

The Cable Tow

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

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

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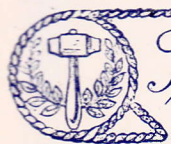


Distribution of Christmas Gifts to Masonic
Widows and Orphans
Plaridel Masonic Temple, Manila
December 18, 1954

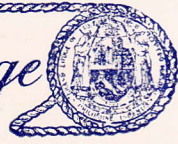
Plaridel Masonic Temple
520 San Marcelino

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Manila, Philippines

WERNER P. SCHETELIG, *Editor*



The Grand Master's Message



Happy New Year!!!...

WHEN BIDDING GOOD-BYE to 1954 and welcoming quietly or with revelry, the New Year, we experience a moment of worldwide brotherhood! We forget grudges and disappointments, when the church bells toll midnight and with true momentary elation want our kin, our neighbor, the man on the street, to share with us our hope—and we share his hope—for a Happy New Year. It is a great event year by year, in the East and West, North and South, where free people live; perhaps even behind the iron and bamboo curtains; we cast away our usual, perhaps reserved attitude and are filled with more universal feelings towards mankind, want to give a share and be a contributor to universal happiness.

WHEN THE HOUR wears off and the daily grind begins again for 364 days, our happiness may last and be our steady companion or may leave us. For much happiness means the enjoyment of good health and financial and social prosperity to fall into their lap as a kind of a given right without too much effort on their part to hold it. That happiness is a mere gift of fortune's wheel. Real happiness as well as "joy is an inside job" (Don Blanding). It is never given, we must create it as a

(Continued on inside back cover page)



THE CABLETOW

Editorials:

"On Earth Peace, Good Will Toward Men"

THE EXCELLENCE OF THE CHRISTMAS STORY is that, it describes in simple language the humble birth of the greatest child ever born — a Saviour, which is Christ the Lord.

And the story never grows old because the lessons derived therefrom are challenging and lasting. But what intrigues people many of whom are Christians themselves is the fact that the various translations of the praises to God by the multitude of the heavenly host are not only different in meaning but conflicting in the message intended to be conveyed. For instance verse 14, chapter 2, of the gospel according to Luke has been translated thus:

"Glory to God in the highest, and peace on earth among men of good will." But another version is in this wise:

"Glory to God in the highest, and on earth peace, good will toward men."

THE LATTER TRANSLATION is preferable. The good tidings of great joy brought by the angel to the shepherds of old were to all people, not to a group nor a portion thereof.

PEACE ON EARTH as an ideal is not divisive but universal. God is our Father and we are all His children—recipients of His great love and boundless mercy. Why give peace exclusively to men of good will? Are not the rest our brothers? Did not Jesus, founder of the Christian faith say: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you?"

MEN OF ILL WILL, will always be so if we go farther away from, instead of approaching them. There can be something good in the worst of us and by the same token, something undesirable in the best of us. And to reconcile this, the Masonic way is open to those who would learn and practice its tenets: Brotherly Love, Relief, and Truth. For Masonry is at once the Peace Society of the World — its votaries being men of different races, nationalities, religions or creeds; and its objective is the same as the heavenly message: "On earth peace, good will toward men." — MAURO BARADI, 33°, P.G.M.

PEACE ON EARTH

WE HAVE IN COMMON A FIRM DEVOTION to a great ideal, the Brotherhood of men. This Masonic ideal holds us together in an unbreakable tie. And by this we feel that we are close to each other in Masonic Brotherhood.

IT IS a pleasant and thrilling experience to learn how our Fraternity in the Philippines has grown. The greatest tribute to our Philippine Masonic Association in our country is the realization that today it is a silent and vital force in the affairs of man.

WITHOUT FANFARE, but always intent in its purpose of peace among men, our Fraternity in the Philippines is fulfilling its mission to work for a true fellowship, which is installed within men's heart and mind. And because on this month of December we are commemorating the advent of HIM who preached with deeds the Brotherhood of men as a basic need for mankind, let us make a solemn consecration now and once more to instill in all the spirit of Bethlehem to insure the establishment of real PEACE ON EARTH. We will accomplish this mission if Masonry will succeed in the spread of the spirit of Brotherly love and good will among men.

IN APPRAISING OUR MASONIC ENDEAVORS in this Grand Jurisdiction, let us take into consideration the following data on the increase of the number of our Lodges and membership:

<i>Year</i>	<i>Number of Lodges</i>	<i>Number of Masons</i>
1917	43	2894
1918	52	3533
1919	55	4107
1920	59	5126
1921	78	6297
1922	86	6680
1923	93	6685
1924	96	6788
1925	99	6837
1926	102	6842
1927	101	6683
1928	102	6667
1929	102	6646
1930	103	6452
1931	104	6339

1932	105	6092
1933	105	5791
1934	101	5458
1935	104	5288
1936	102	5224
1937	102	5246
1938	101	5450
1939	102	5431
1940	102	5656

THEN THE PACIFIC WAR broke out in the year 1941, and we were not able to gather all the necessary data for that year. After the war, we started with 81 Lodges and 4349 Master Masons. Now we have 110 Lodges, and more than 10,000 Masons.

THE FOREGOING is given out just to prove to Masons and non-Masons alike the progress of our institution in our country. We are few; but our work is effective, though silent. There is that feeling of exultation over a work measuring up to the highest standards. It is an added inspiration for our endeavors to spread the Masonic spirit of Brotherhood and Fellowship among men, guiding them with the spirit of PEACE ON EARTH for a better and happier material and spiritual living.

(ANTONIO GONZALEZ, P. G. M.)

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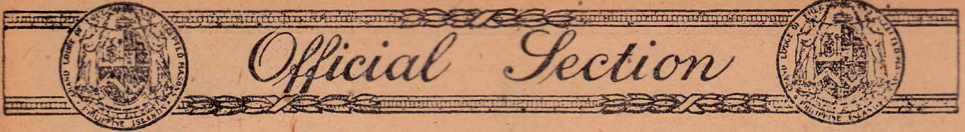
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December 20, 1954

To All Masters and Wardens of Our Subordinate Lodges

GREETINGS:

By the time you receive this Circular letter, you will have assumed or are about to be installed in your high and responsible offices and I join the brethren of your Lodge in congratulating you and wishing you the fullest success in the discharge of your duties.

The key to your success lies in your assiduity and zeal, which you will lend to your work and your duties as assumed and as outlined so beautifully and clearly in our installation ritual. Whilst you are in office, read it from time to time; always remember that the eyes of the Fraternity are upon you and your actions. Your brethren have a right to expect from you Masonic leadership and to receive from you Masonic education and enlightenment. Masonic instruction is next to our ritualistic work of far greater importance than you may perhaps realize. It will keep your brethren interested in their Lodge work. A young Master Mason is like the sapling of a tree; it will grow strong and healthy depending on the soil. You are the soil.

Plan every meeting of your Lodge well ahead of time and make it interesting, not just routine. Or, if it has to be routine, add a little fraternal get-together afterwards; it enhances fellowship and harmony.

Know your brethren, their families and their social circumstances well. Informal calls at their homes on proper occasions will strengthen your Lodge. More than ever we need the fullest inner strength in our Lodges to meet and weather adversities from without.

