The Cable Tow

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OFFICIAL ORGAN
OF THE MOST WORSHIPFUL GRAND LODGE
OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINES

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

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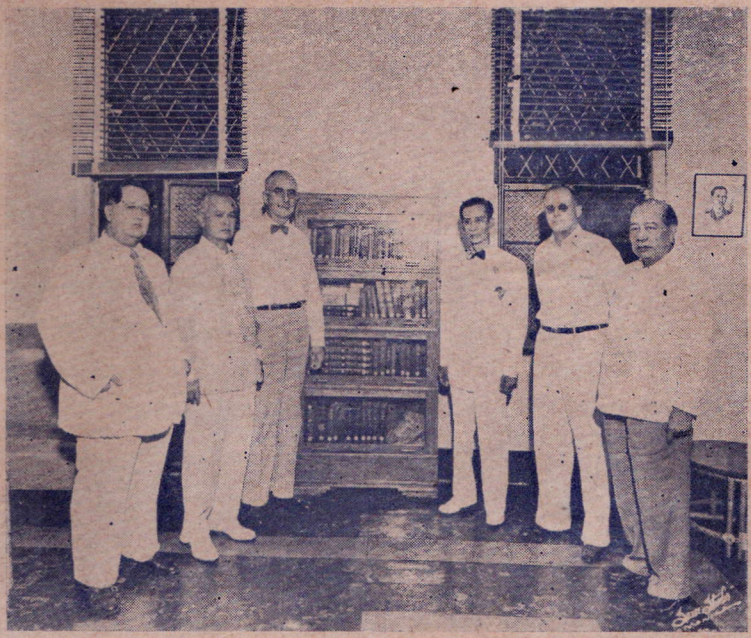


GRAND MASTER SCHETELIG ACCEPTS PAST GRAND MASTER BARADI'S DONATION OF MASONIC BOOKS

Plaridel Masonic Temple
520 San Marcelino

Annual subscription ₱1.80
Manila, Philippines

WERNER P. SCHETELIG, *Editor*

The Grand Master's Message

Our Tribute To Bro. Ferrier*

PAYING OUR LAST TRIBUTE to the memory of our departed Brother John W. Ferrier, Sr., whom God in His infinite wisdom, has called to the Great Beyond, at the ripe age of 84 years; we remember the Scripture which says: "The days of our years are threescore and ten and if by reason of strength they be fourscore years, yet is their strength labor and sorrow . . ." (Psalm 90:10)

John Ferrier's life was one blessed with strength as it was toil and hard work, and sorrow would not have failed to visit him. But as long as his physical strength permitted him to follow his usual vocation and be of service to Masonry, he was a personification of restless activity. And when sickness struck, he participated with a keen mind and wise counsel from his sick bed in Sto. Tomas Hospital in the daily events of life. We will miss him dearly now and forever, but will remember often his great personality. Few, if any, could represent with dignity the old Scribe in the 31st degree of the Scottish Rite. His representation of this Scribe revealed his deep sense and awareness of ritualistic work. And when he weighed in the scales the merits and demerits of the soul of Cheres, he impressed every candidate as a Supreme Judge of great wisdom. A wise and just man he was in all his acts and deeds, seasoned by experience and deep understanding of life, inspired in his clear way of thinking by Masonic teachings which he embraced, as we know at an advanced age, but mastered to a high degree of perfection. Whenever he was called to hand out to a class Albert Pike's "Morals and Dogma," it was done

* *Eulogy delivered at the Scottish Rite Temple, Manila, on June 27, 1954*

(Continued on inside back cover)

THE CABLETOW

Editorials:

INDEPENDENCE DAY THOUGHT

ON JULY FOURTH, the people of the Philippines celebrated Independence Day. It was an occasion for the Filipinos to express their gratitude to the United States whose enlightened stewardship and unselfish cooperation in connection with Philippine-American relations helped bring about the inauguration of the Republic of the Philippines eight years ago. This sense of gratitude goes deep in every Filipino's heart because of the fact that what America promised more than half a century ago — independence for the Philippines — she has fulfilled cheerfully, with honor to herself and glory to the Stars and Stripes.

The occasion likewise, was an occasion for reflection and dedication. Let not the present generation of Filipinos forget that long ere this, our fathers and forefathers not only dreamed of but fought for freedom; their untold sufferings, heroic sacrifices, even martyrdom should remind us that the seed of liberty which they had planted has grown into a tree and bore the fruit of freedom which we now enjoy. Such enjoyment, however, can last only as long as we shoulder our responsibilities and perform our duties as a sovereign people. Less than these, we become an easy prey to scheming and ambitious rulers and helpless victims of ruthless dictators whose ideologies are repugnant to the democratic way of life.

We celebrated the Glorious Fourth sans excessive fanfare and frivolity which characterized other celebrations in years gone by. And this is as it should be; for the sooner we fully realize the challenge of an independent existence the better it is for us as well as those who will take our places when we are gone. While with America, we fought for independence in an atmosphere of mutual sympathy and understanding. Now that we are free, we should fight to preserve that independence alone if we must, and with the free world if possible. In any event, the initiative must come from within for only those who are ready and willing to dedicate their efforts on the altar of freedom deserve to be sovereign.

With greater determination and in a spirit of dedication, let us continue to help build a stronger and more prosperous Republic of the Philippines. — M.B., P.G.M

OUR GRAND TREASURER, RIGHT WORSHIPFUL BRO. EDUARDO R. TANKIANG, PASSED AWAY

AFTER MANY YEARS of fruitful Masonic life, Right Worshipful Bro. Eduardo R. Tankiang passed to the Great Beyond. At the time of his death, he was the Grand Treasurer of the Grand Lodge of the Philippines, which office he has been holding for many years. His death was a surprise to all of us. Although he was already 67 years of age, yet, he was still vigorous and strong. He was a Master Mason for almost 45 years.

No mason in this Grand Jurisdiction has ever been elected to the East as many times as Right Worshipful Bro. Eduardo R. Tankiang has been. It was only last month that the members of his lodge, Batong-Buhay No. 27, decided to present to him a golden jewel covering his 10 years of stewardship in the lodge. Still we remember the fervor and enthusiasm shown by him upon receiving the jewel from our hands. About the time of his death, he was working hard in the organization of another Chapter of Royal Arch Freemasonry in the Philippines. In fact the temporary letters of dispensation were already prepared, and his name appeared therein as its first High Priest. Its institution was scheduled for the 24th instant; but his death prevented (we hope only temporarily) the holding of another new Chapter in this Grand Jurisdiction.

May his soul rest in peace in the spiritual house of our Grand Architect of the Universe, after a fruitful life in this valley of tears, where his Masonic virtues will forever be remembered! (ANTONIO GONZALEZ, P.G.M.)

—o—

OUR MISSION

RICHARD NIXON, the Vice President of the United States, recently made a trip through Asia and the Middle East. In his report to the American people, he said the following about that part of the world:

"Today, there are approximately 540 million people who can be counted on the side of the free nations. There are 800 million on the communist side. And there are 600 million others who must be counted as non-committed, and most of those 600 million live in countries which we visited. The communists are making an all-out effort to win this area. The best proof of that effort is the fact that they waged war in Korea and they are waging war now in Indo-China and in Malaya. They have stirred up revolutions in Burma and Indonesia and the Philippines, and they have supported subversion everywhere

in this area. If they take this area, all of it or part of it, the balance of power in the world in people and resources will be on their side, and the free world eventually will be forced to its knees. It is vital therefore to keep this part of the world from falling into communist hands."

