

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

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of this Jurisdiction

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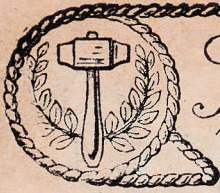
CONGREGATION OF THE MEMBERS OF CAVITE SISTER LODGES AND
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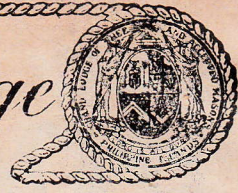
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Sidney M. Austin, Editor
Plaridel Masonic Temple, 520 San Marcelino

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Manila, Philippines



The Grand Master's Message



The Gavel

I WONDER how many of us have passed long enough to give our Common Gavel anything more than a passing thought. It is but a simple tool. In its practical form it is but a piece of metal with a wide surface at one end for hitting a chisel and a cutting edge at the other end and fitted to handle in order to obtain a more efficient result from its use.

Most of us are in agreement with the claim that the square is perhaps our oldest instrument; however, the evidence is just as convincing that the Common Gavel is our oldest working tool, in fact it has been traced right back to the rough axe of the stone age.

During the process of the First Degree we are told that "The Common Gavel is an instrument made use of by Operative Masons to break off the rough and superfluous parts of stone, the better to fit them for the builder's use, but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building that house not made with hands, eternal in the heavens."

Brethren, they are very simple words but their message to us is very plain and full of meaning and yet, how many of us have appreciated the lesson that they strive to convey to us?

We should do well for ourselves if we took time to ponder over the many rough and superfluous things that require to be broken off from even the best of us before we could be considered to be fit and proper material to be used in the erection of that "Spiritual Building not made with hands".

It seems to be our misfortune that we are very apt to lose sight of the very important message that the Common Gavel tries to convey to us notwithstanding the fact that if interpreted correctly, we could not fail to realize that it is one of the first and most essential characteristics of our Craft, the absolute necessity of clean, upright and square men.

I don't suppose that any of us fully realized the great importance of those words when they first fell upon our ears and that is but a very natural reaction because our Fraternity is graced with so many fine, delicate touches, so many wonderful messages that the human mind is not able to grasp the full meaning in order to permit those deep and beneficial

lessons to register themselves in our minds.

Masonry's business is to build good men, accepting them in the rough state and striving to mould them into a form that would be acceptable to our Divine Creator.

Therefore, it begins by making use of the Gavel to break down and cut away the rough edges and ugly vices and any man, who is true to himself, will easily realize that a lot of breaking down and cutting away is needed in order to enable him to become a fit and proper stone for that Divine Temple.

I don't suppose that any of us, during the process of our Initiation, was able to take note all the fact that although the Gavel was presented to us as one of the working tools of the Entered Apprentice, yet it was also used by the Master as the emblem of his authority.

Had we noticed this, it might have caused us to wonder how the Gavel could be, at one and the same time, the most humble tool of the new initiate and also the Master's symbol of power.

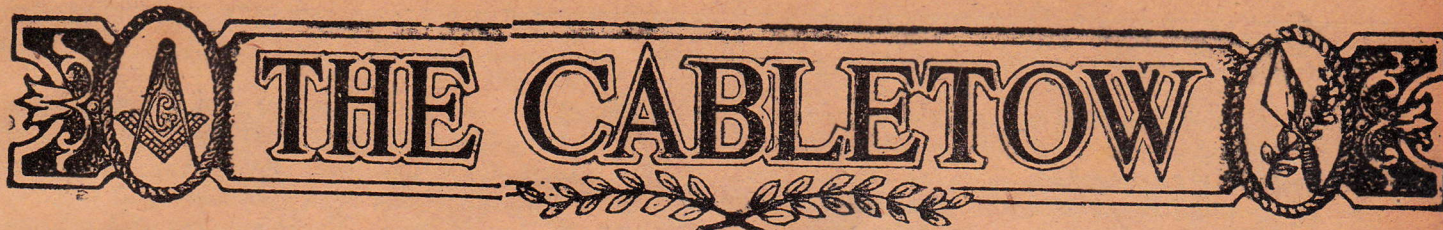
Later on we discovered that it also symbolized the authority of the Senior and Junior Wardens and eventually we found out that the Lodge is not governed by the Square, not even by a Scepter, but by the sound made by the Common Gavel and that apparent anomaly, my brethren, is one of the beautiful thoughts of our beloved Fraternity.

A little reflection will enable us to appreciate that there is no other tool of the Craftsman that is used so often or for so many different purposes.

After the rough Ashlar has been taken from the quarry, the first tool that works upon it is the Gavel, later, after the rough and superfluous parts have been removed, the chisel is employed to impart the finishing touches and it is, again, the Gavel that is used to impart to the chisel the force necessary to cause the chisel to cut the stone.

Therefore, it can be said that the Gavel is made use of for breaking off the rough parts of the large stones and also for cutting off the finer portions during the finishing operation.

The Square, the Level and the Plumb, each have one office and one function, whereas the Gavel has many uses. It is either used alone or in conjunction with other tools and it is always close to the hand of a Mason, Operative or Speculative.



THE CABLETOW

Editorials

Grand Chapter Of Royal Arch Masons | A Masonic Leader In Our Midst

IT IS WITH GREAT PLEASURE that we take advantage of this opportunity to extend to our Grand Secretary, Most Worshipful Brother Antonio Gonzalez, our sincere and heartfelt congratulations upon having the Charter, and authority, to establish a Grand Chapter of Royal Arch Masons in the Philippines and also upon his appointment as Grand High Priest thereof.

This is, indeed, a most signal honor and marks yet another phase in the progress of enlightenment that Masonic endeavour is making in this particular part of the globe.

We are well aware of the fact that Bro. Gonzalez is fully cognizant of the grave responsibilities that are coupled with such an exceptional honor, however, we feel that he is also fully capable of maintaining the high reputation for the integrity of purpose and the beneficent service to mankind that the Royal Arch Chapters have so deservedly acquired in the Masonic Field in particular and throughout the whole world in general.

The Capitular Degrees, although they are, in conjunction with all Masonic Rites outside of the Symbolic Degrees, referred to as an adoptive form of Masonry, nevertheless we should ever remember that they are actually founded upon a series of events in Masonic legendary history.

Each degree tells a story of some tradition or legend of the history of the early days of the Craft, the memory of which is well preserved in the ceremonies of the degrees and the symbolic significance of the degrees is of the greatest importance and should be well understood by all Masons.

It has been claimed, perhaps not without some justification, that the Capitular Degrees are the completion of the first three degrees and they culminate in the building of the second Temple and, as such, they carry an important and interesting message.

Although the responsibility of spreading the beneficial light of Royal Arch Masonry is a very serious one, yet we have no doubt that in the hands of such a capable brother that it will continue to develop and prosper and that it will prove to be a very beneficial asset to the Masonic endeavour in our valley.

In conclusion may we express the hope that our

M. W. BRO. William H. Taylor accompanied by his charming wife, Mrs. Margaret Taylor arrived in Manila from the United States early this month. The Masons in particular welcomed the news because in the person of Brother Taylor they have a Masonic leader who had contributed greatly toward uniting the brethren and strengthening our Grand Lodge during the early years of its organization. Brother Taylor is an "oldtimer" here and the Philippines is his second home. He had and still has faith in the destiny of our country. Time and again he has unselfishly served our countrymen. In identifying himself with the aspirations of our people, he risked his reputation in the community and even incurred the enmity of influential men. But steeped as he is in the principal of Freemasonry, he considers the other fellow as his brother regardless of race, nationality, or creed.

Brother Taylor is eloquent in language but more vigorous still in deeds. His brilliant record in our Fraternity is replete with honors and crowded with achievements. To mention a few of the offices he held in this Grand Jurisdiction, would suffice.

In 1914, he was Master of Corregidor Lodge No. 3 and the following year he was appointed Grand Orator of the Grand Lodge; in the latter capacity, he delivered an oration entitled "The Three Lesser Lights" at the Fourth Annual Communication of the Grand Lodge (February 8, 1916) and concluded in this wise:

"Therefore, in pointing out the lesser lights to the initiate, the Master should be careful to call his attention first to the light in the West as representing the Sun, next to the one in the South as representing the Moon and finally to the one in the East as representing the Master of the Lodge. When the three principal officers of the Lodge group themselves about the altar each should be careful to take his stand directly in front of his respective station. They will thus form an equilateral triangle ever considered by our ancient brethren as an emblem of 'Deity.'

"With the Master, Senior and Junior Wardens thus grouped about the altar we have formed a living equilateral triangle symbol of Deity;

GREAT CREATOR will smile upon this new endeavour and that HE will bless the great undertaking and all these who are engaged in it and may the greatest success be the reward of their endeavours.

SIDNEY M. AUSTIN, G. M.

EDITORIALS * * *

with the three lesser lights about the altar forming the right-angled triangle of Euclid, symbol of Humanity. We, therefore, have at the conferring of each and every degree in Masonry a striking symbolization of the two great fundamental teachings of our order:—'The Fatherhood of God and the Brotherhood of Man.'"

So fruitful were the services of Brother Taylor on behalf of the Fraternity in the Philippines, that in 1917 he was elected Grand Master, the highest position that a Mason can hold in any Grand Jurisdiction; with him were other elective officers for the same year — R. W. Bros. Manuel Quezon, Deputy Grand Master, Edwin E. Elser, Senior Grand Warden, Rafael Palma, Junior Grand Warden, V. W. Bro. Timoteo Paez, Grand Treasurer, and M. W. Bro. Newton C. Comfort, Grand Secretary. In his address as Grand Master delivered at the fifth Annual Communication of the Grand Lodge (February 13, 1917), Brother Taylor made mention of the constitution of subordinate lodges during his administration, the recognition of our Grand Lodge by other Sister Grand Lodges of the world, and the issuance of dispensations to open and form no less than 32 subordinate lodges in the Philippines. In 1918 Brother Taylor was re-elected Grand Master, and he continued his program so well planned the previous year. While he was unable to attend the Sixth Annual Communication of the Grand Lodge (January 22, 1918), due to ill health in the United States, his address was read by R. W. Bro. Quezon, Grand Master ad interim. After reporting on accomplishments for the year and explaining in detail and by means of a diagram the genealogy of the Grand Lodge of F. & A. M. of the Philippine Islands, he concluded with a ringing challenge to his brethren in the Philippines by emphasizing that

"We have a priceless heritage and a wonderful privilege, as well as opportunity, to help make a splendid reality the ideal of the 'Universality' of Masonry.