Harmony is the strength and support of all societies, especially of ours, but disharmony is our worst enemy. Let us not close our eyes to the fact that brotherly love and affection among the members of our Lodges are not perfect and that eventually certain rivalries and dissensions will arise even from Lodge to Lodge. Unselfish service to the cause of Masonry will preclude all such disagreements.

Times and world affairs — both national and international — are, to say the least, problematic. Hence, this appeal is written to you by your Grand Master at an hour, where it is felt that dark clouds are accumulating on the horizon and we have to rally our forces to prevent an onslaught on our Fraternity ere long. To you, my brethren, the

three lights, is entrusted the inner strength of the Craft — to stand up for the freedoms so dear to us, if one day an alarm is called. You are the pillars of our Fraternity. You there stand as the exemplification of Wisdom, Strength, and Beauty.

Sincerely and fraternally,

(Sgd.) WERNER P. SCHETELIG
Grand Master

CIRCULAR No. 12

Series of 1954 — Schetelig

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

Re. *LITERATURE AND BOOKS FOR MASONIC LODGES*

GREETING :

As it is the desire of many Lodges to acquire books to start or enlarge their libraries for the enlightenment of the brethren, the following pamphlets and books are recommended:

<i>Book</i>	<i>Price</i>	<i>Publisher</i>
1. Roscoe Pound's Masonic Addresses and Writings	\$5.00	Macoy Publishing & Masonic Supply Co., 35 West 32nd St., New York 1, N.Y., U.S.A.
2. The A.B.C. of Freemasonry .....	.50	The Masonic Supply Co., Bloomington, Ill., U.S.A.
3. The Master's Assistant	1.50	— do —
4. The Evolution of Freemasonry	3.50	— do —
5. Classification of the Literature of Freemasonry and Related Societies	1.00	Supreme Council, 33° 1735 Sixteenth St., N.W. Washington 9, D.C., U.S.A.
6. Humanum Genus — Pope of Rome's Letter against Freemasonry and Albert Pike's Reply .....	.25	— do —
7. The Truth Shall Make		

OFFICIAL SECTION * * *

<i>Book</i>	<i>Price</i>	<i>Publisher</i>
You Free (Pope's Letter attacking the Public School System)	\$.03	Supreme Council, 33 ^o 1735 St., N.W. Washington 9, D.C., U.S.A.
8. Pocket Lexicon of Free masonry .....	.50	Ezra A. Cook Publications In. P.O. Box 796, Chicago 90, Ill., U.S.A.
9. Freemasonry Exposed, Morgan .....	.35	— do —
10. Quizz Book, Ask Me Another Brother	3.00	— do —
11. Finney on Masonry....	1.25	— do —
12. Hand Book of Freemasonry	1.50	— do —
13. Standard Freemasonry, Illustrated	1.50	— do —
14. Freemasonry at a Glance .....	.25	— do —

(NOTE:—Postage about \$0.20 to be added.)

The necessary dollars can be bought in the form of Postal Money Orders at your local Post Office — \$0.20-\$0.25 are to be added for postage.

The following pamphlets and books are available at our Grand Lodge with Wor. Bro. Gregorio Cariaga (prepaid) and are highly recommended:

	<i>Price</i>	<i>Postage</i>	
		<i>Phils.</i>	<i>U.S.A.</i>
1. The Mason and Freemasonry	₱0.50	₱0.10	₱0.12
2. For a Vigilant and Dynamic Masonry .....	.50	.10	.12
3. Freemasonry and the Four F's	.50	.10	.12
4. On Religious Instruction In The Public Schools.....	.50	.10	.12
5. Masonic Personalities	1.00	.15	.24
6. Man As a Mason.....	1.00	.15	.24
7. Freemasonry In the Philip-pines Today .....	.50	.10	.12

Manila, Philippines, December 17, 1954.

(Sgd.) WERNER P. SCHETELIG
Grand Master

ATTEST:

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

CIRCULAR No. 11
Series of 1954—Schetelig

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

Re. *GIVING CHARGES, ADMINISTERING
OBLIGATION TO MASONS, ETC.*

GREETING:

It is a general practice in this Jurisdiction that the charge of every degree is given by the Master or a Past Master. No rules, however, are followed or adopted for procedure in administering the obligation of the different degrees. This should be the sole privilege of the Master, Senior and Junior Wardens, the three lights, depending on the degree conferred.

The Senior Warden for training purposes should occasionally preside at a 3rd degree conferral and so the Junior Warden over a 2nd degree. The Senior Deacon, who under normal circumstances could be the successor of the Junior Warden, should be given an opportunity to preside at a first degree conferral, if he is in the eyes of the Master "good material." Generally speaking, however, the rule should prevail that it is the province of the Master to preside at all conferrals of all degrees, especially the Master Mason's degree, but it is his privilege to assign all work in the second degree to the Senior Warden, first degree work to the Junior Warden.

The formation of three different teams for the three degrees under the three lights will give ample opportunity to a majority of the brethren of each Lodge to participate in the degree work. All of them, however, should be Master Masons. Whilst the third degree work is the province of the elected and appointed officers of each Lodge, this rule could be set aside for first and second degree teams in order to give a share in the ritualistic work to as many Master Masons as possible. Active

OFFICIAL SECTION * * *

participation in ritualistic work tends to increase efficiency and improve attendance.

The essential point in the degree work to which the attention of all Masters and Wardens is called and which should be observed as their special privilege is in the administering of the obligation: if the charge is given by the Master or a Past Master, the obligation, which is a solemn oath taken before the altar of God should be administered by nobody else except by the duly authorized and obligated three lights of every Lodge.

If a Master desires occasionally to extend special privileges to individual Master Masons to preside over degree work from the East, it is left to his discretion, but he should be present and supervise the work and he or the Wardens should take over automatically once the candidate is in due form.

Special courtesies may naturally be extended to visiting brethren or Masonic dignitaries to present the working tools, the apron, a Bible, etc., but the extending of congratulations is the privilege of the presiding officer, the Master, a Past Master or, on the occasion of Grand Lodge visitation, of a Grand Lodge officer, whomsoever the presiding officer may choose.

Manila, Philippines, December 17, 1954.