We must keep this part of the world from falling into communist hands. That is our mission. We must fight communism not only in our own country; but we must see to it, that the whole area alluded to by the Vice President, be kept on the side of the free nations. As Masons we must be alert, as the legacy of freedom has always been our constant concern.

Not only the nations in this area, but all its institutions, organizations, political and religious groups, and the people therein shall be made to realize that the forces of communism are on the SUCCESSFUL MARCH, in the words of Senator James H. Duff. What happened in Indo-China should be, and we hope, shall be a lesson to the great powers concerned in these danger spots.

Vice President Nixon, speaking about the needs of the peoples in this area, observed that they need not only military and economic assistance; they need at the same time UNDERSTANDING, he said. And this is the most important; and to this end, we as Masons, should direct all our efforts. Military and economic assistance, without the solid foundation of friendship and understanding, will never be wholly appreciated. As Masons we are properly trained in this fine work of approaching our fellowmen with the true spirit of brotherly love and understanding.

The peoples in these countries have our same hopes, our same needs, our same aspirations. They were alike the victims of communist subversion just because the free people around them failed in their mission of love and understanding. It is not too late for the free people to prevent another CRUEL PEACE OR SURRENDER, and to stop the march of communism in this area, if added to MILITARY AND ECONOMIC ASSISTANCE, we spread in actual deeds the true spirit of love and understanding. (Antonio González, P.G.M.)

OUR CONGRATULATIONS TO THE GRAND LODGE OF CHINA

WE READ in the last proceedings of the Grand Lodge of California that the Grand Lodge of China was given due recognition and accorded fraternal relations at the last Annual Communication of the Grand Lodge of California. This news fills our heart with joy and inspiration. It must be remembered that the Grand Lodge of China was sponsored by the

(Continued on page 673)

Official Section

The Most Worshipful Grand Lodge Of Free And Accepted Masons Of The Philippines

OFFICE OF THE PRESIDENT
Of the Philippines

Manila, July 1, 1954

Grand Lodge of Free and Accepted Masons of the Philippines

Sirs:

Pursuant to the provisions of Section 2 of Executive Order No. 11, your organization is hereby designated Member of the Liberty Wells Association.

The President is grateful for your generous donation of ₱15,-263.00 to the Liberty Wells Association. He entertains the hope that others in a position to contribute to this worthy cause for rural amelioration would emulate your splendid example.

Respectfully,
By authority of the President:
(*Sgd.*) Fred Ruiz Castro
FRED RUIZ CASTRO
Executive Secretary

———o———

July 7th, 1954

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

Subject: POINTERS TO OFFICERS AND BRETHREN

Greeting:

Upon installation of Masters of our Subordinate Lodges, they are given the "Book of Constitutions" which they are expected diligently to search and from time to time to cause its contents to be read in your Lodge, that none may remain ignorant of the precepts it enjoins, or of the ordinances which it promulgates."

The following are some of the precepts of our Masonic Law Book which contains the Constitution, Edicts, Uniform Code of By-Laws, Regulations, Decisions and Opinions adopted and Approved by the Grand Lodge of the Philippines and the Ancient Landmarks, Usage and Customs. It is suggested that the following be read, from time to time, in the Lodge for the information and guidance of all concerned:

I. *Duties of the Worshipful Master.*

1st. To preside at all the meetings of his Lodge;

2nd. To confer all degrees in strict accordance with the ritual which has been, or may hereafter be, ordained by the Grand Lodge;

3rd. To give, in full, the lectures

appertaining to each degree, at the time it is conferred, in accordance with such ritual; Provided, that upon authority of a dispensation from the Grand Master, the lecture of any of the degrees may be deferred by the Master, upon the condition that the candidate shall receive the same, in open Lodge, on a subsequent occasion;

4th. To examine the record of proceedings at each meeting of his Lodge, when fairly transcribed by the Secretary, and, if found correct, subscribe his approval thereof;

5th. To superintend the official acts of all the officers of his Lodge and see that their respective duties are properly discharged; and

6th. To carefully guard against any infraction, by the members of his Lodge, of its own By-Laws, of the Constitution or Regulations of the Grand Lodge, or of the General Regulations of Masonry.

From the decisions of the Master there shall be no appeal to the Lodge; but objections to such decisions may be laid before the Grand Master and by him be dealt with in the manner provided in Art. II, Part VI.

In all cases of a tie vote, except votes by ballot, the Master, in addition to his proper vote, may have the casting vote.

In addressing the Lodge, it is suggested that the Master be in a standing position, as a matter of politeness and courtesies to his Lodge and its members.

For the neglect or violation of any duty imposed by this Constitution upon the Master of a Lodge, he shall be subject to deprivation of office, suspension, or expulsion, as provided in Art. II, Part VI.

II. *Opening of a Lodge.*

1. Stations and all places should be filled and occupied from the opening until the closing of the Lodge.
2. Display Lodge Charter and Working Tools.
3. Do not forget the Flag Ceremonies (See Edict No. 37).

III. *Tyler.*

The Lodge should always be tyled. Master may instruct or brief Tyler on his duties before opening the Lodge.

Duties of the Tyler to be strictly enforced:

1. Require Brethren to sign the Tyler's Book before they enter the Lodge.
2. See that they are properly clad and apron is worn in the proper manner. Apron should be worn on top of his outer garment.
3. Report to the Master any visitor or visitors before Lodge is opened. It is proper for the Master to invite visitors to sit in the Lodge, if they are in good standing.

4. Do not permit any brother to enter the Lodge during the opening and closing ceremonies and during the obligation of a candidate.
5. Do not admit any visiting brother unless he is known to him or properly vouched for. If in doubt, consult the Worshipful Master.
6. Do not admit any brother who is in a state of intoxication.
7. Do not allow a brother to enter the Lodge if improperly attired.
8. Admit brethren who arrive late at a meeting without alarm at the door, if they be known to him, but always inform them in what degree the Lodge is open to enable them to give the proper sign.
9. Keep the Lodge tyled even if it is at refreshment.
10. Give the proper alarm at the door when the Grand Master or Lodge Inspector desires to visit the Lodge. Both Officers should always be received with Grand Honors when visiting Lodge.

IV. *Visiting a Lodge.*

1. The right to visit Masonically is not an absolute one, but a favor which any lawful Mason, in good standing, has the right to ask, but which the Lodge may refuse.
2. The Master, at any time, in his discretion, may request visitors to retire and they should do so when private affairs of the Lodge are under discussion.
3. Before Lodge is opened, as a matter of courtesy, visitors should ask the Master if they would be permitted to sit in the Lodge.
4. No visiting brethren should enter the Lodge without reporting to the Tyler and only with the permission of the Worshipful Master in the East. It is proper that visitors should be announced and introduced in the Lodge. In appreciation of their visits, the Secretary should write to their Lodges informing them of such visit by their members.
5. Visitors should show their dues cards when requested by the Tyler. No member who has been suspended or expelled is entitled to visit any Lodge.

V. *Entering or Retiring from a Lodge.*

1. Every Mason should always give the proper due guard and sign at the Altar on entering or retiring from the Lodge. However, in order not to disturb the proceedings of the Lodge, sign could be given to the Senior Warden in the West.
2. The Master or Senior Warden should nod as acknowledgment of their saluting him and indicate the place he wants them to take.

