

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

The Cable Tow

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

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

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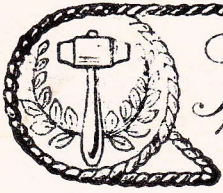


M. W. Bro. Harry Eugene Stafford
First Grand Master (1912, 1913)
GRAND LODGE OF F. & A. M. OF THE
PHILIPPINE ISLANDS

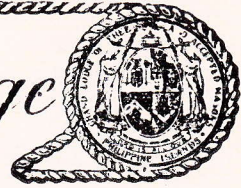
Born in Troy, N. Y. October 12, 1869
Died at Tacoma, Washington, February 27, 1954

Plaridel Masonic Temple, 520 San Marcelino
Mauro Baradi, Editor

Annual subscription P1.80
Manila, Philippines



The Grand Master's Message



Freemasonry And The Filipinos

AS EARLY as 1732, Freemasonry had already been referred to by name in the Philippines. As a matter of fact, it was Pope Clement XII (1730-40) who promulgated the first degree against Freemasonry which was made applicable here.

In 1756, according to Masonic writers, James O'Kennedy, a merchant, and Dr. Edward Wigat, a physician, were tried by the Inquisition — a system of ecclesiastical courts for trying and punishing "heresy" — at Manila on the charge of being Freemasons; these two brethren managed to escape with a reprimand.

When the British occupied Manila in 1762, a field lodge was formed and the brethren met at the Roman Catholic Cathedral in the Walled City. Alarmed by the possible spread of the teachings of the Fraternity, Spain issued orders prohibiting Masonry in countries under its rule. In spite of the prohibition, officers of the Spanish Navy established *Primera Luz Filipina* in Cavite in 1856; this was the first lodge in the Philippines with charter from the *Gran Oriente Lucitano*, the Masonic Grand Power of Portugal. This was followed by the establishment of another lodge, this time under the charter from Hongkong; the members were citizens of other countries mostly Germans and the honor of being the first Secretary of the lodge goes to a Filipino, Jacobo Zobel y San Gomez.

The Spanish authorities bent on destroying Freemasonry in the Philippines arrested, punished, and exiled a number of Masons supposed to have participated in the Cavite uprising of 1872. In spite of this, our brethren continued their work calculated to improve the lot of the Filipinos and insistently advocated for more reforms. And again, in 1893, measures were taken to suppress Masonry in this country; but our brethren were not dismayed; on the contrary they remained as it were, loyal to the teachings of the Craft.

In the Philippine Revolution of 1896, when Masons were suspected and accused for having a hand in fomenting it, Masonry suffered another setback; Masons were tried, tortured, and even executed, culminating in the death of Brother Jose Rizal in whose possession were found Masonic documents. The national hero and patriot died a martyr's death on December 30, 1896 at the Luneta.

Then came a new era for Masonry in our land. With the coming of the Americans, lodge after lodge was organized. The first field lodge thus organized on August 21, 1898 was the result of the efforts exerted by the North Dakota Volunteer Infantry Regiment. By October 10, 1901, Manila Lodge No. 342 under the Grand Lodge of California was organized; the first Master of the lodge was Brother Harry Eugene Stafford who later was elected first Grand Master of the Grand Lodge of the Philippine Islands. Still later lodges were also chartered under the Grand Lodge of Scotland.

At long last on December 19, 1912, the three original lodges then under dispensation from the Grand Lodge of California, formed themselves into what is now known as the Grand Lodge of Free and Accepted Masons of the Philippine Islands. Our Grand Lodge in turn granted authority for the formation of the second Grand Lodge in Asia — the Grand Lodge of China; our Grand Lodge likewise authorized the opening of lodges in Guam, Japan, Okinawa, and recently in Korea. Today we have the only active Grand Lodge in Asia and the biggest Grand Jurisdiction in the world in point of area.

Thus the record tells us that Freemasonry in the Philippines is the result of the joint work and sacrificial service of ever so many men belonging to different nationalities, races, and creeds. This is as it should be because Freemasonry, true to its name, is indeed a world Brotherhood where men subscribing to the three principal tenets of our Institution — Brotherly Love, Relief, and Truth — can live together and build purposely in an atmosphere of understanding and peace.

This then is the challenge to us all: to make the foundation of Freemasonry secure now and for all times if we want to live in a constitutional Democracy where freedom means freedom and where truth and justice shall prevail.

MAURO BARADI
Grand Master

THE CABLETOW

Editorials

OUR MOST WOR. GRAND MASTER BRO. MAURO BARADI

THIS MONTH marks the completion of the administration of Most Wor. Bro. MAURO BARADI as the Grand Master of our Most Worshipful Grand Lodge. Just to say that it was simply a glorious administration is not fair enough. To appraise and value his tremendous Masonic Work, volumes are needed. He has given the Masonic Fraternity in the Philippines that intangible value or worth that speaks of beauty unsurpassed, of devotion undimmed, of zeal undiminished. If within our confines this is the consensus of our estimation of him as a man and a MASON, let us read a few of the many that have been said about him in other lands. The following are excerpts received in Manila in connection with the Grand Master's trip abroad:

From Yokohama, Japan:

Our Most Worshipful Grand Master (Mauro Baradi) gave the most inspiring speech that many of us have ever heard and I am sure that the significance of his speech will live on in the hearts of those privileged to hear him. He received a thunderous ovation which lasted a full minute. I am positive that his visit to Japan as the Most Worshipful Grand Master of Masons, representing the Most Worshipful Grand Lodge of the Philippines accomplished more in bringing to the minds of all present the importance of our Fraternity and its principal teachings, mainly: brother love, relief and truth. In conclusion, I want to say, and I know that I speak for all the Masons who were present, that we owe the Most Worshipful Grand Master our deepest gratitude and appreciation for leaving with us a fortune in knowledge of Masonry, and the true principles of our Fraternity were embedded in our mind; that its mark will last, in those who heard his message, forever.

—Rt. Wor. Bro. William J. Eichorn.

From Tokyo, Japan:

The Most Worshipful Grand Master was most eloquent and inspiring and fully deserving of his reputation as one of the most outstanding speakers in Masonry today . . . His visit gave us a much needed spiritual lift and inspired all who heard him with the beauties of the philosophies contained in the teachings of Freemasonry. This jurisdiction is indeed fortunate that its Grand Master is a person of whom we can truly say, "A great man, and a great Mason."

—Wor. Bro. George B. Morgulis.

From Seattle, Washington:

Most Wor. Bro. Mauro Baradi, grand mas-

OUR THIRTY-EIGHTH ANNUAL COMMUNICATION A NEW LOOK

FORTY-ONE YEARS ago (February 4, 1913) when the first Annual Communication was held, the Deputy Grand Master—acting on behalf of the Grand Master, then in the United States—reported as follows:

"The Grand Lodge having been so recently established, the Deputy Grand Master has little to report in the way of official action".

At the time, there were only three subordinate Lodges composing the Grand Lodge with a membership of less than 500 residing in Manila, Cavite, and Corregidor.

Now we have 107 subordinate Lodges with a membership of 10,000, not only living in the Philippines, but in Guam, Okinawa, Japan, Free China, and Korea. Indeed, from the smallest Grand Lodge, ours has now become the largest in the world in point of area; and the problems confronting it have not only become multifarious and varied but complex and complicated.

The forthcoming Annual Communication is in itself a challenge to the members attending it. In the first place, they will have to adopt effective means in order to conserve the gains of the Fraternity; and in the second place, a unified plan of action should be agreed upon whereby the Masons would present a unified front and resolutely fight any attempt to undermine the foundation of the Craft; frank discussions and clear-cut decisions should characterize the deliberations. Less than these, we can only expect a tendency to weaken within our ranks and the probability of strengthening our critics who are bent on discrediting the Brotherhood in the community.

It is hoped that the brethren of the Grand Lodge in convention assembled, will exert every effort and leave no stone unturned toward the success of the Thirty-Eighth Annual Communication.—M. B.

ter of Free and Accepted Masons of the Philippine Islands (dynamic Far Eastern Freemason) . . . addressed and over-flowing crowd at a luncheon-meeting of Shriners in Seattle, February 17 in the new Washington Hotel. . . The Philippines' Grand Master expressed appreciation for the friendship and cooperation of American Freemasonry and reported the Craft regaining strength in the Far East.—Masonic Tribune.

From Trenton, Missouri:

I met Brother Baradi almost immediately after his arrival and enabled him to meet with us in the gathering which were in progress. He

(Continued on page 614)



Grand Lodge of Free and Accepted Masons of the Philippine Islands

GRAND LODGE CIRCULAR No. 22
Series of 1954 — BARADI

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

Greeting:

Subject: PILGRIMAGE TO THE RIZAL
MONUMENT

ONE OF THE FEATURES of the Thirty-Eighth Annual Communication of the Grand Lodge is "Pilgrimage to the Rizal Monument."

It is but fitting that during the Grand Lodge Communication, we devote part of the time in remembering Rizal, our National Heroe and a Great Mason. He stood and fought for "Liberty, Equality, and Fraternity," the very same causes for which we Masons are fighting today. To remember Brother Rizal and the worthy examples he left us as a legacy, is to remind ourselves that vigilance is a way by which we keep alive the teachings of our Venerable Fraternity.

Sixty-five years ago, Brother Rizal wrote "To My Young Country-Women of Malolos;" the message in that famous letter might as well apply to the Filipinos today. We quote:

"I do not expect you to believe me simply because

I am the one saying it. There are many people who will not listen to reason itself, but will listen only to those who wear the casock or have gray hair or no teeth. But if age is venerable because of its arduous experiences, the life I have led, consecrated to the welfare of the people, should also be credited with experiences though not many. I do not pretend to be looked upon as an idol listened to with closed eyes, heads bowed, and arms folded. What I ask of all is to reflect on what I tell them, ponder over it and sift it carefully through the sieve of reason.

"First of all: The tyranny of some is possible only through the cowardice and negligence of others.

"Second: What makes a man contemptible is his lack of dignity and his abject fear of the contemner.

"Third: Ignorance is servitude, because as a man thinks, so is he. A man who does not think for himself lacks personality. The blind man who allows himself to be guided by the thought of another is like the beast led by a halter.

"Fourth: He who lives his independence must first aid his fellowmen. He who refuses to give protection to others will find himself abandoned. The detached rib of the buri palm is easily broken, but not the ribs of the same palm bound together into a broom.

"Fifth: If the Filipino woman will not change

ANNOUNCEMENTS

THE 38th ANNUAL COMMUNICATION of the Grand Lodge of Free and Accepted Masons of the Philippine Islands will be held at the Plaridel Masonic Temple, 520 San Marcelino, Manila, on April 27-29, 1954 beginning April 27, at 4:00 P.M.

MEMBERS are urged not to wait until the last minute to obtain their CREDENTIALS or admission cards or transact essential business, but to attend to these matters as early as they can.

ADMISSION CARDS must be secured from the Committee on Credentials, which will be in session at the Grand Secretary's Office, Plaridel Masonic Temple, 520 San Marcelino, Manila from 5:00 o'clock every afternoon.

NOTICE is hereby given that the annual meeting of the Grand Lodge of Free and Accepted Masons of the Philippine Islands AS A CORPORATION will be held at the Plaridel Masonic Temple, 520 San Marcelino, Manila, on April 27-29, 1954 when the Directors for the ensuing year will be elected, and such other business as may come up during the meeting will be transacted.

THE BRETHREN are hereby requested to advise this Office for reservations of rooms in our Masonic Dormitory.

ANTONIO GONZALEZ, P.G.M.
Grand Secretary

her way of life, let her not rear children, but just bear them. She must be deprived of being the mistress of the house, otherwise she will unconsciously betray husband, child, native land, and all.

"Sixth: All men are born equal, naked, without bonds. God did not create man to be a slave. He did not endow him with intelligence so that he may be imposed upon, nor did he bless him with reason so that he may be deceived by others. It is not fatuous to refuse to worship one's equal, to sharpen one's intellect, and to use reason in all things. Fatuous is he who makes a god of himself, who brutifies others and strives to subject to his whims all that is reasonable and just . . ."

