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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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Dr. Mauro Baradi, accompanied by
Friends and members of KUTANG BATO LODGE
110, Depositing wreath at the monument of UNKNOWN
SOLDIER, Cotabato, August 30, 1955

*M. W. Bro. Mauro Baradi accompanied by friends and members of
KUTANG BATO LODGE No. 110, F. & A. M. depositing wreath at the
monument of the UNKNOWN SOLDIER, Cotabato, August 30, 1955*

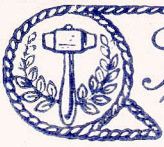
Plaridel Masonic Temple

1440 San Marcelino

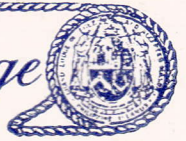
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Manila, Philippines

CAMILO OSIAS, Editor



The Grand Master's Message



Our Fraternal Relations

THE LODGES AND MEMBERS of our Grand Jurisdiction should find pride and satisfaction in the fact that the Grand Lodge of the Philippines is in fraternal relations with One Hundred Nineteen (119) Grand Lodges of the World.

THE MOST WORSHIPFUL GRAND LODGE OF THE PHILIPPINES which includes Japan, Guam, Okinawa, and the Philippines enjoys fraternal relations with the forty-nine (49) Grand Lodges of the United States of America and the Grand Lodges of Alberta, Argentina, Belgium, Bolivia, Brazil-Amazone Acre, Brazil-Bahia, Brazil-Ceara, Brazil-Minas Geraes, Brazil-Para, Brazil-Sao Paulo, Brazil-Parahyba, Brazil-Rio de Janeiro, Brazil-Rio Grande de Sul, British Columbia, Canada, China, Chile, Columbia-Barranquilla, Columbia-Bogota, Columbia-Cartegena, Costa Rica, Cuba, Dominican Republic, Ecuador, England, Finland, France, Grande Lodge National Francaise, Germany, Greece, Guatemala, Honduras, Ireland, Israel, Italy, (Cortini), Manitoba, Mexico-La Oriental Peninsular, Mexico-Pacifico, Mexico-York, Netherlands, New Brunswick, New South Wales, New Zealand, Nicaragua, Norway, Nova Scotia, Panama, Paraguay, Peru, Prince Edward Island,

(Continued on inside back cover page)



Editorials:

Shall Religious Test Be Required For Holding Public Office?

By WERNER P. SCHELIG
Past Grand Master
Grand Lodge of the Philippines

THAT THE BRETHREN MAY KNOW:

Under date of September 3, 1955. THE SENTINEL (*Philippine Catholic News Weekly*), published the following editorial:

“BARADI — MINISTER TO VIETNAM?”

“Certain politicians have been grooming Dr. Mauro Baradi for the post of Philippine Minister to South Vietnam.

“This was revealed by Senator Claro M. Recto in his Manila Law College talk and subsequently confirmed by sources in the Department of Foreign Affairs.

“*The Sentinel*, in the interest of world democracy as against world communism, has openly backed the administration’s recognition of the South Vietnam government.

“In the appointment of Dr. Baradi as the President’s representative to Vietnam, however, *The Sentinel* begs to voice its opposition.

“We have nothing personal against Dr. Baradi. We believe him to be a sincere man, well intentioned and well educated.

“But because of his affiliation to Masonry, an organization he served as Grand Master, we doubt whether he would serve our country and Premier Diem’s government best in this post.

“Premier Diem’s major troubles have arisen from opposition to his regime of French and Vietnamese Masons.

“Father Patrick O’Connor, NCWC Correspondent, once wrote that Diem’s religion (Catholic) has earned for him the strong opposition of the group — the masons of France.

EDITORIALS * * *

"The masons, Father O'Connor wrote, have an influential lodge in Saigon, with French and Vietnamese members. 'Some Vietnamese who have opposed Diem, with French backing, are said to belong to this lodge.'

"Would it be wise for the Philippine government to send Dr. Baradi to help Premier Diem?

"Would Dr. Baradi be in a position to understand the problems of the South Vietnam government when those who believe in the principles he holds are bitterly fighting that government?

"Would it be good diplomacy to send another staunch mason to deal with Premier Diem whose major troubles arise from masons?"

This Editorial is a very weak documentation. In every State are "pros" and "cons" regarding a subject matter except in dictatorially-ruled countries, where "cons" are supposed to be non-existent. If there may be SOME Vietnamese SAID to be Masons opposing Diem, who are the MANY in the opposite camp? Perhaps Catholics are likewise included.

Viewing the question whether it would be advisable to send Dr. Baradi and whether Dr. Baradi—being a Mason—would understand the problems of the South Vietnamese government, let me quote Brother General John E. Hull, United Nations High Commander of Far East Forces, in his address to the Masons assembled in Tokyo Masonic Temple on the occasion of the First Communication of our District Grand Lodge for Japan on October 8, 1954 in Tokyo:

"What impresses me as most distinctive about Freemasonry is the ease with which it surmounts the national barriers which plague so many other endeavors. The non-nationalistic arrangement... it seems to me... provides a most re-assuring and convincing demonstration of the capacity of men of good will of different countries to achieve brotherhood. And they achieve it, I would add, without renouncing their different languages and customs or their different religions and political convictions."

These words of the United States High Commander are expressed by a responsible man, himself a Mason more competent to speak on the merits of Masonry. It is possible that THE SENTINEL will also object to the appointment of Dr. Baradi for a diplomatic post, were it for non-Catholic countries like Indonesia (Mohammedan), Japan (Buddhist), Thailand (Buddhist), India (Hindu), Pakistan (Moslem), Korea (Buddhist); or were it for Protestant countries including the United States,

Great Britain, Australia Switzerland, Norway, Denmark, Sweden, and others. THE SENTINEL might even object to the appointment of high ranking officials representing other countries in the Philippines because they are Masons.