"Seldom has such a situation arisen, as exists with us where adepts in both Anglo-Saxon and Latin Masonry have been united in the same Grand Lodge. It is our duty therefore to give to the world the benefit of our knowledge and to bring both the members of the Anglo-Saxon and those of the Latin Lodges of the world to a realization of the sincerity of the adherence of the other to our common ideals. We know under what difficulties our Brethren of Latin Masonry labor, especially those located in certain countries, as most of them are, where powerful influences are constantly working for their hindrance and suppression and where even their official mail seldom if ever reaches them. We appreciate this and it is our duty to make use of our knowledge and opportunity to give due evidence of this fact in our meetings and Masonic publications: for we, like our Latin Masonic friends, must perforce practice militant Masonry. Let us therefore rise to our opportunity and perform our duty by taking our rightful place in the front ranks of the Grand Lodges of the world, and so help make the Univer-

sality of Masonry an accomplished fact. Our sister Grand Lodges do, and will continue, to appreciate our efforts along this line. And when this great day, 'Desideratum' has been obtained, as it will be, then will the Masonic World rise up and call us blessed."

It is now thirty-five years since Brother Taylor surrendered the gavel entrusted to him. But neither the lapse of time nor the vicissitude of fortune could lessen his interest in Philippine Masonry nor dampen his zeal for our Venerable Institution. The number of brethren and friends who know him well has greatly increased with the passing of the years. Here indeed, is a man whose company is worth seeking, whose friendship is worth keeping. Although an octogenarian in point of age, he is ever young in spirit — never shrinking any responsibility nor letting any chance pass by when it comes to doing something for the good of others. This is truly the distinguishing mark of manhood, the rare quality of a leader.

Long ago, Brother Quezon paid this tribute to our distinguished brother:

"Brother Taylor deserves the undying gratitude not only of masonry in the Philippines, but of the country in general, for his work as a Mason has benefited not Masonry alone but our community at large. During his term as Grand Master, and due to his ability and energy, the most important Masonic event ever recorded in these Islands took place, an event which has given vigorous life to Masonry and has insured its complete triumph. I refer to the unification of our Masonic Bodies. United under the banner of the Grand Lodge of the Philippine Islands, we shall bring Masonic light to every corner of the Archipelago and the principles of justice, equality and brotherhood of men, will in due course reign supreme over here."

And now as Brother Taylor approaches the end of his earthly travels, we want to reiterate the same tribute which he so richly deserves. He can rest assured that wherever he may be — in our midst or in places far away — his brethren in the Philippines will never forget the kind words he has expressed on their behalf, and the good things he has done for their welfare.

MAURO BARADI, D.G.M

★ ★ ★

1953

THE MUSIC of the spheres with ringing beat
Has brought us to a noble destiny:
Another year is tow'ring from the depths:
Be thou, O man, the fissioner of time,
Therein, thereof exalt thy destiny:
Buoy up the sun and stars in first of space,
And win this proud young earth celestial light.

Milford E. Shields

Masonic Influence on the Universal Declaration of Human Rights

PROCLAMATION NO. 437 issued by the President of the Philippines on October 21, 1952, declaring THE TENTH DAY OF DECEMBER OF EVERY YEAR as HUMAN RIGHTS DAY is appropriate. On December 10, 1948 the UNIVERSAL DECLARATION OF HUMAN RIGHTS was adopted by the General Assembly of the United Nations. It is our duty as members of the United Nations to make known to every one in our country not only the text of the UNIVERSAL DECLARATION OF HUMAN RIGHTS, but also the spirit of its provisions and giving them life. These provisions are familiar to the Filipino people. As Filipinos we have been fighting for them, and many have sacrificed their lives and fortunes that the essence of these human rights be strongly implanted in our land.

Said DECLARATION is of most significance for us, Masons, as all our teachings are there embodied and are now the cornerstone on which the basis of human relations is erected. It could not be otherwise.

Let us examine in brief some of its provisions. Article I proclaimed that "ALL HUMAN BEINGS ARE BORN FREE AND EQUAL IN DIGNITY AND RIGHTS, THAT THEY ARE ENDOWED WITH REASON AND CONSCIENCE AND SHOULD ACT TOWARDS ONE ANOTHER IN A SPIRIT OF BROTHERHOOD." Who will doubt that the principles of LIBERTY, EQUALITY AND FRATERNITY as taught by our Institution are not there thus embodied?

Article III provides that everyone has the right to life, liberty and security of person; article IV, that no one shall be held in slavery or servitude, and that slavery and the slave trade shall be prohibited in all their forms; article V, that no one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment; article VI, that everyone has the right to recognition everywhere as a person before the law; article VII, that all are equal before the law and are entitled without any discrimination to equal protection of the law, and that all are entitled to equal protection against any discrimination in violation of the provisions of the DECLARATION, or

against any incitement to such discrimination; article VIII, that everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law; article IX, that no one shall be subjected to arbitrary arrest, detention or exile; article X, that everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him; article XI, that everyone charged with a penal offense has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defense, and that no one shall be held guilty of any penal offense on account of any act or omission which did not constitute a penal offense, under national or international law, at the time when it was committed, nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offense was committed; article XII, that no one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, not to attacks upon his honour and reputation, and that everyone has the right to the protection of the law against such interference or attacks; article XIII, that everyone has the right to freedom of movement and residence within the borders of each State, and that everyone has the right to leave any country, including his own, and to return right to seek and to enjoy in other countries asylum from persecution, and that this right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations; and article XV, that everyone has the right to a nationality, and that no one shall be arbitrarily deprived of his nationality, nor denied the right to change his nationality.

Herein-above are the first fifteen articles of the DECLARATION. The said provisions are familiar to all Masons, being the substance of their preachings. The remaining articles will be transcribed in the following number.

(Antonio González, P.G.M.-F.P.S.)

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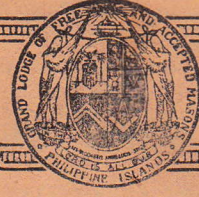
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Official Section



Grand Lodge of Free and Accepted Masons of the Philippine Islands

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PROGRAM FOR THE GRAND LODGE RECEPTION OF MOST WORSHIPFUL BROTHER WILLIAM H. TAYLOR, PAST GRAND MASTER OF MASONS OF THE PHILIPPINE ISLANDS, HELD AT THE PLARDEL MASONIC TEMPLE, 520 SAN MARCELINO, MANILA, ON THURSDAY, JANUARY 15TH, 1953 AT 8:30 IN THE EVENING.

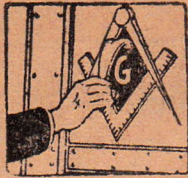
1. Opening of the Grand Lodge and reception of the Most Worshipful Grand Master, Brother SIDNEY M. AUSTIN and the Guest of Honor, Most Worshipful Past Grand Master, Brother WILLIAM H. TAYLOR accompanied by Past Grand Masters.
2. FLAG CEREMONIES
3. Opening remarks and welcome address by Most Wor. Bro. ANTONIO GONZALEZ, P.G.M. and Grand Secretary — Master of Ceremonies.
4. M U S I C
5. Address by Past Eminent Commander of Knights Templar, Sir Knight Ervin Ross on behalf of Far East Commandery No. 1.
6. Address by Most Wor. Bro. FRANCISCO A. DELGADO, P.G.M. on behalf of Royal Arch Masons of the Philippines.
7. Address on behalf of Royal Select Masters by Companion Ivor D. Butler, Illustrious Recorder of Oriental Council No. 1, R. & S. M.
8. M U S I C
9. Address by Illustrious Companion Esteban Munarriz, P. G.M., Sovereign-elect on behalf of Asoka Conclave No. 30, Order of the Red Cross of Constantine.
10. Address on behalf of Past Grand Masters by Illustrious Brother Frederic H. Stevens, P.G.M. and Sovereign Grand Commander of the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry for the Republic of the Philippines.
11. M U S I C
12. Address on behalf of the Grand Lodge Officers by Right Wor. Brother MAURO BARADI, Deputy Grand Master.
13. Response by Most Wor. Bro. WILLIAM H. TAYLOR, P.G.M.
14. Closing remarks by Most Wor. Brother SIDNEY M. AUSTIN, Grand Master.
15. Retirement of the Flag — — Closing of the Grand Lodge.

MASTER MASONS FROM VARIOUS PARTS OF THE PHILIPPINES ATTENDED THE PROGRAM

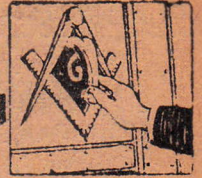


*Golden Jubilee Celebration
1902 - 1952
Cable Lodge No. 2, F. & A. M.
Oct. 19, 1952*

*San Isidro
Masonic Lodge*



WHAT OUR LODGES ARE DOING



SILANGANAN LODGE No. 19

WITH ASSISTANT DIRECTOR PABLO NOROÑA and his charming wife as hosts, members of Silanganan Lodge No. 19 with their wives and children held a get-together party in Muntinglupa (Bilibid Prison).

A lively impromptu program was held in the residence of the hosts. Wor. Bro. Dominador R. Escosa, Inspector of the Lodge, took charge of the program, Wor. Bro. Jose M. Santos, Secretary of the Lodge, assisting.

Prizes were awarded to the following: Wor. Bro. Pablo

Noroña as the oldest member present in point of age; Wor. Bro. Elpidio L. Cruz as the oldest member present in point of membership in the fraternity; and Wor. Bro. Castor P. Cruz as the brother who brought with him the largest number of members of his family.

The New Bilibid Prisons Orchestra furnished the music and the excursionists had all the praise for the fine music dished out by the orchestra.