In order that the Pilgrimage to the Rizal Monu-

GRAND LODGE CIRCULAR No. 21
(Series of 1954—BARADI)

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

Greeting:

Subject: EASTER SUNDAY

IN THE PETITION for the degrees of Masonry, the candidate must answer the following question: Do you believe in God and a future existence? Only when he answers in the affirmative may he be admitted to membership in our Venerable Fraternity. This means he should believe in a future life.

To the Christians, Easter is an annual church celebration which commemorates the resurrection of Christ. Likewise, the Rose Croix Freemasons observe the day (Easter) in commemoration of the resurrection of the Lord Jesus.

As Masons, we believe in prayer. We implore the aid of God in all our lawful undertakings. In fact, in the Third Degree, we pray to God to have

ment be more meaningful, it is urged that all Masons in this Grand Jurisdiction remember always the sacrificial service of Brother Rizal in the interest of his people and the precious life he gave for our dear Philippines.

Given under my hand and the seal of the Grand Lodge of Free and Accepted Masons of the Philippine Islands, in the City of Manila, Republic of the Philippines, this 17th day of April, A. D. 1954, A. L. 5954.

(Sgd.) MAURO BARADI
Grand Master

ATTEST:

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

compassion on us; to administer us comfort in time of trouble; and we implore Him to save us with an everlasting salvation.

Furthermore, as Masons, we are charged to regard the Sacred Law as the great light in our profession; and the Sacred Law gives us the assurance "that there shall be a resurrection of the dead, both of the just and unjust."

All Masters, Wardens, and Members of all Subordinate Lodges in this Grand Jurisdiction are, therefore, fraternally requested to observe Easter Sunday in their respective places of worship as men and Masons.

Given under my hand and the seal of the Grand Lodge of the Philippine Islands, in the City of Manila, Republic of the Philippines, this 4th day of April, A.D. 1954, A.L. 5953.

(Sgd.) MAURO BARADI
Grand Master

ATTEST:

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

THIRTY-EIGHTH ANNUAL COMMUNICATION, APRIL 27-29, 1954

MANILA

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| <ol style="list-style-type: none"> 1.—Opening of the Grand Lodge by the Deputy Grand Master and other Officers of the Grand Lodge 2.—Reception of the Most Worshipful Grand Master and Past Grand Masters 3.—Prayer by Grand Chaplain 4.—Roll call of Grand Lodge Officers, Past Grand Masters, and Past Grand Officers 5.—Roll call of Lodges 6.—Quorum 7.—Announcement of the Committee on Credentials 8.—Recess for Corporation Meeting 9.—Admission of Master Masons 10.—Reception of the Guest Speaker 11.—Flag Ceremonies—Invocation 12.—Presentation of Guest Speaker 13.—Address by the Guest Speaker 14.—Resumption of Grand Lodge Business | <ol style="list-style-type: none"> 15.—Messages 16.—Welcome address to the members of the Grand Lodge by the Most Worshipful Grand Master 17.—Response to the welcome address of the Most Worshipful Grand Master 18.—Roll call and reception of Grand Representatives by the Grand Secretary 19.—Presentation of the Grand Representatives to the Grand Master by the Grand Marshal 20.—Welcome address to the Grand Representatives by the Most Worshipful Grand Master 21.—Response in behalf of Grand Representatives 22.—Reading and approving of minutes of the Thirty-seventh Annual Communication unless dispensed with 23.—Report of the Most Worshipful Grand Master and reference thereof 24.—Report of the Grand Treasurer and reference thereof |
|--|--|

OFFICIAL SESSION * * *

- 25.—Report of the Grand Secretary and reference thereof
- 26.—Report of the Grand Lecturer and reference thereof
- 27.—Appointment of Regular Committees on Charter and on By-Laws of Lodges, and of Special Committee on Grand Lodge Officers' Report
- 28.—Presentation of memorials, communications, petitions, motions and resolutions, reference and disposition of the same
- 29.—Reports of Regular, Standing, and Special Committees and action thereon
- 30.—Presentation of Accounts and Budget of the Grand Lodge
- 31.—Grand Oration
- 32.—Miscellaneous business, if any—Special orders, if any
- 33.—Election of Grand Lodge Officers—Appointment of election tellers and clerks
- 34.—Recess—Pilgrimage to the Rizal Monument at the Luneta, time to be designated by the Grand Master
- 35.—Resumption of Grand Lodge business—Announcement of Grand Lodge appointed Officers
- 36.—Recess for Corporation Meeting
- 37.—Installation of Elective and Appointive officers
- 38.—Grand Master's inaugural address
- 39.—Presentation of Past Grand Master's Jewel and Citations
- 40.—Presentation of Diplomas of Merit
- 41.—Tribute by Allied Bodies
- 42.—Appointment of Standing Committees
- 43.—Appointment of Grand Lodge Inspectors
- 44.—Closing of Grand Lodge—Benediction

GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

GRAND LODGE OFFICERS—1953-1954

Grand Master	Mauro Baradi	(82-119)
Deputy Grand Master.....	Werner P. Schetelig.....	(25-26)
Senior Grand Warden.....	Camilo Osias	(4)
Junior Grand Warden.....	Luther Bewley	(3)
Grand Treasurer	Eduardo R. Tan Kiang.....	(27)
Grand Secretary	Antonio Gonzalez	(5)
Grand Chaplain	Jose M. Estacion.....	(64)
Grand Orator	Ervin C. Ross.....	(9)
Grand Marshal.....	Howard R. Hick.....	(1)
Grand Standard Bearer.....	Hyman Levine	(80)
Grand Sword Bearer.....	Marcelino C. Viduya.....	(70)
Grand Bible Bearer	Nicanor E. Santos.....	(30)
Senior Grand Lecturer.....	Hermogenes P. Oliveros.....	(82)
Junior Grand Lecturer.....	Ramon Alonso	(5)
Senior Grand Deacon.....	Macario C. Navia.....	(88)
Junior Grand Deacon.....	Jose Araneta	(45)
Senior Grand Steward.....	Alberto Suguitan	(71)
Junior Grand Steward.....	Roman Kamatoy	(26)
Grand Organist	Angel Montes	(27)
Grand Pursuivant	Hans H. Sachers.....	(126)
Grand Tyler	Vicente R. Mendoza.....	(17)

Harry Eugene Stafford

By Conrado Benitez, P. G. M.

(Oration delivered on behalf of Past Grand Masters of the Grand Lodge of the Philippine Islands, at the Plaridel Masonic Temple, Manila, March 21, 1954.)

THE DEATH OF Most Worship Brother Harry Eugene Stafford on February 27, 1954 at Tacoma, Washington, marks the passing of a great personality in the annals of Philippine-American relations, for he was the first Grand Master of the Grand Lodge of the Philippine Islands when this was organized in December 1912, an event which formally initiated the unification of Filipino and American Masonry in this country.

In order to fully appreciate the significance of unification of Masonry and its influence on the development of goodwill and mutual understanding between the Filipino and American peoples, it is well to recall that the Philippine-American war following the Spanish-American war in 1898 was the result of a misunderstanding between the Philippines and the United States. The great problem therefore, facing our two peoples with the restoration of peace, was the bringing about of friendly relations and mutual understanding, based on a knowledge of the common ideals upheld by the Philippine-American nations.

The organization of the Grand Lodge of the Philippines through the joint efforts of leading Filipino and American masons became an effective instrumentality for the promotion of deep and lasting understanding, not only between Americans and Filipinos, but also among the other nationalities represented in the Philippines. The example of two peoples with different racial and cultural backgrounds, working together harmoniously under the influence of the un-

iversal and humanitarian principles of Freemasonry, attracted the attention of students of international relations, so that the mutual understanding between America and the Philippines was considered an important landmark, not only in the history of universal Freemasonry but,—more important still,—in the annals of the relation between the West and the East.

It is important to recall on this occasion when we are mourning the death of one of the American pioneers in the Philippines, that Freemasonry with its triple objectives of brotherly love, relief and truth,—or in the words of Scottish Rite Freemasonry liberty, equality and fraternity,—has been from time immemorial a dynamic force in the promotion of democracy throughout the world. It is not strange therefore, that Freemasonry should be an institution welcomed in all the democratic countries of today, but persecuted in Russia and other totalitarian countries.

In honoring the memory of Most Worship Brother Stafford, let us give thanks to Divine Providence for the vision and courage he and his other contemporaries displayed in facing the challenge of their times and in making possible, not only the unification of Masonry in the Philippines, but also the advent of an era of goodwill and mutual understanding between the Filipino and American peoples thereby insuring the success of the great American experiment of introducing in the world a new pattern of colonial policy which subsequently was adopted by the Free World.

III. Bro. HARRY EUGENE STAFFORD

By Ill. Bro. FREDERIC H. STEVENS, 33°
Sovereign Grand Commander

Supreme Council of the Thirty-Third and Last Degree, A. & A. S. R. of the Republic of the Philippines

(Oration delivered at the Memorial Services in Honor of the deceased held at the Floridel Masonic Temple, Manila, March 21, 1954)

TO ME IT IS ALWAYS DIFFICULT TO DELIVER an eulogy about friend, and a brother. Tonight it is doubly so because Harry Eugene Stafford was a friend whose sympathetic association I prized highly. I think now of a tale told by William Channing Gannett about Charles Kingsley, that prolific writer of thought-provoking prose and poetry. "What is the secret of your life?" asked Elizabeth Barrett Browning of Charles Kingsley. "Tell me, that I may make mine beautiful, too." Charles Kingsley replied, "I had a friend."

Years ago Bro. Stafford sent me a copy of a last request which he intended to incorporate into his will. That request was that his body be cremated and that the ashes be sent to Manila, and, I now quote: "some evening at sunset, from the location of my old home next to the Manila Polo Club, (have) some Brother go out into the sunset, that path of glory that I have so many evenings paddled out into towards Corregidor, (and) scatter these ashes into the water and drop the container after."

That request will be followed.

Dr. H. Eugene Stafford came to the Philippines as a volunteer surgeon with the rank of captain. He was wounded under fire and was awarded the purple heart for "action beyond the call of duty."*

He became the personal physician of Gen. and Bro. Arthur MacArthur, as he was later to the famous son, Gen. and Bro. Douglas MacArthur. Retiring from the Army, he was instructed by Governor and Bro. William Howard Taft to start a civilian hospital and training school for nurses. Incidentally, Dr. Stafford once wrote me that during the Japanese occupation he and his wife were taken care of by Mrs. Evangelista, proprietor of the Zigzag Hotel in Baguio, and that he had been so delighted to find Mrs. Evangelista had been a member of that pioneer class of Filipino girls who had registered to train for nurses in those early days of the Civilian Hospital. Dr. Stafford started this training course against the protest of Commissioners Legarda and Luzurriaga, who both assured Governor Taft that it would be impossible to find Filipinas who would want to do such work! Dr. Stafford easily proved them wrong, and the thousands of efficient, heart-warmingly faithful Filipinas who have followed in the footsteps of Florence Nightingale justify his foresightedness. His action in that matter was just another one of his kindly acts directed to-

ward helping the Filipinos to achieve their present advanced status among the peoples of the world.

Bro. Stafford was made a Master Mason in Rome Lodge No. 746, New York, on July 23, 1892. A Freemason for nearly 62 years at the time of his death! He served as Master of that lodge during the years 1895 and 1898.

Coming to the Philippines, he dimitted from Rome Lodge and was active in forming Manila Lodge No. 342 under the Jurisdiction of the Grand Lodge of California and became its first Master. When the Grand Lodge was formed, Bro. Stafford was its first Grand Master. Loving the Philippines and its people as much as he did, it was not strange that Bro. Stafford worked unceasingly for the fusion of the Spanish and American Lodges, which was achieved in 1917.

It is but fitting that this Grand Lodge of F. & A. M. of the Philippine Islands should pause in its activity and pay reverential tribute to this Brother who may rightfully and lovingly be called the "Father of the Grand Lodge."

