taking place in the world today, the traditional notions of moral and spiritual values are neglected. Bro. Sapp inquired how the world has come to times like we are in today. He avers that one will tell it was maladjustment of the economic system of our Country and of our World. Others would tell that it's society out of joint and unfair to large groups of people within its bounds. Still others would tell that it is diplomatic double talk on the part of our Statesmen that has brought confusion in our world. He opines that all of these influence but none of them go to the root of the matter. The heart and core of this matter, he said lies in the fact that our civilization today has deserted its sense of moral and spiritual values, "*The great rich heritage that has been ours through all these generations.*" And he continued, "*we have thought that the absence of faith was the sign of vigor. We have actually taught that religion is a take it or leave it proposition, something that we could take or leave as we proceed to an evening at the Symphony or a game for golf. We are suddenly coming to realize that we have lost our sense direction in America. We have just discovered that the seeds of national decay are not in the political or social structures of a Nation, but rather the seeds of national decay are always found in the heart and character of the individuals who make the Nation. We can only have a new Nation and a new World as we have new people. The hope for a New Nation and the hope for a New World lies in the reconversion of the human spirit to the great moral and religious teachings of Masonry and of the Christian Church.*"

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FRATERNAL REVIEWS * * *

Mississippi — 1952

M.: W.: Joe Lee Smith, Grand Master, Presiding
M.: W.: Watt Carter, Grand Master, Incoming
312 Lodges; 43,690 Members; 1,263 Net Gain

GRAND MASTER SMITH has been a busy man during his term of office. He has travelled around 41,446 miles and of the 312 chartered lodges, he has not missed to visit a single one of them.

The Grand Master showered his commendations on the excellent work done by the Board of Managers of Masonic Homes and Relief Fund. To the many beautiful buildings and halls which are kept in good order, the Grand Master did not miss to say "Thanks" to the ladies of the Order of the Eastern Star.

We are pleased to hear of the oustanding performance of M.: W.: Bro.: Tom Q. Ellis at the Grand Masters Conference held on February 20, 1951 at Washington, D. C. The report says that Bro.: Ellis who was a feature speaker, received more handshakes and applauses than the guest of honor. We do believe this because we have heard him personally spoke with full of wits and humors during the Fall of 1951 in Des Moines, Iowa. Presently, M.: W.: Bro.: Ellis is the Grand King of the General Grand Chapter of Royal Arch Masons. To him, our sincere congratulations.

The report of the Grand Lecturer was frank and full of constructive advice. We quote a portion of the report:

"The Masonic Lodge is not a reformatory. Reformation should precede and not succeed initiation. It is much easier to keep an immoral man out than it is to get him out; especially, if he is socially, politically, or financially prominent. Getting him out disrupts the lodge. Keeping him in destroys its usefulness in the community. No Lodge can condone immorality and function properly as a Masonic Lodge should, and as the public expects, and as all true Masons know."

The Committee on Masonic Law and Jurisprudence has ruled that a member who is physically unable to attend meetings due to illness is not removed from the jurisdiction of the Lodge, but is only temporarily absent, and that he may be elected to hold an office. The Committee further held that if the elected member does not appear at the time stated for installation, he shall be deemed to have declined installation unless he shall present to the Grand Master a satisfactory excuse for his absence.

The oration delivered by Bro.: Roy Noble Lee dealt on the subject of faith in God and in democracy. The oration was rather simple but inspiring.

Bro.: Smith concluded his address on what he considered the future of the Fraternity by quoting the Great Emancipator, thus: "With firmness in the right as God gives us to see the right, let us strive to finish the work we are now in . . . to do all which may achieve a just and lasting peace among ourselves and with all nations."

Massachusetts — 1952

M.: W.: Thomas S. Roy, Grand Master, re-elected
R.: W.: Earl W. Taylor, Grand Secretary

The Grand Lodge of Massachusetts had ten special communications celebrating either anniversaries of lodges, ranging from 25 to 150-year Masonic labor, or laying the corner stone. And topping all was the bicentennial observance of the initiation of George Washington, the Mason. It also had four quarterly communications, two of which we found the Grand Representative of the Grand Lodge of the Philippine Island in attendance.

G.: M.: Roy was occupied with visitations to the Subordinate Lodges, lodges of instruction, dispensation for new lodges, visits to the Canal Zone, Virginia, Connecticut, New Jersey, Maine, Rhode Island and New Hampshire Grand Lodges' annual communications.

The Grand Master called the attention of the brethren to the illicit use of Morgan expose of the ritual; also the practice of allowing candidates to visit a lodge to witness the degree already taken. He warned that such practices are strictly forbidden. He complimented the brethren for having scored so high in getting blood donors and commended too those who sponsored and supported the work of the DeMolay as a character-building force.