W. P. SCHEDELIG
Grand Master

ATTEST:

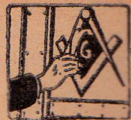
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Grand Secretary

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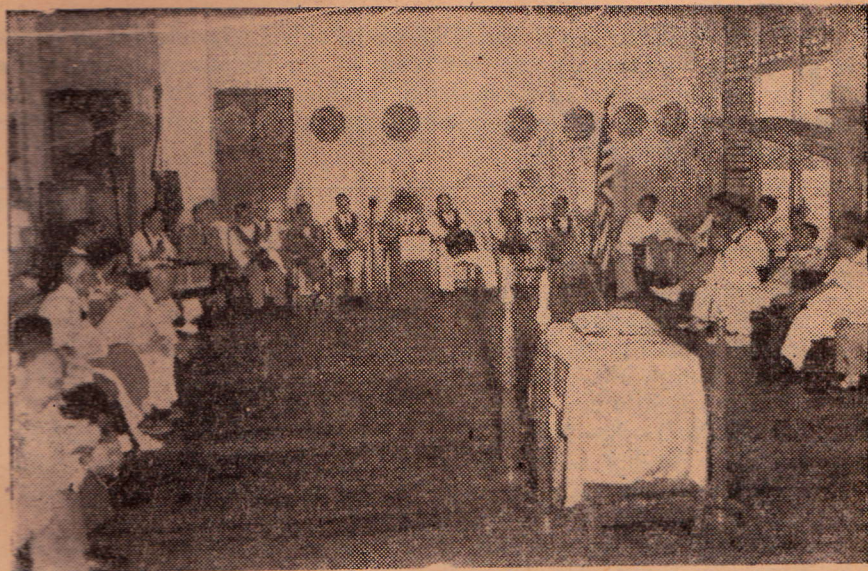
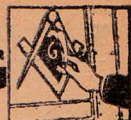
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WHAT OUR LODGES ARE DOING



M. W. Bro. Werner P. Schetelig at the 1954 Annual Convention of Masonic Lodges in Cavite (November 30, 1954)

Pampanga Lodge No. 48

San Fernando, Pampanga

NOVEMBER 20, 1954, was a memorable date for Pampanga Lodge No. 48. Memorable, because in the afternoon of that day, Wor. Bro. Santiago L. Bautista, a Past Master of the Lodge, conferred the First Degree of Masonry upon his own son, John Hermes D. Bautista; it was the first time in the history of said Lodge that the father, assisted by Past Masters initiated his own son.

THE APRON, which was presented to the candidate by Wor. Bro. Basilio J. Castro, the present Secretary of the Lodge, and the

Working Tools, by Wor. Bro. Marcelo Toñgol, and later, the Lecture, which was excellently delivered by the present Master, Wor. Bro. Victoriano Alabado, and lastly, the Charge, which was read by Wor. Bro. Ignacio Baluyut—all left deep and lasting impressions upon the candidate's mind. The candidate who is presently the Electrical Engineer of El Varadero de Manila (Foundry Division) at Cavite City of the Fernandez Hermanos, Inc., expressed to his father and the brethren profound admiration for the beauty, secrets and mysteries of Freemasonry.

WHAT OUR LODGES ARE DOING * * *

Angalo No. 63

Vigan, Ilocos Sur

THE OFFICERS AND MEMBERS of this Lodge desire to express their gratitude — through the *Cabletow* — for the spontaneous aid extended by sister Lodges and brethren in this Grand Jurisdiction occasioned by the burning of the temple housing said Lodge in 1952. Following is the list of donors:

<i>Name of Lodge & No.</i>	<i>Date Received</i>	<i>Amount Given</i>
1. Abra Lodge No. 86.....	8- 4-52	P20.00
2. Maguindanao Lodge No. 40.....	7-18-52	25.00
3. Balintawac Lodge No. 28.....	7-26-52	25.00
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5. Torili Lodge No. 132.....	7- 5-52	200.00
6. St. John Lodge No. 9.....	6-19-52	20.00
7. Bud Daho Lodge No. 102.....	6-22-52	120.00
8. Cagayan Valley Lodge No. 133....	6-22-52	38.00
9. Keystone Lodge No. 100.....	9-22-52	25.00
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12. Batong Buhay Lodge No. 27.....	10- 9-52	50.00
13. Zapote Lodge No. 29.....	3-25-52	50.00
14. Moug Lodge No. 89.....	3-31-52	20.00
15. Walana Lodge No. 13.....	4- 5-52	15.00
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17. Ibarra Lodge No. 31.....	4-17-52	20.00
18. Cabanatuan Lodge No. 53.....	4-21-52	40.00
19. Maranaw Lodge No. 111.....	4-25-52	50.00
20. Jose Abad Santos Lodge 43.....	4-25-52	10.00
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23. Scottish Rite Temple.....	4-30-52	20.00
24. Batangas Lodge No. 35.....	4-30-52	20.00
25. Iloilo Acacia Lodge No. 11.....	5- 2-52	50.00
26. Yoohama Lodge No. 124.....	5- 3-52	100.00
27. Mactan Lodge No. 30.....	5- 7-52	20.00
28. Ira Luz Filipina Lodge No. 68.....	5-16-52	20.00
29. Bagong Buhay Lodge No. 17.....	5-17-52	50.00
30. Mt. Apo Lodge No. 45.....	5-15-52	50.00
31. Tokyo Masonic Lodge No. 125.....	5-12-52	50.00
32. Nueva Ecija Lodge No. 73.....	5-26-52	15.00
33. Kasilaogan Lodge No. 77.....	5-31-52	50.00
34. Pintong Bato Lodge No. 51.....	6- 6-52	20.00
35. Labong Lodge No. 59.....	6- 6-52	10.00
36. Camarines Norte Lodge No. 107....	6- 8-52	18.00
37. Malinao Lodge No. 25.....	6-10-52	10.00

* * * WHAT OUR LODGES ARE DOING

38. Mount Huraw Lodge No. 98.....	6-10-52	20.00
39. Lincoln Lodge No. 34.....	6-11-52	128.50
40. High Twelve Lodge No. 82.....	6-11-52	50.00
41. Mount Mainam Lodge No. 49.....	6-16-52	29.60
42. Bro. Eligio Aliga.....	8-29-52	40.00
43. Bro. Dr. Bala.....	5- 3-52	5.00
44. Bro. Neubauer.....	3-20-52	10.00

"High Twelve" Lodge No. 82

Manila

THIS LODGE held its election of officers for 1955 on December 11, 1954; in one of the most lively elections ever held, Bro. Domingo del Callar, present Senior Warden was elected Worshipful Master succeeding Wor. Bro. Alfonso T. Navales as such.

A CHRISTMAS GET-TOGETHER DINNER PARTY followed the meeting; the party was held to welcome obligated and affiliated members for the year 1954. Members of brethren's families and friends then gathered at the Plaridel Masonic Temple proceeded to the Little Theatre of the

Y.M.C.A. Youth Center, Manila where the party was enjoyed by all; there was community singing, speech-making, parlor games, and exchange of gifts. Bro. Alvaro Martinez, newly-elected Senior Warden acted as toast-master and Most Wor. Bro. Mauro Baradi, P.G.M. was fine-master. Among the features of the program rendered were male-quartette by members of the Lodge, a vocal solo by Wor. Bro. Dominador Escosa, P.M., and a song in Tagalog by 5-year old Patria Guevara-Baradi, youngest child of Past Grand Master and Mrs. Mauro Baradi.

Mount Huraw Lodge 98

Catbalogan, Samar

IN RESPONSE to an appeal from the Grand Lodge of the Philippines, this Lodge contributed P35.00 as its contribution toward the Jose Rizal Memorial Statue Fund. It is hoped that early next year, the Rizal Statue will be erected at the Plaridel Masonic Temple, the Grand Lodge headquarters in Manila.

The brethren would like to express their wholehearted approval regarding the present reduced size of the CABLETOW, which is easy to bind and convenient to read. It is hoped that the number of pages in our publication be increased and the quality of paper be improved. There is need for more reading matter in our magazine.