As Past Grand Master, I pay loving homage to the Brother to whom our fraternity owes so much; a Brother whose greatest happiness lay in bringing joy and happiness to others and in assisting especially the unfortunate with their problems. He always had time to use his medical knowledge for those who needed it, and from those who were unfortunate he accepted no payment.

The loved and loving fraternal brother has passed to the Celestial Lodge above after a long, eventful life, full of the world's highest honors; honors in the medical profession for his skill and faithfulness in carrying out his obligations under the high ethics of that profession; honors from his beloved country for valor; honors from Masonry—none could receive any higher honors. Honors and happiness came to him from a loving wife and from a son who has followed in his footsteps in the medical profession, as well as in the Masonic fraternity, and from his grandchildren who played around his chair in his declining years. But better than all these honors was the love and respect his neighbors had for him.

In those years he lived in Baguio, his time was devoted to writing about his beloved Philippines, the land in which he spent so many years. In his book, "The Sun God's Wife," and legends of the Mountain People of Benguet, you will find many quaint sayings and much homely humor and wisdom, many passages showing his love for the people of Benguet. And ne

* He was decorated by Major General Casper Conrad at Fort William McKinley.

OFFICIAL SECTION * * *

never wearied of writing about Manila sunsets. In the tale of the "Sun God's Wife," in the farewell of the Sun God to his wife, I find a message in Bro. Stafford's own words that could be a farewell to his brethren:

"Evening comes and the Sun God, knowing that he soon must go, tears up his robe of prismatic colors and spreads it across the western clouds in benediction, a farewell and a promise of his return on the morrow.

"These colors flame and blaze and are reflected in the sea, whose rouge-lipped waves, become gentle having ruby swells. Slowly, kaleidoscopically, they change and grow into softer pastel shades. And in the ineffably sweet sadness of all beautiful things ending, the light hastens to follow its master, and darkness falls; the stars come out one by one; a saffron moon creeps up behind Mt. Makiling, etching the land and sea in mystical black and gold. The mellow bell-like

call of the couch-shells of the fishermen off Bacalaran Beach, brings nostalgis reminiscence of southern hunting nights with the hounds. A warm soft caressing veil of intoxicating perfume—ylang-ylang or dama de noche or perhaps malacoco sweeps across the face."

*Farewell, a fond farewell.
He shall not see the shadows
He shall not feel the rain*

—Rosoetti

The memory of Bro. Stafford will be with us as long as our Grand Lodge exists, those who come after us will keep his fame bright. In the future, when loving-kindness will rule the world, when envy, pride, greed will be things of the past, when the tenets of Freemasonry will be known to all, practiced by all, and loved by all, the name of Bro. Harry Eugene Stafford will be remembered as that of the man who helped to establish the law of love through Freemasonry in the Philippines.

GRAND LODGE OF F. & A. M. OF THE PHILIPPINE ISLANDS

PAST GRAND MASTERS

Since organization December 19th, 1912

1912-1913—Harry Eugene Stafford
1913-1914—Harry Eugene Stafford
1914-1915—Newton C. Comfort
1915-1916—George Rogers Harvey
1916-1917—William H. Taylor
1917-1918—William H. Taylor
1918-1919—Manuel L. Quezon
1919-1920—Milton Earle Springer
1920-1921—Rafael Palma
1921-1922—Edwin Emil Elser
1922-1923—Quintin Paredes
1923-1924—Frederic Harper Stevens
1924-1925—Wenceslao Trinidad
1925-1926—Christian W. Rosenstock
1926-1927—Francisco A. Delgado
1927-1928—Joseph Henry Schmidt
1928-1929—Teodoro M. Kalaw
1929-1930—Seldon W. O'Brien
1930-1931—Vicente Carmona
1931-1932—William Wiley Larkin
1932-1933—Antonio Gonzalez
1933-1934—Stanton Youngberg
1934-1935—Manuel Camus
1935-1936—Samuel R. Hawthorne
1936-1937—Conrado Benitez
1937-1938—Joseph H. Alley

1938-1939—Jose Abad Santos
1939-1940—Clark James
1940-1941—Jose de los Reyes
1941-1945—John R. MacFie, Jr.
1945-1946—Michael Goldenberg
1946-1947—Michael Goldenberg
1947-1948—Emilio P. Virata
1948-1949—Albert J. Brazee, Jr.
1949-1950—Esteban Munarriz
1950-1951—Clifford C. Bennett
1951-1952—Cenon S. Cervantes
1952-1953—Sidney M. Austin
1953-1954—Mauro Baradi

* * *

"HIGH-TWELVE" BOWLERS VISIT SAN PABLO

AT THE INVITATION of Bro. Alfredo Borja, Secretary of Southern Luzon Bodies, A. & A. S. R., San Pablo, the bowlers of "High-Twelve" Lodge No. 82, headed by its Captain, Bro. Ceferino de Aramburu, proceeded to San Pablo on April 17, 1954, to engage the "Southern Luzon Bodies" Bowling Team, composed of Brothers Azores, Belulia, Exconde, Noble and Robles, in a friendly match, which resulted in the former winning the match to the tune of 2-1.

The San Pablo brethren entertained the visitors to a sumptuous dinner at an airconditioned restaurant in San Pablo and promised to come to the Plaridel Temple Bowling Alleys sometime during the month of May for a return-match.

It is hoped that at next year's Interlodge Bowling Tournament, "Malinaw" Lodge in San Pablo will be represented.

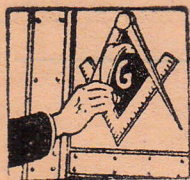
GREGORIO VELASCO

CERTIFIED PUBLIC ACCOUNTANT

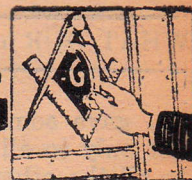
THE SANITARY STEAM LAUNDRY CO., INC.

903 Arlegui, Quiapo

Tel. 32-32-0



WHAT OUR LODGES ARE DOING



Pilar Lodge No. 15

Imus, Cavite

THE OFFICERS & MEMBERS of Pilar Lodge No. 15, F. & A. M. in their appreciation to the appointment of Brother Dr. Dominador Mangubat, an active member of said Lodge, as Mayor of Cavite City, by his Excellency, President Ramon Magsaysay, tendered a testimonial luncheon in his honor on Sunday noon, February 14, 1954, at the Pagoda Restaurant in Cavite City. Several members of sister lodges in Cavite province and city also attended the occasion.

Those who spoke in honor of the appointee were the following:

1.—Wor. Master Dominador Levardo, Pilar Lodge No. 15, acted as Toastmaster during the affair.

2.—Rt. Wor. Bro. Teodorico Jimenez, PDGM and PM, Ibarra Lodge No. 31.

3.—Wor. Bro. Jose Alvarez, PM and Secretary, Bagong Ilaw Lodge No. 97.

4.—Wor. Bro. Arturo Reyes, PM, Bagong Buhay Lodge No. 17.

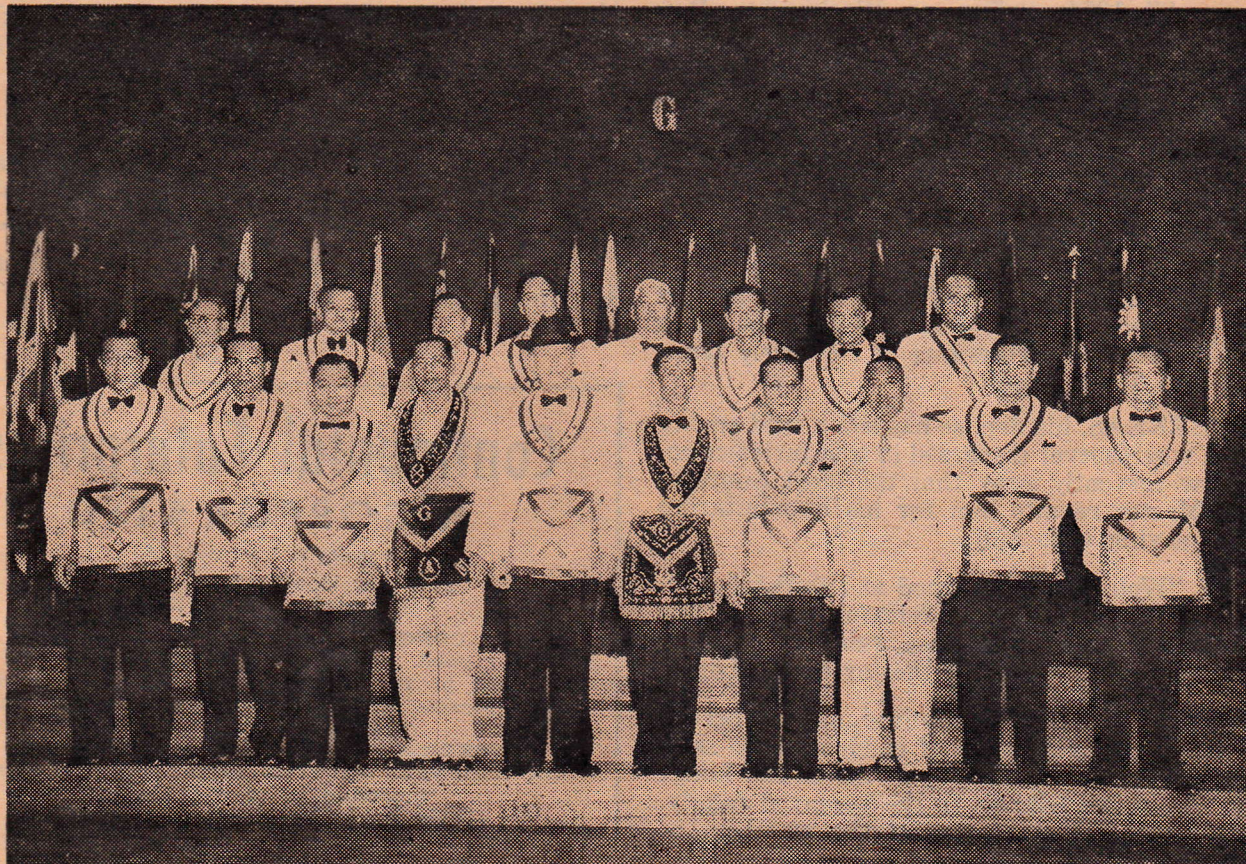
5.—Wor. Bro. Menandro Vida, PM, Indang Lodge No. 115.

6.—Wor. Bro. Antonio Donado, Master, Cavite Lodge No. 2.

7.—Wor. Bro. Pablo N. Tungol, PM, Pilar Lodge No. 15.

8.—Brother Dr. Dominador Mangubat responded and delivered a short speech for the honor given him.

Dapitan Lodge No. 21



OFFICERS of DAPITAN LODGE No. 21, F. & A. M. for 1954 installed on Saturday, January 23, 1954, at the Jose Abad Santos Hall, Plaridel Masonic Temple, Manila. with Wor. Bro. Marciano P. Gatmaitan (77) as Installing Officer and Wor. Bro. Vicente

R. Mendoza (17) as Master of Ceremonies as listed by Wor. Bro. Delfin Cruz Simbra (12). Most Wor. Mauro Baradi, Grand Master of Masons in the jurisdiction of the P. I., who was introduced by the Grand Secretary, Most Wor. Bro. Antonio Gonzalez, P. G.

WHAT OUR LODGES ARE DOING * * *

M., gave some very stirring remarks that appealed not only to all the members of the Craft present but to all the others as well who are not members of the Fraternity.