We offer our profound gratitude to M.: W.: Bro.: Roy for having refuted the malicious charges of some religious groups about the Fraternity published in several anti-Masonic propaganda. The same conditions are prevailing here in the Philppines. Putting these charges in syllogistic form, Bro.: Roy stated:

'These religious critics of ours are harsh in their criticsm of the religious factor in Freemasonry. Their criticism takes this form: Freemasonry is a religion; it does not conform to the beliefs and practices of the Christian religion; therefore it is a false religion; thereefore any person having

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membership in Freemasonry is guilty of promoting a false religion, and perforce is not worthy of membership in a Christian church."

In answer to this criticism, the Grand Master said:

"As distinguished from the church or the synagogue, Freemasonry does not claim to know all there is to know about deity, and therefore makes no assertion of infallability. Our quest is for light, more light, further light; for truth, more truth, further truth. Because we do not claim to have received full light, to have monopoly of, or a corner, on, truth, we can claim to be a tolerant group. We believe that there should be some place where men can meet without having to assert or defend the peculiarities of their doctrines. There should be some place where men can meet and knew that their right to worship God in their own way is respected completely; a place where a man learns that the only respect he can claim for his beliefs is the respect he accords to the beliefs of others. There should be some place where men can face the realities of life and know that the only barriers that separate men are those of ill-will and enmity. Freemasonry is that place, for it unites men in a unity that transcends the accidents of creed and class, a unity created by our common loyalty to the realities of religion as expressed by the prophet Micah twenty-seven hundred years ago when he wrote: 'He hath showed thee, O man, what is good, and what doth the Lord required of thee but to do justly, and to love mercy, and to walk humbly with thy God.'"

From the financial standpoint, the report shows that finances of the Grand Lodge are stable. It has an operating balance of $9,985.07 and a total asset of $7,130,630.27.

The reports of the various committees have been most encouraging particularly that of the Service Department which shows that a brother in need has not been left helpless by the members of the Craft.

Montana - 1952

M. W. Chandler C. Cohagen, Grand Master, Retiring
M. W. George G. Hoole, Grand Master, Incoming
135 Lodges; 24,690 Members; 491 Net Gain

Most Worshipful Brother Chandler C. Cohagen, Grand Master of Masons of Montana made a very comprehensive report on the activities of the Grand Lodge of Montana during the year 1951-1952.

There has been an increase in membership, from 24,199 to about 25,000 since the last communication.

About eighty visitations covering over 33,000 miles have been made by the Grand Master. It has been a policy of the Grand Master to visit each of the subordinate lodges to "impress upon each one that the privileges of the order carry with them responsibilities to the order, and to show that the strength of Masonry lies in the strength and quality of the individual even more than the quantity of our members." Visitations were made not only to lodges under the jurisdiction of the Grand Lodge of Montana but to other Grand Jurisdictions as well.

The liability insurance program has gained favorable response from the subordinate lodges of Montana. While this undertaking, which was conceived at the conference of Grand Secretaries held at Washington in February, 1952, is purely optional to an lodge, ninety-five per cent of the subordinate lodges of Montana have signified their interest to join in the venture. Stressing the importance of this undertaking, Most Worshipful Brother Cohagen stated that *"Masonry is not only the greatest fraternity on earth, it is 'Big Business.' As such we mus recognize that that we are prey for legitimate and illegitimate suits alike."*

In the field of Masonic education much progress has been made by the Committee on Education and Research which was created in 1951. Credit is due Bro. Alvin Westdal under whose able leadership the committee has made considerable accomplishments. Vast amount of educational material has been gathered and plans are being formulated for the distribution of these information.

Great enthusiasm has been shown by Most Worshipful Brother Cohagen in youth organizations. He has been active in church, YMCA and DeMolay affairs, particularly the latter, he having served the same for over 31 years. To him it is amazing why a community composed of at least 250 Masons has not established a DeMolay Chapter. While the State of Montana has more DeMolays in proportion to population as compared with the other states, Most Worshipful Cohagen noted that the State of Montana is only "half-way to the saturation point." The Grand Master was of the opinion that the DeMolay organizations help actively in the campaign against juvenile delinquency. He appealed to his brethren to support this organization because they are *"bringing character and Americanism into the youth of our country."*

With respect to the endowment fund, it is the

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FRATERNAL REVIEWS * * *

desire of the Grand Master to include in it not only the Masonic Home but also the local lodges and the Grand Lodge library building. He recommended the creation of a committee to consider this matter and the setting aside of funds for the implementation of the suggestions of the committee.