By the same analogy, non-Catholics may also object to Catholics assigned to, or appointed as ambassadors, ministers, or consuls to non-Catholic nations and to Protestant countries throughout the world.

Have Generals MacArthur, Ridgeway, and Hull, and many others who are all masons, understood the problems of the Far East, specifically of Japan? Being Masons they understood these problems and approached the Far East situation with an open mind, imbued with Masonic teachings such as tolerance and understanding.

THE SENTINEL, we are glad to note, openly admits, thus: "We have nothing personal against Dr. Baradi. We believe him to be a sincere man, well intentioned and well educated." Why then, should Bro. Dr. Baradi fall short of understanding Vietnamese problems with his exceptionally rich background of having been a Grand Master which is the highest honor that the members of a Universal Fraternity can bestow upon a Mason? Lest we forget, the principal tenets of Masonry are BROTHERLY LOVE, RELIEF, AND TRUTH, and these do not in any way conflict with the lessons taught by the great faiths of mankind specially that of Christianity itself.

Furthermore, and this is equally important. MASONRY is NOT A RELIGION. The allegation which others advance that Masonry is a religion does not make it so. The Encyclopedia of Freemasonry by Albert Gallatin Mackey categorically states

"... It (Freemasonry) has no pretension to assume a place among the religions of the world as a sectarian 'system of faith and worship,' in the sense in which we distinguish Christianity from Judaism, or Judaism from Mohammedanism. In this meaning of the word we do not and can not speak of the Masonic religion, nor say of a man that he is not a Christian, but a Freemason. Here it is that the opponents of Freemasonry have assumed mistaken ground in confounding the idea of a religious

Institution with that of the Christian religion as a peculiar form of worship, and in supposing, because Freemasonry teaches religious truth, that it is offered as a substitute for Christian truth and Christian obligation. Its warmest and most enlightened friends have never advanced nor supported such a claim. Freemasonry is not Christianity, nor a substitute for it. It is not intended to supersede it nor any other form of worship or system of faith. It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truth. . . .”

To be a successful helper in creating that badly-needed brotherhood of men in this corner of the world, afire by the back-door attacks of Communism which is a menace to democracy and Masonry, leaders of greater stature are earnestly needed more than men having fixed views on certain problems, and biased on others.

Dr. Baradi — being a Mason — fulfills one basic requirement of a successful leader and worthy representative, to help build World Brotherhood. Masonry respects all religions and considers men as children of God regardless of race, nationality, or creed.

After the bitter and tragic experiences of the past when so many crimes were committed and injustices perpetrated in the name of religion, should we of this day and generation again put up religion as a prerequisite for holding Government positions? Is not religious freedom guaranteed by the Constitution of the Republic of the Philippines? The people must always remember and keep constantly in mind a most important provision of our Constitution, namely:

“ . . . No law shall be made respecting an establishment of religion, or prohibiting the free exercise thereof, and the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed. No religious test shall be required for the exercise of civil or political rights.” [ARTICLE III (Bill of Rights). Section 1, Clause 7.]

We have expressed our frank opinion and cited authorities THAT THE BRETHREN MAY KNOW!

Masons Work For The Country's Welfare

CRITICS THERE ARE who make the gratuitous accusation that Masonry works against the welfare of the Church and consequently against the country. From generation to generation others were, and still are being taught, even ordered to believe that Masonry "is opposed not only to Catholicism and Christianity, but also to the whole system of supernatural truth."

A *SYSTEMATIC CAMPAIGN* of hatred against one's fellow men is neither Christian nor right; any group of men or organization which finds satisfaction in maligning or destroying others who are just as earnest in working for the common good, flagrantly violates one of the great commandments, "Thou shall love thy neighbor as thyself", and the Golden Rule as well.

Brotherly Love is the first of the three principal tenets of Masonry. And to the Masons, this tenet is emphasized because

"By the exercise of Brotherly Love we are taught to regard the whole human species as one family, — the high and the low, the rich and the poor, — who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle Masonry unites men of every country, sect and opinion; and causes true friendship to exist among those who might otherwise have remained at a perpetual distance."

IN THE PHILIPPINES, the great majority of our national heroes were Masons; and so with other countries like the United States — a great leader of the Free World — where — as of January 19, 1955 — five (5) of the fifteen (15) members of President Dwight D. Eisenhower's Cabinet are Masons; where eight (8) of the nine (9) Justices of the Supreme Court of the United States including Chief Justice Earl Warren, Past Grand Master of the Grand Lodge of California, are Masons; where fifty-eight (58) of the ninety-six (96) Senators of the Congress of the United States are Masons; where two hundred fifteen (215) of the four hundred thirty-five (435) Representatives of the Congress of the United States are Masons; where twenty-nine (29) of the forty-

eight (48) Governors of the States are Masons, and where twenty-one (21) of the Lieutenant Governors (not all the States have a Lieutenant Governor and not all are men) are Masons.

THESE FACTS are presented for the information of friends and critics alike. Truth from whatever source is truth just the same. In the words of the poet

“Truth crushed to earth shall rise again:
Th’ eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshippers.”

Indeed, neither man's ingenuity nor cleverness can hide the truth; much less can he change its meaning. — MAURO BARADI, P.G.M.

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Grand Lodge of Free and Accepted Masons of the Philippines

26 September 1955

To all Secretaries of Subordinate Lodges
in this Grand Jurisdiction

Greeting :

This is to inform you that the City of Manila has undertaken a re-numbering of buildings in the City of Manila.