Those in the picture from left to right, front row:

- Brother Domingo E. Villacorta, Junior Deacon
- Brother Ramon B. Rivera, Organist
- Brother German E. Punzalan, Senior Deacon
- Wor. Bro. Maximo Abaño, Past Mast Master of

Camarines Norte Lodge No. 17

- Wor. Bro. Jose M. Trinidad, Master for 1954
- Most Wor. Bro. Mauro Baradi, Grand Master
- Brother Mariano C. Lucero, Senior Warden
- Wor. Bro. Amadeo R. Quintos, Grand Inspector
- Wor. Bro. Benjamin T. Aranigo, Secretary
- Brother Lucino T. Sacramento, Chaplain

Second row, from left to right:

- Brother Petronilo Salazar, Tyler
- Brother Inocentes Villegas, Junior Steward
- Wor. Bro. Temistocles Elvina, Treasurer
- Wor. Bro. Martiniano C. Esguerra, Outgoing Master

Wor. Bro. Vicente R. Mendoza (17) honorary member

- Wor. Bro. Jose P. Osorio, Almoner
- Wor. Bro. Isidro L. Vejungco, Auditor
- Brother Antonio A. Martinez, Marshall

Not in the picture:

- Brother Pedro C. de Jesus, Junior Warden
- Brother Apolinar E. Bordador, Senior Steward

Isarog Lodge No. 33, F. & A. M.

CITY OF NAGA

Excerpt of the Minutes of the Stated Meeting of the Lodge on March 13, 1954

"WHEN THE LODGE was informed of the death of Most Worshipful Brother Harry Eugene Stafford on February 27, 1954, at Tacoma, Washington, Bro. Felicisimo Capuco presented a resolution of condolence to the bereaved family of the late Brother, to wit:

WHEREAS, on February 27, 1954, the Grand Architect of the Universe, in His infinite Wisdom, has called to His Celestial Lodge Most Worshipful Brother Harry Eugene Stafford, the first Grand Master of the Grand Lodge of the Philippine Islands;

WHEREAS, Bro. Stafford, before he laid down his working tools, dedicated the best years of his life for the furtherance of Brotherly Love, Relief and Truth; and

WHEREAS, his demise has left a void among Masons wheresoever dispersed in this jurisdiction, who now fervently pray that the Most Supreme Grand Master requite him for his humanitarian service, saying unto him—

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

THEREFORE, be it resolved, as it is hereby resolved, that a resolution of condolence be sent, through the Grand Secretary of the Grand Lodge of the Philippine Islands, to the bereaved family, expressing the deep sorrow of the members of

Philippine Surveying Company

Surveying-Engineering

R-304 de Leon Building, Rizal Avenue, Manila

Tel. No. 3-31-56

Isarog Lodge No. 33, F. & A. M. over the death of Bro. Harry Eugene Stafford: and

Be it resolved, finally, that a certified copy of this resolution be furnished the Grand Secretary for his information and guidance.

Unanimously approved."

I hereby certify, in my capacity as Secretary of the Lodge, that the above is an excerpt of the minutes of the stated meeting of the Lodge on March 13, 1954.

Done in the City of Naga, Philippines, this 14th day of March, A. D. 1954, A. L. 1954.

IGNACIO MELITON
Secretary

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(Owners & Operators of)

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Cabanatuan Lodge No. 53

RESOLUTION CONGRATULATING WOR. BRO. JUAN O. CHIOCO

WHEREAS, the President of the Philippines, reposing complete trust and confidence in the integrity of Wor. Bro. Juan O. Chioco, a member in good standing of this Lodge, has appointed the latter to two positions namely, Acting Chairman of the Board of Directors and General Manager of the National Rice and Corn Corporation, and Member of the Council of State, highest policy-making and advisory Body of the Philippine Government;

WHEREAS, the appointment of Wor. Bro. Chioco to the positions aforecited is well-deserved because of his proven merit, tested ability, and high efficiency as an administrator and executive;

WHEREAS, Wor. Bro. Chioco's appointment is another crowning glory of his past splendid records and exemplary achievements in the service of the people not only as a soldier but also as Provincial Governor of Nueva Ecija for two terms; and

WHEREAS, the appointment to the two positions is a mark of distinction of the Man and badge of the Mason that is Wor. Bro. Chioco due to his sterling qualities, unquestionable integrity, and strong moral fiber;

NOW, THEREFORE, be it, as the same is hereby unanimously resolved, that the officers and members of CABANATUAN LODGE No. 53, F. & A. M., in clear and patent recognition of the signal honor conferred upon, and as a manifest expression of extreme rejoicing with, Wor. Bro. Juan O. Chioco, do hereby extend to him their whole-hearted and fraternal congratulations;

BE IT, FURTHER RESOLVED, that the original of this Resolution be handed personally to Wor. Bro. Juan O. Chioco; and

RESOLVED FINALLY, that a copy hereof be furnished the Most Wor. Grand Master requesting him to cause its publication in "THE CABLETOW".

ADOPTED at the Lodge Hall in the Valley of Cabanatuan on February 6, A. L. 1954.

APPROVED:

(Sgd.) FELIPE M. SINAGUINAN
Worshipful Master

ATTEST:

(Sgd.) NARCISO J. MARTINEZ
Secretary

Isabela Lodge No. 60 F. & A. M.

Resolution of Gratitude to

Mrs. Epifania Ambatali Vda. de Feir

WHEREAS, on December 30, 1953, on the occasion of the installation of officers of Isabela Lodge No. 60, Mrs. Epifania Ambatali Vda. de Feir, daughter of Bro. Manuel Ambatali of Magat Lodge No. 68, of Bayombong, Nueva Vizcaya, unmindful of the rigors and adverse effect to herself of the long distance and working so hard, selflessly dedicated her services to make the affair a success;

WHEREAS, Mrs. Epifania Ambatali Vda de Feir unselfishly rendered her services with all her heart and soul and all the energy she could muster, without any expectation of any reward or remuneration, but simply motivated by her high regard for the fraternity which, according to her, she has learned to love and cherish because of the courtesies extended to her as a daughter of a mason by *bona fide* members of Masonic Lodges;

WHEREAS, the services rendered were instrumental, in a large measure, for the success of the affair which captivated the praise and admiration of all those present during the said installation of officers;

WHEREAS, the officers and members of Isabela Lodge No. 60 are all gratefully cognizant, not only of the invaluable services she has nobly extended, but also the manner and spirit in which it was

given, which contributed in making the affair very impressive and successful;

WHEREAS, Mrs. Epifania Ambatali Vda. de Feir has consistently refused proffers of material reward, claiming that her having been able to serve an institution she loves and cherishes is by itself a reward gratifying enough to her;

WHEREAS, the officers and members of Isabela Lodge No. 60 have therefore no other way of showing their sincere appreciation and boundless gratitude to her except thru a resolution of gratitude;

NOW THEREFORE, be it resolved, as it is hereby resolved in open Lodge duly assembled, that a resolution of thanks be made to be personally presented in the most appropriate and convenient manner by the Worshipful Master, for and in behalf of all the officers and members of Isabela Lodge No. 60, to Mrs. Epifania Ambatali Vda. de Feir.

BE IT RESOLVED FURTHER, that a copy of this resolution be furnished the Most Worshipful Grand Lodge of the Philippine Islands thru Wor. Bro. Francisco Z. Reyes, Lodge Inspector of Isabela Lodge No. 60.

UNANIMOUSLY APPROVED, Ilagan, Isabela February 6, 1954.

CASIMIRO T. DESIERTO
Worshipful Master

Attest:

CIRILO M. CARINO
Secretary



At this Grand Masters' banquet held at the Presidential Room of the Statler Hotel, no less than 68 standing before the Presidential Table.

REVIEW OF ANNUAL PROCEEDINGS OF GRAND LODGE OF HOLLAND

March 31, 1954

AS PER THE ANNUAL REPORT covering the period of March 1, 1952 to March 1, 1953 the Grand Lodge comprises under its jurisdiction lodges in Holland, Indonesia, South Africa, Suriname and the Dutch Antilles with a total membership of about 4,000 Master Masons. 71 Blue Lodges are established in Holland proper. 10 are working in Indonesia with 17 others temporarily closed—apparently after independence was granted to Indonesia—46 are active in South Africa with 27 additional Lodges in Transvaal, 3 in the Antilles and 1 in Suriname (Paramaribo). The 3 overseas districts: Indonesia, South Africa/Transvaal and Suriname/Dutch Antilles are governed by a Deputy Grand Master appointed by the Grand Master of the Grand Lodge of Holland. During the year under review 5 new Blue Lodges were granted charters:

one in The Hague
two in Indonesia
two in South Africa

The oldest Lodge in Holland was established in 1734 and still works in the Hague. L'Union Royale, followed in 1735 by the Lodge La Bien Aimee in Amsterdam. All in all Holland has 21 Blue Lodges founded in 18th century. The lodge in Curacao (An-

tilles) started regular work in 1787 and in the same year the Lodge in Pararibo was opened. The first lodge in South Africa was established in 1772 in Capetown, whilst work in Indonesia started in 1801 in Semarang (today 22 members) followed by Maskasar in 1803 (today 11 members).

During the 1952 annual communication M. W. Bro. C. H. R. Davidson was elected Grand Master up to 1958. Apparently all Grand Lodge Officers are elected and appointed for six years.

From the report of transactions the activities of the Committee for the spreading of the principles of Freemasonry are worthwhile mentioning. The Committee with the help of the Lodges has been holding lectures for people interested in Masonry for the purpose of correcting wrong ideas about Masonry in 32 cities with lodges and others where no lodges are established. A brochure was published by this Committee: What Can We Find In Masonry That One Cannot Find In the Church.

The greatest part of the discussions was concentrated on the question of severing fraternal relations with the Grand Orient of France and the Grand Orient of Belgium due to communistic and godless tendencies and influences. After long arguments pro and con, especially as far as the Grand Lodge of Bel-



Grand Lodges were represented. Most Wor. Bro. Mauro Baradi, our Grand Master may be seen (the fourth man from reader's right).

M. W. Bro. STAFFORD DIES

THE FIRST GRAND MASTER of the Grand Lodge of the Philippine Islands, M. W. Bro. Harry Eugene Stafford is dead. The end came on February 27, 1954 in Tacoma, Washington. Our beloved dead was one of the leaders of the Grand Lodge which he served so long and well.

In loving remembrance of his noble example, the Grand Lodge conducted memorial services at the Plaridel Masonic Temple, Manila on March 21, 1954 with the following program:—

Organ Prelude—

"SUPPLICATION",

Christiansen.....Sister Francisca Asuncion
(Rosario Villaruel Chapter No. 2, O. E. S.)

gium is concerned relations were severed following the so called Oslo convention, a gentlemen's agreement concluded to recognize former enemy Grand Jurisdictions like Germany, Austria and Italy only after joint consultation. A pre-requisite of recognition is the strict observation of the ancient landmarks, especially the Bible on the Altar. Since the Grand Orient of France and Belgium refuse or are not strict in that respect, fraternal relations with them have been severed already before by all other recognized Grand Jurisdictions.

W. P. SCHETELIG, D. G. M.

Memorial Services — Officers of the Grand Lodge of the Philippine Islands
United Vested Choir

Oration —

Wor. Bro. H. Gilhouser, for Manila Lodge No. 1.

Ill. Bro. F. H. Stevens, for the Supreme Council of the Thirty-Third and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry of the Republic of the Philippines.

Vocal Duet —

Oration —

Most Worshipful Bro. Conrado Benitez, for Past Grand Masters of the Grand Lodge of the Philippine Islands.

Closing Remarks — By the Most Worshipful Grand Master. — *Mauro Baradi*.