With regard to reports that members with communistic leanings have gained their way into some of the lodges, the Grand Master said that this problem has been discussed by the Grand Officers at their mid-term meeting and that the Federal Bureau of Investigation has given the assurance that it will furnish a report of those members suspected to have communistic leanings.

On the occasion of the celebration of Public Schools Week, Most Worshipful Brother Cohagen appealed to his brethren to support the "citadels of our Nation's liberties." He further said: "*As the efforts of malicious enemies of the American way make inroads into every walk of life, and the activities of mischievous tinkerers enter the picture, we realize, more than ever, the necessity of a vigorous champion of the public schools. Our own efforts must prove to be more than a match for those of our enemies. With truth and Justice on our side we will win, if we continue our campaign unabatedly.*" He deplored the fact that an attempt has been made on the part of a certain religious group to interfere with the public school system of Montana.

New Zealand - 1952

M.: W.: John C. Barclay, Presiding
M.: W.: Adam Smith, elected Grand Master
368 Lodges; 39,794 aggregate membership

The address of Grand Master Smith was simple but instructive. It was a discourse on the virtues of Freemasonry. Making an able dissertation on the meaning of brotherhood, the Grand Master said:

> "*Brotherhood stands for tolerance of the opinion of others — mutual regard for each other's rights, mutual desire for each other's welfare, and mutual regret for each other's misfortune. It requires that we should temper justice with mercy, ever remembering that we are all members of one family whose Father is the Great Architect of the Universe. The tragedy of our day is that men have learned to die together but we have not learned to live together. When brotherhood encompasses the earth, indeed, will the true spirit of Freemasonry prevail.*"

The Grand Master also stressed the fact that there is a substantial difference between the virtues of charity and benevolence. To quote:

> '*x x x Charity must not be confounded with benevolence, which is the giving of monetary aid to the needy. Freemasonry stands for systematic benevolence or relief. From our first introduction into the Craft the duty and necessity of systematic giving is constantly impressed upon us. The privilege of caring for the distressed brother, the bereaved widow, and the desolate orphan could justly be called the brightest jewel in the Masonic Crown.*"

> "*Charity is service to others. Our duty to our neighbor is to act with him on the square, to render him every kind office which justice or mercy require; by relieving his necessities and soothing his afflictions; and by doing to him as in similar cases we would wish that he should do to us.*"

The Grand Lodge has sufficiently met its obligations for the annuities of widows, orphans and aged Masons. It has also swelled the benevolent special war fund. It continues to maintain its Masonic scholars in the different institutions of learning.

On the matter of the O. E. S. here is something interesting. "Every Freemason is guilty of Masonic irregularity who associates himself with any organization to which women are admitted and which uses as a condition of membership the status of being a Freemason or being related to a Freemason, or is in any other way quasi-Masonic in its character. Such conduct on the part of a member of a Lodge holding under Grand Lodge renders him liable to disciplinary proceedings." The explanation is: "The Board of General Purposes has no grounds for questioning the good intentions and useful service of this (O. E. S.) organization; these, however, are beside the point. What is material is that the organization is both one which admits women, and one which, in the way explained, is quasi-Masonic."

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SAYINGS OF RIZAL

FILIPINO GIRL:

> No longer does the Filipina stand with her head bowed nor does she spend her time on her knees, because now she is quickened by hope in the future; no longer will the mother contribute to keeping her daughter in darkness and bring her up on contempt and moral annihilation. And no longer will the science of all sciences consist in blind submission to any unjust order, or in extreme complacency, nor will a courteous smile be deemed the only weapon against insult or humble tears the ineffable panacea for all tribulations.

SECCION CASTELLANA

NOTAS EDITORIALES

LA MASONERIA NO ES SOCIEDAD SECRETA

LA JERARQUIA católica en Filipinas ha vuelto a atacar a la Masonería en nuestro pais repitiendo la misma cantinela de ser ella una sociedad secreta. Aunque esta acusación pueril ha sido ya probada hasta la sociedad que es completamente infundada, vamos a reproducir aquí en castellano una parte de un artículo que apareció en la revista PHILALETHES y que dice así:—

"El término de SOCIEDAD SECRETA se usa para describir a toda organización cuya existencia se mantiene en secreto y cuyos miembros no se hacen conocer como tales. El objeto y propósitos de dicho grupo no suelen ser buenos, y en la mayoría de los casos, sus miembros no se conocen entre ellos, ni se preocupan en conocerse por razones obvias.