For your proper guidance, please note the following changes :

Plaridel Masonic Temple
1440 San Marcelino
Manila, Philippines

Scottish Rite Temple
1828 Taft Avenue
Manila, Philippines

Formerly, the old number for the Plaridel Masonic Temple was 520 San Marcelino, Manila, while that of the Scottish Rite Temple was 912 Taft Avenue, Manila.

Please take note of the new numbers to avoid delay and/or non-delivery of correspondence.

Fraternally yours,

(Sgd.) MAURO BARADI, P.G.M.
Grand Secretary

—o—

September 28, 1955

TO ALL SECRETARIES
OF SUBORDINATE LODGES
IN THIS GRAND JURISDICTION

Greeting :

At the last Annual Communication, by a resolution presented and approved, the yearly assessment for the Masonic Hospital for Crippled Children of ₱2.00 in accordance with Grand Master's Edict No. 36 has been increased to ₱3.00 effective March 1st, 1955.

All Secretaries of subordinate Lodges are, therefore, enjoined to

collect P3.00 from each member effective March 1st, 1955 instead of the P2.00 as heretofore.

Fraternally yours,

(Sgd.) MAURO BARADI, P.G.M.
Grand Secretary

CHARITY COMMITTEE OF THE GRAND LODGE

M. W. Bro. MICHAEL GOLDENBERG, P.G.M., Chairman of the Charity Committee of the Grand Lodge called a luncheon-meeting of his Committee on September 17, 1955 which was held at the Casino Español, 663 San Luis, Manila. To this meeting were invited M. W. Bro. Camilo Osias, Grand Master, and M. W. Bro. Mauro Baradi, P.G.M., Grand Secretary.

M. W. Bro. Goldenberg presented a plan to increase the Charity Fund of the Grand Lodge the better to aid and assist distressed worthy brethren, their widows, and orphans, whenever possible.

PLACEMENT COMMITTEE

TO RECTIFY an evident misunderstanding among the Brethren as to the functions of this Committee, we wish to announce the policy as agreed to by the Grand Lodge Officers.

THROUGH THE PLACEMENT COMMITTEE, the Grand Lodge will endeavor to assist in finding employment for worthy Brethren and their immediate relatives who are in real distress and need of support which their Blue Lodges are unable to supply. From the applications received, it is evident that many believe its purpose is to act as a general employment bureau which will assist anyone looking for a job. Many are seeking a transfer of employment, some are newly graduated from school with no previous employment record, many indicate no Masonic affiliation at all. Likewise, most have made no effort to apply for assistance from their own Lodge. Therefore, in the future, applications that do not conform to the purpose of this Committee will be returned.

AS WILL BE NOTED ABOVE, the Committee will endeavor to assist, but it must be remembered that in many cases the qualifications are such as to make placement difficult although efforts will be made to find employment. With unemployment such as it is at present, there are very few opportunities available, but through the *Cabletow* and the Grand Secretary's Circulars, we will let it be known to the Fraternity of those who are in need of help and deserving of assistance. By adher-

OFFICIAL SECTION * * *

ing to the purposes of the Committee, the Brethren will know the ones qualifying for relief and be able to do their share in fulfilling one of our principal tenets. To achieve success we must all bear our burden of this responsibility to relieve the distressed, which is incumbent on all of us, but those deserving this relief must be in need of support which is beyond their own means or that of their Lodge of obtaining.

NORRIS N. EVERETT

Chairman of the Placement Committee

BAMBOO OASIS A.A.O.N.M.S.

Dear Nobles,

With the Nile Temple Divan visiting Manila from October 23rd to November 1st, there will be numerous functions taking place in addition to the Ceremonies on Saturday, October 29th. As this is the much looked forward to event of the Shrine and all Nobles will want to participate, we remind you that you *must* be in good standing with your Temple to be able to do so. Therefore, if you have not as yet paid your 1955 dues, do so immediately. Unless you can produce a 1955 dues card, you will not be admitted.

In addition to the Ceremonial and dinner dance on October 29th, there will be a tea dance on Wednesday, October 26th, to be given by Bamboo Oasis for the visiting Nobles and their Ladies. All members of Bamboo Oasis and the candidates with their Ladies are invited. Then on Sunday, October 30th, there will be a picnic at the Windmill Pavilion at Balara Filtration Plant for all Nobles and their families. Box lunches will be prepared for those who make prior reservations for them.

On Tuesday, October 26th, at 5:30 p.m., the Nile Temple Divan will meet all Shriners of Nile Temple at the Scottish Rite Temple to discuss any question that the members may desire to raise.

All Nobles and candidates are asked to note these dates and make every effort to attend.

Yours in the Faith,

NORRIS N. EVERETT

High Shereef



WHAT OUR LODGES ARE DOING



Bagumbayan Lodge No. 4, F. & A. M. Manila

WE REGRET TO ANNOUNCE the death of Bro. Juan Bunoan, active member of this Lodge, on September 7, 1955 at his home in 1544 Calixto Dyco Street, Paco, Manila. Bro. Bunoan was raised to the Sublime Degree of Master Mason on October 13, 1920 and he lived as a good citizen and exemplary Mason. Funeral services in his honor were held at The Scottish Rite Temple, on September 11, 1955 with Rt. Wor. Bro. Clinton F. Carlson, Deputy Grand Master, officiating. Among the speakers on that occasion were Bro. (Rev.) Charles Mosebrook representing

the Central Church of Manila, M. W. Bro. Mauro Baradi, P.G.M., Grand Secretary, representing the Grand Lodge of the Philippines and as Honorary Member of Bagumbayan Lodge No. 4, and Mr. Juan Bunoan, Jr. who gave the response in behalf of the family of the deceased.