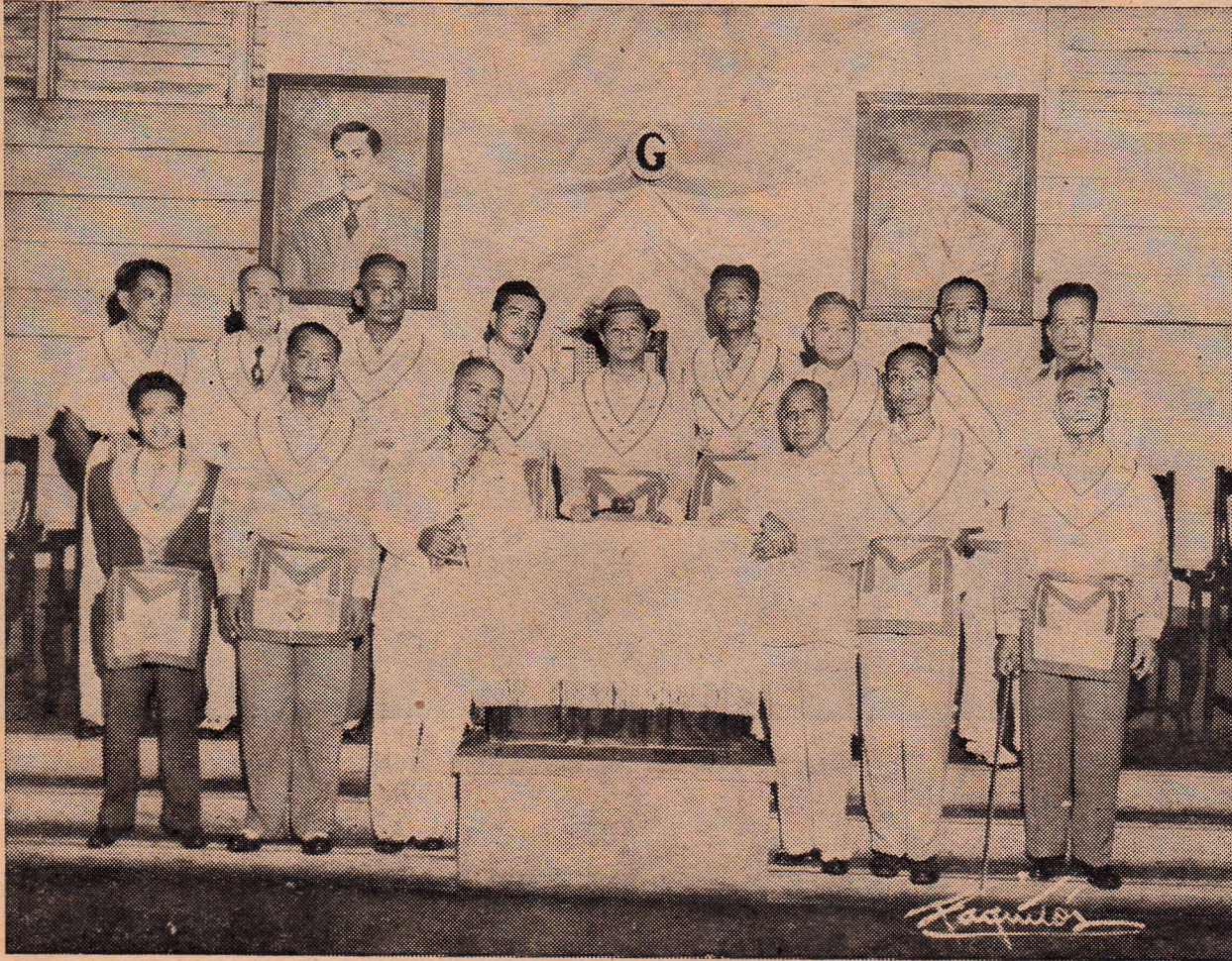
Vocal Duet —

Closing

May the soul of our Illustrious Brother, rest in peace!

WHAT OUR LODGES ARE DOING * * *

MUOG LODGE NO. 89, F. & A. M., Paranaque, Rizal



CAPTION OF THE PICTURE — Officers of Muog Lodge No. 89, F. & A. M., of Paranaque, Rizal, for the Masonic year 1954, as installed by Right Worshipful Brother Conrado Benitez, PGM, on January 2, 1954, at the Muog Lodge hall. Front row, (left to right) Bro. Francisco C. Hernandez, Junior Deacon; Bro. Gonzalo S. Lorenzo, Senior Deacon; Wor. Bro. Pascual Salgado, Orator; Wor. Bro. Mateo Ferrer, Auditor; Bro. Candido Soriano, Junior Steward; and Wor. Bro. Mauricio B. Jaberina, Tyler. Back row (from left) Bro. Manuel F. Cruz, Senior Steward; Wor. Bro. Jose Estrella, Chaplain; Wor. Bro. Pedro Lombos, Treasurer; Wor. Bro. Matias C. Costelo, Senior Warden; Wor. Bro. Sol H. Gwekoh, Worshipful Master; Bro. Leon P. de la Cruz, Junior Warden; Wor. Bro. Teodorico B. Santos, Secretary; Bro. Armando Lara, Marshal; and Bro. Jose H. Santos, Almoner and Assistant to the Secretary.

TOKYO MASONIC LODGE NO. 125, Tokyo, Japan MASTER'S MESSAGE

ON THE NIGHT of February 12th, Tokyo Masonic Lodge in conjunction with the other Philippine Lodges in the Tokyo-Yokohama area held a joint conferral in the third degree. Present was the Most Worshipful Brother Mauro Baradi, Grand Master of Masons in the Philippine jurisdiction. He expressed himself as being highly pleased with the caliber of work he saw displayed that evening.

The following night a banquet was held at the Masonic Building in honor of the Most Worshipful Grand Master, again as a joint effort of the five lodges in this area. Approximately three hundred Masons and guests were present and general opinion held that it was the finest function held by postwar Masonry in Japan.

The Most Worshipful Grand Master was most eloquent and inspiring and fully deserving of his re-

putation as one of the most outstanding speakers in Masonry today. Our only regret is that his visit to Japan was so short. This was necessitated by the fact that Most Worshipful Brother Baradi had to leave for Washington where he is scheduled to speak before a meeting of Grand Masters from all parts of the world.

His visit gave us a much needed spiritual lift and inspired all who heard him with the beauties of the philosophies contained in the teachings of Freemasonry. This jurisdiction is indeed fortunate that its Grand Master is a person of whom we can truly say, "A great man, and a great Mason."

GEORGE B. MORGULIS
Master

[THE ACACIA, March, 1954]

PLEDGE OF SERVICE • • •

Spirit Of The Ancient Craft

By C. F. ARKONCEL, P.M.

FREEMASONRY as a unique class of philosophy and a world organization, is the most peaceful but most controversial or misunderstood of all on earth. Maligned by religious institutions, persecuted by antagonistic governments since the middle ages of universal history up to the present, it had survived its ill-wishers, who, instead of winning just and honest victory, had undergone anemic self-decadence, eventually attaining, from moribund to living-dead condition of existence. Unlike some of its persecutors which had, from time to time, been expelled and repelled for good reasons in foreign countries, it had been persecuted, prosecuted, outlawed, or harrassed, only to emerge healthier, stronger, more verile, friendly, welcome, beloved, and loveable, not only to its friends, but also to some of its heretofore deadly enemies. In the words of an impartial historian, Freemasonry has survived thru the ages in a manner as follows:

"The lapse of time, the ruthless hand of ignorance and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius were employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the mysteries of Freemasonry are safely lodged in the repository of faithful breasts."

Freemasonry, the origin of which may be traced to the mists and shadows of antiquity, is a universal institution organized for the physical, intellectual, and moral perfection of man as well as for the improvement of human society. It has been considered as patriotic without being political, religious but not sectarian, charitable but not eleemosynary. Dr. Albert Mackey, an eminent Masonic jurist and historian, defined it as a "moral science veiled in allegory and illustrated by symbols."

According to Gen. Albert Pike, that immortal genius and wizard of Freemasonry, it is "the subjugation of the human that is in man by the divine; the conquest of the appetite and passion by the moral sense and reason; a continual effort, struggle, and warfare by the spiritual against the material and sensual." It has for its paramount and important purpose, the true knowledge of the true character and attributes of the Deity; the worship of the Great Architect of the Universe; the acquaintance and familiarity with the wonders of nature, and the happiness of humanity attained by the constant practice of all the virtues. Its practical morality teaches and encourages man and Freemasons to be true inspite of the tempta-

tions to be false; to be honest in all their dealings even if it will incur great losses; to be charitable when selfishness would prompt them to close their hands; to judge justly and impartially when baser impulses prompt them to commit injustice for their benefit; to be tolerant to the imperfections, faults, and errors of their fellow-men; to do what is right when wrong promises larger profits; to wrong no man of anything however easy it may seem to enrich one's self.

It is worship where all civilized peoples may unite in a continuous effort to exalt the noble over the ignoble nature of man, the spiritual over the material, the divine in man over the human. It recognizes the truth that all men are of the same origin, have common interests, and should cooperate for a common purpose. It teaches the great truths concerning the nature and existence of one Supreme Being, and the immortality of the soul. It is the universal morality which is suitable to the inhabitants of every clime, to the men of every creed, because it has taught no doctrines except truths that tend to the well-being of humanity. It is the universal, eternal, immutable religion which God planted in the heart of universal humanity. It has been regarded as the great Peace Society of the world, because it struggles to prevent international difficulties and disputes, and to bind states, governments, and nations together in one great band of peace and amity.

Though it is not a particular religion, Freemasonry teaches, and has preserved the purity, the cardinal tenets of all primitive faiths which underlie and are the foundations of all religion. It gives ample assurance that Evil will ultimately be dethroned, and the Good, the True, the Beautiful, will reign triumphant and eternal. It teaches that Evil, Pain, and Sorrow exist as a part of a wise and beautiful plan, all the parts of which work together under the All-Seeing Eye to the result which shall be perfection. It refuses the right of any individual to assume the prerogatives of the Deity. It has for the basis of its dogma, a firm belief in the existence and providence of a Supreme Being, and of a life hereafter; and for its object the dissemination of moral, political, philosophical, and religious truths, and the practice of the virtues. It is firmly engaged in its crusade against ignorance, intolerance, fanaticism, superstition, uncharitableness, and error, in order to advance the interest, welfare, and progress of mankind.

Freemasonry teaches its members to love one another; to give each other mutual assistance and support in all the circumstances of life; to share each other's pains, joys and sorrows; to guard the reputation of one another; to respect the opinion, and be perfectly tolerant of the errors of each other in matters of faith, and belief. It requires its initiates to work actively and earnestly for the benefit of their brethren, their country, and mankind. It is the patron of the oppressed, as it is the comforter and con-

PLEDGE OF SERVICE * * *

soler of the unfortunate and wretched. It is the advocate of the common people in those things which concern the best interests of mankind. It pities the poor, the sorrowing, the desconsolate. It endeavors to raise and improve the ignorant, the sunken, the degraded. It labors to improve the social order by enlightening men's minds, warming their hearts with the law of the good, inspiring them with the great principles of human brotherhood, and requiring of its disciples that their language and action shall conform to that principle that they shall enlighten each other, control their passions, abhor vice, and pity the vicious.

It is not the mission of Freemasonry to engage in plots and conspiracies against the civil government. It is not the fanatical propagandist of any creed or theory; nor does it proclaim itself the enemy of kings. It is the apostle of liberty, equality, and fraternity, but it is no more the high priest of republicanism than of constitutional monarchy. It contracts no entangling alliances with any sect of theorists, dreamers, or philosophers. It gives no countenance to anarchy or licentiousness, and no illusion of glory or extravagant emulation for the impractical or Utopian liberty. It teaches that the rectitude of life, and sobriety of habits are the only guarantees for the continuance of political freedom. It hopes and longs for the day when all the races of men will be united and become fitted for political freedom, when pauperism, bondage, or abject dependence shall cease and disappear. It detests the tyrant, the lawless, the oppressor, the military oppressor, and him who abuses a lawful power. It frowns upon cruelty and wanton disregard of the rights of humanity. It abhors the selfish employer, and exerts its influence to lighten the burdens of the workman and to foster that humanity and kindness which man owes to the poorest of his fellow-men.

Practical as it is and it has been, Freemasonry utters no impracticable and extravagant precepts. It asks of its initiates nothing that is not possible, and even easy for them to perform. Its teachings are eminently practical, and its statutes can be obeyed by every just, upright, and honest man no matter what may be his faith or creed. Its purpose is to obtain the greatest practical good without seeking to make men perfect. It does not meddle with the domain of religion, nor inquire into the mysteries of regeneration. It teaches those truths that are written by the finger of God upon the hearts of men, those views of duty which have been wrought by the meditations of the studious, confirmed by the allegiance of the good and the wise, and stamped as sterling by the response they found in every uncorrupted or incorruptible mind. It does not dogmatize, nor vainly imagine dogmatic certainty to be attainable.