 WHAT OUR LODGES ARE DOING * * *

Victory Lodge No. 116

Camiling, Tarlac

THIS LODGE held its election of officers on Saturday, December 4, 1954. The installation of the newly-elected officers has been tentatively scheduled for December 28, 1954 jointly with the traditional family reunion to be held the same day.

Preparations are being made with a view to making the affair successful. Brethren residing outside of Camiling, may communicate with Wor. Bro. Inocencio G. Lactaoen for details.

Okinawa Lodge No. 118

Awase, Okinawa

The "Ryukyuan Review," unofficial publication of Ryukus Command, Fort Buckner published on October 6, 1954 an account of the recent visit of Most Wor. Bro. Werner P. Schetelig, Grand Master, Grand Lodge of the Philippines, to Okinawa in connection with Freemasonry in his jurisdiction. The distinguished Brother was welcomed at Kadena Air Base

by representatives of the Fraternity in Okinawa including T/Sgt. James R. Sage, Alfred L. Nixon, President of the Oiknawa Shrine Club, William L. McMasters, Master of Okinawa Lodge No. 118 and Elmer D. Rastoffer, Grand Lodge Inspector. The brethren in Okinawa derived much inspiration and benefit from the Grand Master's visit.

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The Message of Christmas

By CAMILO OSIAS

IT IS RECORDED in the Gospel of St. Luke that because of the decree of Cesar Augustus "that all the world should be taxed" multitudes "went to be taxed, every one into his own city." Pursuant to this imperial order "Joseph also went up from Galilee... unto the city of David, which is called Bethlehem. With him was "Mary, his espoused wife, being great with child."

WHILE THERE "she brought forth her firstborn son and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

THE ANGEL of the Lord brought the "good tidings of great joy, which shall be to all people." And with the angel who announced it to the shepherds was "a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

HEREIN is the message of Christmas—peace not on a part of the earth but peace on all the earth; good will not to one man, not to a few men, but to all men. The Christmas season has a full meaning if peace and good-will are heeded and lived.

THE HEAVENLY MESSAGE is for universal peace. The Con-

stitution of the Philippines commits the Filipino people to the principle of peace and the abandonment of war as an instrument of national policy. The Charter of the United Nations enjoins people and peoples to consecrate themselves to the pursuit of peace and security.

THE CONSTITUTION of the United Nations educational, scientific, and cultural organization declares "that since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed."

IN THE PAST we sowed the seeds of war in the minds of children. So the world reaped war harvest. This is natural and logical because what we sow we shall reap.

Now if we really want peace, we must sow the seeds of peace in the minds of men beginning with the children. One trouble is that there are people who persist in being war-minded. Parents, for example, buy pistols, swords, soldiers' uniforms as Christmas presents. Officials use cannons, or shells for decorations in public places and buildings. Naturally these arouse ideas of war. We have to institute reforms or radical changes. We must consciously foster peace-mindedness in place of war-mind-

PLEDGE OF SERVICE * * *

edness. We must wage the peace instead of waging war.

Peace is indivisible. Therefore, in waging the peace it must be total peace.

The Masonic Fraternity is an institution that has an individual appeal, a national appeal, and a universal appeal. Freemasonry which stands squarely for the Fatherhood of God and the brotherhood of man is a powerful instrument for the cultivation of lasting peace on a world-wide scale because it welcomes to its midst

men of good will regardless of race, nationality, creed, or religion, It transcends geographical, racial, political, creedal, religious or other boundaries.

THE FUNDAMENTAL AND PERENNIAL MESSAGE of Christmas is a message of peace and good will. Freemasonry hereby wishes all men Merry Christmas and Happy New Year. It joins the Heavenly messengers in sending the best wish of all good wishes; "On earth peace, good will toward men."

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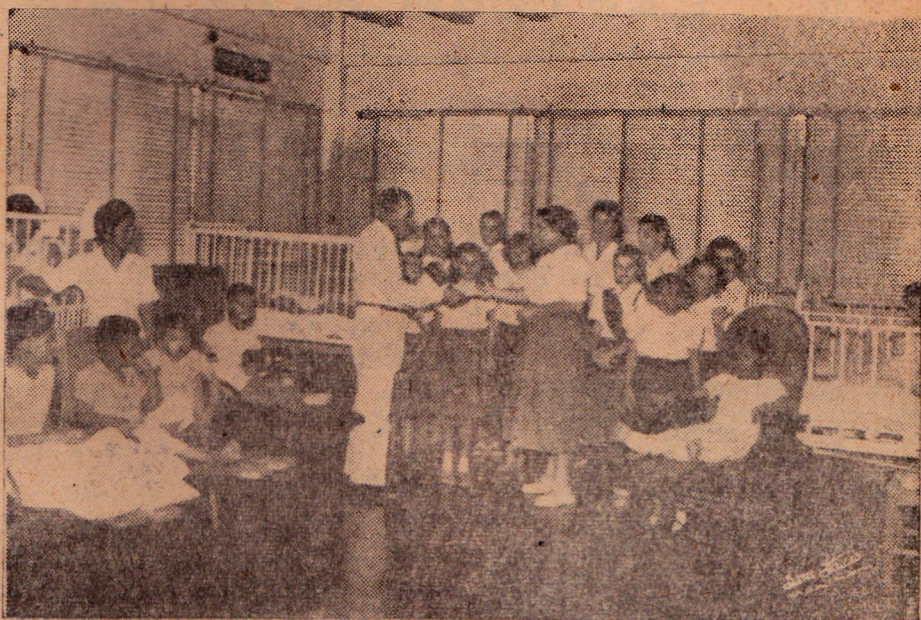
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Masonic Hospital for Crippled Children



ON SATURDAY AFTER-NOON, December 18th, a Troop of Girl Scouts of America arrived in Manila to pay their respects to the children of the Masonic Hospital for Crippled Children in their ward at the Mary Johnston Hospital, and at the same time to make a donation in cash, which money is to be used in relieving their distress.

THIS GROUP of American girls were brought to Manila by Bro. Malicsi, presently Marshal of Lincoln Lodge No. 34 at Subic, Zambales. The girls were with their leaders — Mrs. Short and Mrs. Bretz. The girls' organization is known as "Troop 2, Girl Scouts of America.

THE GIRLS in their desire to have a worthy project for the



Christmas Season, selected the crippled children, under the care of the Masonic Hospital for Crippled Children, as their project, and in various ways worked and saved the sum of P100.00 which they gladly and proudly donated to our charitable cause. The little girls

(Continued on page 838)



THE EASTERN STAR PAGE

INAUGURAL ADDRESS OF SISTER ADA S. GUZMAN ON THE OCCASION OF HER INSTALLATION AS THE WORTHY MATRON OF ROSARIO VILLARUEL CHAPTER No. 2, ORDER OF THE EASTERN STAR, DEC. 20, 1954.