AN INSPIRING AND ENLIGHTENING LECTURE on the "Origin of the Words Free and Accepted Masons" was delivered by Wor. Bro. Aurelio L. Corcuera, historian and librarian of this Lodge, at the Stated Meeting on September 14, 1955.

Pinatubo Lodge No. 52, F. & A. M.

San Narciso,, Zambales

RESOLUTION

WHEREAS, *the Brethren of Pinatubo Lodge No. 52, F. & A.M., are always happy and jubilant over the personal triumphs and achievements of their fellow members, specially if such success redound to the welfare and progress of the country;*

WHEREAS, *outstanding among the recent promotions of Pinatubo members made by the President and just recently confirmed by the Commission on Appointments, was that of our Brother Jose Arañas as Deputy Collector of Internal Revenue;*

WHEREAS, *it is the essence and feeling of the Brethren that they should express their elation over said promotion of their Brother, Atty. Jose Arañas;*

BE IT RESOLVED *as it is hereby resolved that a resolution to congratulate Brother Arañas be approved as it is hereby approved; and*

BE IT FURTHER RESOLVED *that this resolution be forwarded*

WHAT OUR LODGES ARE DOING * * *

to him for his information and a copy be left in the archives of the Lodge for record, and another copy for the "CABLETOW".

Unanimously approved in the Stated Meeting

August 13, 1955:

ATTEST:

(Sgd.) S. F. FONTILEA, P.M.
Secretary

CERTIFIED BY:

(Sgd.) SATURNINO FARRALES
Worshipful Master

— o —

Cabanatuan Lodge No. 53, F. & A. M.
Cabanatuan City

PROGRAMS FOR MASONIC HEROES' DAY and the 36th Anniversary of the founding of this Lodge were held on September 4, 1955 with M. W. Bro. Camilo Osias, Grand Master as guest of honor. In his stirring address to Masons and non-Masons alike, the Grand Master stressed the importance of working in unison for the good of our native land. He stated that through diligent and united efforts we can help build an enduring Republic in this part of the

world. The visit of the Grand Master generated enthusiasm among the brethren, their families and friends in Cabanatuan City and Nueva Ecija as well.

ON SEPTEMBER 13, 1955, our Bro. Antonio R. Lamson passed away. Funeral services were rendered in his honor on September 18th where people from various walks of life attended. We express to the beloved family of our deceased Brother, our sincerest sympathy.

Camarines Norte No. 107, F. & A. M.
Daet, Camarines Norte

RESOLUTION OF CONDOLENCE

WHEREAS, *the sudden and untimely death of WORSHIPFUL BROTHER PAUL C. PALENCIA, an Honorary Member of this Lodge, is a serious and irreparable loss to his beloved family and brethren;*

WHEREAS, *during Wor. Bro. Palencia's fruitful sojourn in this valley, this Lodge was a recipient of his Masonic benevolence in terms of donations, and service, having creditably served as Grand Lodge*

Inspector of this Lodge for Two (2) Masonic Years;

WHEREAS, we share the loss and sorrow of the bereaved family of **WORSHIPFUL BROTHER PALENCIA** and will feel his absence from our midst for sometime;

NOW, THEREFORE, BE IT RESOLVED, as it is hereby resolved, to express, as we do hereby express, our deepest feeling of compassion and profound sympathy to **MRS. PAUL C. PALENCIA** and her children, with the fervent hope that this expression of condolence from her late husband's brethren, serve as a soothing balm during their hour of bereavement.

BE IT FURTHER RESOLVED, that a copy of this Resolution be sent to **MRS. PAUL C. PALENCIA** and another copy to the **CABLETOW** for publication.

Done this 13th. day of August, 1955, at Daet, Camarines Norte with the seal of this Lodge hereon affixed.

(Sgd.) **SANTIAGO M. FERRER**
Secretary

Attest:

(Sgd.) **MANUEL K. ONG**
Worshipful Master

Quezon City Lodge No. 122, F. & A. M. Quezon City

PREPARATIONS for the forthcoming convention of Subordinate Lodges in Rizal are now under way. The convention is scheduled for December 30, 1955 — Rizal Day — under the care of Labong Lodge, with Wor. Bro. Candido Perez, P.M. as general chairman. A Souvenir Program will be issued containing facts and statistics on things Masonic.

* * *

THE WORSHIPFUL MASTER appointed a committee of three to study, formulate and carry out a drive for Blood Donation by all Masons of Quezon City; said Committee is composed of Wor. Bro.

F. Aquino, chairman, and Wor. Bros. Vallejo and Ylagan, members.

THE RIZAL SQUARE AND COMPASS ASSOCIATION met at the Plaridel Masonic Temple on August 26, 1955. M. W. Bro. Camilo Osias, Grand Master addressed the brethren at the meeting appealing to them to help implement the program of his administration. "Let us be enthusiastic in working for the progress of our subordinate Lodges and the Grand Lodge as well," he stated. "By doing this," he added, "the growth of Masonry in the Philippines is assured."

Pledge of Service * * *

MASONRY AND HEROISM

By M. W. Bro. E. POTENTE VIRATA, P.G.M.