PINAGSABITAN LODGE NO. 26

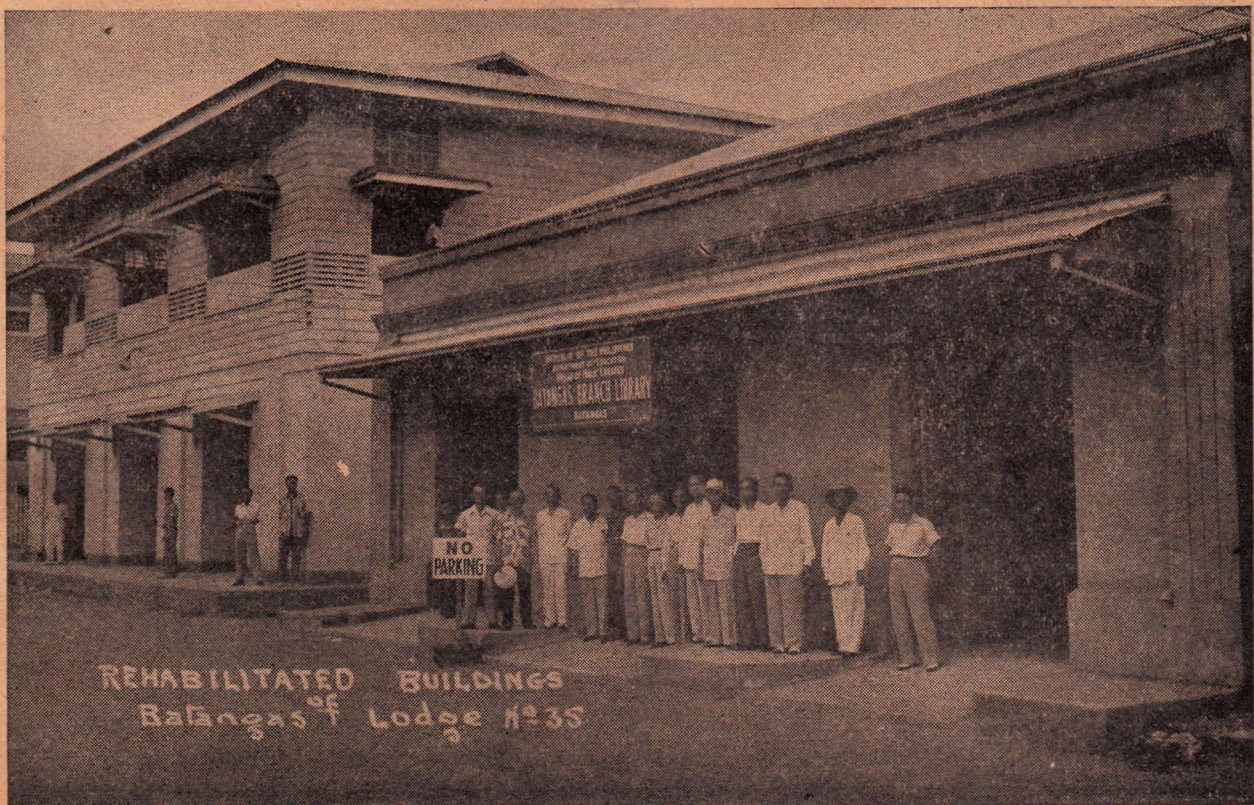
Sta. Cruz, Laguna

A BIG NUMBER of Members of Pinagsabitan Lodge and some transients with their families and children braved the inclement weather and held a commemorative program on December 30, 1952 in honor of the National Hero and Martyr, Bro. Jose Rizal. The brethren and their families assembled in the Lodge temple at 9:00 o'clock a.m. From there a pilgrimage was made to the Rizal monument at the town plaza of Santa Cruz, Laguna, accompanied by an orchestra. The occasional shower on that day did not dampen the spirit of those who composed the procession. At the plaza a short program was held in which Bro. Geminiano O. Acero acted as master of ceremonies. Rev. Bro. Jose Montenegro, after a short invocation, delivered his oration with a voice drowning the noise of the spatter of the rain which at this moment became rather threatening. Soaked but solemn in their devotion, the orator and his audience for once did not mind the danger of

catching cold. The program at the plaza was climaxed by the laying of a wreath at the foot of the Rizal Monument, after which all present sang the National Anthem with the accompaniment of the orchestra. The crowd then returned to the Lodge building wet but happy in the thoughts that for our hero no sacrifice is too great to offer.

At the temple a short program was held for the benefit of widows, orphans and children of Masons. Important numbers in the program were songs, declamations, and speeches of young tots. Four widows were given X'mas presents. Suitable gifts were distributed to the kids. Due to the noise created by them the program which was not yet through was cut short by force majeure. W. M. Reyes had to apologize to the parents whose numbers in the program were not called anymore for the reason herein stated. As a whole, the program was a pronounced success.

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PLEDGE OF SERVICE * * *

Grand Lodge of Free and Accepted Masons of the Philippine Islands

MESSAGE

Manila, Philippines
January 26, 1953

Dear Companions:

Greetings and salutations! The time and opportunity has been lacking to permit our meeting and counselling together with you and our Masonic problems have been much on my mind and in my heart. Tho to most of you the sound of my name may awaken no responsive chord and tho to a few the echo of my words may as they are recorded carry a pleasant sound for out of a full heart the mouth speaketh yet if a lasting impression is to be made out of a firm conviction the pen surest write.

Those of you who may have occasion to inquire may learn something of my Masonic interests and activities, I would have to add to this record the fact of my son Thomas H. Hubbard was this year installed as Master of his Masonic Lodge which has a continuous record over 102 years. He is also an humble member of the Royal Arch.

So this letter is more or less in the nature of a "Swan" song. May I call to your attention once more the importance the Royal Arch has always played in Blue Lodge Masonry. Tho from the days of the formation of our Mother Grand Lodge back in the year 1717, Blue Lodge Masonry has carried the full import of the teachings of Masonry, yet even in those days there was a yearning in the hearts and minds of many brethren for further light in Masonry.

In those days the Royal Arch degree was usually

conferred in the Blue Lodges as sort of an added or 4th degree. From that time that degree has grown and expanded in America to become the Chapter degrees and in Great Britain it was still further specialized in that they have a body called Chapter of the Mark Master degree.

The study of the development of the degrees in what we call the York Rite is a most interesting and well worthwhile pursuit. Every Chapter Mason has great Cause for rejoicing in the development and growth of Capitular Masonry in this fair and wonderful land of ours. It is my wish and fervent desire that eventually Chapters might be established in every province of the Philippines. However, still greater care must be exercised in seeing that our recruits are selected from those true and lawful brothers who have shown their interest and their seal in the propagation of the Rite.

In closing might I add that my greatest regret in leaving the Philippines just at this time is that it prevents me from offering my humble services in the work of organizing and in the establishment of the Grand Chapter. With the proper care that we, my Companions and not merely acquired members, I have no hesitancy in predicting for the new Grand Chapter the same glorious success as has characterized our own Grand Lodge.

Sincerely and fraternally yours,

(Sgd.) WILLIAM H. TAYLOR, P.H.P.
Luzon Chapter No. 1

The Supreme Council
Scottish Rite Temple

February 6, 1953.

M. E. Companion Antonio Gonzalez
Plaridel Masonic Temple
520 San Marcelino
M a n i l a

My dear Most Excellent Companion Gonzalez:

I have your letter of February 4th notifying me that the General Grand Chapter of Royal Arch Masons of the United States has given a charter for a Grand Chapter in the Republic of the Philippines.

My sincere congratulations:

The brethren who are, or who become, Royal Arch Masons should be of great assistance to our

sovereign Masonic body, the Most Worshipful Grand Lodge of F. & A. M. of the Philippine Islands, in fostering the growth of love and respect we bear toward our beloved fraternity.

To the new General Grand Chapter my sincere wish for a prosperous and successful existence.

Yours fraternally,

FREDERIC H. STEVENS
Past High Priest of
Luzon Chapter, R.A.M.

Grand Lodge of Free and Accepted Masons of the Philippine Islands

Message

Manila, Philippines

I share in the pride of the other Royal Arch Companions for the establishment in the Philippines of a grand chapter. This is indeed another achievement of masonry in this country of ours. The great honor conferred upon us imposes corresponding obligations on our part. The most important of these chapter becomes an instrumentality for the solidification of the unity and common purpose of all masons

here. The Philippines is going thru a most critical period of history in both internal and external affairs. Unless the Free Masons present a *solid united front*, they will not be in a position to fight successfully the enemies of democracy and the freedom of thought and conscience.

Long live the Grand Chapter of the Royal Arch Freemasonry for the Republic of the Philippines.

F. A. DELGADO

Feb. 7, 1953.

Message

THE FORMATION of a Grand Chapter of Royal Arch Masons of the Republic of the Philippines is another significant step in the history of Freemasonry in our country. The document granting the petition for the establishment of this Grand Chapter clearly states that The General Grand Chapter of Royal Arch Masons (at the City of New York) "repose expected trust and confidence in the integrity and known attachment of the Companions of said Chapters to the sublime principles of The Royal Arch".

This is one more proof that our Companions in America are convinced that we are fully capable of complying with our obligations and performing our duties as Royal Arch Masons.

There is indeed, cause for rejoicing on our part because we have realized another cherished goal. But such realization carries with it a challenge — for us to live the Masonic Way of Life and spread the tenets of Freemasonry in the hearts of men and among nations.

MAURO BARADI

Manila, January 6, 1953

Message

IT IS WITH PROFOUND GRATIFICATION for all lovers of freedom and democracy that a great step forward has been taken in our country through the formation of an independent Grand Chapter of Royal Arch

Masons. We need every instrumentality consecrated to the glorious task of advancing the frontiers of true liberty.

CAMILO OSIAS

Manila, January 29, 1953

PLEDGE OF SERVICE * * *

Message

Ex. Companion JOSE E. RACELA, High Priest,
Christian W. Rosenstock Chapter No. 6, Royal Arch
Masons.

TWO YEARS AGO, ROYAL ARCH FREEMASONRY received its impetus, thanks to the efforts of a distinguished Past Grand Master, Illustrious Brother Christian W. Rosenstock, now deceased. Strange as it may seem, the first chapter of Royal Arch Masons here (Luzon Chapter No. 1, RAM) was organized as early as in . . . , yet, it began only to spread and found interest among the brethren since the last days of December, 1950. The first chapter organized then was the Manila Chapter, U.D., followed by Mindanao Chapter, Bacolod Chapter, Rizal Chapter, Christian W. Rosenstock Chapter and Guam Chapter, now numbered as 2, 3, 4, 5, 6 and 7, respectively. There are three other chapters still under dispensation, namely, Davao Chapter, Liberation Chapter and Jose Abad Santos Chapter. Two chapters were also organized in Japan, namely, The Tokyo Chapter and the Mt. Fuji Chapter at Yokosuka.