Most Worshipful Grand Master, Bro. Werner P. Schetelig, Dignitaries in the East, Sisters and Brothers, Ladies and Friends:



DIGNITARIES IN THE EAST, I feel greatly honored with your presence this evening, on the occasion of my installation as the Worthy Matron of Rosario Villaruel Chapter No. 2, a feeling which I will cherish deep in my heart, with the happy thought that all of you who are my elders in the art and beauty of the Star, are here present and sharing with me the privilege of being installed and

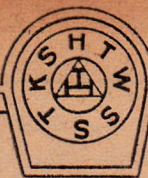
honored in this exalted position. I sincerely thank you for your presence which is an encouragement for me, it affords me the much needed support to my limitations, it fortifies my resources, and on top of all these, with your presence I confidently feel that with you, I cannot fail. It is my sincere hope, that your coming tonight is only the beginning of your constant attendance to our chapter, that I now say, "Thank you all, and come always."

LADIES AND FRIENDS, to you who are not members of the Order of the Eastern Star, I offer a hearty welcome, and I thank you for coming, for your presence is a distinct honor for me to have you as our guests to witness my installation. Honored and gratified, this occasion yields to me the opportunity of imparting to you an information which may be of importance to you as it is to us in this Order. Particularly, to those of you who are masons and/or relatives of masons, who are as yet, not members of this Order of the Eastern Star, — you may have come in answer to an invitation of

our members to witness this solemn ceremony of installation, and the same may linger in your mind, even after you have retired from this place, but I shall not be surprised if among you, there would hardly be any, who shall have any thought about the Order itself and what it all means. It is my considered opinion that any information from the wrong source is misleading, hence, a misinformation. And as a consequence of this misleading information, there is a great number among you, who are eligible to become members of the Order, and yet they stay aloof and away from us. For your information, the Order of the Eastern Star exists for the purpose of giving practical effect to one of the beneficent purposes of Freemasonry, which is to provide for the welfare of the wives, daughters, mothers, widows, and sisters of Master Masons. To the membership of the Order, Master Masons in good standing, their wives, daughters, mothers, widows, and sisters, are eligible. The Order shares with the masonic brethren in promulgating the principles of Brotherly Love, Relief and Truth. Within the Order, we may aid, comfort, and protect each other in our journey through the labyrinth of human life, and by cheerful companionship and social enjoyments, lighten the burdens of active duty. And notably, you may be informed that within our Order, we definitely practice respect and tolerance, that

none will bother, question or interfere with your own, and professed religion. It is my sincere hope, that with this valuable information, for you who are eligible, to become members of the Order, you will endeavor to put yourselves nearer to us, and soon apply and become members of the Order. To the Order of the Eastern Star, we welcome you.

SISTERS AND BROTHERS of Rosario Villaruel Chapter No. 2, to you all, to whom I owe my election to this exalted position, I say, "Thank you from the bottom of my heart." In thanking you however, I do so, not for the honor that the position entails, but I do thank you for having given me the unique opportunity of serving this, our Chapter, in particular, and the Order in general. I now assume this position, conscious and aware of my limitations, but encouraged with the thought that the welfare and interest of this chapter is yours and mine; that the success and failure of our chapter is our common concern; that we can solve any and all problems confronting the chapter if only, we would cooperate with one another. Finally, let me assure you that in assuming the responsibilities of this office, which you have, by majority accord placed on my shoulders, I will do my level best to the end that the confidence which you have reposed in me shall not be in vain, and all these I expect to do with your unconditional support and cooperation.



THE ROYAL ARCH PAGE

Circular No. 1

Series 1954 — Guzman

TO THE MASTER MASON DESIRING FURTHER KNOWLEDGE

Dear Brother:

THE FOLLOWING DISSERTATION (reproduced from a pamphlet issued under the authority of the Most Excellent Grand Chapter of Royal Arch Masons of the State of California) is presented to you as a Master Mason with the hope that, from its perusal, there will be awakened in you a desire for a further knowledge of Light and Truth, and that you will thereby be induced to begin a search for that which was lost, and which you have never found; and that it may be the means of giving you a knowledge of matters relating to Royal Arch or Capitular Masonry, Cryptic Masonry embracing the Royal Master, Select Master and Super Excellent Master Degrees, and Chivalric Masonry or the Orders of the Red Cross, Malta and Temple, and point out to you the necessity of receiving all these degrees, in order to have a full understanding of the American or York Rite of Freemasonry, of which they, together with the Entered Apprentice, Fellowcraft and Master Mason degrees, form the component parts.

THE DEGREES of the Blue Lodge seem to the Master Mason to be incomplete and lacking some essentials — he doesn't know what they are — which are unfolded to his vision in the Chapter, but still there is a "something" he needs enlightenment upon, and he knows not where to turn to seek the "light." The degrees of the Council and the Commandery Orders supply the missing links in the system and complete the chain that binds Ancient Craft Masonry together.

A MAN UPON HIS FIRST ENTRANCE within the sanctuary is taught that "Masonry is a beautiful system of morality, veiled in allegory and illustrated by symbols." From the moment he crosses over the threshold, his history is a record of progress out of darkness to the sunlight, and upward through the sunlight to the sun. Beginning in night, as his life began in darkness, he advances step by step, through dawn and daybreak, until he beholds the sun at its meridian, the beauty of the day and the glory of our inner world, because it is a chosen symbol of Light, and Light is the characteristic of "the Temple

not made with hands" and of its divine builder, the Great Architect of the Universe, in whom there is no darkness at all.

IN THE INVESTIGATION of the true meaning of every Masonic symbol and allegory, we must be governed by the single principle that the whole design of Freemasonry as a speculative science is the investigation of divine truth.

THE CENTRAL IDEA of the entire system of Freemasonry became the "loss" and the "recovery" of the "Word," symbolizing death and the resurrection, the ending of the present and the beginning of the future life. The student of Freemasonry must admit that the "Word" is the central point around which the entire system of Masonic symbolism must revolve. "Its possession is the consummation of all Masonic knowledge; when lost, its recovery is the soul's object of symbolic labor."

A Mistaken Idea

THE AVERAGE MASON of the present day is very apt, after being raised to the sublime degree, to cease his investigations in search of Truth, and to assert that "all of Ancient Craft Masonry is contained in the first three degrees," repeating the assertions of others who have gone before him, with parrot-like simplicity. He knows nothing of what he is talking. He is in the same category as the infidel, who asserts that there is no God simply because he cannot see him and converse with him. To the Master Mason who has a sincere desire to continue his investigation in the science of Masonic symbolism, the Royal Arch stands as the rainbow of promise in the ritual. It stands as the promise of the resurrection of that which was lost and that which shall be recovered.

EVERY REFLECTING MASON must at once be struck with the fact that the third degree presents all the appearance of being an unfinished condition — that it is imperfect in its history — and that, terminating abruptly as it does, it leaves the mind unsatisfied and craving for something that it does not and cannot supply.

THE ROYAL ARCH is absolutely necessary to the perfection of the Master's degree as a science of symbolism and the latter cannot be understood without the developments of the former. They are the first and second volumes of a continuous history, and the absence of either would mutilate the work.

THE THIRD DEGREE records a "loss" intrinsically of but little value, yet in its symbolic reference, of the utmost importance. The

Royal Arch records a "recovery," which is equally symbolic. The recovery cannot be appreciated unless we have first experienced the loss, and the loss would be unmeaning did we not subsequently meet with the recovery.