(Speech delivered before Bagong Buhay Lodge No. 17, F. & A.M., Cavite City, August 30, 1955)

I HAVE BEEN ASSIGNED a number in our program tonight to discourse on the subject of "LIVES OF ALL MASONIC HEROES". That, indeed, is a very big order which, I must confess, is beyond my capabilities. To be fair to myself and to do justice to the Masonic heroes, perhaps I should hold my peace, sit down, listen and benefit by the addresses of eloquent and well qualified speakers on similar topic. Rather than endeavor to discuss vainly, however, such broad and important subject, I shall, with your indulgence, dwell briefly on "Masonry and Heroism" with the thirteen martyrs of Cavite, the majority of whom were brother Masons, foremost in my mind. Of course, it is somewhat early to commemorate their martyrdom which we do yearly on September 12, but I am of the belief that to remember their patriotism and draw Masonic lessons from it call for no particular date. It is always on time. The oftener we pay tribute to our patriots, heroes and martyrs, the better.

TONIGHT, we are holding a short but impressive program in honor of our Masonic heroes. Our beloved province of Cavite has contributed richly to the honor roll.

Some of our Cavite heroes are already dead, but others are still alive. Among the living I wish to mention General Emilio Aguinaldo, the Grand Old Man of the Revolution, who is a brother Mason. He has been a member of the Ancient and Accepted Order of Freemasonry since 1895. Worshipful Brother General Aguinaldo is proud to admit publicly and without any mental reservation whatsoever, that the Revolution which delivered us from Spanish tyranny and won freedom for our country, was *masonically* inspired, *masonically* led, and *masonically* executed. Its accomplishment is now history for freedom loving people the world over to admire and emulate.

NOT FAR AWAY from this august temple where we are met, stands majestically the monument which was dedicated to the memory of the "Thirteen Martyrs" of Cavite. Nine of them were brother Masons. All of them suffered the supreme penalty for committing the high crime of *love* of country. Their names follow: Eugenio Cabezas (M), Feliciano Cabuco (M), Maximo Gregorio (M), Maximo Inocencio (M), Severino Lapidario (M), Victoriano Luciano (M),

Alfonso de Ocampo (M), Francisco Osorio (M), Hugo Perez (M), Luis Aguado, Agapito Conchu, Jose Lallana and Antonio San Agustin. Their exemplary lives are ever enshrined in the hearts of their countrymen.

THE REVOLUTION OF 1896 which started triumphantly in General Trias, Cavite, on August 31, spread like fire to the rest of the Philippines, and established the first and only democratic Republic in the Far East, was the reaction of the Caviteños for the misdeeds of a foreign power. The death of their martyrs was a signal for them to redouble their efforts in their struggle for emancipation. With the influence of Masonry our patriots, heroes and martyrs helped destroy an empire and made possible the advent of a new nation devoted to the welfare of the Filipino people. That nation which is our precious heritage from our forbears is for us, the living, to preserve, guard and defend with honor.

TO GLORIFY OUR MASONIC HEROES is to uphold the magnificent tradition of Philippine Masonry. Let us, therefore, Masons of this generation, be more vigilant, militant and aggressive as our forerunners had been, to be their worthy successors. We must make good use of our working tools to

be able to serve God and achieve our earthly mission. Don't forget that silently and persistently, materially and spiritually, our enemies from within and from without, are invading free thoughts and free institutions. That invasion is the very evil we have sworn to guard against that our people may ever live happily in an atmosphere of freedom, of peace, of harmony. Fact also is that the social ills and the political ailments of yesteryears are very much in evidence again in our midst. It is tragic just to look at and stand by with folded arms as all these evils — the invasion, the social ills and the political ailments—march on unchallenged and with impunity, it seems. Something must be done. Let us contribute our share to the crusaders and the builders, the patriots and the martyrs. We are Masons. Masons are not recipients, but givers.

WE WILL NOT BE DESERVING our Masonic heritage if we don't fight with all our might the social cancer and the reign of greed and terror that prey on human weakness. Let us act, and act quickly; let us hit, and hit hard. Let us face our enemies wherever they are and wherever they may be. We know where to find them. On with the crusade with only God and our conscience as our guide. The Masonic virtues of

 PLEDGE OF SERVICE * * *

honesty, sincerity, charity, truth, service, and love of God and country, we must practice at all times, whether alone or in company. We must serve the cause of liberty and justice, freedom and democracy, with action. Lip service is the height of hypocrisy we Masons abhor. By practicing Masonic virtues we honor our patriots, heroes and martyrs of Cavite, or any patriot, hero or martyr, for that matter.

AS CRUSADERS OF ENLIGHTENMENT, let us have in mind our women folks who are the vulnerable target of the enemies of Masonry. Let us educate them masonically to prevent their "falling into the pit which our enemies dig for us." Let us patronize our public schools, too, to populate our country with well informed citizens. The public schools, the tax supported schools, are the educa-

tional centers for our children — certainly, not the parochial schools where their youthful minds are diverted from home to church, their faith in their parents lost to the priests, and their love to the Fatherland alienated to Rome—all for the alleged salvation of their souls when they die. One is not allowed to think freely in a Catholic school. He whose mind is not free suffers more than a jailed human body.

THE PHILIPPINES, like any other nation, has much need for citizens of high moral attainment; citizens who are God-loving and law-abiding; citizens who are freedom conscious, alert and vigilant; citizens who are patriots; citizens who are honest and decent; citizens who are friendly and helpful. Let us contribute to that wealth of citizenry. It will be a fitting tribute to the heroes of Masonry.

COMPLIMENTS OF

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Genesis And Evolution Of The York Rite Of Freemasonry

By C. F. ARKONCEL, P.M., 32^o

THE COOKS AND THE HAL-LIWELL MANUSCRIPTS subjected to critical examination by such Masonic scholars as Hughan, Woodford, and Lyon, sanctioned by Anderson, the historiographer, and confirmed by such Masonic writers as Preston and Oliver, reveal to us that the York Rite of Freemasonry which constitutes one of the grand divisions of Freemasonry, originated in the City of York, England, in the year 926, A.D., in the reign of King Athelstane, son of King Edward IV.