Freemasonry is useful to all men: to the learned because it affords them the opportunity of exercising their talents upon subjects eminently worthy of their attention; to the illiterate, because it offers them important instruction; to the young, because it presents them with salutary precepts and good examples, and accustoms them to reflect on the proper mode of living; to the man of the world, when it furnishes him

with noble and useful recreation; to the traveller, when it enables him to find friends and brothers in countries where he would otherwise be isolated and solitary; to the worthy man in misfortune, when it gives him assistance; to the afflicted in whom it lavishes consolation; to the charitable man, when it enables him to do more good by uniting with those who are charitable like himself; and to all who have souls capable of appreciating its importance and of enjoying the chances of a friendship founded on the same principles of religion, morality, and philanthropy.

A Freemason who is learned, experienced, and proficient on the spirit of Freemasonry, is therefore a man of honor, of wisdom, of conscience, preferring his duty to everything beside even to his life; independent in his opinions, and of good morals, submissive to the law, devoted to humanity, to his country, to his family. Kind and indulgent to his brethren, friend of all virtuous men, and ready to assist his fellows by all means in his power. He is true to his mind, his conscience, heart, and soul, and feels little temptation to do to another which he would not wish to receive from them. Not in vain, does the poor and the oppressed look up to him. He is a kind father, a dignified husband, a generous citizen, unimpeachable in his business, beautiful in his daily life and character. His Masonry can be seen in work and play, and appears in all his individual, domestic, social, ecclesiastical, and political life. In the words of Gen. Albert Pike:

"A good Mason is one that can look upon Death, and see its face with the same countenance with which he hears its story; that can endure all the labors of his life with his soul supporting his body; that can equally despise riches when he hath them and when he hath them not; that is not sadder if they are in his neighbor's exchequer, nor more lifted up if they shine around about his own walls; one that is not moved with good fortune coming to him, nor going from him; that can look upon another man's lands with equanimity and pleasure, as if they were his own; and yet look upon his own, and use them too, just as if they were his own; and yet look upon his own, and use them too, just as if they were another man's; that neither spends his goods prodigally and foolishly, nor yet keeps them avariciously and like a miser; that weighs not benefits by weight and number, but by the mind and circumstances of him who confers them; that never thinks his charity expensive, if a worthy person be the receiver; that does nothing for opinion's sake, but everything for conscience, being careful of his thoughts as of his acting in markets and theatres, and in as much awe of himself as of a whole assembly; that is bountiful and cheerful to his friends, and charitable and apt to forgive his enemies; that loves his country, consults its honor, and obeys its laws, and desires and endeavors nothing more than that he may do his duty and honor God."

Some Masonic Rites

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

(Continued)

There appears to be some misunderstanding concerning the so-called "higher degrees" of Masonry and a general impression seems to prevail, especially among the newly raised brethren, that when a brother has gone through the "Scottish Rite" or "York Rite" system of degrees that he becomes thereby a "better and higher Mason" than those who have not proceeded beyond the 3rd degree. However, this is not the case. A brother can be just as good a Mason with the three Symbolic degrees as he can with the 32 degrees provided that he tries to live up to the tenets of the Craft.

The very fact that he goes through the "Scottish Rite" or "York Rite" does not make him a better man or does it place him upon a higher standing in the Masonic Circle, the degrees of the "Scottish and York Rites" are higher because the number 4 is higher than the number 3 and for no other reason.

The additional degrees can be a wonderful and uplifting experience and they do tend to increase the application of the Masonic teachings and add considerably to the Masonic system of philosophy but they simply cannot make a man a better or a higher Mason than he was when he was raised to the Sublime Degree of a Master Mason.

We certainly have to experience a sense of gratitude to those old brethren of ours who established a mutual and very wise understanding among the four orders of the Masonic system in the U.S.A. and the various Grand Lodges by which it is recognized that all are dependent upon Symbolic Masonry for their existence.

Therefore, should a brother demit from his Symbolic Lodge and does not affiliate with another within a certain period, he automatically cuts himself off from membership in the other bodies.

It should be noted that there is a vital difference when a brother applies for a demit which is, of course, a voluntary withdrawal of membership in a Lodge, and expulsion and suspension for cause, it must be remembered that a brother who has been

suspended is still counted as a member of his Lodge although he has lost his right and privileges to such but that by proper procedure he may be restored to good standing.

Generally, it may be presumed that a brother who has been suspended from his Symbolic Lodges also deemed suspended from any of the concordant bodies that require of their members a good standing in a Symbolic Lodge.

However, it is considered that such suspension may be subject to review if we may judge from a statement made by Sovereign Grand Commander Melvin. Johnson of the Northern Jurisdiction and I quote:

"The ancient and Accepted Scottish Rite holds that such suspension or expulsion by a Symbolic Lodge does not become effective (in the Scottish Rite) unless such suspension or expulsion is found to have been lawfully inflicted upon which question the brother, in case, has the right to be heard before the proper tribunal of the Ancient Accepted Scottish Rite."

All Masons who have visited other jurisdictions find out that the ritual seems to vary in each Grand Jurisdiction. The same story is conveyed by all and all teach the same philosophy, the same fundamental truths and all are based upon the same legend but each endeavours to imprint all the important teachings upon the mind of the brother in different words and in a different form.

However, we soon find out that all the rituals of the Craft are based upon the same solid foundations of truth, the application of the moral law and common sense that has been Masonry's heritage from time immemorial and which will never be changed.

Symbolic Masonry is the root of all Masonry and the more a brother learns about its teachings and the better he becomes acquainted with the ritual and symbolism of the concordant bodies the better is he able to understand and appreciate the lessons that he was given in his symbolic Lodge.

There are four universally recognized and worthy branches of the Masonic tree but the roots and the trunk are in the Symbolic Lodge and to which all regular Masons of whatever degree must belong.

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Wikang Pilipino • • •

Ang Paniniil Sa Kalayaan Ng Pagiisip

Talumpating binigkas sa pangmagkakapatirang salu-salo ng mga Mason sa ika-33 antas-Eskoses noon ika-12 ng Febrero, 1954

Ni Dr. JORGE BOCOBO

Mga Kababayan:

Magsasalita ako ngayon bilang isang karaniwang mamamayan lamang. Ang aking papaksain ay, **ANG PANINIIL SA KALAYAAN NG PAGIISIP**. Ang mga Mason ay hindi nagpapabaya upang hadlangan ang anomang pagtatangkang makapipinsala sa kalayaan ng pagiisip, at ako naman ay pangatawag naninindigan sa pagtatanggol sa karapatan ng bawa't tao sa paghanap ng kaligtasan ng kanyang kaluluwa, sa ibabaw ng pangangalandakan ng mga tauhan ng isang simbahan na sila lamang ang tanging naghahawak ng susi ng Kalangitan. Kaya ako ay katulad din ng mga Mason na kasangayon ng malayang pananampalataya at ng paggalang sa paniniwala ng iba. Dapat tayong sumunod sa utos na napapaloob sa sinabi ng Poong Hesukristo noong siya'y nangaral sa kabundukan: "Huwag kang hahatol, at ng ikaw ay huwag mahatulan."

Bakit nga tinatalakay ko ngayon, "**ANG PANINIIL SA KALAYAAN NG PAGIISIP?**" Mangyari ay inaakala kong kailangang tayo'y laging nakahanda, sapagka't ang matamang pagbabantay ay siyang halaga ng kalayaan.

Ang kalayaan ng pagiisip, na pinakaubod sa dangal ng isang tao, ay siyang diwang nagpakilos at nagpalakas sa ating mga nagdaang pagtatanggol upang matubos ang tinubuang lupa. Napakintal sa pamamagitan ng mga titik na tigmak sa dugo ng puso ng ating mga bayani, kumikinang at nagsasabog ng kaaya-ayang liwanag sa mga dahon ng kasaysayan ng ating bayan. Iyan din ang pinakamithi ni Marcelo H. del Pilar noong, sa pamamagitan ng kanyang matatim na panulat na animo'y sibat na dulot ng Anghel, ay kanyang binaka sa Espanya, sa mga dahon ng pahayagang *La Solidaridad*, ang paghahari ng kadiliman sa Pilipinas, at gayon din sa kanyang aklat na "*La Soberania Monacal*." Iyan din ang sa tuwi na'y pinaksa ni Lopez Jaena sa kanyang maniningning na talumpati sa hangad na magising ang damdamin ng Sangkatauhan. Ang sinabi niya minsan: "Ang katuwiran ay buhay, nguni't ang haling na pananampalataya ay kamatayan."

Maging sa mga sinulat ni Dr. Rizal man ang simulaing iyan ang namumukod bagaman dinaraan niya sa mahinahon at matitipunong katuwiran ang pagsasanggalang sa karapatan ng tao.

Sa isang liham na ipinadala kay Padre Pablo Pastels, buhat sa Dapitan, noong Nobyembre 1892, ay sinabi ng ating mapagtiis na bayani ang ganito: "Tungkol sa mga suliramin ng lipunan, ng mga kagalian at ng pulitika, tayong lahat ay nabibilot ng dilim kung kaya't malimit maipagkakamali ang ka-

totohanan sa sariling kapakanan at pati ating mga salita, di-man sinasadya, ay puno ng simbuyo ng ka-looban.

Ang katuwiran lamang ang makapaguuli sa ating mga kamalian; ang katuwiran lamang ang makapagbabangon sa ating mga pagkakarapa. Ano mang laki ng kamalian at kabaliwang asalin ng mga tao ay hindi makapanana'ig sa liwanag ng ilaw na nagbubuhay sa Diyos na Makapangyarihan.

At sa sulat naman ni Rizal din sa mga babaeng taga Malulos noong taong 1889, ay tahasan niyang pinakatutulan ang pagpapailalim ng isipang sarili sa kapangyarihan ng iba. Ang sinabi niya:

"Ang tao'y inianak na paris-paris, hubad at walong tali. Di-nilalang ng Diyos upang paalipin, dibinigyan ng isip para pabulag, at di-hiniyasan ng katuwiran ng maulol ng iba. Hindi kapalaluan ang di-pagsamba sa kapuwa-tao at ang pagpapaliwanag ng isip at paggamit ng matuwid sa anomang bagay. Ang palalo'y ang napasasamba, ang bumubulag sa iba at ang ibig papanaigin ang anomang kanyang ibig sa matuwid at katampatan."

Buong tapang na kanyang ipinagtanggol ang kalayaan ng pagiisip ng tao sa kanyang mga sinulat, na Noli Me Tangere, El Filibusterismo at sa "Ang Filipinas sa loob ng Daan taon." Sumandali nating bulay-bulayin at alalahanin ngayon yaong nangyari sa kanya noong nasa isang silid sa bilang-guan nang gabing sa kinabukasan ay tutuparin ang kaparusahan. Binasa sa kanya ang hatol na kamatayan. Nabatid niyang ang mga huling liwanag ng hapong iyon, ay siyang katapusang tatanglaw sa kanyang diwa. Hindi na niya muli pang makikita ang mukha ng mga minamahal sa buhay at ng mga kababayang pinaglunggatian niyang madulutan ng ligaya, kaya siya'y nagtitiis at nagpapakasakit. Minabuti niyang magpaalam sa Inang bayan at sa mga kababayan. Ginamit niya ang panulat upang ihanay ang kanyang nakalulunon na "Huling Paalam." Sa ikalabing dalawang saklong ng kanyang tula ay sinabi na; "kung siya'y malimot na ng madla ay kanyang lilibutin ang papawirin, ang kalawakan at mga ilang; iparirinig ang kanyang hinaing; siya'y magsasimoy, bango, ilaw, kulay, hibik at awit.

Hindi niya iwawaglit ang pananalig sa katarungan. At sa sumusunod na saklong ay kanyang sinabi:

"Ako'y tutungo doon sa walang alipi't punong mapangamba"—"Doon sa hindi nanatay ang paniniwala"—"At ang naghahari ay ang Dios na Dakila." Anong pananalig ang kanyang binabanggit sa sinun-

dang mga saklong? Dili iba kundi ang mga simula'ng kanyang pinagpunyagian sa buong huhay; ang simula'ng naging sanhi upang sa loob ng ilang oras, buhat sa mga sandaling iyon, ay pakikiharapan niya ang pamatay na punlo ng kanyang mga kaaway; ang simula'ng kalayaan ng pag-iisip, diwa at budhi. Siva'y papatayin dahil sa walang takot na pagtatanggol sa kanyang mga banal na adhika sa ikalalaya ng kanyang bayan.