Mark Master's Degree

THE DEGREE OF MARK MASTER, the fourth in what is termed the York Rite, is one of the most important in the entire system. It is illustrative of the Fellowcraft degree, and, according to some writers, it has been asserted that it at one time formed a part of that degree, although it is evident that it was not a part of it at the reorganization of the craft in 1717. It explains the manner in which the operative craftsmen at the building of King Solomon's Temple were known and distinguished in receiving their wages.

FROM THE TRADITIONS of Freemasonry, it is learned that the order of Mark Masters, at the Temple of Solomon, was selected from the great body of Fellowcrafts. There were two divisions of these Fellowcrafts. The first or higher class, worked in the quarries, in finishing the stones, or, as we say in our lectures, "in hewing, squaring and numbering" them; and, that reach one might be enabled to designate his own work, he was in possession of a mark which he placed upon the stones prepared by him. Hence, this class of Fellowcrafts were called Mark Masters, and received their pay from the Senior Grand Warden whom some suppose to have been Adoniram, the brother-in-law of Hiram Abif, and the Provosts and Judges. These Fellowcrafts received their pay in money, at the rate of a half shekel of silver per day, equal to about twenty-five cents. They were paid weekly, at the sixth hour of the sixth day of the week, that is to say, on Friday, at noon. And this hour appears to have been chosen because, as we are taught in the third degree, at noon, or at high twelve, the craft were always called from labor to refreshment, and hence the payment of their wages at that hour would not interfere with or retard the progress of the work. And Friday was selected as the day because the following was the Sabbath, or day of rest, when all labor was suspended. But the other and largest division of the Fellowcrafts, being younger and more inexperienced men, and with less skill and knowledge, were not advanced to the grade of Mark Masters. These were not, therefore, in possession of the mark. They proved their claim to reward by another token, and, after that part of the edifice was completed, received their wages in the middle chamber of the temple, being paid in corn, wine and oil, agreeably to the stipulation of King Solomon with Hiram, King of Tyre.

Past Master's Degree

THE DEGREE OF PAST MASTER, in the early history of the craft, was connected with and under the exclusive jurisdiction of the symbolic lodges, and was conferred by them only upon actual Past Masters, i.e., those elected to preside over a subordinate lodge, and no one could receive the Royal Arch Degree unless he had received the Past Master's Degree. When Royal Arch Masonry was introduced into this country (America), it was seen that too few would possess the qualifications necessary to make the Royal Arch Chapters self-sustaining. When the degree was separated from the lodges and placed under a distinct jurisdiction, the custom previously existing under the Blue Lodge regime was still followed, and candidates for exaltation were invested with the Past Master's Degree as a preparatory step.

THE GENERAL USE of the term, Past Master, by the Craft, means one who has been elected, installed and served for twelve months over a regular lodge. The degree is the second in the series of the Chapter; hence arose the terms "Actual Past Master" and "Virtual Past Master," the latter meaning one who has received the degree in a Chapter, but who has not been elected or served as a Master over a lodge. A Virtual Past Master is not entitled to recognition by the Grand Lodge as a Past Master.

THE DEGREE is an old one. We find the expression "Past Master" used in 1774 and implied as one who "having passed the Chair through some ceremony." The Constitution of the Grand Lodge of England, 1723, speaks of the installed Master passing through certain "significant ceremonies." There can be no doubt as to the antiquity of the degree — it dates from the birth of Speculative Freemasonry.

Most Excellent Master's Degree

THIS DEGREE is the sixth in the American or York Rite system. The ceremonies refer to the completion and dedication of the Temple. It is reasonable to suppose that when this magnificent edifice was completed, King Solomon should bestow some distinguished mark of his approval upon the skillfull and zealous builders who had been engaged for seven years in its construction. No greater token of that appreciation could have been evinced than to have established an order of merit with the honorable appellation of "Most Excellent Masters," and to bestow it upon those of the Craftsmen who had proven themselves to be complete masters of their profession. It was not conferred upon the whole body of the workmen, but was confined to the meritorious and praiseworthy — to those who, through diligence and industry, has progressed far toward perfection.

Wikang Pilipino * *

Eduardo del Rosario Tan Kiang*

NAG-UUKOL tayo sa mga sandaling ito ng taos-pusong alaala sa isang matapang at magiting na kaluluwa, ang yumaong Kapatid na Eduardo del Rosario Tan Kiang, na noong nabubuhay pa sa ating piling ay pangatawang tumulong, sa loob ng may apat-napu't siyam na taong siya'y kasapi sa Samahan ng mga Mason, sa ikapagkakaron ng pagkakaunawaan ng lahat ng tao sa ibabaw ng mundo. Dapat mabatid ng mga hindi pa nakaaalam, na ang Masonerya ay isang samahang nagpupunyaging papaghariin sa ibabaw ng lupa ang palagiang kapayapaan sa pamamagitan ng pagbigkis sa sangkatauhan sa isang tunay at matibay na pagkakapatiran sa ilalim ng pagkaama ng mapagpalang Manlilikha. Bagama't hindi isang relihion ni hindi kumikiling sa alinmang relihion, ay hinihiling ng Masonerya sa bawa't ibig na pumaloob sa kanya ang paniniwala sa isang Diyos na humuhubog at nagpapalakad sa buong daigdig at sampu ng lahat ng mga bagay na nalalaman doon.

MARAMI SA AMIN ang kato-liko, ang portestante, at gayundin ang maometano, ang budista, ang anglikano, ang hudyo, at iba pang

nasasanib sa ibang relihion. Kung nagkakaiba man kami ng pananampalataya at ng paraan ng pagdulog at pagsamba sa Diyos, gayunman ay samasama naman kami, sa loob ng amin-aming Lohia, sa pagtawag at pagdalañgin sa Kanya ng buong taimtim at pangangayupapa. Kung masusunod nga lamang ang mga simulain at aralin ng mga Mason, ang karaniwang nakikitang pag-iirangan at paglalaban-laban ay mawawala at lalong hindi na makikita ang tinatawag na digmaan, na lumilipol ng angaw-angaw na buhay at sumisira at nagwawasak ng mga ari-aria't kayamanang hindi matutum-basan ng salapi.

NALALAMAN NAMING mga Mason na totoong mahirap na matitayo ang gayong panlahat na kapatiran, sapagka't upang maisagawa iyon ay kailangang ang lahat, at bawa't tao, ay matutong sumupil ng mga mabababang simbuyo at hikayat ng katawan at ng malabis na pag-ibig sa sarili, ala-laong baga'y matutong magmahal sa kapuwa paris ng pagmamahal sa sangkatauhan na ipinamasid ng Gurong Hesus, magdadalawang libong taon na ngayon.

ANG INAALALA NATING kapatid na Eduardo del Rosario Tan Kiang ay matikang sumunod sa lahat ng mga katuruan ng Masonerya, dala ng pananalig na sa

* Pang-alaalang pangungusap na binasa ng kapatid na M. D. CIPRIANO, PM, nang ika-19 ng Setyembre, 1954, sa Plaridel Masonic Temple.

pagsasakatuparan ng mga nasa-bing katuruan ay doon lamang mababatay ang kapanatagan at kaligtasan ng daigdig. Kung wala mang iwi ang kapatid na Tan Kiang niyong kung tawagin ay karunungan, siya ay nagkaroon naman ng katangiang lalong mahalaga sa karunungan, na dili iba't ang Pag-ibig sa kapuwa nang walang pag-iimbót — Pag-ibig na kanyang kinamihasnang isabog sa kanyang paligid at saan man dumoon.