Illustrious Brother Rosenstock died without seeing the Progress of the movement he has ably started. But Masonry never dies. It grows with the ages. Illustrious Brother Antonio Gonzalez was immediately appointed Deputy General Grand High Priest by the then General Grand High Priest, Most Excellent Companion Earl E. Dusenbery in order that the work so well initiated must continue. Illustrious Brother Gonzalez immediately saw the opportunity for service and to this end, he went to attend the Triennial Convocation of the General Grand Chapter of Royal Arch Masons at Little Rock, Arkansas on October 3, 4 and 5, 1951. Convincingly, he spoke before the great assemblage of Masonic stalwarts and after due deli-

beration over his plea, the General Grand Chapter thru the recommendations of its Committee on Charters and Dispensations approved the granting of permanent charters to the six chapters mentioned above. On top of this, the General Grand Chapter also authorized the issue of a charter for a Grand Chapter of Royal Arch Masons for the Republic of the Philippines. This CHARTER is now with us and the institution of a Grand Chapter will be had soon.

The establishment of a Grand Chapter of Royal Arch Masons for the Republic of the Philippines gives us what we may call 'independence' as we will then be on equal footing with the Grand Chapters in America and elsewhere. In the span of barely three years we have attained our goal.

With the establishment of the Grand Chapter, I appeal to all brother Masons who have not yet joined the Royal Arch to broaden their Masonic knowledge by becoming one among us. You may be at the top of the ladder in the Scottish Rite Freemasonry, yet, positively, you are missing the completeness of your parts you now have. The Royal Arch completes it — it is resurrection. And, it should also be remembered that your Blue Lodge today is of the York Rite Freemasonry unlike it before the fusion which was of the 'Rito Escoses' (Scottish Rite). To those among us, I also appeal for firm support and assistance. The Grand Chapter is ours. It is not of a single individual. Let us glorify it as in so doing we glorify Masonry and we are glorified, too.

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MASONRY AS I KNOW IT

MOST WOR. BRO. CONRADO BENITEZ, P.G.M.

(Speech delivered before Bagumbayan Lodge No. 4, Manila, January 14, 1953)

ON THE OCCASION of the installation of the new officers of Bagumbayan Lodge Number 4, I feel highly honored to be given the opportunity of saying a few words. First of all, I wish to extend to the newly elected and appointed officers my heartiest congratulation for the signal distinction conferred upon them by their fellow members, and at the same time to remind them of their serious responsibility of carrying on the work entrusted to them.

As I was trying to think of a topic for my talk tonight, my mind turned back to the memory of two of my best friends in this world, who have gone ahead of us to "the land from whose bourne no traveller returneth", and who have been venerable masters of our own Lodge. I refer to Brothers Jose Abad Santos and Francisco Benitez. As I thought of these two brethren, they gave me the inspiration for tonight's message. I seemed to hear them say: "In the face of recent attacks and persecution of Freemasonry arising from misunderstanding of masonic principles and objectives, why don't you speak on Masonry as you know it?"

Friends, inspired by the sacred memory of these two brethren, my task tonight is to give you a brief summary of masonic principles and objectives as I have known them, in the earnest hope that my testimony might help to bring about peace and harmony in our nation, and unity among all democratic and Christian elements, in the face of Communist threatening attacks.

First of all, let it be known that no man can be a Mason unless he believes in God. Under the Fatherhood of God all men are brothers. Hence, Brotherly Love or Fraternity is an underlying cornerstone in the Masonic Philosophy. Masonry is in fact, a school for adults in which the first basic lesson taught is brotherly love: among the members of the fraternity, among the people of the same community, national and international, and finally, among all of mankind. The Christian precept of "Love thy neighbor as thou love thyself" is a truly masonic principle, and on that basis there can be no differences with any Christian denomination.

The Brotherhood of Man under the Fatherhood of God necessarily implies Equality among men. Hence, the special importance given by some Masonic bodies to the principle of Equality, especially in those countries where Masonry has been

active in the struggle against castes and social inequalities.

Another important Masonic objective is Relief or Charity: among not only the members of the Fraternity, but also in the community. This is a concrete expression of the fraternal feeling among the members, and a definite means of meeting the Biblical test that "by their fruits ye shall know them". The virtue of Brotherly Love is made manifest by acts, by deeds exemplifying that principle. Thus are Masons taught to be civic minded, and in any community where they are found we see them invariably active in community undertakings and services. Masonic meetings are not confined to ritualistic ceremonies for the indoctrination of the members. They are devoted also to community problems and how best they can be solved by civic, unselfish activities.

And finally, Masonry is an institution for the defense of Liberty and Human Rights. It is thus a loyal guardian of Democracy and as such often comes in conflict with institutions that will deprive man of his fundamental freedoms guaranteed by the Bill of Rights. The Reform Movement led by Rizal, M. H. del Pilar and other Masonic leaders of that epoch was a struggle for fundamental human rights denied us by the Spanish regime. The Revolution of 1896 led by Andres Bonifacio and Emilio Aguinaldo and other Masons was an armed protest against thought control imposed by Spain by means of physical tortures, imprisonment and execution, as well as by means of religious penalties. Was it wrong for Brother Jose Rizal and other Filipino Masons to wage a campaign for simple human rights enjoyed by America and England in those days? Was it wrong for Brother Aguinaldo to lead a revolution against Spanish tyranny and oppression? Is it wrong today for the Masonic successors of Rizal and Aguinaldo to continue fighting for human freedom and fundamental human rights, in the face of attacks against them?

I refer these questions to the newly installed officers of Bagumbayan Lodge, in the hope that as loyal custodians of the legacy handed to them by our forefathers they would actively and assiduously labor for the implementation of the Masonic principles of Brotherly Love or Fraternity, as the foundation of peace on earth; Relief or Charity as the basis of social justice; and Liberty, as the bulwark of our human rights.

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The Symbolism Of The Ruffians

By M. W. Bro. SIDNEY M. AUSTIN

(Continued)

This premise is based upon the fact that society is what the individual makes of it and if we are sincere in our efforts to seek the Ruffians we have but to ask ourselves the following questions: what three things waylay each of us, tend to destroy character and if they are permitted to have their will they would either slay us or make ruffians of us? Why is it that we permit our passions and our prejudices to overcome the good that is in our hearts and, at times, develop evil thoughts and intentions within us?

To find the answers to these questions we cannot do better than go back to the days when Greece was in her full glory and read the opinions of three of the greatest philosophers of all time and you will find that the three of them came to the conclusion that the cause of wrong doing is to be found right in the hearts of men.

Socrates claimed that the chief Ruffian is ignorance, in other words that no sane man, unless he was so blinded by ignorance that he could not see right from wrong, would commit an evil deed and that no man able to see good and evil together will ever choose the evil side unless he is too ignorant to foresee the results or consequences of evil doing.

Therefore, Socrates suggested that the remedy for all ills of the flesh is more light and a clearer understanding that can only be developed in men by education.

Socrates' pupil, Plato, seemed to agree with his master's findings within certain limits; he claimed that men are mostly able to see the right and wrong aspects of their acts yet, nevertheless, inspite of possessing knowledge of what is right and what is wrong, they will, when their passions are out of control, commit a wrong deed.

He said that whenever the mind was at ease and calm, the right action was plain and clear, however, whenever a fit of passion causes the mind to be clouded over, rational judgment fails thus destroying one's clear outlook of what is right and what is wrong.

The great ARISTOTLE, who was a pupil of Plato, developed a somewhat different idea about the same subject. He said that we cannot obtain the absolute truth of the matter until we admit and freely recognize the probability of the existence in ourselves, as well as in our fellow creatures, of a spirit of moral perversity, a sort of mischievous urge, a selfish prompt-

ing within us that will, unless we have acquired the moral courage to resist it, cause us, in spite of our knowledge that it is wrong, to commit an evil deed against our fellow men.

There, my brethren, you have, in a very brief outline, the manner in which three of the world's greatest thinkers captured the Ruffians. They found them lurking right in our hearts, therefore, it behooves each and everyone of us to bring them out for judgment and happy and courageous is the individual who has acquired sufficient moral strength to take them outside of the gates of his mind and there do away with them for ever.

That is the only remedy to temporize or show any indication of mercy is to bring unhappiness and disaster upon ourselves, those Ruffians are absolutely ruthless and should be dealt with accordingly.

We dare not attempt to make terms with evil; if we do, then we should find, to our great and everlasting dismay, that it will soon be dictating terms to us, therefore, it must be cast out of our system before it has had time to take root in our hearts.

We do not have to break the head of a brother in order to be qualified as a Ruffian; we are able to inflict a more mortal wound by breaking his heart or we may commit the same offense by breaking up his family, we can murder his good name and reputation, the amount of what is sometimes referred to as "polite and refined ruffianism" that is taking place around us everyday is truly distressing to one's mind, therefore, my brethren, let our slogan be "watchfulness" and maintain a careful watch over our thoughts, words and deeds thus "preventing the approach of every unworthy thought, word or deed and preserving consciences void of offense towards our GREAT CREATOR and towards our fellowmen.

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Why I Am A Mason

A. M. Hintz

(Continued)

A third reason why I am a Mason is that, as such, I am a part of the stream of life out of which has come our "American Way." A frank study of history will reveal the fact that the American democratic way is primarily an outgrowth of Freemasonry.

At the opening of the 18th century when Freemasonry, as we know it today, came into being, the state of man was deplorable. He enjoyed no equality before the law, no religious liberty, no equality of opportunity. The common man had few, if any, rights. But in those days there were some thinking men with vision who did not believe this to be God's ordained way for man. In the ritual and beliefs of Freemasonry they found what they were looking for—a fellowship of progressive-minded men who knew no class distinctions, believing in the ideal of universal brotherhood of man under the universal Fatherhood of God.

When these men heard that there was a new country across the sea where a man could worship and think as he pleased, many of them found their way to these American shores. For example, the Pilgrim Fathers brought the ritual and beliefs of Freemasonry with them. They organized Lodges, and so Masonry and the history of the American colonies are forever and inseparably linked together.