"La Masonería no mantiene en secreto su existencia; establece sus templos en conocidos distritos metropolitanos; las tenidas de las logias no se guardan como un secreto, y muchas de sus actividades se hacen en público. Mantiene hospitales, edificios públicos, orfelinatos, casas para la vejez etc. . . . y sus funciones son de conocimiento general. Sus miembros no se guardan de hacerse conocer como tales, y muchos de ellos se sienten ansiosos de encontrarse con sus hermanos y ostentan publicamente insignias y emblemas masónicos. Consecuentemente, no puede haber méritos en la alegación de que la nuestra es una sociedad secreta. Además, esto de sociedad secreta pierde toda su significación, si se tiene en cuenta que la Compañía de Jesús y otras órdenes dentro de la Iglesia Católica se reunen en secreto y no están abiertas para todos sus miembros. .....

"La alegación de que los masones prestan juramentos secretos no tiene importancia alguna siempre y cuando ello no sea para hacer el mal. No hay ningún cargo específico contra la Masonería a este efecto de hacer o promover el mal o cualquier cosa ilegal. El prestar un juramento secreto no es en sí malo, pues, de lo contrario, la Iglesia Católica se inculparía ella misma. Por ejemplo, los cardenales de la Iglesia Católica juran no revelar ninguna discusión habida en sus reuniones sopena de excomunión. Los Jesuitas y otras organizaciones católicas prestan el mismo juramento. Hay una organización católica bien conocida que se reune en secreto, y sus miembros prestan un juramento secreto y tienen un ritual secreto.

A todo esto debemos añadir que la Gran Logia de las Islas Filipinas es una corporación registrada en la oficina pública de cambios y valores; que su oficina central y domicilio son bien conocidos del público, como también el nombre de sus oficiales; y que todas sus actuaciones se publican anualmente en volúmenes conocidos como sus PROCEEDINGS, que se distribuyen a Masones y no Masones dentro y fuera de Filipinas. Estos hechos prueban que la Masonería en Filipinas no es una sociedad secreta.

(Antonio González, P.G.M.—F.P.S.)

FROM OTHER GRAND JURISDICTIONS * * *

PRESIDENT ANDREW JOHNSON, MASTER MASON

(Continued from last issue)

"What does the Constitution define treason to be? Treason shall consist only in levying war against the United States and adhering to and giving aid to their enemies."

"Who is it who has fired upon our flag? Who is it that has given instructions to take your arsenals, to take your forts, to take your dock-yards, to seize your customs houses and rob your treasuries? Show me who has been engaged in these conspiracies; show me who has been sitting in these nightly and secret conclaves plotting the overthrow of the Government; show me who has fired upon our flag, has given instructions to take our forts and our customs houses, our arsenals and dockyards and I will show you a traitor."

A bomb tossed among an angry mob could cause no more confusion; the Southerners condemned him with every invective they knew and threatened his life. The Northerners were stunned beyond comment and all because Andrew Johnson threw the truth in their faces.

This removed all doubt as to where Senator Johnson stood or what he believed. It also had the effect of putting every other Senator on the spot and showed where he was. The effect of that speech was acclaimed through the entire North and condemned through the South.

From here the South broke away from the Union and with no representation in Congress save that lone warrior, Senator Andrew Johnson, fighting a one-man battle against the Southern hotheads and the Northern politicians.

Freemasonry Is Not A Secret Society

(Continued from page 531)

sible, and in recent years has been used as an instrument of Roman Catholic propaganda.

It is worthy of note that the Papal Bulls have not been able to point out specifically any act or acts of Freemasonry which are against the welfare of humanity. Its opposition is directed against the basic principles of Freemasonry as opposed to the principles of this church."

IN THIS CONNECTION, we make it of record that the Grand Lodge of the Philippine Islands is a corporation duly registered with the office of the Securities and Exchange Commission; that its officers are known to the public as well as its main office or domicile; that its activities are published in the Proceedings of the Grand Lodge which are distributed to masons and non-masons alike, in the Philippines and abroad. These circumstances are more than enough to convince everybody that Freemasonry in the Philippines is not a secret society.

(Antonio Gonzalez, P.G.M., F.P.S.)

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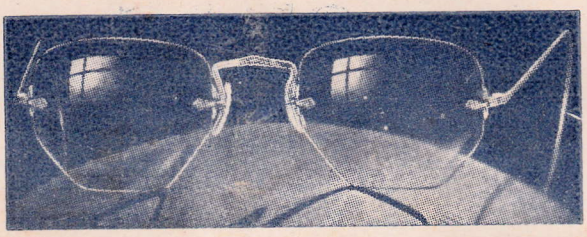

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