KING ATHELSTANE, like his grand father, King Alfred, was a man of liberal ideas. He was a deep worshipper of God, promoted civilization, practised learning, built many churches and monasteries, encouraged the translation of the Holy Scriptures, and gave charters to many operative companies. On the other hand, his brother, Prince Edwin, having been taught in Geometry and Masonry for the love he had to the Craft and to the humane principles upon which it was founded, obtained a free charter from King Athelstane for the Freemasons to regulate themselves, to amend which might happen amiss, and to hold a yearly convention in a General Assembly. Prince Edwin summoned all

the Freemasons in the realm to meet him in the congregation at the City of York who came and formed the Grand Lodge under him as the Grand Master.

IN THAT CONGREGATION the Freemasons brought with them many old writings and records of the Craft, some in Greek, some in Latin, some in French, and some in other languages, and from their contents, they formed the Constitution of English lodges and made a law for themselves to preserve and observe at all times.

WHEN THE GREAT SCHISM occurred between the Ancients or the York Masons and the Moderns or the London Masons in the year 1730, the Ancients preserving the ancient tenets and practices of Masonry, adopted the Book of Constitutions called the Ahiman Rezon as their Code of Masonic Law, and the Moderns, making alterations to the ancient landmarks, adopted the Anderson Constitutions as their fundamental law. The Ancients having their Grand Lodge in the City of York continued to practise their own rites, the so-called York Rite, and the Moderns adopted their modified rite called the English Rite.

PIECE OF SERVICE * * *

THE CRYPTIC DEGREES were introduced in Albany, New York, in the year 1766, which mean hidden, secret, occult. The crypt or secret vault is symbolical of the grave because initiation was symbolical of death where Divine Truth alone is to be found. They teach that death is but the beginning of life; that if the first or evanescent temple of our transitory life be on the surface, we must descent into the secret vault of death before we can find the sacred deposit of truth which is to adorn our sacred temple of eternal life. The degrees of the Cryptic Masonry are Royal Master, Select Master, and Super-excellent Master.

THE TEMPLAR DEGREES are said to have originated in the year 1113, when, in the presence of Arnulph, Patriarch of Jerusalem, nine knights embraced the vows of perpetual chastity, obedience, and poverty after the manner of the monks. They were: 1. Hugh de Payens; 2. Godfrey de Aidemar; 3. Rolal; 4. Gomdemar; 5. Godfrey Bisol; 6. Payens de Montedier; 7. Archibald de St. Amon; 8. Andrew de Montban; 9. Count de Provence. Sir Hugh de Payens was elected as their first Master. Originally organized for the purpose of protecting pilgrims who were on their way to Jerusalem, these knights Templars rose to be the defenders of the Holy Land against the Moslems. Many

knights joined the Templars, and their Order grew fast in power and influence. Its preceptories were scattered in all over Europe and the members were received, instructed, and sent to the Holy Land. Princes, nobles, and sovereigns became patrons of the Order which in effect grew wealthy thru zealous donations.

DURING THE HOLY CRUSADES the Holy Land was lost and thereafter retaken by the Knights Templar and then by the Moslems, until after series of bloody wars, Jerusalem was reconquered by the Moslems in the year 1187, which closed the long and furious struggles between the Crescent and the Cross.

IN THE YEAR 1312, the Order of Knights Templar was abolished by a papal decree of Pope Clement V which ended the magnanimous and valiant order of the Knights Templar after an existence of 200 years. According to Masonic legends and traditions however, Templarism was secretly continued by the sympathizers of Grand Master Jacques De Molay, after its papal abolition, and revived in the 18th century by the French Masons thru Masonic knighthood which is founded upon Christian faith and virtue with the trappings and adornments of chivalry. Its ceremonies and legends are based in the order of Knights Templar of the Middle Ages, and it no longer fights

against infidels but against infidelity. It subsequently found its way into the United States of America where Templar Masonry now consists of Red Cross Knight, Knight of Malta, and Knight Templar, which are very impressive, deeply religious, and awe-inspiring. The Red Cross Knight degree is similar to the 16th degree of the Scottish Rite, and its legend is connected with the return of the Jews from captivity, the building of the second temple at Jerusalem etc. and links Templarism with Ancient Craft Masonry. Templar Masonry is now deservedly popular in the United States and England.

THE ANCIENTS extended their influence and authority into the British colonies in America where they organized several provincial lodges in Massachusetts, New York, Pennsylvania, Virginia, and South Carolina.

IN THE YEAR 1813 when the Duke of Kent was elected Grand Master of the Ancients, and his brother the Duke of Essex was the Grand Master of the Moderns, a permanent reconciliation was effected between the two rival Grand Lodges and by mutual compromise the present United Grand Lodge of England was established. Similar unions were consummated in America the last of which was that of the two Grand Lodges in South Carolina in the year 1819, and the distinction between the

Ancients and the Moderns, between the York Rite and the English Rite was forever abolished, remaining only a melancholy page in the history of Masonic controversies. Because the United Grand Lodge of England was the Grand Lodge that authorized the constitution of subsequent Grand Lodges, it is now the Mother Grand Lodge of the entire Masonic World.