You know how the movement for freedom developed, but do you know that it was inspired and led by Masons? Every American knows of the famous ride of Paul Revere from Middlesex to Lexington. But how many know that Paul Revere was a Past Grand Master of the Masons of Massachusetts? Everyone knows the Declaration of Independence, and the first signature that is scrawled all the way across the page—the signature of John Hancock. How many know that John Hancock was a Mason and that the Declaration of Independence is a statement of Masonic convictions?

And then came the Revolutionary War, with General George Washington, an active Mason, a personality that dominated early American history at that stage, leading in the fight for liberty and equality. Finally, tyranny and autocracy were overthrown and, for the first time in the history of man, a new nation

was built upon the principles to which Freemasonry is dedicated. The Constitutional Convention, presided over by Washington, included distinguished Masons such as Benjamin Franklin, Alexander Hamilton, and many others. Read our Constitution carefully and you will see safeguards there against a state religion, special privilege, political tyranny — everyone is to have an equal voice, to be equal before the law, a further evidence of the precepts of Masonry.

Then the day came when George Washington was sworn in as the first President of the United States of America. At the time he was also Worshipful Master of Alexandria Lodge No. 22, making him the only man ever to be President of the nation and Worshipful Master of his Lodge at the same time. The oath of office was administered by the Grand Master of the Grand Lodge of New York, and the Bible used was taken from the altar of St. John's Lodge No. 1, New York City.

A fourth reason why I am a Mason is that the Masonic convictions are consistent with my convictions as a Baptist minister—religious liberty, equality, education for all, no taxation without representation, separation of Church and State, tolerance and charity. All of these beliefs are Masonic and grow out of the twin convictions of the Fatherhood of God and the Brotherhood of Man. The foundation upon which Freemasonry rests is the Bible.

The question is asked, "What about the things in Masonry that are called anti-Christian?" This brings me to my fifth reason for being a Mason, namely, I have not found that the things said to be so bad are as serious as they are said to be.

Very frankly, I must admit that some Masons do things of which I do not approve, but I am also forced to admit that there are some Baptists — even some members of my own church who do some things I do not approve. There are some groups of Masons who do some things which I do not believe are consistent with Masonry or Christianity. But this is not the fault of the Fraternity. So long as people are people, some will do things not in keeping with the high ideals of the organization of which they are members.

In general, the major criticisms of Masonry are three. Some are critical of the teaching of the Fatherhood of God and the Brotherhood of Man. Some Christians hold to an exclusive view of these beliefs, that God is the Father only of those who have experienced Him exactly as they themselves have done, and that the brotherhood of man consists only of those

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who believe exactly as they do. Personally, I do not believe their view is Scriptural. Masonry believes in the inclusive interpretation because of various statements in the Bible.

I am not disturbed by the fact that Masonry teaches the Fatherhood of God and the Brotherhood of Man. I am far more disturbed by those who limit this great Bible teaching.

A second criticism leveled against Masonry is that it is a rival of the church of Jesus Christ. There is not a grain of truth in this claim. Masonry does not pretend to be a church and it does not set up a theology. During the years 1751-1813 in England a rival to the Mother Grand Lodge did exist, which called itself ancient and claimed that Masonry should be specifically Christian, and set up Christian tests for membership. However, on December 27, 1813, the two united and, from that time to this, worthy men of all creeds and of every race have been admitted, with no religious test except a belief in God. This was a wise decision for, otherwise, Masonry would have been impossible.

Freemasonry is not a church. The Lodge says that each man should have his own church, any church of his choice. It has never attempted to offer spiritual salvation. Unfortunately, however, occasionally a Mason does substitute the Lodge for his church, but this is not the fault of Masonry. Such a Mason would substitute something else—his business or club—if it were not for the Lodge.

The third major criticism of Masonry is its secrecy. Those who are concerned simply do not understand what is involved in this matter. In the first place, there are no secrets in Masonry with respect to Masonic teachings, beliefs, principles and lectures.

It is true that the obligations, passwords and grips are supposed to be secret but, as a matter of fact, often-times they are not. It is unfortunate that there are Masons who are unfaithful to their vow of secrecy. The grips and passwords make the organization more interesting to men and they exist simply to enable Masons to identify themselves one to another. Many fraternal organizations follow the same practice.

However, these Masonic secrets have served a very real and vital purpose through the years. Whenever a dictator has become strong enough to control the country in his hands, the first thing he attempts to do is to ban the Masonic Lodge. This was one of the first acts of Hitler. Tyranny and Masonry simply cannot exist together. In such a situation Masonry can continue to function and oppose tyranny only if there are ways whereby fellow Masons can

identify themselves to one another, without fear of betrayal. I am reminded of the early days of the Christian Church when the Christians secretly met in the Catacombs of Rome where they used signs like the outline of a fish so that they might identify themselves to one another and thus convey messages necessary for their survival.

I do not find these criticisms of Masonry harmful to my Christian faith.

There is still another reason why I am a Mason, the most important reason of all. In my judgment our American way of life is in dire and urgent danger. There is a very real possibility that we are even now losing it. Our greatest hope, I believe, lies in a revival of evangelical Christianity which sends into life the Spirit of God, and a spirited growth and development of Masonry which produces unity among freedom-loving and God-fearing men. We who believe in freedom must work together. I know of no other organization than Masonry that so unites men of various religious beliefs and of different social and cultural standing, enabling them to stand together in opposition to every form of tyranny—political, economic and religious.

We see dangers all around us. Big government, big labor, big business are all threatening to swallow and destroy the individual. Communism, even in our own nation, that would destroy God and the individual man is a danger. And, in kindly spirit, I must add, movements to destroy the public school, to support parochial schools through taxation, and the latest move to send an official ambassador from our nation to the Vatican are also dangers.

The position of Masonry on these matters is clear-cut. How grateful I am that such a great group of progressive-minded men, as are the Masons, are concerned about these dangers. Americans must become aware of the ideals upon which the American way rests. This is the task that Masons are so well qualified to perform. I cannot help adding a word of concern, however, that there are too many Masons who do not themselves believe enough in Masonry to stand with Masonry. Too many accept the privileges of Masonry but not the responsibilities.

Unless we reach the place where we are willing to die, if necessary, for these convictions for which our forefathers gave themselves, and unless we stand united with God, determined to preserve and promote the great ideals of freedom, we shall lose all that we have inherited. Masonry is one of the greatest forces capable of preserving and promoting those great ideals and, if we shall stand together under God, there is no power big or strong enough ever to destroy us and the way of life we represent. That is why I am a Mason.

Philosophical Concept Of Harmony

By C. F. ARKONCEL

Sarangani Lodge No. 50, F. & A. M., Davao City, Philippines

THE PLANETS of the universe which revolve around the sun as center of the planetary system are governed by natural laws which make their respective motions ceaseless, regular, unerring and harmonious. Should another sufficiently strong external force counteract the motive force of the planetary system and make the planets deviate from their regular courses, they may clash or strike one another with such a powerful force and speed that a universal annihilation or calamity beyond the description by the human mind may occur. But even with the happening of such a catastrophe, the contending forces, will, by the work of Divine Providence, gradually and eventually gravitate into the state of equilibrium or stability with an environment similar to the previous one, favorable to the existence of all forms of life, either plant, animal, or mineral. In the words of Albert Pike, "all evil, wrong, and suffering are but temporary, the discords of one great Harmony, and in His good time they will lead infinite modulation to the great harmonic final chords and cadence of Truth, Love, Peace, Happiness that will ring forever and under the Arches of Heaven among the Stars and Worlds, and in all souls of men and Angels."

Human relations are similarly governed by the eternal laws of harmony. The noblest purpose of life and the highest duty of man are to strive incessantly and vigorously to win mastery within him of the spiritual and divine over the material and sensual. If man cannot keep his passions within due bounds so that he becomes a slave of his own weakness or vanity, he lacks that ingenuity of adjustment, skill of adaptability, charm of moderation, and power of self-restraint which are necessary to successful, happy, and contented life in the world of man and nature. Within the family, fraternal, or sorority circle, the marital, parental, brotherly, or sisterly relations are smooth and congenial only as long as the mutual consideration, love and respect among the members are properly maintained and not unreasonably violated. In a given state, nation, community, or organization where there is abundant life, change, movement, freedom, prosperity and progress, the internal harmony will depend to a considerable extent upon the proper balance between government control and collective liberty of the members, upon the correct adjustment of the political or economic interests among the constituent members. The relations among states, nations, communities, or

organizations, or individuals, between government and citizen, officer and subordinate, capital and labor, employer and employees, professional and client, teacher and student, businessman and customer, man and wife, lover and sweetheart, man and his fellow-man, can be happy, friendly, peaceful or steady, only if and when their corresponding rights are respected, not violated, prerogatives, privileges and immunities not abused or enjoyed to excess. In case of strained relations, the fire of passion, as if by the magic power of the Invisible, will eventually cool off to lend the parties to either peaceful reconciliation or compromise, or disruption followed by entirely new relations governed, as before, by the laws of causation, of compensation, by the proper balance or proportion between truth and error, reason and passion, good and evil.

In the world of Masonry, harmony had been and still is the strength and support of all societies, especially of Masonry itself. It is founded upon fraternal love, relief, and truth, faith, hope and charity upon temperance, fortitude, prudence and justice, and is diametrically opposed to ignorance, greed, wickedness falsehood, and hypocrisy. It is exemplified in the guttural, pectoral, manual and pedal points of fellowship, enjoined in the Masonic obligation, and preserved in the admonition that no contention should be known to exist among brethren, but that noble contention, or rather, emulation of who can best work and best agree. It is the result of an alternating preponderance of forces, the perfect balance between good and evil, light and darkness, life and action, virtue and perfection which assumes us that all is the work of the infinite wisdom, love, and goodness of the Great Architect of the Universe. It is the concurrence of contraries, the fusion between what is above and what is below, the average between the permitted and the prohibited, and the union of the visible with the invisible, the finite with the infinite, the known with the unknown. It is the middle between pain and pleasure, between the yes and no's of daily life, the compromise of contending parties, the happy blending of masculine power with feminine tenderness subsequent to a long, hard, ardent and persistent wooing. In the naval terminology, it is analogous to the ultimate fate of the crafty battle-cruiser stealing and zigzagging its way in enemy waters infested with all kinds of enemy craft, but finally reaching home still fit and battle-strong to the jubilee of the love-sick

PLEDGE OF SERVICE * * *

Service To The Fraternity

By WOR. BRO. BONIFACIO I. JAVIER

(Address delivered to Kasilawan Lodge No. 77, Manila, December 22, 1952.)