At ang mga karapatan at kalayaan ding iyan, ang siyang ipinagsigawan sa gitna ng himagsikan nila Bonifacio at Jacinto, kung kaya't sinulat ni Mabini sa kanyang Sampung utos ang sumusunod:

"Ibigin mo ang iyong tinubuang lupa ng mahigit sa sarili pagkatapos ng Diyos at ng iyong karangalan, yamang iyan ang tanging pook ng kaligayahang itinalaga sa iyo ng Diyos, ang tanging kayamanan ng iyong lahi, ang mahalagang pamana ng iyong mga ninuno at ang tanging maiiwan mo sa mga magsisunod sa iyo dahil sa iyong Inang-bayan kaya ka may buhay, may pag-ibig, may ari-arian, may karangalan at may Diyos."

Ang mga simulain ding iyan ang pinaniningning sa mga dahon ng Saligang Batas na pinagtibay sa Malulos pagkatapos ng isang masusing pagtatalo ng mga kinatawan ng bayan. Iyan din ang pinagtibay at pananagutan pagkatapos ng Pamahalaang Amerikano, hanggang sa maparalin sa Saligang Batas na kasalukuyang umiiral. Nang taong 1938 ng tanggi-hang pagtibayin ng nasirang Pangulong Quezon ang isang batas tungkol sa sapilitang pagtuturo ng relihiyon sa mga paaralan ay matigas niyang sinabi ang ganito:

"Mahigpit kong tinatanggihan. Hindi ko mapapayagan magkaroon ng karapatan ang sinumang may kapangyarihan sa mga simbahan o relihiyon, na makialam o manghikayat sa Pamahalaan o sa alin mang sangay nito, upang matupad ang kanilang nais."

Sa makatuwid, ang kalayaan ng pag-iisip ng tao ay irang kaibigibig na pamana sa mga pilipino, makapupong mahalaga kaysa anomang karangalan o kapinsalaang idinudulot ng relihiyon, kaya't dapat nating ipagtanggol tulad sa sariling buhay.

Salamat sa Diyos at ngayon ay makapagmamalaki ang Pilipinas dahil sa palagay na isang uliran ng demokrasya sa Dulong Silangan. Ang ganito ay hindi isang maliit na katotohanan lamang, pagka't talaga namang malaki ang ating maitutulong sa ikalalaganap ng demokrasya sa dakong ito ng daigdig na tinatahanan ng angaw-angaw na mamamayan.

Gayunman, kung hindi tayo laging magmamatyag ng buong talino, ay maaaring masayang sa atin ang pagkakataong makapaglingkod sa buong daigdig. Bakit, itatanong ninyo marahil? Sapagka't may mga malilina na tandang maaaring magkaroon ng malalaking balakid ang paggamit ngayon ng malayang pag-iisip sa ating bansa. Naito ang ilan sa mga tandang aking sinasabi:

1. Kapag Mason o protestante ang isang kandidato sa mga tungkuling pambayan, ay ma-

lamang na ang kanyang pagkabigo.

2. Ang pagbasa sa mga aklat ni Rizal na Noli Me Tangere at El Filibusterismo sa mga paaralang pinamamahalaan ng mga katoliko, ay mahigpit na ipinagbabawal.
3. Hindi maikakaila ang pagpupumilit ng mga tauhan ng simbahang katoliko na ipahintulot ang sapilitang pagtuturo ng relihiyon sa mga paaralang bayan, kahit na alam nilang ito ay hindi ipinahihintulot ng kasalukuyang Saligang Batas.
4. Pinipilit na sundin ngayon, na kailan man at magkakasalungatan tungkol sa paguugali ang mga batas ng pamahalaan, at ang patakarang sarili ng mga katoliko, ang dapat masunod ay itong huli, at ito ay mapanganib, sapagka't ang pinakamaraming suliranin sa buhay ng tao ay ang nahihinggil sa paguugali.
5. May malalakas na kiluan upang pilitin ang Batasang Pambansa sa pagpapatibay ng mga batas na nakabubuti lamang sa kapakanan ng mga taga simbahang katoliko, Halimbawa, mag-aapat na taon na ngayong niwalang say-say ang batas tungkol sa lubusang paghihiwalay ng maasawa (diborsiyo) sa Pilipinas, dahil sa kahilingan ng mga taga simbahang katoliko. Ang nangyaring iyon ay siya ring maaaring makapangyayari ngayon upang huwag mapanumbalik ang nabangit na uri ng diborsiyo. Noong taong 1938, ay pinagtibay ng Batasan ang isang batas na naguutos ng sapilitang pagtuturo ng relihiyon sa mga paaralang bayan dahil sa pagkilos na ginawa ng mga katoliko. Gaya ng nabanggit sa unahan, tinanggihang pagtibayin ng Pangulong Quezon ang nasabing batas dahil sa nalalabag sa Saligang Batas.
6. Dahil sa palagiang pakikitungo ng ating Republika sa Batikano, ay lumalabas na kinikilala nating may kapangyarihang pulitiko ang relihiyon. Kung sa bagay ay kinikilala nating may karapatan ang mga taga-simbahang katoliko na makapagpalaganap ng kanilang pananampalataya, datapuwa't sa bagay na ito ay di-dapat kaligtaan ang ipinasiya ng pangulong Quezon; "ang anomang pagtatangka ng mga katoliko sa mga bagay na sariling gawain lamang ng pamahalaan ay hindi dapat pahintulutan." Ano kaya ang mangyayari sa ating bansa, kung masusunod ang pita ng masusugid na katoliko na mga kandidatong kapanalig lamang nila ang dapat mahalal?

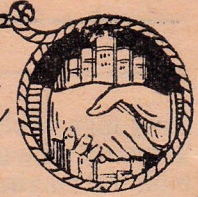
Kung magkakarayon ay kakailanganing baguhin ang ating Saligang Batas upang panumbalikin yaong dating pag-sasama ng simbahan katoliko at ng Pamahalaan. Sa gayon ay babalik na namang walang sala ang masusugit na pagkakaalitan dahil sa relihiyon at ang kasakit-sakit na paguusigan dahil sa pananampalataya.

Pagnagkataon, ay napakaabang bansa na uliran pa namang sinasabi ng demokrasya sa Dulong Silangan, itong Pilipinas!

Dahil sa mga nabanggit, kung kaya kinakailang
(Continued on page 613)



Fraternal Reviews



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

PRINCE EDWARD ISLAND, 1952

77th Annual Communication held in Montreal, June 25, 1952

M. W. J. Archibald Thomson, Presiding.
M. W. Fred I. Bell, Incoming Grand Master
16 Lodges; 1,333 Members; 14 Net Gain

GRAND MASTER THOMSON'S ADDRESS was an eulogy to late Brother King George VI. After paying tribute to the King's leadership, in peace and in war, he said that the Masons of the Grand Jurisdiction of Prince Edward Island "mourn the passing of a courageous and conscientious Monarch, a loving and devoted father, and an illustrious and faithful Sovereign Brother."

It must be remembered that the late King George was a Past Grand Master Mason of Scotland, and Honorary Past Grand Master of the United Grand Lodge of England.

For the new sovereign, Queen Elizabeth II, M. W. Bro. Thomson said, "as a Masonic body, (we) declare our willingness to share in this great responsibility, and to pledge our constant allegiance and our devoted service to our Most Gracious Queen Elizabeth II. Long may she reign over us."

In the course of his visitations which took him to every constituent lodge, he emphasized the value and need of Masonic education "as a means of developing interest and understanding of what Masonry really means when applied to the problems of everyday living."

The Grand Master recommended a very careful study of the new constitution of the Grand Lodge.

Also, he urged the immediate action towards the establishment of a Grand Lodge Library. In closing his address, he appealed to the brethren to give their best in whatever task is assigned to them. And he quoted:

"Someone will blend the plaster, someone will carry the stone,

*Neither the man nor the master ever can build alone,
Making a roof from the weather, building a house for the king,*

*Only by working together, men can accomplish a thing.
All have a share in the beauty; all have a house in the plan,*

What does it matter what duty falls to the lot of a man?

Each has a hand in the building; no one has builded alone,

Whether a cross he was gilding, whether he carried the stone."

M. W. Bro. Rev. W. A. MacQuarrie, Grand Re-

presentative of the Grand Lodge of the Philippine Islands near the Grand Lodge of Prince Edward Island, as shown in the proceedings, was one of the most active delegates to the annual communication.

North Carolina - 1953

M. W. William H. White, Presiding
M. W. Edwin T. Howard, Incoming
336 Lodges; 54,127 Members; 1,881 Net Gain.

GRAND MASTER WHITE conducted 43 district meetings and made 184 appearances during his term of office. He also made visits to the Grand Jurisdictions of Illinois, Kentucky, Maryland, South Carolina and Virginia.

Considerable progress has been made in the field of Masonic education. The Board of Custodians has efficiently performed its duties in the ritualistic work and schools of instruction. A total of 72 schools of instruction were held during the year. The Board also prepared and published "The Lodge System of Masonic Education," designed primarily to acquaint the members of the Craft with the know-how of Free-

masonry.

The various charitable institutions are well supported. The reports of the Masonic Home and the Oxford Orphanage were most encouraging. The Masonic Services Association has conducted a series of visitations to the various army hospitals. In February, 1953, the Grand Lodge, through the Association, contributed \$500.00 to help the victims of the Holland disaster.

The Grand Master recommended that the Code Commission of the Grand Lodge be given the authority to make a compilation of the resolutions, edicts and decisions of the Grand Lodge, to form the basis

of Volume III of the "Digest of Masonic Law of North Carolina," which covers the period since 1926.

The grand oration was delivered by Bro. Millard M. Fox. His piece entitled, "The Mission of Masonry in the Twentieth Century," was very instructive. Bro. Fox sums up the contribution of Masonry to the ideological struggle of the 20th century in the following manner: Masonry makes men that are strong — through its obligations; Masonry makes morals that are sacred — through the Holy Bible; Masonry makes minds that are spiritual — through the All-Seeing Eye. We quote a portion of this inspiring oration:

"Masonry casts a vote for men rather than materials. The Chinese have a proverb, 'You cannot carve rotten wood. The first order of Masonry is to produce

men — men with spiritual minds and invincible morals. In the obligations of Masonry, the 20th century finds a spiritual bulwark. Men can see higher from the vantage point of their knees than from any other position. Strong men are free men. Only three times in history did the enemy succeed in breaking through the great wall around China. Each time the Chinese were betrayed by their own watchmen at the gates. No system is stronger than the men in it. Totalitarianism is the resort of weakness and the lack of discipline. When men fail to strengthen themselves from within they become ruled from without."

We missed again to note that the Grand Representative of the Grand Lodge of the Philippine Islands near the Grand Lodge of North Carolina was in attendance.

Utah - 1953

M. W. John Elliott Clark, Presiding
M. W. Ferdinand Erickson, Incoming
27 Lodges; 6,210 Members; 166 Net Gain.

IN THE COURSE OF HIS VISITATIONS, Bro. Clark noted the efficiency of the members of the subordinate lodges in opening and closing their respective lodges and in receiving their guests. All these splendid performances are due to the valuable lectures given by Bro. Henry Hammil, Grand Lecturer, who made it a point to hold a school of instruction a day or two before the visitation so that the lodge would proceed smoothly.

The Grand Lodge has elected to enter into fraternal relations with the Grand Lodges of Argentina, Columbia at Bogota, Brazil, Piaui, Brazil and Iceland. The Committee on Fraternal Relations has also recommended that the Grand Lodge authorize the Grand Master to enter into negotiations with the Grand Lodge of Finland leading to an exchange of representatives.