THE THIRD DEGREE of the York Rite formerly included the Royal Arch, but when the Ancients and the Moderns were reconciled, the Royal Arch was separated and six new degrees were added to the Ancient Craft degrees. The York Rite was carried in its purity to France in the year 1725 and into the Americas later. In the 18th century the continental and the American Masons began to extend and expand the York Rite with the addition of new higher degrees so that according to Thomas Smith Webb, there are now thirteen degrees in the York Rite as follows: 1. Entered Apprentice; 2. Fellowcraft; 3. Master Mason; 4. Mark Master; 5. Past Master; 6. Most Excellent Master; 7. Royal Arch Mason; 8. Royal Master; 9. Select Master; 10. Super-excellent Master; 11. Red Cross Knight; 12. Knight of Malta; 13. Knight Templar.

THE ADDITIONS MADE to the York Rite of Freemasonry are classified as the Capitular, the Cryptic, and the Templar. The Ca-

 PLEDGE OF SERVICE * * *

pitular or Royal Arch Degrees were introduced in the City of York, England in the year 1744. Its symbolism is founded in the discovery of the Lost Word, that Ancient Master's Word, lost in the third degree. That word is the symbol of Truth which is not more truth of science or truth of history but the more important truth which is synonymous with the knowledge of the nature of God. The loss of the word in the loss of Divine Truth which in this age of scientific materialism is patently illustrated. Capitular Masonry is composed of Mark Master, Past Master, Most Excellent Master, and Royal Arch degrees.

lic of that historic past when the disaffected Ancient Masons claimed to be Ancient York Masons. After the reconciliation of the Ancients with the Moderns in the year 1813, the distinction between them was abolished, although the York Rite was absorbed into the present American Rite, making the York Rite synonymous with the American Rite which is different in its organization from that of Great Britain. The York Rite or the American Rite bodies are separate and distinct from each other and have their own systems of government, whereas, the Scottish Rite with its elaborate system of degrees is a continuous and unbroken whole, from the 1st to the 33rd and last degree.

THE YORK RITE is thus a re-

Masonry and Freedom

IF IT WERE NOT FOR THE FREEMASONS of the world today there would be no freedoms. Never before in the history of man have the principles of Masonry been needed more than at the present time. Imagine if the heads of all the world powers were Masons, who could sit down together and discuss things as you and I would do. They would have the respect and the trust for one another knowing that each had travelled the same path, and each was interested in the other's welfare. Perhaps some day we will live to see the time when men can leave their troubles outside and come into meeting with an open mind and be interested in the welfare of everyone, and not just for selfish desires.

WE AS MASONS have a challenge to meet, and we are taught the principles of Masonry in the Lodge that can be applied to our everyday lives. If we will but remember our Masonic teachings in dealing with our fellowmen in the business world, in the lodge, the clubs, and in church, we will show the way for continued freedom.

—*Kansas Masonic Digest.*

Freedom Of Education

ON SUNDAY, February 6, 1955, the Roman Catholic annual Red Mass was celebrated at St. Matthew's Cathedral in Washington, D. C. It was attended, according to the local newspapers, by "scores of high government officials, lawmakers and diplomats," as well as other dignitaries, who listened to Bishop Lawrence J. Shehan of Bridgeport, Conn., call for moral unity in "this hour of trial and temptation." This yearly celebration, sponsored by Roman Catholic interests, invoked the blessing and guidance of the Deity in the administration of justice.

Bishop Shehan, a former pastor of a Washington church, praised the Bill of Rights for its guarantee of religious liberty and then referred to our public school system, saying: "It seems to many of us that the exclusive support by the government of a system of state education of ever-increasing costliness can, in the long run, seriously hamper and ultimately destroy real freedom of education." He stated further that justice appeared to require "recognition of the public service involved in all properly qualified educational programs carried on by private groups and voluntary associations."

Here again is an open bid by the Roman Catholic hierarchy for public funds to be used in support of

parochial schools based on the claim of public service. By the same token, then, every public service organization and every civic-minded citizen should be subsidized in some manner by the government.

There seems to be no conceivable way in which our system of public education could adversely affect freedom of education if within the framework of the law and propriety. The public schools exclude no child. They are paid for by taxes from all citizens of every faith, and all, without exception, profit from the work they do. If, for any reason, some believe that their children should have the benefit of subject matter outside the established curricula of the public school, they should unquestionably receive it, but *not during established school hours nor by virtue of help from the public treasury*. Real freedom of education would vanish with any departure from that principle as logically deduced from the words of the First Amendment to the Constitution.

These columns have repeatedly emphasized that the parochial school, more than any other educational institution outside the public school system, is by its very nature divisive and competitive. For any public authority to con-

PLEDGE OF SERVICE * * *

tribute to the destruction of its own creature by means of official recognition and financial support would be worse than silly.

The bishop does not tell us what he means by "properly qualified educational programs carried on by private groups and voluntary associations." As for the programs being "properly qualified," who is to analyze them and, after studying them, pronounce upon them? If the authorities which determine the subject matter to be included in parochial school programs and curricula are also to be the judges of whether or not they are of a sufficiently high quality, the outcome could be disastrous. Yet we have never seen any clear and indisputable evidence that the curricula of nonpublic schools are from year to year examined and approved by public authorities. Furthermore, it is well known that in many places teachers in these nonpublic schools are not required

to hold teachers' certificates from recognized teachers' colleges.

The assertion that "freedom of education is akin to freedom of religion" cannot well be questioned, but only by the most specious of reasoning could it be concluded that freedom of religion resides in an institution established by a clerical oligarchy primarily to propagate a particular sectarian faith in those too young to do anything other than believe what they are told.

The bishop seems to have paid homage to one of our basic constitutional freedoms in one breath only to condemn it unconditionally in the next. While the true nature of his thoughts is easily surmised because of his position as a Roman prelate, it is to be regretted that he has failed to make it unmistakable.

N. S. M.

—(The New Age, April, 1955.)