BARELY FOUR YEARS AGO from darkness into the Sacred Hall of the Kasilawan Lodge No. 77, I came to see the first light in Masonry, and where I learned that this was not only a mere society or congregation of friends and Brethren but also a group that is a firm believer of God.

Many believe, as I believed before, especially members of some of the religious sects and religious societies that Masonry is a secret one, and which does not believe in the existence of the Supreme Being. On this occasion therefore, I would emphatically state that they are all absolutely wrong and totally misled in their belief, because if there is no God, there will be no Masonry. In Masonry, we do not only believe but we also teach and exercise the Fatherhood of God and Brotherhood of Men.

During this brief time of my association with the Brethren of Kasilawan Lodge, I have been elected, as they wished me to serve as their Master for the

sailors with their better halves or friends.

Harmony is the equilibrium in the Deity between the infinite wisdom and infinite Divine power, from which result the stability of the universe, the unchangeableness of the divine law, the principles of truth, justice, and right. It emanates from the agreement between infinite divine justice and infinite divine mercy, the result of which is infinite divine equity and the moral beauty of the universe. It is the golden mean between necessity and liberty, between the action of divine omnipotence and the free will of man by which vices, base actions, and injurious thoughts and words are crimes and wrongs justly punished by the law of cause and effect. It is the equilibrium between sympathy and antipathy, attraction and repulsion, between authority and human rights which constitute free government, between the divine and human, between intellect, reason and moral sense on one side, and the desire, appetite and passions on the other, from which results the beauty of a well-balanced, well-rounded, well-spent life— an equilibrium which will prove beyond the shadow of doubt that man's appetites and senses are given to him by the almighty hand of God for good purposes, and not to be abused, set to naught, detested, mortified, rendered weak or dead, but to be the medium by which man shall be inspired and invigorated to do great and good deeds to be controlled within due bounds by the laws of reason and morality.

next ensuing Masonic year. Such was an Honor and privilege, as it is a great and important undertaking. As a Mason, I have no other alternative, but to abide and respect the free will of my Brethren. Then therefore, I will serve, because I was called upon to do so.

In assuming the responsibilities incumbent upon the Master of a Lodge, my Brethren, let me tell you that one thing bothers me most. Am I capable enough to produce results that will prove the wisdom of your selection? I asked and have this in mind, because of my limitations, I fear that you have failed to consider this, before electing me to this exalted and important position.

At this very moment, as you behold me occupying the Oriental chair, two distinct feelings are within me. A feeling of satisfaction and a feeling of regret. Of satisfaction, because you have expressed your confidence in me to be your Master; and of regret, because of the thought that my efforts and showing might be far from your expectations. At any rate, I can assure you of one thing, that is I will do my very best to serve you, no matter in whatever condition or situation I may be. I will do everything that is within my capacity to reach, if it is for the harmony and contentment among the Brethren, especially among the Brethren of Kasilawan Lodge No. 77.

Before closing I want you to know that no one can estimate how grateful I am of the Honor, my Brethren had conferred upon me. I repeat: I will do my best, and especially with the knowledge that I will have your full cooperation and support, these two uncontested assets of yours. My Brethren, as you have done before and which I know you will do, now, I beg of you.

My Brethren, to this end, permit me to convey to you and to all that are here tonight, my sincerest wishes that you enjoy all the good things that Christmas and the New Year can bring to mankind. Again, I thank you.

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The Vatican and the Philippines

By Bro. Enrique C. Sobrepeña

AN ARTICLE published recently in the Sunday Times Magazine under the title "The Philippines and the Vatican," has reflected certain misgivings which invite a representation in reverse. Hence this statement on "The Vatican and the Philippines." As Democracy to which we as a people are committed thrives best in free discussion, it is hoped that this expression of a contrary opinion will be given space by the publications that carried the article referred to or by some other publications which believe in the freedom of the press—in impartial presentation of all sides of a question.

The article under review along with another published at the same time in the same publication is obviously intended to pave the way for a happy return to the Philippines of Msgr. Egidio Vagonzzi, Papal Nuncio to this Republic. We understand that this Roman Catholic Church dignitary, for his "indiscriminate energy, combined with an undisguised passion for reforming the Philippine clergy and faithful have earned him many critics, including at least two metropolitan newspapers which several months ago made him the object of a savage campaign of vilification." Our interest, however, is in the question of the place of the Nuncio in the Republic of the Philippines and of the Philippine Ambassador to the Vatican.

Contrary to what has been published, there have been objections to the appointment of a Philippine ambassador to the Vatican and to the primacy given to the Nuncio in the diplomatic councils of the Republic. These protests though perhaps null and unheeded had been sounded and are kept alive as a matter of conscience in the hearts of many Filipinos. These objections are based not necessarily on religious grounds but on the doctrine so clearly enunciated in the Constitution of the Philippines on the separation of Church and State and on the clear declaration of the Bill of Rights in the fundamental law of this Republic. This doctrine and principle which admittedly has been drawn from the First Amendment to the Constitution of the United States, "Congress shall make no law respecting an establishment of religion," has been interpreted in U.S. Supreme Court decisions as giving no preference to any particular religion or denomination. The explicit provision regarding this matter in the Philippine Constitution reads as follows: "No law shall be made respecting an establishment of religion, or prohibiting the free exercise thereof, and the free exercise and enjoyment of reli-

gious profession and worship, without discrimination or preference shall however be allowed. No religious test shall be required for the exercise of civil or political rights." (Art II, Sec. 7.)

The core idea is that no public authority should give preference to any religion or any denomination. It is quite clear that the Constitution enjoins the Government from "aiding all religions" as well as "aiding one religion" or preferring one religion over another." There is therefore laid down the prohibition against special recognition of any religion. Interpreting this doctrine, Dr. Henry P. Van Dusen says, and we say with him: "The specific evil which the Founders of this country sought to exclude in the most categorical and inviolable terms was the interlocking of Church and Government. They decreed unfettered freedom and protection for every Church, special privilege for no Church, and, above all, no official recognition of any particular Church." The Framers of the Philippine Constitution like the Founders of the American Republic would have the Government take a "sympathetic interest in every religious group, special favor for none; i.e., complete though benevolent impartiality toward all religious bodies."

The claim that the efforts of the holy see exerted against communism is of great moment in the struggle for democracy may at this time be only slightly touched upon. It may well be subjected to a careful scrutiny. Reference is made in the Sunday Times Magazine article in question regarding Vatican as "the best informed listening post" in Europe. And yet TIME, surely an unbiased reporter, records that "the efficiency of the 'Vatican's world-wide information service' has been probably exaggerated for many years." "On at least three recent occasions," we see that the agreement between the Polish Government and the Roman Catholic bishops, the banishment of Archbishop Beran from Prague, the trial and sentence of Archbishop Crosz in Hungary — reached the Vatican first from secular sources.

Again, the Vatican's opposition to Communism is supposed to guarantee that the Catholic Church will prove a ready and useful ally in the East-West conflict. But this has not been so in some crucial instances. Dr. Henry P. Van Dusen points out: "Actually the Vatican has studiously declined to take any position with respect to this 'conflict'. The deliberate and unqualified 'neutrality' of the Roman Church with respect to the struggle between Russia and the West has never been more categorically and emphati-

PLEDGE OF SERVICE * * *

cally affirmed than in the Pope's Christmas Address of 1951. After rebuking any who seek to influence the Catholic Church toward a 'renunciation of her neutrality and a definite election in favor of one or the other side', the Address flays with almost equal vehemence 'a world which loves emphatically to call itself 'the free world' and 'the opposite camp'. This declaration should silence once and for all those who cling to the illusion that the Vatican might lend support to the democratic Powers in their struggle:"

It goes without saying that the Philippines under the Constitution should send no Ambassador to the Vatican and give the Nuncio no primacy in the diplomatic corps of the Republic. To do otherwise is decidedly to give preference to a particular church or religion and to confuse the people's mind on the clear-cut doctrine of the separation of Church and State.

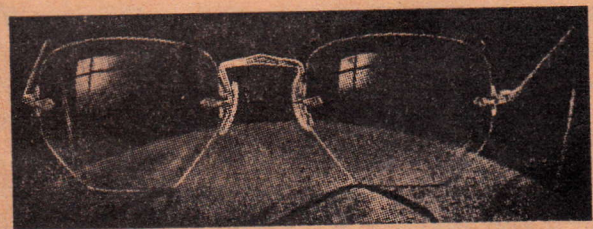
As a people we suffered severely and much from the Spanish regime wherein the Church dictated to the rulers of the civil government. It was against this system that our people revolted, preferring death to its continuance. Our acceptance of this doctrine of the Separation of Church and State and adherence to it is not based simply upon our love of liberal democracy as developed in the United States of America with which we have had fruitful association but also based upon a sad experience from the rule of a clerical state that dominated us for centuries.

This position would perhaps be immediately contested on the ground that the Vatican is a "State." It is stated in the article under review: "One may look upon the Pope as the temporal sovereign of a minuscule state with an area of a tenth of a square mile, and a population of about 1,000." "...that the papal state is just as much a state as the Republic of India, or to take a more pertinent example, the United Kingdom of Great Britain and Northern Ireland, whose queen is also the head of its established church."

It needs pointing out that the position of the Roman Catholic Church in this matter which is made evident in the article referred to is "riddled with inconsistencies and internal self-contradictions." On one hand it is proposed to send an Ambassador to the state of the Papal City and not to the Roman Catholic Church. On the other hand it is suggested that he is to represent his country before the "Pope as the Visible Head of the Holy Roman Catholic Church, and as such the spiritual sovereign of 330 millions of Catholics all over the world, including 20 million Filipinos, commanding the allegiance, in faith and morals of presidents and dictators, marshals and admirals, in this age of totalities, vast masses of the faith-

ful. In this light the Roman Pontiff is a very formidable state indeed." The fact of the matter is that the distinction between the "State of the Vatican City" as a political institution and the Church of Rome as a world-wide spiritual body is a fiction. It is pointed out that as a state, "The Vatican State of 108 acres and 1,000 population (slightly more than one thousandth the size of Luxemburg) has no international importance." A devout Roman Catholic hits the nail on the head: "Advocates who argue that the appointment is not to a religious leader but to the ruler of the scrap of real state called Vatican City do not get much support here. The mission is either to the Pope as the head of a world-wide church or its nothing..."