The Grand Lodge was honored by the presence of Bro. Carl Claudy in its 81st Annual Communication. Bro. Claudy, a special ambassador from the Grand Lodge of the District of Columbia, presented a stone taken from the White House during its reconstruction. The stone bears a mark of a Craftsman. It has been shown that during the rebuilding of the White House, stones bearing the mark of Craftsmen were found. In a letter written by Bro. Harry Truman, the following is stated: "These evidences of the number of members of the Craft who built the Pres-

ident's official residence, links Freemasonry with your Government so intimately, that I believe your Grand Lodge will cherish this link between the Fraternity and the Government of the Nation, of which the White House is a symbol."

The Grand Oration was delivered by Bro. Leander Prisk. His oration was entitled, "Our Masonic Heritage on Trial." It was a summary of the various criticisms made on the Fraternity. We quote a portion of his oration:

"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 situation Masonry can continue to function and oppose tyranny if there are ways whereby fellow Masons can identify themselves to one another without fear of betrayal."

The Grand Representative of the Grand Lodge of the Philippine Islands was not among those who were presented to the Grand Master.

Ang Paniniil sa . . .

(Continued from page 611)

ngang yakapin nating lahat ang kalayaan, na ayon sa sinabi ni Byron, ay "isang walang kaktapusang pagnais ng tao upon lagutin ang taningkala." Ang ating mga martir at bayani ay nagpakamatay upang iwasak ang taningkalang gumagapos sa mga isipan ng tao dito sa ating tinubuang lupa; datapuwa't huwag nating liliimutin na ang mga manlulupig ay maraming paraang maisasagawa upang makapagbalik. May katuwiran ang marunong na ingles na si Edmund Burke sa pagsasabing; "Kaya lamang naagaw sa bayan ang kalayaan, ay kung siya'y nalililang!

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EDITORIALS

OUR WOR. GRAND MASTER BRO. MAURO BARADI

(Continued from page 595)

proved to be a very popular representative of the Islands and all were charmed with his oratory, his general appearance, and particularly that of his wife.

—Most Wor. Bro. Ray V. Denslow (P.G.M.)
From Washington, D.C.

Just to inform you that we were all delighted with the appearance, actions, and speeches of Grand Master Baradi of the Philippines. He surely made a ringing address at our Annual Meeting, took part in our deliberations, cast his ballot in the far western division, presented us the gavel and made a splendid impression on us all as to the character and fraternal feeling of our brethren in the Philippines.

You should know that your representative here in this country covered himself with glory and added greatly to the interest and enthusiasm of our meetings.

—Most Wor. Bro. Carl H. Claudy (P.G.M.)
From Detroit, Michigan:

Your distinguished Grand Master made a tremendous impression on the brethren at the Washington Conferences.

—Ill. Bro. George E. Bushnell, 33°
From Meridian, Mississippi:

It was my distinct honor and pleasure to meet and be associated with your Grand Master, Brother Mauro Baradi, during the national meetings in Washington last week.

Brother Baradi made many friends while in Washington and I enjoyed his addresses to the George Washington Masonic National Association and to our Grand Secretaries' Conference . . .

—Most Wor. Bro. Sid F. Curtis.
From Washington, D.C.

Brother Baradi came and attended the Grand Masters' Conference here, was a delightful person and made several of the most outstanding talks given during this Conference. Everyone fell in love with this Filipino. We are sorry that we do not have him and his influence here in Washington with us all of the time. I believe he could improve us very much.

We induced him to come by the way of Dallas on his return to San Francisco and to attend the Grand Council of the DeMolay being held at that time. He came down there and I think he and his wife both had the nicest time that they had in the United States and I know it was a distinguished honor and pleasure for the Grand Council of DeMolay to have him with us and to hear what he had to say about conditions in our country. He is truly everything which your introduction said and more, too. I hope you may send us other good Filipino Masons like this. We all fell in love with Brother Baradi.

—Ill. Bro. Claud F. Young, 33°
From Almas Temple, Washington, D.C.
Noble Mauro Baradi, Grand Master of the

Asiatic Jurisdiction comprising the Philippines, Guam, Okinawa, and Japan, recently visited Washington, D.C., and spoke on two occasions at Almas Temple. Dr. Baradi heads the largest Masonic jurisdiction in the world in point of area, and it was a distinct privilege for the members of Almas to hear him talk. He is a splendid orator and a conscientious and humble Mason, who strives to live up to the principles upon which the Order was founded.

This visit to Washington was his first in fourteen years, and the Nobility who attended the Almas Friday Luncheon and the Banquet of Club 15 that same evening deemed it a pleasure to welcome him back to Almas after such a long absence and considered it a highlight to both occasions to hear his messages of the work of Masons in the Far East. Everyone who heard him felt that as long as the doctrines of Masonry are spread by men like Brother Baradi, there is hope of democracy in the eastern world.

We of Almas are proud of his achievements, and wish him every success in his future ventures.

—Almas Alibi, A.A.O.N.M.S.
From Mexico:

It was my privilege to be present at the recent conferences in Washington and to hear your M. W. Grand Master (M. W. Bro Mauro Baradi) deliver one of the most stirring orations I have heard. Since I was unable to congratulate him personally, please convey to him my appreciation of an excellent job, well done.

—Most Wor. Bro. Cantwell C. Brown.
From California:

Your Ilocano Warrior has been here and has conquered everyone in sight.

From what our Grand Lodge officers tell us, Mauro was star attraction at the conferences in Washington, D.C.

Last night we were fortunate in having Mauro attend our lodge here in Walnut Creek, Alamo No. 122. Cliff Bennett was with us and Bro. Ramon Tercenio of Zapote No. 29. The address Mauro gave us was one of the most brilliant of his career, I'm sure. I know that crowd of brethren quite well and I never before saw them pay such close attention to a speaker nor be so moved by what they heard. That was an evening we shall never forget. —Jim Pringle, P.M.

From Oregon:

Philippines G.M. moves magnificently. Our Brethren in the far east must have a larger roster for what his Gr. Jurisdiction knows as "the grand family" than Freemasons locally are accustomed to. Incidentally, Brother Baradi holds dual membership in Research Lodge of Oregon.
—Oregon Freemason,
Portland, Oregon.

From Honolulu:

Dr. Mauro Baradi . . . will speak tonight at 7:30 at the Scottish Rite cathedral. He will be

SECCION CASTELLANA NOTAS EDITORIALES

NUESTRA BIENVENIDA A LOS DELEGADOS

PARA LOS DÍAS 27 al 29 de los corrientes está señalada la Gran Convención de la Gran Logia de las Islas Filipinas. Esperamos reunir para dicha ocasión unos mil delegados venidos de todas partes de Filipinas, Japón, Okiknawa y Guam. A todos enviamos desde estas páginas nuestros saludos y la mas cordial bienvenida. Sabemos y conocemos los grandes sacrificios que se imponen, y su presencia aquí se hace mucho mas interesante y digna de nuestro agradecimiento por lo mismo que sabemos que, por encima de estos sacrificios, vienen a Manila para estar con nosotros unos días de comunión espiritual, de renovación de fé Masónica, de intercambio de ideas y opiniones, y sobre todo, de cumplimiento de la Ley Masónica, como prometimos obedecer. Van nuestros fervientes votos para que todos se sientan felices y satisfechos por su estancia en Manila. (Antonio Gonzalez, P. G. M.)

NUESTRO MUY ILUSTRE GRAN MAESTRO

EN ESTE MES TERMINA con su misión como Gran Maestro el bien querido Hermano Mauro Ba-

honored at a banquet at the Alexander Young hotel tomorrow night.

Dr. Baradi lectured before Masonic conferences on the mainland. He is Grand Master of the Philippines grand lodge comprising the Philippines, Guam, Okinawa, and Japan, and heads the largest Masonic jurisdiction in the world in point of area.

He is a 33rd degree Scottish Rite Mason, Knight Companion, Red Cross of Constantine of the York Rite, and is the first Grand Master outside the United States honored in addressing five national or international conferences of masons and DeMolay. —Honolulu Advertiser.

From Honolulu:

Thursday night (March 11) was the night of nights. It will long be remembered by all the brethren present at the Scottish Rite Cathedral (Honolulu). It was on this night that Dr. Mauro Baradi held spell-bound an audience of 250 Scottish Rite Masons with his short but most eloquent and very effective speech on the travails now being experienced by the brethren in the Philippines and the fight that they are waging against bitter criticisms and misunderstanding. On this memorable night, Dr. Baradi was escorted before the Altar by Ill. Bro. John Buel Guard, Deputy of the Supreme Council of the Scottish Rite under the Southern Jurisdiction of the United States, for Hawaii and Guam and by Ill. Bro. Howard Mosher. Ill. Bro. Guard made the introduction by reciting the Masonic achievements of Dr. Baradi, after which he was requested by the Master of the Lodge of Perfection to address the assembled brethren who gathered an hour earlier anxious to meet and hear him.

Friday night (March 12) shortly before their departure for the Philippines, our Most

radi. No es bastante decir que su actuación ha sido gloriosa, porque es mas que eso. Ha dado a nuestras labores un tinte que las marca con indeleble sello, dándole a la actuación Masónica en esta jurisdicción un distintivo peculiar. En la sección ingles de este mismo número, decimos algo mas de él. Desearíamos que nuestros lectores lean lo que allí decimos y que no necesitemos repetir aquí. Enviamos nuestra enhorabuena al M. I. Her. Baradi por el triunfo de su actuación, como también nos delicitamos los Masones por su valiosa labor y empuje. (Antonio Gonzalez, P. G. M.)

NUESTROS PESAME

EN LA SECCIÓN INGLESA de este mismo número escribimos algo sobre la muerte de nuestro primer Gran Maestro, el Muy Ilustre Her. Stafford. Sabemos que dedicó lo mejor de su inteligencia y sus entusiasmos para erigir esta grandiosa asociación Masónica en este lugar del globo. La Gran Logia de las Islas Filipinas fue la labor de Masones con visión, siendo uno de ellos el Dr. Stafford. Nos remitimos a lo que de él decimos en la sección inglesa, y enviamos nuestro pésame a los familiares del finado. ¡Séale la tierra leve! (Antonio Gonzalez, P. G. M.)

Worshipful Brother and Sister Baradi were the guests of honor of members of Honolulu High Twelve Club and their ladies at the exclusive Southern Cross Lounge of the Young Hotel . . . True to his fame, Grand Master Baradi spoke with telling eloquence on the supreme need of our day — a realization of the Fatherhood of God and the Brotherhood of Man. Never before did the Masons of Hawaii hear a ringing speech like that of the distinguished Masonic dignitary from the Philippines. Most Wor. Bro. Baradi's appeal will long be remembered by those who heard him. —From Honolulu High Twelve Club.

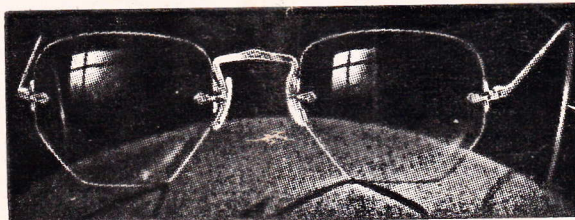
We have been together twelve months, day in and day out. We have had our headaches, disappointments, trials and tribulations. But he never wavered, he never failed.

Physically he might be lacking in strength, slim of build; but his mental powers are great, sustaining; spiritually he is a giant. He is known all over our country and abroad as an outstanding orator. We, who have had the privilege of listening to his orations and speeches numerous times, agree and believe in his eloquent expressions, in his meaningful words.

On the very night of his return from abroad last March, he had to attend the dinner of our ASOKA CONCLAVE, Red Cross of Constantine, as our guest. He was tired and worn out. Exhausted as he was, still he gathered strength enough to start his speech. A few minutes more and then he became pale; he was trembling; he tried to coordinate but became more weak, and in his spasm he was still able to utter, full of emotion, these words: "My trip . . . my trip . . . Tony, Tony . . . I thank you, from the bottom of my heart, I thank you . . .". And but for his will-power he would have collapsed. This was his GREATEST speech.

(Antonio Gonzalez, P.G.M.)

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