VI. *In the Lodge.*

When a brother enters the Lodge, he is expected to observe proper decorum or conduct himself with due order and propriety, So,

1. He should avoid moving from place to place or making unnecessary noise, especially during the Degree work.
2. He should not indulge in conversation with others.
3. He should not read newspapers, books, etc.
4. He should not smoke during the opening and closing ceremonies and during the Degree work.
5. He should not display or read the Monitor in open Lodge or during any degree work, except when reading the Charge to a candidate.
6. He should not go out during the obligation of the candidate and closing ceremonies.
7. He should not retire without permission of the Worshipful Master in the East.
8. He should not cross the space between the Altar and the East when the Lodge is open. However, if a member ignorantly crosses it, the Master should immediately arise, and call his attention.
9. During the Lecture he should remain quiet and listen to the one delivering it.
10. He should know how to salute the Flag.
11. Members shall always observe the Rules of Order when discussing in a Lodge.
12. He should at all times conduct himself as befits a gentleman and Mason.

VII. *Ritual*

1. Every Mason should possess our revised Monitor if he wants to learn the ritualistic work. Do away with any unauthorized ritual because to use it is considered a Masonic offense.
2. Every Lodge should hold a school of instruction for the perfection of the opening and closing ceremonies, as well as of the Degree Work among the officers and for those conferring degrees.
3. Only our revised Monitor should be used and instructions therein given must be strictly observed and followed.

No innovation is allowed.

VIII. *Degree Work.*

1. Conferrals must be conducted in the most dignified, efficient and impressive manner in order to instruct and impress the candidate.
2. Only brethren who are proficient in the ritualistic work should be given the opportunity to participate in the work. Entered Apprentice or fellowcraft shall never be allowed to take part in the Degree Work.
3. Coaching any member of the team from the sideline during conferral should be avoided.
4. The reading of the Charge to a candidate is allowed.

5. Lectures should be delivered in the most efficient and impressive manner. They may be given by any Master Mason designated by the Master and in his presence.

IX. *Prohibitions.*

1. No Lodge shall advance any candidate to a higher degree until after a strict examination in open Lodge, he shall have given a satisfactory evidence that he is proficient in the degree he has already taken.

2. No Lodge or member shall request or permit any candidate for the degrees to furnish refreshments for the Lodge at any time during the period that he shall be receiving the degrees.

3. No Lodge shall enter any float or be represented in any parade, civic procession, pageant or fair of any kind. Funeral processions to conduct a Brother to his resting place is allowed.

4. No Lodge shall admit any visitor without due inquiry or examination, or unless properly vouched for.

5. Do not greet a brother by the true grip of a Master Mason.

X. *Attendance*

It is desirable for members to attend all stated or special meetings of their Lodge.

XI. *Edict No. 37.*

Flag ceremonies are briefly explained as follows:

As Flag is brought into the Lodge, the Master gives three raps and all present stand at attention and salute by placing right hand over heart, as Master removes hat with his right hand and hold it at left shoulder, the hand being over the heart.

Retain this position until Flag is at the Altar. When Flag is at the Altar and when the National Anthem is being played or sung, all present stand at attention only.

When Flag is escorted from the Altar to its stand in the East, all stand at attention and salute in the same manner as when the Flag is brought into the Lodge.

Note: Edict No. 32 as amended by Edict No. 37, requires every Lodge in this Grand Jurisdiction to hold Flag ceremonies immediately after its opening and before the closing of the Lodge, and all ceremonial occasions, except funerals.

This is not mandatory to Lodges where majority of its members do not owe allegiance to our Flag. However, as a matter of courtesy, the Flag should be displayed on the right side in the East.

Brethren let us bear these in mind and act accordingly.

(Sgd.) HERMOGENES P. OLIVEROS
Senior Grand Lecturer

APPROVED:
(Sgd.) WERNER P. SCHETEL
Grand Master

ATTEST:
(Sgd.) ANTONIO GONZALEZ
P.G.M.
Grand Secretary

—o—

July 16, 1954

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

This office has received a copy of a circular letter jointly signed by the Worshipful Master and the President Finance Committee Pro-Temple of Washington Lodge 78, Mayaguez, Puerto Rico.

The above mentioned lodge is soliciting contributions for the construction of a new temple.

After due consultation, I enjoin all not to take any action on the matter when such circular letter reaches you.

Please be guided accordingly.

(*Sgd.*) WERNER SCHETELIG
Grand Master

Attest:
(*Sgd.*) ANTONIO GONZALEZ, PGM
Grand Secretary

—o—

APPOINTMENT OF MOST WOR. BROTHER ESTEBAN MUNARRIZ AS GRAND TREASURER

WHEREAS, *Right Wor. Bro. EDUARDO DEL ROSARIO TAN KIANG the present Grand Treasurer of the Grand Lodge of the Philippines died on July 14, 1954;*

WHEREAS, *Par. 20, Sec. 3, Art. V, Part I of the Constitution of the Grand Lodge provides that whenever a vacancy shall occur in any elective office of the Grand Lodge, the Grand Master shall have power to fill the same by appointment, which shall be valid until the succeeding annual election and installation;*

NOW THEREFORE, *I WERNER P. SCHETELIG, Grand Master of Masons in the Jurisdiction of the Grand Lodge of the Philippines, reposing trust and confidence in the ability of Most Wor. Bro. ESTEBAN MUNARRIZ (PGM) to perform the duties and assume the responsibilities of the office of GRAND TREASURER of the Grand Lodge of the Philippines to act as such until the succeeding annual election and installation.*

DONE AND EXECUTED *in the City of Manila, Philippines, this 15th day of July, 1954.*

(Sgd.) WERNER P. SCHETELIG
Grand Master

ATTEST:
(Sgd.) ANTONIO GONZALEZ
Grand Secretary

GRAND MASTER VISITS SEVEN SUBORDINATE LODGES

MOST WOR. BRO. Werner P. Schetelig, Grand Master of this Grand Jurisdiction paid an official visitation on June 28, 1954 at the Plaridel Masonic Temple, Manila of the following Lodges: Island-Luz-Minerva No. 5, Dalisay No. 14, Batong Buhay No. 27, Luzon No. 57, Kasilawan No. 77, Tagalog No. 77 and F. D. Roosevelt Memorial No. 81. More than 250 Masons were in attendance. The program for the occasion was featured by the conferring of the Third Degree of Masonry on Bro. M. Lagunsad and the message of the Grand Master who spoke on living Masonry and not merely knowing it. "It is high time that the valuable lessons we learn within the Lodge be applied outside of it — in our families, community, and country," he said. "There is absolutely no incompatibility between the duties and responsibilities of a Mason and his duties and responsibilities as a citizen of the Philippines. Masonry is democracy in action and by upholding the tenets of our Fraternity we promote the cause of a constitutional and republication form of government," he emphasized.

———o———

A LETTER FROM THE PHILIPPINE NATIONAL RED CROSS

MOST WOR. BRO. Werner P. Schetelig, Grand Master of our Grand Lodge recently received a letter from Mrs. Alicia Villareal Roces, Chairman, Organization and Professional Division, The Philippine National Red Cross, from which we quote:

"As Chairman of the Organization and Professional Division of the Philippine National Red Cross, and in behalf of Mrs. Luchi Lacson, Vice-Chairman for the 1954 Manila Fund Campaign, I wish to express to you my deepest appreciation for the contribution of ₱523.80 that your organization (Grand Lodge of the Philippines) has generously given to the Red Cross in response to our appeal.

"Fund raising is always a difficult task but with the wholehearted cooperation and support such as your organization has given us, our participation in the 1954 Red Cross Fund Campaign has been a success.

"Again thank you most sincerely for your help."