It cannot also be too strongly argued that the subjects of the Pope as sovereign of the "State of the Vatican City" are the adherents of the Church of Rome, without those taking this position encountering another difficulty. They would have to commit the Roman Catholic faithful throughout the world to a political allegiance to a state other than the countries of which they are citizens. In other words, the only way to view any representation to or from the papal throne is to regard the Pope not so much the sovereign head of the state of the Vatican city as the spiritual sovereign of the Roman Church as a world-institution. Only such a view could hold significance justifying special recognition. But, is precisely the Church as an international state, taking to itself the status and prerogatives of a state, which stands in direct contravention of the doctrine of the separation of Church and State so clearly enunciated and defined in the basic law of the Philippines.



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Freemasonry Is Not A Religion But Is Religious

By BRO. PROF. MODESTO G. ARIAS

(Address delivered at the Stated Meeting of Ibarra Lodge No. 31, F. & A. M., Kawit, Cavite on September 13, 1952)

There are persistent and pernicious beliefs among certain quarters that Freemasonry is a religion, that Masonic meetings are of the nature of religious services, and that a Mason can not be a member of any religious sect. Time and again, I hear some people, specially women, say that certain persons are not Catholics, or Protestants, or members of any other religious sect, but are Masons. The implication is that Freemasonry is in itself a religion. On the other hand, there are others who believe that Freemasonry is a heretical organization whose members do not believe in God, a belief which is completely contradictory to the first.

Of course, we do not blame these self-styled critics of our ancient fraternity because undoubtedly they have not been properly enlightened as to the real nature of Freemasonry. Nevertheless, in spite of how innocently these malicious and conflicting beliefs have been entertained by some people, there still remains the inexorable fact that there are many outside the Masonic Fraternity who, through ignorance and religious sectarianism and bigotry, believe, firstly, that Freemasonry is a religion and as such should be shunned by those who belong to other religious sects, and, secondly, that Freemasonry is an ungodly institution whose adherents are forever doomed to perdition and should therefore be equally shunned.

In endeavoring to rectify these misconceptions, we are inevitably led to answer two delicate divergent questions: Is Freemasonry a religion? Is it anti-religious? Fortunately, for me, these questions have been discussed and dissected by writers of Masonic lore, and, begging your indulgence in this matter, I must confess that in the preparation for this speech, I have drawn on the ideas and concepts of older and learned Masons.

In order to answer the first question, we have to know what religion means. The English word "Religion" is a derivative of the Latin words "RE" and "LIGARE" which mean "To repeat" and "To bind", respectively. Literally, therefore, the word "Religion" means re-binding, and spiritually it signifies re-binding or renewal of man's relationship to God. It implies that at a very remote time in the history of mankind, there was a very close fellowship between man and God, a communion which was born of the love and fear of man of his Creator; but man is restless and ungrateful to his Maker, and since the Garden of Eden, man's horizon has shifted through

the ages from Godliness to sinful materialism. In his insatiable quest for material riches and worldly pleasures, man has strayed from the true path that God wishes him to follow, and has fallen into the abyss of sin and iniquity. And this is how religion has come into being. It is man's endeavor to rescue himself from the depths of sin, to once again follow the ways of God; in short, to renew those Divine ties which have been almost entirely severed by man's thoughtless disregard of God's commandments.

Viewed from this light, Freemasonry may be called a religious institution. As Masons we are taught to go in search of that lost word which is emblematic of man's moral and spiritual decline; and it is man's moral and spiritual regeneration which forms the main theme of Freemasonry.

However, the word "Religion" as used customarily, has a slightly different meaning. In the ordinary sense of the word "Religion" means a particular system of faith and worship. In man's frantic efforts to regain his waning fellowship with God, he has unwittingly caused the birth of scores of religious dogmas and beliefs. Thus it happens that we now have Christianity, Islamism, Buddhism, and many other religious teachings too numerous for us to mention here. Adherents of each of these sectarian teachings believe that theirs is the only eternal truth, the only true religion. Unavoidably, these divergences in dogmas and beliefs have resulted in chaos and religious strife; in hatred, persecution and slander; and have caused untold miseries to mankind. History is replete with instances of tolerance, narrow-mindedness, and cruelty of sectarianism.

If by religion, we mean that bigoted sectarianism which fetters its followers into fanatical robots; if it means intolerance, persecution, hatred and slanders; if religion means all these then Freemasonry is decidedly not a religion because all these are contrary to Masonic teachings and practices. Freemasonry teaches brotherly love, relief and truth; it preaches and practices freedom of thought and worship; it believes in the Brotherhood of men under the Fatherhood of God, a doctrine which, while implying a universal fraternity under a common Divine Fatherhood, tolerates differences in private belief so that men of diverging creeds and opinions may grasp each other's hands in complete understanding and friendship.

Is Freemasonry anti-religious? Freemasonry has oftentimes been misunderstood. It has been dubbed

PLEDGE OF SERVICE * * *

George Washington, "The First American"

By BRO. JOSE BALAGOT

GREAT MEN of any nationality leave behind them lessons or examples which are worthy of emulation by other men of generations to follow. These examples may be in one of various forms: of personal qualities or civic virtues; of noble deeds and great achievements; or of great ideas that are useful to humanity. George Washington, for whose living memory we are met today to render homage, was one of such great men. As a private citizen, he was but a simple Virginian, a farmer-gentleman, richly endowed with the simplicity and innocence of rural life, and with a distaste for politics. But at the same time, he had the rare advantage of possessing natural endowments in essential qualities which he used properly and within bounds, to such a degree and success that gained for him the undying gratitude of his countrymen. I refer to his strength of character, his indomitable courage, and his self-discipline, coupled with his clear-headed good sense, which served him in good stead. The strength of character predominated in the make-up of this great man; and the success which he had attained in all his achievements could be attributed to these enduring qualities.

Historians have bestowed upon him the distinction and title of the "first American". He was commander of a victorious army which won the Revolution in the face of incredible difficulties. He was the leader of the American colonists in establishing their independence from the impositions made upon them by an unjust master. He was the first President of the United States of America, to guide the destinies of that new nation. He, too, was the first to think of developing the West; and of welding together the scattered states into a united nation of which he was, in a real sense, the founder. He became president during a critical period of American history, a period which was to test whether the states, having gained independence,

as a heretical fraternity which does not believe in God. Nothing could be more unfair. That Freemasonry is deeply religious is beyond question. No petitioner is allowed to enter this fraternity if he does not believe in God. Masons are taught to love one another like brothers under a common Heavenly Father. Whatever may be his religious affiliation, a Mason "is enjoined to always revere his Divine Creator." Thus, while Freemasonry does not identify with any particular system of faith and worship, it aims to bring man nearer to God, leaving him, however, free to choose his own religion or form of worship.

(To be Continued)

could build a peaceful society consisting of four million inhabitants. But Washington proved equal to the task and showed to the world that during his two terms of office he laid down the foundations over which a new and great nation could stand; and national growth began to develop. Washington's true greatness, therefore, did not lie in the story of his rise from Mount Vernon to the White House, but on the influence of his achievements which had molded the civilization of his country in countless ways.

I shall not tax your patience by recounting his biography for that is common knowledge to most of you. I would, however, merely say that, in contrast to other great men of history, such as Alexander the Great, who swept the mighty armies of the Parsian Empire; Charlemagne, who changed the course of European history; Napoleon Bonaparte, and others, — who have attained fame and renown by their extraordinary genius and personal ambitions for power. Washington was led to fame and greatness by necessity, and fervor of patriotism, unstifled determination, and great moral and physical strength.

Through the years that have passed, Washington's stature has loomed ever larger among the characters the world has known. And as a fitting tribute to his greatness and to perpetuate his memory, history has given him the honor and distinction as the "Father of his country"; while the American people hold him in their esteem as "first in war, first in peace, and first in the hearts of his countrymen."

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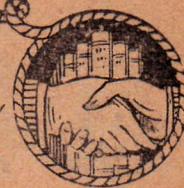
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Fraternal Reviews



By RT. WOR. BRO. MAURO BARADI, D.G.M.

WYOMING — 1952

Lodges 50

Members 11,765

Gain 304

The 78TH ANNUAL COMMUNICATION of the Grand Lodge of Wyoming was held beginning Monday, August 25, 1952 in the Masonic Temple, Riverton, Wyoming. Among the distinguished guests were brethren from Colorado, Utah, Idaho, Montana, District of Columbia, Nebraska, Texas, and South Dakota. Brethren representing R. A. M., the Grand Commantery, K. T., and the A. A. S. R. Southern Jurisdiction in Wyoming as well as the O. E. S. were presented at the Altar. The Grand Matron, O. E. S. of Wyoming offered bouquets of flowers.

M. W. Bro. C. N. Bell, Grand Master rendered his report and address showing his schedule of visits, district meetings, and his attendance at the Grand Masters Conference at Washington, D. C. Among the recommendations he made were: the continuance of the Masonic Education Council and the providing of transportation for the Grand Master, Deputy Grand Master and Grand Secretary to attend the Conferences at Washington, D. C.

Grand Orator William F. Smith delivered a meaningful oration and concluded thus:

"Today the greatest thing in all the world is not money, not big buildings, not armies or atomic power, but character. The world needs men and Masons who can be depended upon, who put others before themselves and who are not afraid to stand up and be counted. Those of us who are able to add something to the uplifting of political life, something to the brotherhood of social life, something to the promotion of industrial life, something to the freedom of religion and something to the practical efficiency of spiritual life, will have done mankind a real service. All of the high ideals and motives of our American citizenry will be of little use in this world of today unless they come forward to strengthen us in the discharge of our daily duties in the ordinary affairs of life. Thus as individual

Masons in Wyoming we can show by the way we live our daily lives that we have found the secret of the cardinal virtues of Brotherly Love, Relief and Truth."