NOONG SIYA'Y NABUBUHAY ay kanyang binusog ng matinding pagsinta ang marilag na babaing pinili ng langit na maging may-bahay niya at ng matamis na pag-aaruga't pagmamahal ang kanilang mga anak sa pamamagitan ng pagbibigay sa kanila ng lahat ng kaluwagan at kaligayahang nabot ng kanyang kakayahan. Noong siya'y nabubuhay ay hindi niya natiis na hindi itindig ang nabubuwal; hindi natiis na di-tulongan ang nangangailangan; hindi natiis na di-dulutan ng ligaya, kahit sumandali lamang, ang nalulungkot at nagdadalamhati. Ang kadahupan nga ng kapatid na Tan Kiang sa karunungan ay tinumbasan naman niya, nang ibayu't ibayo, ng kalakhan at kayamanan ng puso. At may katuwiran siyang tuntunin ang gayong landas, sapagka't ang karunungan ay naiwan sa lupa, nguni't ang kayamanan ng puso at ang kadakilaan ng asal ay binabaon hanggang sa kabilang buhay.

MGA KAPATID, kung tatanaw tayo sa mga kaparangan at kagu-

batan, at lalo na sa harding pinag-yaman ng mga kamay, ay makakakita tayo ng mga bulaklak na nag-gagandahan. Hindi mababango ang lahat: maraming-marami ang walang bango. Gayundin naman, kung tayo'y titingala sa kalawakan ng langit ay di-mabilang na mga bituin ang mamamasdan kung maaliwalas ang gabi. Hindi ang lahat ay makinang: maraming-marami ang walang liwanag na halos hindi na mapansin ng mga mata, nguni't may mangisangisang nagniningning at nag-antiantilaw sa kadiliman ng gabi at humahalina mandin sa mga marunong dumandam na umawit at magsaya.

GANYAN ang mga tao—parang mga bulaklak at parang mga bituin. Di-mabilang sa kanila ang walang bango at walang liwanag sapagka't walang nagagawang kabutihan sa kapakinabangan ng kapuwa at sa kaluwalhatian ng Maykapal. Dahil sa kayamanan ng pag-uugaling ipinakita noong nabubuhay, ang kapatid na Eduardo del Rosario Tan Kiang ay naging isang bulaklak na maalindog at mahalimuyak, na ang bango't samyo ay kanyang dinala sa pagyao upang gamiting panuob na parang kamanyang sa paanan ng Dakilang Lumikha. At siya'y naging maningning na bituin na dapat tingalain at gawing patnubay nating mga nabubuhay pa sa ating pakikitalamitan sa kapuwa.

NAGPUPUGAY KAMI SA IYO, kapatid na Tan Kiang, at nawa'y tamasahin mo ang kaluwalhatian ng buhay na walang hanggan.

WIKANG PILIPINO * * *

“Araw ng mga Bayani”

— 0 —

ITO'Y ARAW na hinugot sa madilim na lumipas upang ngayong nagniningning sa mahal nating watawat ang Araw ng Kalayaan, tayo ay magpasalamat sa kanilang ang marami'y di man lamang nagkapalad tumikim ng naging bunga ng kanilang mga hirap. Ngayong tayo'y nagdiriwang ay para kong nasisinag sa likod ng namumuong mga piping glapaap ang kanilang mga mukhang nangagngiti't nagmamalas.

* * *

“ARAW NG MGA BAYANI”—Ito'y tanging-tanging araw ng mga nagsipaglingkod sa sininta nilang bayan, hindi lamang ni Plaridel kundi niyong di-mabilang na ang iba sa kanila'y di-kilala ang pangalan; “Araw ng mga bayani” — isang aklat na taunan kung basahin: nag-uulat ng madugong Kasaysayan ng lahi ni Lapulapung pumapatay ng dayuhan kung dayuhang walang layon kundi tayo'y pagharian.

* * *

“ARAW NG MGA BAYANI” — isang taóng inuulap, pag ang ulap ay wala na nagniningning sa liwanag sina Rizal, Bonifacio, Gregorio del Pilar, Roxas, Abad Santos, Luna, Quezon at Mabini, yaong utak ng Pambansang Himagsikang may tao pa't may watawat na ang iba'y baluktot na, di na halos makalakad, nguni't buhay pa ang dugo't handa pa ring makilamas kung sa ating Kalayaan'y may magtangkang magpahamak.

* * *

“ARAW NG MGA BAYANI”—pagsikat na'y napupunit ang tabing ng bilangguan na ang mga napipiit doo'y walang kasalanan kundi tunay na pag-ibig sa sariling Inang-bayan at sa Layang nilulupig; nagsabi lang ng katwira'y ginapos na, binalibid ng kadenang gumigil sa laman ng binti't bisig; at sa wakas, kung wala nang sukat na maipasakit, ang bilango'y pinapatay, sinusumpa, nilalait.

* * *

“ARAW NG MGA BAYANI” — nakaugnay sa hiwaga ng banal na kumpisalan sa simbahan ni Bathala. Kasaysayan ang may sabing babae ang nagbalita sa kompesor na si gayo'y may lihim na munakala

*na panganib sa gobyerno't sa praileng walang awa
at iyon ay ibinunyag ng kompesor na banyaga.
Dahil doo'y hindi lamang isa ang napanganyaya
kundi pati walang malay at ang baya'y nabahala.*

* * *

*MULA NOON ang sugatang damdamin ng Pilipino
ay sumulak nang sumulak gayong dati ay kordero;
parang ahas na sinakta'y nagtaas ng kanyang ulo,
subali't ang maninikil, sa kabila namang dako,
parang ulol na halimaw ay lalo pang napadako
hanggang doon sa ang tingin sa atin ay di na tao;
kaya lakas at lakas na ang nagtuos at nagtungo
at sa atin ang nalagas sa laranga'y libu-libo.*

* * *

*NGUNIT hindi noon lamang. Sumunod pa pagkatapos
ang dalawang huling yugto ng madugong pananakop;
at, pagka't ang Pilipino'y aayaw nang pabusabos,
katulad din noong una'y nagmatigas at nanghamok,
ang bandila'y aayaw nang gadali ma'y iyukayok,
ang bayan ay minamahal, ang tahana'y sinisinop,
kaya di rin kakaunting dugo't buhay ang naubos,
nguni't sulit ang puhunan, at ang tubo'y umaagos.*

* * *

*AT ITO nga ang dahilan kung bakit ang Pilipinas
ngayo'y buong-buong pusong nagbibigay-pasalamat
sa kanila na sa gitna ng dilim ay nangalagas.
Sila nawa'y lum'walhati sa langit na aliwalas!
Ito'y araw na sa ating kaluluwa'y nararapat
manatiling nagniningning, nag-aapoy, nag-aalab,
pagka't sadyang nasasandig sa madilim na lumipas
ang kalakha't kagandahan ng sumipot na liwanag.*

Maynila, Agosto, 1954

IGNACIO FACUNDO

(*) Ang tulang ito'y binigkas ng may-akda sa "Logia Malolos No. 46", Malolos, Bulakan, noong ipagbunyi ng mga kasapi ng nasabing Lohiya ang kaarawan ng mga bayani. — P. ng M.