———o———

AN EXPRESSION OF GRATITUDE TO THE MASONIC HOSPITAL FOR CRIPPLED CHILDREN

THE MASONIC HOSPITAL for Crippled Children receives from time to time letters from parents of crippled children cured through the efforts of the Hospital. One such letters was written

by Mr. Tomas Nicdao on behalf of his son, Romeo Nicdao, from Bacolor, Pampanga. Said letter dated June 18, 1954, reads as follows:—

"In behalf of my son, Romeo Nicdao, who was once a beneficiary of your humanitarian services, permit me once more to convey to you my sincere gratitude for the new lease on life which you have bestowed to my son.

"Years ago, through the intervention of Mr. Felix Duban, my son was taken to the Mary Johnston Hospital for treatment of what was diagnosed as polio. My son was then uninterested in life. He lived only for the immediate present and by his actions he showed no promise of a certain future. When he was confined in the hospital for almost a year, he made friends among the less fortunate like him. Interest in life became evident in his actuations. Upon discharge from the hospital, he was a happy boy inspite of his deformity. Then came another time when he spat blood. I took him to the Quezon Institute and I was sadly informed there that he had only a few months to live more. He knew that the end was near but it did not discourage him. Civic-spirited citizens of my town donated medicine to cure his sickness but deep in my heart I knew that my son will sooner or later die. Rich people died with the best of treatment so why will my son not succumb to this disease when his medicine was only donated or given out of pity for our deplorable plight? The time specified by the doctors of the Quezon Institute came. My son did not die. Instead he began to regain his health. It was not a miracle that he was cured, rather it was courage, courage in the thought that someday, someway or somehow he may be able to repay your organization in whatever way he can that made him live. It was faith, faith in the goodness of human nature that made him strive to live. Today, he is in fine health, happy and contented.

"This letter was prompted by my desire to reiterate my undying gratitude to you who have in a large measure was responsible for the cure of my son. May the Lord always keep you and bless you."

———o———

OUR GRAND MASTER VISITS KYOSAI HOSPITAL

During his recent trip to Japan, Most Wor. Bro. Werner P. Schetelig, Grand Master, visited Kyosai Hospital where he learned about the splendid charitable work of Dr. Sudo under the sponsorship of subordinate Lodges in Japan under the Grand Lodge of the Philippines.

The Grand Master saw four blind children undergoing treatment by Dr. Sudo and paid high praise for the great service being rendered by Dr. Sudo in said Hospital.

WHAT OUR LODGES ARE DOING

Manila Lodge No. 1

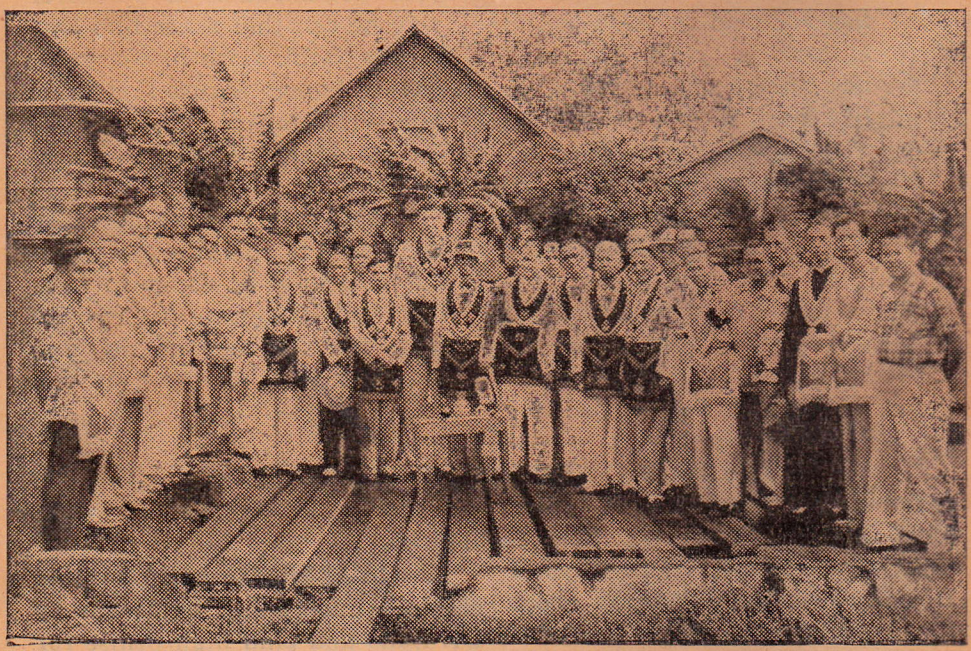
Manila

WITH A VIEW to bringing its Roster up-to-date, this Lodge appeals to brethren of the various subordinate Lodges in this Grand Jurisdiction to please notify this Lodge — through its Secretary, Wor. Bro. H. Gilhouser — of the whereabouts of the following:

George B. Angle
Alfred Ballin
Waldemar A. Christensen
Henry R. Cooper
William H. Harstedt
John S. Hinkley
Calvin A. Leuthold
Otto Maersk
Frank Pitman
Werner Thornroth
Charles E. Wright

This Lodge is anxious to communicate with the brethren above mentioned.

Cavite Lodge No. 2



Laying of the Corner Stone of the New Temple, Cavite Lodge No. 2, F. & A. M., City of Cavite

Cabanatuan Lodge No. 53

GOOD ATTENDANCE is being emphasized by this Lodge and we are glad to announce that contacts with the members—personal and through correspondence—are bringing good results.

At the initiative of the Master of this Lodge, floral offering by the members of the Lodge was made at the Rizal Monument in the morning of June 19, 1954, birthday of the "Pride of the Malay Race," and "greatest hero of the brown race," in connection with a short program rendered under the sponsorship of the City officials headed by the City Mayor and participated in, by public school teachers. The beautifully arranged spray of flowers was donated by the Master.

Of interest to the stockholders of the Cabanatuan Masonic Temple Association, Inc., is the fact that the first floor of the temple is being rented to the Nueva Ecija Unit of the Agricultural Credit and Cooperative Financing Administration (ACCFA), through an agreement between the Board of Directors of the Association, and Bro. Ernesto Parial, formerly Provincial Director, and now Chief, Cooperatives Division of the Manila Office. The Nueva Ecija Unit is managed by Bro. Solomon Cabrera of Nueva Ecija Lodge No. 73, as Provincial Director.

* * *

Kasilawan Lodge No. 77

Manila

THIS LODGE joined and participated in the program of six other subordinate Lodges in connection with the Grand Master's visitation held at the Plaridel Masonic Temple on June 28, 1954.

We are happy to announce that members of our Lodge are recipients of appointments or promotions from various organizations. Bro. Osmundo Ramos Vega, has been appointed Vice-Mayor of Cagayan de Oro City; Wor. Bro. Daniel V. Lomotan, worshipful master, was inducted as June 19th — Rizal's Birthday—as president of the Y's Men's Club of Manila by Most Wor. Bro. Mauro Baradi, Past Grand Master and Past Regional Director of the Y's Men's Club of Manila; Bro. Eliseo C. Belen was named one of the model employees of the Philippine National Bank during its 38th Anniversary last June; and Wor. Bro. Pablo C. Mariano has been appointed Deputy Collector of Customs for the Port of Manila effective July 1, 1954.

Members of this Lodge donated blood en masse on July 24, 1954 to the Philippine National Red Cross. Doctors and nurses of the latter organization brought equipment at the office of the Most Worshipful Grand Master — Bro. Werner

P. Schetelig — at Plaridel Masonic Temple, Manila. We urge those who have not as yet donated their blood to do so as soon as possible. Blood donations from the brethren will help save the lives of others.