The Committee on Cost and Need for publishing a Masonic Magazine rendered a report from which we quote:

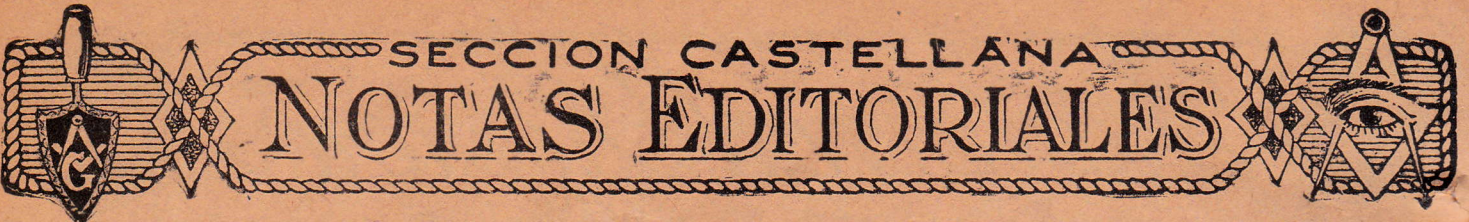
"... Summing up your committee brings the following recommendation. The Communist threat is something that is near at hand and we need a strong force such as our own magazine to combat it. The Wyoming Catholic Register with its propaganda for church schools and the participation of the state in its program is in our midst and we must meet this challenge. We need a strong magazine and although figures have been quoted we feel that for the first year at least we must figure on spending at least \$500.00 an issue. This amount would allow for a helper for the Grand Secretary or direct remuneration to some brother for editing. We recommend that the Grand Lodge purchase such equipment and addressograph stencils that might be necessary to start a Masonic magazine up to a sum of \$1,500.00. We recommend that each Wyoming Mason be assessed the sum of fifty cents a year to pay for the publication of a Wyoming Masonic Magazine. In supporting this recommendation we feel that the Grand Lodge of Wyoming could not carry this heavy financial burden year after year and secondly that if each individual Wyoming Mason had a small financial interest in the paper he would feel that he was a part of it and get more benefit from such a magazine."

Among the Appendices of the Proceedings are Order of Business, Declaration of Principles, Rules of Order, and Standing Resolutions of the Grand Lodge.

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SECCION CASTELLANA

NOTAS EDITORIALES

EL GRAND CHAPTER DE LA ROYAL ARCH SE HA OTORGADO PARA LA REPUBLICA DE FILIPINAS

OTRO PASO MAS la Fraternidad masónica de Filipinas se ha registrado en este mes cuando se hubo recibido la carta para el GRAND CHAPTER DE LA ROYAL ARCH en nuestro territorio. En la página editorial inglesa de este número decimos algo sobre el significado de este acontecimiento para los intereses masónicos. Aquí reiteramos lo que allí decimos. Va nuestra enhorabuena para los compañeros de estos valles, y nuestra profunda gratitud para los miembros de la GENERAL GRAND CHAPTER que, comprendiendo la necesidad en el extremo Oriente de esta organización, han puesto todos sus esfuerzos para su pronto establecimiento en este suelo — que es la vanguardia del movimiento masónico en esta parte del globo.

(ANTONIO GONZALEZ, P.G.M.—F.P.S.)

EL MUY ILUSTRE HERMANO TAYLOR NOS VISITA

SALUDAMOS al Muy Ilustre Hermano William H. Taylor por su feliz arribo a nuestras playas. Viene con su distinguida señora a quien también extendemos nuestros saludos fraternales. Nosotros, los de la presente generación de masones, no hemos tenido el privilegio de colaborar con él en su administración gloriosa como Gran Maestro en los años de 1917 y 1918. Fue en la época de los Quezons, los Palmas, los Kalaws, cuando el ilustre visitante tenía en sus manos las riendas del poder. Después, por imperativos del deber, se vio precisado a dejar este territorio, pero marcando con su brillante actuación un distintivo que nunca se borrará de nosotros. El Muy Ilustre Hermano Taylor cuenta ahora con 83 años de edad, y muchísimos años de masón. Viene como siempre ha sido, fuerte, luchador, lleno de visión, plétórico de entusiasmos, y de excelente espíritu de comprensión. Le saludamos, deseándole una feliz estancia con nosotros, y rogando al Gran Arquitecto que su espíritu sencillo, de comprensión admirable, quede infiltrado en todos, para la mejor marcha de los intereses masónicos en esta jurisdicción.

(ANTONIO GONZALEZ, P.G.M.—F.P.S.)

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LA INFLUENCIA MASONICA EN LA DECLARACION UNIVERSAL DE LOS DERECHOS HUMANOS

(Conclusión)

CONCLUIREMOS este editorial haciendo un sinopsis de los artículos últimos de la referida DECLARACION.

En el artículo 21 se provee y se declara el derecho de todos de participar en el gobierno de su país, directamente o por medio de sus representantes elegidos libremente; que es el derecho de todos el tener acceso al servicio público en su país; y que la voluntad del pueblo habrá de ser la base de todo gobierno, debiéndose expresar esta voluntad mediante genuinas y periódicas elecciones que deberán celebrarse mediante sufragio universal y voto secreto o mediante otro idéntico proceso de libre elección.

En el artículo 22 se declara que todos deben ser considerados como miembros de la sociedad y con derecho al seguro social, que fuera indispensable para su propia dignidad y el libre desarrollo de su personalidad.

En el artículo 23 se declara que es el derecho de todos el de trabajar y el de elegir su propio trabajo, como también el de tener justas y favorables condiciones de trabajo, y el de estar protegido contra el desempleo; el derecho de gozar de igual paga por igual trabajo; el derecho de todos a una remuneración justa que asegure para sí mismo y su familia una existencia digna; y el derecho del obrero de unirse y formar uniones para la protección de sus intereses.

En el artículo 24 se declara que todos tienen derecho al descanso, incluyendo una limitación del trabajo diario y periodicos días de fiesta oficial.

En el artículo 25 se declara el derecho a un estado de vida decente, incluyendo alimentación, vestido, asistencia médica y demás derechos sociales y seguros correspondientes como también se declara que las madres y los hijos tienen derecho a un especial cuidado y asistencia por el Estado, ya sean los hijos nacidos dentro o fuera d matrimonio.

En el artículo 26, como también en el artículo 27 se declaran los derechos a una educación y cultura propias para desarrollo de la personalidad humana, dando a los padres el derecho a escoger para sus hijos la clase de educación que se debe dar a los mismos.

En el artículo 28 se dice que todos tienen derecho a un orden social e internacional en donde todos los derechos y libertades declarados puedan realizarse y cumplirse debidamente.

(ANTONIO GONZALEZ, P.G.M.—F.P.S.)

The Gavel

(Continued from inside front cover page)

It is also the first tool of the Craftsman and the one that he will use as Master of a Lodge if he is deemed worthy of that honor by his brethren.

However, we should always remember that while the Gavel is able to accomplish good work it is also capable of spoiling good work if wielded by an unworthy hand, therefore, while it is an emblem of power we sometimes are apt to overlook that it can also be an emblem for evil as well as for good.

If handled improperly, it might bring misery, discord and even disaster, if wielded in a weak manner, it would probably result in dismal failure; however, when it is wielded in a proper manner and in the spirit of Brotherly Affection, it can become a scepter of good and this use of the Gavel will result in harmony and good will and it will act as a symbol of inspiration to urge the brethren to even greater endeavors for the benefit of mankind.

We can claim that no man is a Master Mason or fit to become a Master of a Lodge in the true sense of the word, until he has learned to make proper use of the Gavel and to govern himself accordingly.

We must readily appreciate that as the Gavel is an emblem of authority for Masons as well as for Masonry, we should take greater care to ascertain how it should be used and not permit ourselves to look upon it merely as an emblem.

It behoves every Mason to make use of the Gavel to cut away the vices and superfluities of life that might render us unworthy to be of service to our Divine Creator.

In other words, do we look upon our Masonry as a means of developing within our hearts the urge to more noble ways of living and thinking or do we treat it as merely another institution to which we happen to belong?

In fine, do we permit the Doctrines of Masonry to be the power for good that they should be in our daily lives and also in the rendering of service to our fellow men or do we confine our Masonry to Ritualistic work and Lodge room activities?

Therefore, my brethren, as we enter upon a New Year of Masonic endeavour let us ask ourselves the following searching questions:

"What kind of a Lodge would my Lodge be if all the members were like me?"

"What accomplishments for the good of mankind would Masonry make if all its votaries made the same use of it as

I do?"

"Do I respond to the signs and summons sent me by my Lodge as readily as I vowed to do?"

Answer these questions in a truly sincere manner and you will soon find out what you are doing for the benefit of the Fraternity and what type of a Mason you really are proving yourself to be.

From a study of the Tyler's registers it was discovered that, on an average, less than 20% of the members of our Lodges attended the Lodge meetings with any degree of regularity.

The remedy, as far as the Fraternity is concerned, is not difficult to locate, it is found not far distant, in fact quite close to ourselves.

Every one of us should now take a vow in his own heart to do his utmost to make his Masonry more real, more active, more sincere, a driving power for good, not only in the Lodge Hall but also in our everyday lives and actions.

There is no other remedy and it must start with you and me, it is not our beloved Fraternity that is at fault but the fault lies in those Masons who forget and fail in their duty to the Craft.

Therefore, my brethren, it is time to pick up that Common Gavel, the first tool of a Mason, and use it to divest our hearts and souls of all the apathy, ignorance, lack of interest and zeal and disinclination to exert ourselves for the benefit of the Fraternity.

Also let us ask ourselves the question: What can I do to help the Master of my Lodge?

You will find that by attending your Lodge meetings with regularity you will develop into a real worker in the quarry and your very presence will increase the influence of Masonry and it will teach others to become active workers in the spreading of the doctrine of Brotherly Love and kind, understanding fellowship.

Always bear in mind, brethren, that if each one of us will do his part then the sum of our efforts will be extremely great and our gentle Craft will be enabled to increase its usefulness and beneficence among all mankind.

Brethren, let us make a New Year's resolution to the effect that we shall do our best to make our Masonry a living force for good during the year so that our Fraternity may increase its usefulness for the benefit of mankind.

J. G. Austin

Grand Master

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