Fraternal Reviews



Arkansas, 1953

112th Annual Communication

384 Lodges

Grand Master: M.W. Roy C. Bolling

56,153 Master Masons

THE MOST WORSHIPFUL GRAND LODGE of F. & A.M. of the State of Arkansas, which is considered the "Mother" of the Grand Lodge of Oklahoma, held 8 Emergent Communications, 5 for dedicating Masonic Halls, 2 for laying of cornerstones, and 1 for the funeral services for one of the 2 Past Grand Masters who had passed away.

THE 112th ANNUAL COMMUNICATION was held at the Albert Pike Memorial Temple in Little Rock, Arkansas, on 17 and 18 November 1953. The M.W. Grand Master, M.W. Roy C. Bolling, who visited 50 or more individual Lodges, "spent many hours and had driven many many miles in (his) attempt to serve (the Brethren)." He gave the unique privilege of handing the gavel to distinguished guests while the Grand Lodge was actually conducting business. Welcomed, among others, during the opening were the Sovereign Grand Inspector General of Scottish Rite Masons in Arkansas, the Grand Commander of the Grand Commandery, the Most Excellent Grand High Priest of Royal

Arch Masons, and the Most Illustrious Grand Master of the Grand Council, who by their presence, made evident the supreme Masonic authority of the Grand Lodge and the harmonious relations existing between it and the attendant Bodies in that State. Bro. Mason E. Mitchell, Grand Representative of the Grand Lodge of the Philippines near the Grand Lodge of Arkansas, was present.

INCLUDED IN THE ELECTION OF OFFICERS were the Grand Lecturer, the Grand Orator, the Grand Senior and Grand Junior Deacons, and a member for each of the Board of Charities and Board of Finance. The Grand Master thus noted that it had been the practise of the Grand Lodge of Arkansas to advance the elective officers regularly through the line. In this way, he observed, 5 years must elapse from the time the man is started until he reaches the top, which in the opinion of the Grand Master was rather a long period of inactivity. And so he recommended that the Grand Orator and the Grand Deacons be appointed instead of elected, which recommendation was disapproved.

MILEAGE AND PER-DIEMS are allowed representatives to the Grand Lodge Annual Communications, and these benefits were increased. An important decision was that disauthorizing the Master to substitute the word "affirm" for the word "swear" as used in our obligations, regardless of whether the religious belief of the candidate prohibits the use of the word "swear." As there were some doubts regarding the interpretation of their laws on intoxicating liquors, a Committee was appointed by the incoming Grand Master to write the Laws on this matter. It would be interesting to find how many of our members are actually in the intoxicating liquor business.

OUR ARKANSAS BRETHERN have concentrated their charities on tuberculous Children and on the control of tuberculosis in the State. The Booneville Building, completed and paid for through their generosity, had admitted during the year 145 children, 88 of whom were girls. Of the 4,916 tuberculous patients treated, 3,255 have received arrests. Aside from this phase of their Masonic work, our Arkansas Brethren have assisted the widows of Master Masons in maintaining their own homes and caring for their own children. They considered it far cheaper to follow this plan than to maintain an institution with all the overhead cost incident thereto. They also have given the Occupational Therapy Building and the

Burn Center to the Arkansas Children's Home and Hospital.

THERE IS AN INTERESTING ACCOUNT appertaining to the Cemetery Lots bought and owned by the Grand Lodge since 1843 on which they have no deeds or other evidences of ownership. This brings to our mind the confusion which might have come to our own Grand Lodge had not Wor. Bro. Pablo Samson, chief clerk in the Grand Secretary's Office when the Japs entered the City, retrieved from the records all the papers on our Masonic Lot in the Manila North Cemetery. It was the foresight of this faithful and veteran Mason which made possible the interment of Brethren in our Masonic Lot during the Jap occupation.

A SELECT TEAM of boys from several Chapters of the Order of De-Molay so impressed the Members during the exemplification of their degree work in one of the sessions that the Grand Lodge adopted a resolution to appoint a Special Committee for the promotion of the Order and for the Committee to expend such Grand Lodge funds as it might deem necessary.

DR. FRANCIS J. SCULLY, chairman of the Committee on Foreign Correspondence, submitted an excellent report which was later adopted, recommending the recognition of the French National Grand Lodge (*Grande Loge Nationale Francaise*). Since no fur-

ther communications were received from the Grand Lodge of China, it was presumed that its activity had been brought to a standstill by the unfavorable attitude of the Red Chinese authorities. And so the Committee recommended postponement of consideration on the matter of their recognition until such time as the situation may call for.

APPENDED TO THE PROCEEDINGS are 3 interesting and instructive papers of the Arkansas Research Lodge No. 739, which had a select membership of 22. The scholarly treatise on "Land-

marks, My Personal Experience," by one of the Directors of Research, M. W. Woodlief A. Thomas, Grand Secretary, must be read by all Masons in whatever Jurisdiction they may reside.

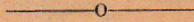
WOR. BRO. Jose J. de Guzman is the Grand Representative of the Grand Lodge of Arkansas near the Grand Lodge of the Philippines.

COMMITTEE ON FOREIGN CORRESPONDENCE

Jose C. Velo, P.M.

Jose T. Enriquez, P.M.

Fidel P. Encarnacion, P.M.



Masonic Hospital . . .

(Continued from page 825)

who compose Troop No. 2 of Girl Scouts of America and their names are as follows:—

1. Sandra Bretz
2. Nancy Foster
3. Jane Zola
4. Jean Halterman
5. Jo Ann Petrovich
6. Rosalie Kitchlid

7. Terry Ann Bretz
8. Mellia Magrum
9. Janonnah Arp
10. Marline Arp

WE ACCEPT their donation and Christmas greetings with heartfelt thanks and assure them that they are to be praised for the noble work that they have done.

Happy New Year!!!

(Continued from front inside cover page)

spiritual quality in ourselves. Good wishes of our loved ones, our friends and neighbors cannot lastingly implant it in us. It is a mental attitude, a will to POSITIVISM, an elevation of ourselves above the daily grind. It is a psychological state, where we still discover some light, where others see but darkness, where we match courage and hope against despair, belief against distrust, optimism against pessimism. Sound optimism is a great power and promotor in human life and relations, because "optimists see an opportunity in every calamity, pessimists a calamity in every opportunity." (Anonymous).

IF WISHING A HAPPY NEW YEAR to the brethren of this Jurisdiction and their families, is, next to good health and prosperity, then it is this inner happiness with a good touch of positivism and optimism, courage, steadfastness in all situations that I wish for the great Masonic family.

ALWAYS REMEMBER: happiness is an inside job.



WERNER P. SCHETELIG
Grand Master

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