* * *

Quezon City Lodge No. 122

Cubao, Quezon City

A MEETING of Secretaries of subordinate Lodges in Rizal province was held on June 27, 1954 when it was agreed that a Masonic convention will be held on November 30, 1954.

One of the activities of this Lodge is to encourage members thereof to visit other subordinate Lodges. It is through these visits that lodges are brought closer to one another and in a way help solve problems common to the Fraternity.

We regret to announce that Bro. Tiburcio Quiogue, an active member of this Lodge passed away on June 15, 1954 in Pateros, Rizal. Fraternal help was extended the family of the deceased brother by officers and members of this Lodge.

We remind our members to cover their quota in connection with the Grand Lodge Liberty Wells Fund Drive. Let us continue to support this worthy cause which is one of the important projects of our President Ramon Magsaysay.

* * *

Tokyo Masonic Lodge No. 125

Tokyo, Japan

THIS LODGE has been quite active during the administration of Wor. Bro. George B. Morgulis, Master. For this month (July) the following conferrals have been scheduled:

Thursday, July 8, 1954—
7:00 P.M. Conferral of the First Degree

Thursday, July 15, 1954—
7:00 P.M. Conferral of the Second Degree

Thursday, July 22, 1954—
7:00 P.M. Conferral of the Third Degree

Thursday, July 29, 1954—
7:00 P.M. Conferral of the Third Degree

Besides the conferrals, Lodge of Instruction is held every Tuesday and Wednesday of the month.

Included in the personal notes regarding this Lodge are the following:

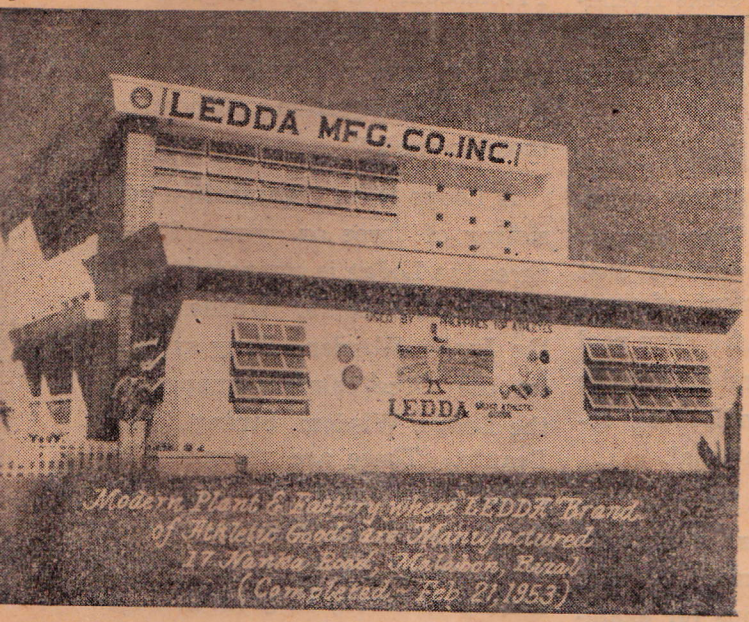
M.W.G.M. Werner P. Schetelig and Worshipful Bro. Howard Hick were guests of honor at a Sukiyaki luncheon held by Japanese Masons at Azabu Mansion on June 8 prior to their de-

parture for Manila. Those attending the function were Bros. Komatsu, Morgulis, Lee, Kasai, Masuyama, Yoshii, Kitagawa, Tanaka, Uyeda, Asaji, Mishima, and Murata.

Our Senior Warden Bro. George Togasaki airmailed us a card from London sending his best wishes to every member of the Lodge. He is attending the World Conference of Christian Leaders at Amsterdam.

From the turbulent Indo-China war zone, a cheerful note is received from Bro. Cletis W. Butler, who is stationed at the American Embassy in Saigon, Viet Nam.

Bro. Tomotsu Murayama is now in New Jersey catching up on his studies about the Boy Scout movement.



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FREEMASONRY AS AN ORGANIZATION

By CAMILO OSIAS

SOCIOLOGISTS concern themselves with studying man as an animal, man as a thinking animal, man as a creating animal, and man as a cooperating animal.

Man, "the most highly developed of animals," is a gregarious creature. As such he seeks friendship. He wants to live in association. He desires to belong to an organization.

Freemasonry is an organization of like-minded men. They organize for cooperation. They cooperate to serve worthy causes that make for the betterment of men, of nations, of mankind. They pool their talents, skills, and abilities to build character — individual, social, national, international.

Freemasonry is a civic organization. The members are civic-minded men to promote charity, relief, welfare. Masons for example give aid and support to charitable organizations. They contribute materially and morally to relief movements. For example, they support hospitals for crippled children. They assist welfare activities. All these and more Masonry does in order to implement its tenets of Brotherly Love, Relief, and Truth.

As operative Masons from time immemorial formed themselves into organizations known as guilds so Speculative Masonry has organized "Lodges." A "Lodge" has been defined as "an assemblage of Freemasons, duly congregated, having sacred writings, square and compass, and a charter, or warrant of constitution, authorizing them to work."

A Lodge is an organization consisting of three or more. If but three the Lodge is composed of the Master, the Senior Warden, and the Junior Warden. They symbolize the three columns supporting the Lodge, Wisdom, Strength, and Beauty. These are necessary because, according to the York Rite, there should be Wisdom to conceive, Strength to support, and Beauty to adorn, all great and important undertakings.

The Mason realizes that wisdom, strength, and beauty can best be achieved not in isolation but in and through a good organization.

Freemasonry is an organization. And it is a universal organization of men — thinking men, creative men, cooperating men.

"Believe or Not"

By JOSE I. CRUZ

HERE IS AN ITEM that Bob Ripley, or the editor of WHERE IN THE PHILIPPINES would be interested in. Where in the Philippines, for instance, can you find a Master of a Masonic Lodge who has made all his adult sons and son in law all masons? If you will go up North and make a visit to Cagayan Valley Lodge No. 133, F. & A. M. in Santiago, Isabela, you will meet the active master of that Lodge in the person of W. Bro. Rufino S. Roque, Sr. His first son to become a mason is Dr. Rufino Solomon Roque, Jr. who was initiated on January 19, 1952 when he was still in Medical School. He was raised to the sublime degree in August 29, 1953. His raising and passing the Board Examination came almost simultaneously.

W. Bro. Roque's next son to become a mason is Bro. Remigio Hiram Roque, a recent graduate engineer from Mapua Institute of Technology. He was initiated on May 15, 1954 and raised to the sublime degree on June 4, 1954. He took the civil engineer's examination.

Bro. Jose Tomas, a high school instructor, and husband of Wor. Bro. Roque's only married daughter, is the next member of the Roque family to become a mason. He was initiated last June 12, 1954.

W. Bro. Roque has three more sons, but they are still too young to be received into the fold of the masonic fraternity. One of them is now taking automotive engineering, the other one is in preparatory medical school, and the youngest is still in the high school. W. Bro. Roque will have three more sons-in-law because he has three more unmarried daughters. So one may safely bet his last penny that if the future-sons-in law of W. Bro. Roque will be found worthy and properly vouched for, they will also become members of the craft.

That is the record of W. Bro. Rufiino S. Roque, Sr., Worshipful Master of Cagayan Valley Lodge No. 133, F. & A. M. of Santiago, Isabela. Do we have many brothers who can equal this record?

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ANG TUKSO

PATRICIO E. DEL ROSARIO

HABANG TAYO AY NABUBUHAY, sa ating paligid, ay katakut-takot ang mga nasasala ng ating mga mata, na umaakit sa ating kalooban at damdamin. Kung tayo ay walang hunus-dili, salat sa pagmu-munimuni at patuloy sa ating pagpapasiya, na karaniwa'y sa masamang atas ng ating damdamin, ay napapasok tayo, kalimitan, sa bilangguan ng mga pagkapalungi, na ang napapala natin ay PAGSISISI...! Lahat ay sa dulot ng TUKSO...!

Tinatawag na tukso ang alinmang umaakit at bumabalani sa ating kalooban at damdamin, na karaniwa'y bangin sa kabuhayan, na kinabubuliran ng isang may mahinang puso, pangod na diwa, na madaling mabuyo. Ang alinmang tukso ay likha ng DIYABLO, ng masamang diwa o "espiritung" umaali sa kalooban at damdamin ng sinumang nalalapitan at naaakit.

Ang mga masisidhing tukso, na sadyang napakahirap iwasan ng sinuman ay ang MATATAPANG NA INUMIN (MGA ALAK); mga MAHAHALAGANG HIYAS; SALAPI at BABAE. Isa pa sa mga ka-akit-akit na tukso ay ang SUGAL.

Sa lahat ng iyang ay dapat na malayo ang ating KABATAAN.

Ang alinmang uri ng tukso ay sadyang umaangkin ng masisidhing pangakit; kaya nga't itinutuktok sa pintuan ng ating gunita ang tigas ng loob, tatag na muni at tibay ng damdamin upang mabaka ang alinmang akit ng alinmang uri ng tukso.

Sa loob ng ating mga paaralan ay malikha nawa ang mga kailangang kalasag ng ating kabataan upang buong tapang at talinong mapagtagumpayan nila ang pakikiharap at pakikibaka sa bawa't tuksong sa kanila ay lalapit at aakit.

Laging gunitaing sa ating
paligid
ay maraming tuksong a-ali-aligid;
kapag nahikayat, tayo'y napaakit,
sa bangin ng sisi tayo mabubulid.

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From Other GRAND JURISDICTIONS ★ ★ ★

The Training Of Masons

MASONS should never consider the acquisition of membership as of primary importance, because by tradition and example, based upon law and usage, one of the very fundamentals of Masonry is the prohibition against solicitation. Masonic influence in a community is not based primarily upon numbers, but rather it is represented by the quality of its leadership. The value of Masonic membership is gauged by the conduct, devotion and contribution of its individual members.

The fundamental function of the Lodge should be the training of its members in an understanding of the truths and ethical values of the fellowship. All of its ceremonies and rituals emphasize the proposition of inculcating the desire to become benevolent men, instructed in the social virtues of human relationship, and imprint indelibly upon the hearts and minds of its members their duty to propagate the ideals of the art.

The success of a Masonic Lodge cannot be guided by the measuring stick of its membership roll or by the accumulation of funds, "for a man's life consisteth not in the abundance of things he possesseth."

The chief concern of a Masonic Lodge should be the welfare and happiness and the development of its members. The activation of those high principles of human virtue that result in a fellowship so closely entwined together and so firmly dedicated to making alive the beauties of our ritual and the fundamental virtues that are taught at the altars of our symbolic Lodges.

The value of a Masonic Lodge to the community in which it lives consists entirely in the operative art of Masonry as practiced through the influence of those whom it has helped to train into what we recognize as the Masonic character.

Tne most important function of a Masonic Lodge, therefore, is to train its members and keep them informed in the arts and history, philosophy and symbolism of Masonry and endeavor to make these the shining symbols of a Mason's life and conduct.

—*The Oklahoma Mason.*

—o—

What Masonry Means To Me

I TAKE GREAT PRIDE in my Masonry. I was received into the Craft almost a quarter of a century ago and am sure today I have not exhausted even the smallest vein of its richly laden ore.

It is a source of help and comfort and pleasure I can absolutely rely upon. When I have wearied of other labors I can turn confidently to my lodge room and find companionship and courage. There is something indefinable in Masonry I can find nowhere else in the world. Familiar as I am with Masonic ritual it continues ever fresh and ever new. Always it seems to me, as I hear it repeated, I catch a new thought or a new inspiration and a new grip on the eternal truths of life.

Masonry has greatly enriched my life; it has given me friendships that I cherish dearly. It has, I think, whispered subconsciously to me in silent hours words of caution and encouragement.

I like going back to my Lodge. I have found it refreshing and good to step aside out of the path of my busy life and sit again with the Masons who have carried on in my absence. To this experience I come gladly and joyfully, as a boy returns again to his old home which he left to seek his fortune. Still some of the old brothers await to welcome me. Grown a little older I find them, but still strong and eager for the duties of a Mason! With them I can be what I so often long to be — just one of the Craft. Their aprons and mine are made of the same cloth; their dreams and mine are similar; their pulses beat the same inspiration, and we are all at peace.

Rich and poor, high and low make no difference there. The pomp of life is thrown aside. Only that which is important co··nts.

Masonry has taught me the follies of petty distinctions and the shame of pride and place. I am grateful to it for this.

—Edgar A. Guest.

(Park Avenue Cable Tow, Memphis, Tenn.)

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Fraternal Reviews

Mexico, 1953

THE YORK GRAND LODGE OF MEXICO
93rd Annual Communication

Grand Master:

George P. Friedmann

THERE ARE 10 LODGES with a total membership of 611 on 31 December 1952, or a net gain of 32 from last year.

From the preamble of the Proceedings, we have on review, we find that in 1824, a York Rite Grand Lodge, composed of 5 Constituent Lodges, obtained a Charter from the Grand Lodge of New York under the name "Gran Logia Nacional Mexicana." Of these 5 Lodges, only one Lodge called "La Union Fraternal," working in Mexico, D.F., was able to exist in spite of wars, revolutions, and the Catholic Political Parties. In 1865, Wor. Master James C. Santiago Loshe was authorized to subdivide the "La Union Fraternal" into 3 Lodges, namely, "La Union Fraternal," working in Spanish; "Emules de 'Hiram," in French; and, "Eintrecht," in German, the three constituting themselves into the "Grand Lodge Valle de Mexico" and selecting M. W. Bro. Loshe as its first Grand Master. Several discordant notes from 1865 to 1910 are related. It is said that in order to protect the Constitutent Lodges as well as the interest of Foreign Grand Jurisdictions, the regular Grand Lodge at its Annual Communication adopted the name, "The York Grand Lodge of Mexico, F. & A.M.," with English as the official language and its jurisdiction limited to its Constituent Lodges. It adheres to the same kind of Masonic Laws prevailing among the Grand Jurisdictions in the United States, and follows the same Ancient Landmarks that have governed the Craft since time immemorial.

The 93rd Annual Communication was opened on 2 April 1953 at 11:00 a.m., at the Lodge Hall, Calle Hegel 416, Mexico, D.F., with the presence of 8 Past Grand Masters. One of the most distinguished members, M.W. Honorary Past Grand Master and Grand Secretary Emeritus, M.W. Bro. Fred T. Berger, passed on to his final reward on 13 August.

The Grand Master reported 8 official visitations during the year, made possible through a Senior Warden of a Lodge who lent his car as a means of transportation. He ruled that in the event of the death of an active or Past Grand Lodge Officer, the Mother Lodge should exercise first precedence in the conduct of the Masonic Burial Service, with the exception that should the deceased be the incum-

bent Most Worshipful Grand Master, the Grand Lodge would exercise first precedence. As a part of the responsibilities of Grand Representatives, he recommended that an extract of the Proceedings of the Grand Lodge they represent be mailed to the Committee on Fraternal Relations. This certainly would help the Committee on its tremendous task of reviewing hundreds of Proceedings all over the world. The Grand Master is averse to the selection of intimate friends or relatives regardless of Masonic merit to appointive positions in the Grand Lodge or in its constituent Lodges, so much so that the Education Committee, in its subsequent report, suggested that the Masters should always try to appoint to offices only those of the Brethren who show the necessary preparation in Masonic esoteric and exoteric knowledge, Masonic etiquette, and Masonic history. This was held necessary so that by the time they have reached elective office, they will be in a position to give good and wholesome instruction to the Craft.

The Grand Lodge publishes a quarterly, "The York Rite Trestle Board." The editorial policy adopted may be expressed as being "of, by and for the Most Worshipful York Grand Lodge of Mexico."

We note that each Past Master is allowed one vote and the three lights may be reperesented by proxy. A $6,000 relief was extended to 5 deserving cases at $1,200 each, a proof indeed that our Mexican Brethren, in spite of their limited number, are imbued with the great tenets of our Institution. The Grand Secretary, Bro. Cantwell C. Brown, reported that the past year had been a good one, free from any major difficulties or conflicts, either external or internal. The Fraternal Correspondent, P.G.M. Sidney Ulfelder who wrote an excellent survey of the Masonic World, however, objects to the recognition of the Grand Lodge of China in view of the present situation, which is still unchanged, in that country. He recommended that the recognition be held in abeyance with leave to resubmit the matter when the civil situation in the country in question is more stable.

A brilliant oration was delivered by M.W. Bro. A. H. Seabrook, P.G.M., parts of which we quote:

> "You will agree that it is idle to speak of higher motives of endeavours to face up and do all the things which oppose Masonic concept — to live as a Mason should do — if sincerity is not there to give it the necessary impetus, and therefore, if at times we are obliged to admit to Emerson's conclusions that modes of living seem a travesty of truth. Look at it this way: the security of the future is not to be assured by the signing of international agreements; enrollment in an engineering school does not bestow upon the

applicant a professional title; citizenship is not acquired by simply raising the right hand and repeating an oath; nor is a man a true Freemason because he has passed through the ceremonies of initiation. Man's resolutions and his accomplishments are two different things; the one is governed by the honorable and unswerving acceptance of the obligations and/or conditions appertaining to his undertakings; the other, by the extent to which he resolutely and loyally devotes himself to their discharge."

Fraternal relations were extended to the following Grand Lodges in the northern part of Mexico: Gran Logia de Nuevo Leon, Gran Logia de Tamaulipas, Gran Logia Cosmos, Chihuahua; Gran Logia del Pacifico-Guaymas, Gran Logia Territorio Norte de Baja California-Tijuana, and Gran Logia El Potosi, San Luis Potosi.

Elected Grand Master for 1953-1954 was M.W. Bro. Virgil E. Metcalfe, who lost his youngest son Ralph in the Cagayan Valley Campaign during the last war.

—o—

Georgia, 1953

Grand Lodge of Georgia, F. & A. M.

167th Annual Communication

Grand Master:

M. W. Henry Lee Brown

THE GRAND LODGE had on its rolls on 30 June 1953, 472 Lodges with a total membership of 89,842, or a gain of 3,452 from last year. 3,592 were Emeriti members.

The 167th Annual Communication was called to order in the auditorium of the Grand Lodge Building, Mulberry Street, Macon, Georgia, on 27 October 1953 at 10:00 A.M., by the Grand Master, M. W. Henry Lee Brown who, after the usual opening prayer, led the assembly in pledging allegiance to the flag, after which they united in singing their adopted hymn, "How Firm a Foundation." Several hymns were also sung during the course of the Communication. A day earlier, a banquet was tendered at the Lanier Hotel in honor of the Grand Lodge Officers and their wives as well as the Dignitaries of Sister Grand Jurisdictions, the Order of the Eastern Star, Order of the Amaranth, Order of Rainbow for Girls, and Order of DeMolay where introductions were made, thus saving considerable time at the regular sessions.

In his address, the Grand Mas-

ter stressed that there was a great need for Masonic education in Georgia as many of the Lodges were doing work that could hardly be called Masonic Ritual. He decried the fact that many had been taken into the Fraternity who should not have been permitted to become members at all, and that candidates were being rushed through the first three degrees and into the "appendant Orders" without being properly instructed in the meaning of the first three degrees. In our Jurisdiction, the Supreme Council, 33ó, A. & A.S.R. of the Republic of the Philippines, requires a waiting period of one year before a Master Mason can petition for the so-called "higher degrees," except when he is a member of the Armed Forces and the exigencies of the service demand his immediate transfer to a foreign assignment, in which case the requirement may be modified or even waived. Another gripe was the practice of Secretaries, which the Grand Master said should be stopped, of requesting dispensations for the conferring of degrees on over five candidates, "or for all unusual circumstances," after the work had been done or the act performed.

Georgia Masonry immediately answered to the Distress Signal of the Grand Lodge of Holland when this little country was swept by storm and floods. The sum of $1,750.00 was drawn and sent to Bro. Carl H. Claudy, Executive Secretary of the Masonic Service Association of the United States, who said that the response was the more inspiring because of its almost instant quality, "He gives twice who gives quickly." A tornado had struck in the little City of Warner Robins and levelled several blocks of houses, killing and injuring many, and immediately, too, the amount of $500.00 was sent to the Master of the Lodge in the city. Several Lodges adjacent to the city readily came to the assistance and the town was reported to have rebuilt itself rapidly.

After having been referred to the Committee on Jurisprudence a bill was adopted wherein a member suspended for non-payment of dues may be restored only by a unanimous secret ballot of the Lodge suspending him. 3 Past Masters were authorized and directed to revise, edit and publish a new edition of the Masonic Manual and Code. 50-year emblems were awarded to 72 veteran Brethren.

A glance at the Grand Master's schedule of Visitations will show the great energy he has placed into his work which became almost a full-time job. Under his leadership, Georgia Masonry experienced one of its prosperous and successful years.

During the year, several Lodges, with the aid of the Board of Relief, helped 33 Brethren, 23 Masonic widows, and 16 children in distress, $14,669.10 having been expended for the bare necessities of life of these beneficiaries. For fifty

years, the Masons in Georgia have maintained a Masonic Home as a haven for the loving care of dependent and helpless children, drying the tears of the hopeless and bringing to them security, sunshine and gladness.

Past Grand Master William S. Richardson, in 1925, suggested that each Lodge at every communication place a box on the altar in which the Brethren could drop their pennies. The proceeds of this voluntary contribution, which is now known as Higher Education Fund, has provided college education to several children who have subsequently become doctors, teachers, engineers, artists, etc.

The Grand Lodge publishes a splendid paper, "The Masonic Messenger," which is ably edited by Past Grand Master Dewey H. Wollstein.

The National Grand Lodge of France was accorded fraternal recognition. There is no review on the Philippines.

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South Australia, 1953

Grand Lodge A.F. & A.M. of South Australia

69th Annual Communication

Grand Master: The Hon. Mr. Justice Abbott, A.B., Ll.B.

THE GRAND LODGE A.F. & A.M. of South Australia, the Senior Grand Lodge in the Continent, was inaugurated on 17 April 1884, with 2,061 members from 30 existing Lodges. In 1953, there were 182 Lodges under it, with a membership of 22,715, a net increased of 836 from 1952.

Three Communications were held: the Half-yearly on 15 October 1952, the Annual on 15 April 1953, and a Special on 22 April 1953, for the installation of the new Grand Master, the Hon. Mr. Justice Geoffrey Sandford Reed, Ll.B. The Communications were all opened at the Freemasons' Hall, North Terrace, Adelaide, South Australia, with the M.W. Grand Master, the Hon. Mr. Justice Abbot, who had been "on the Throne," or the Grand East, for three years, presiding. The Grand Chaplain offered the prayer after the singing of the first verse of the National Anthem.

The first and most pleasing duty of the Grand Master was that of expressing and reiterating, in behalf of the Brethren of the Grand Lodge, the pledge of loyalty to their Most Gracious Sovereign Queen Elizabeth II. He had occasion to be present at the installa-

tion of the Grand Master of the Grand Lodge of Western Australia, of Tasmania, and of the United Grand Lodge of New South Wales where the Governor of the State, His Execellency Lt. Gen. John Northcott, is the present incumbent as is the case in the United Grand Lodge of Victoria where His Excellency General Sir Dallas Brooks is Grand Master. A Past Grand Master of the Grand Lodge of South Australia was also Governor of the State, Sir Malcolm Barclay-Harvey, now Grand Master Mason of Scotland. There is one Lodge working under the Irish Constitution, similar to Lodge Perla del Oriente No. 1034, S.C. in our Grand Jurisdiction.

Our Brethren in South Australia are also beset with import restrictions which have delayed the delivery of a Pipe Organ with a suitable plaque as a memorial to the Brethren of the Jurisdiction who lost their lives while on service with His Majesty's Naval, Military, or Air Forces in World War II.

Because of the increasing expense involved in the up-keep of the Freemasons' Hall, the Grand Master believed that the time had come for an all-round increase of membership subscriptions and Grand Lodge dues which eventually were raised by "three pence quarterly."

We quote a portion of his timely message on a subject which more and more calls for the serious attention of thinking men:

"There is today a continuous upsurge of world-planners who are constantly putting forward schemes for the material welfare of the community. Every plan makes open appeal to sentiment and to selfishness, to the increase of our physical comfort, to the improvement of our material surroundings, to the establishment of our financial security and perpetual freedom from want. Man is beginning to feel that the world's griefs are all of economic origin. 'The spirit of man craves a friendly God and they give economics.' He asks for immortality, and they offer 'social security.' Are we not ceasing to think of birth and death, of the infinite, of God and the sublime secrets of the universe. IIt has been well said that 'the astonishing and least comprehensible thing about man is his range of vision, his gaze into the infinite distance; his lonely passion for ideas and ideals, far removed from his material surroundings and animal activities, and in no way suggested by them: yet for which, such is his affection, he is willing to endure toils and privations, to sacrifice pleasures, to disdain griefs and frustrations; and for which, rating them in value above his own life, he will stand till he dies, with the profound conviction he worth dying for nothing is worth living for.' Brethren, if

entertains that if nothing be there is one thing our great Order teaches, it is that we need not to look for Paradise on this earth. We are but passing through it, and the incentives of material prosperity to which we Masons look in the Grand Lodge above with the G.A.O. T.U. For what shall it profit a man if he shall gain the whole world, and lose his own soul?"

50 Years Service Jewels were awarded to 8 Veteran Masons who had served the Craft for an aggregate period of 50 years in good standing, although portions of such period may have been served in another Jurisdiction.

The Grand Lodge distributed £5,273/13 in special grants for relief of members, widows and families of deceased members. Scholarships were granted to children between the ages of 10 and 18 years who were necessitous but not necessarily brilliant pupils. Due regard was given to the character of the student, his intellectual merit, and his general suitability.

The Grand Lecturer, using the resources of the Memorial Library, lectured to 30 Lodges on "something more about Freemasonry than is learnt by working degrees, or seeing them work." Official Assistant Lecturers gave him generous and capable support.

The Philippines, represented by Bro. G. C. Hamilton, P.D.G.M., who was present and who wrote a one-page review of our Grand Jurisdiction for 1952, was first listed under the United States of America, but later corrected and was placed under "Other Sister Grand Lodges."

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SECCION CASTELLANA

NOTAS EDITORIALES

EL MUY VENERABLE HERMANO EDUARDO DEL ROSARIO TAN KIANG HA MUERTO

DESPUES DE MUCHISIMOS años de vida masónica intensa ha entregado su espíritu a Dios nuestro querido y Muy Venerable Hermano Eduardo del Rosario Tankiang. En su muerte desempeñaba el deficil cargo de Gran Tesorero de la Gran Logia de Filipinas, cargo que venía ocupando hacía muchos años. Su muerte nos cogió de sorpresa. Estaba en le plenitud de su vigor, aunque ya contaba con sesenta y siete años de edad. Llevaba de Masón cerca de cuarenta y cinco años.

Ningún Maestro Masón en esta Gran Jurisdicción desempeñó el cargo de Venerable Maestro las veces que el Ven. Hermano Tankiang lo hubo desempeñado. Ultimamente, los Hermanos de su Logia, BATONG-BUHAY No. 27, a fin de no aumentar las barras en su ya bastante extensa medalla de ex-venerable Maestro, decideron presentarle una joya de oro que cubriera todos los diez años de su prolongada veneratura. Nos acordamos aún con que religiosa unción la recibió de nuestras manos. Ello fue nada mas que el mes próximo pasado.

Estaba entonces en el apogeo de su labor en la organización de otro capítulo del Arco Real en Filipinas. Ya se había expedido la carta constitutiva y su nombre aparecía como su primer Sumo Sacerdote. Para el 24 del presente mes de julio estaba señalada su institución. Su muerte nos privó (suponemos que por poco tiempo) de contar con otro nuevo capítulo en esta Gran Jurisdicción.

En la mansión de Dios en las alturas su espíritu descansa después de una vida porfiada en estos valles en donde su labor masónica será siempre recordada. (Antonio Gonzaléz, P.G.M.)

EDITORIALS * * *

Our Congratulations To The Grand Lodge Of China

(Continued from page 653)

Grand Lodge of the Philippines, and that the Grand Lodge of the Philippines was sponsored by the Grand Lodge of California. It is a source of rejoicing to see that the Grandmother receives in its arms a Granddaughter thru the efforts and actuations of our Grand Lodge, who, being the grateful daughter, has accomplished her mission in giving the mother a young and valuable help for the Masonic work in this outpost of Freemasonry. (Antonio González, P.G.M.)

Our Tribute To Bro. Ferrier

(Continued from inside front cover page)

by a man whose entire life was a life of high morals. And as a good Mason, he admonished every class to use its own judgment as to the dogma, as free-thinking men should do.

Having passed to the Celestial Lodge above, his soul stands today before his Maker or will stand there one day and may be weighed in the scales of life. As we are here today assembled and remember our departed Brother with great love and affection, which he so fully deserve, with sincere reverence and respect for all his sterling qualities, so God in His infinite mercy and greater love and understanding will speak the welcome words: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

As Masons we firmly believe in an eternal life after our transition from this earthly plan. After death we are to understand many of the secrets of the divine plan precluded from our view here on earth whilst our soul is incorporated into human body, which grows old and frail with the years. Today, John Ferrier's soul is free and part of the unending, beautiful, and divine harmony which forever reigns before God's throne.

We sincerely share with the family of our deceased brother their grief and sorrow. May they feel with us that they have conveyed to the grave the body alone whilst the soul of their beloved husband and father and our brother has entered the realm of light and peace.

"O death, where is thy sting?
O grave, when is thy victory?"

W. P. SCHETELIG
Grand Master

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