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FREEMASONRY IN DAILY LIFE

Freemasonry presents us with high and noble ideals, with principles that never fail to enrich and uplift the life of the individual

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who gives them his adherence. It is in the application of Masonic ideals and principles that difficulty sometimes arises. One of the most urgent needs of modern everyday life is to extend the spirit and principles of Masonry to the whole life and transactions of mankind, and this can only begin by each Freemason extending them to all his transactions. In certain moods the ideals of the Craft seem very beautiful and inspiring, but they make great demands upon the individual. It is a struggle to live upon the square with all mankind, and the tenets are so high and noble, that but few can live up to them one hundred per cent. But none the less, all are better for

having tried to do so. A fundamental result of Freemasonry should be better men, men who radiate light to guide, wisdom to comprehend, and who add strength to a common chain containing links of friendship, kinship, love, charity and good feeling towards his neighbor. There is great truth in the lines that Longfellow wrote: "Lives of great men all remind us

We can make our lives sublime,
And departing leave behind us

Footprints on the sands of time.
Footprints, which perhaps another

◊Sailing o'er life's solemn main—
A forelorn and ship-wrecked

brother,

Seeing may take heart again."

—*Masonic Record, London*

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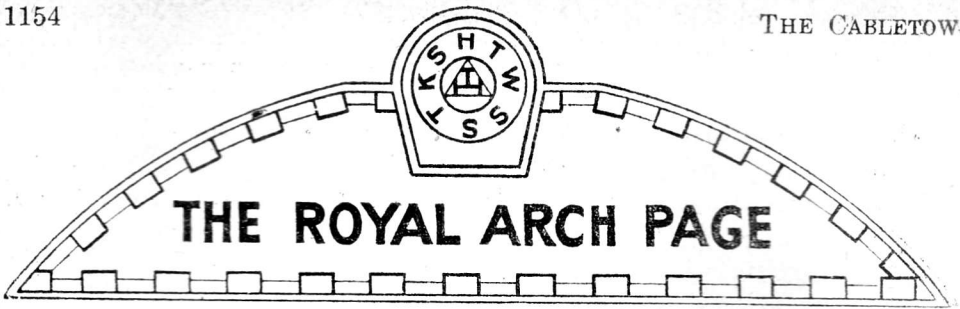
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SISTER NORBERTA F. RACELA

By

Mt. Ex. Comp. PRIMO I. GUZMAN

(Eulogy delivered at the Funeral Services held at Manila, September 30, 1955)

Our Friends, —
Sisters and Brothers:

The untimely death of Mrs. Norberta Farolan Racela, to us, a devoted, true and faithful sister of the Order of the Eastern Star, has this evening brought us together, and in simple funeral rites do her honor, and pay homage to cherish her memory. May her soul rest in peace!

When, very early yesterday morning, I was informed of her death, I must admit, that emotionally moved, a couple of tears streamed from my eyes. That was the expression of how I felt; the feeling I could not express in words. Brother Racela together with his family is very close to us, and we all love them.

This evening, I had been delegated to represent the York Rite Bodies of the Philippines. It all means, that I have to express the feeling of the members of the Grand Chapter of Royal Arch Masons of the Philippines, the members of the Oriental Council No. 1,

of Royal and Select Masters, the Sir Knights of Far East Commandery No. 1, Knights Templar, and the Sir Knights of Asoka Conclave No. 30, of the Order of the Red Cross of Constantine. If for my own, I could not eloquently express my feeling, I must confess of my fear that I may not be able to truly express and convey the feeling of the members of the four York Rite Bodies. Our feeling being spontaneous, I can assure you, Brother Racela, and the members of your family, and your friends, that, "The members of the York Rite of the Philippines, deep in their hearts mourn and grieve the untimely death of Sister Racela." To you, the bereaved relatives and friends of the deceased, we extend our sincere sympathy in this hour of sorrow, and we pray, that, "He who tempers the wind to the shorn lamb will give them His divine comfort and consolation, and that they be brought to realize that the spirit of our Sister is happy in her Father's house, where "God shall wipe away all tears from their

eyes, and where there shall be no more death, neither sorrow, nor crying, neither shall there be more pain, for the former things are passed away."

Let us for a moment, set aside our grief and sorrow and as food for thought, remember some of the virtues of our departed Sister.

An active member of the Order of the Eastern Star, Sister Racela had been taught and she learned that life on earth is not eternal, and that the broken column is an expressive emblem of the uncertainty of human life. Thus, Sister Racela had lived with the knowledge that as she has lived, she would also die. She had been very courageous and was never afraid to die, ready at anytime to give a good account of her pilgrimage in this world. Such is the pride and the distinction of the members of the Order of the Eastern Star, like Sister Racela, who had been taught and learned the lessons in Fidelity, Constancy, Loyalty, Faith, and Love.

Sister Racela, a faithful wife, and a loving mother, she had with loyalty and constancy kept the light burning in a home that is blended to perfect understanding and harmony. Fortified with fidelity, she did not share only with the masonic ideals of our Brother Racela, but also, at all times, she had been his strong support and encouragement. A faithful wife and a loving mother, as she had

always been, the untimely demise of Sister Racela has created a vacuum that is hard to fill.

Many women there are, but it is not an easy task to find a wife and a mother, who in one, has the embodiment of the virtues of a member of the Order of the Eastern Star.

While it is mournful that we shall miss our Sister Racela, we have rendered these funeral services as an everlasting tribute to her memory, aware, as we are conscious, that as Sister Racela had passed through the labyrinth of human life, so shall we, when our turn comes, to obey the Divine Decree, — "Dust thou art, and unto dust shalt thou return."

So live, that when thy summons
come to join
The innumerable caravan that
moves
To the pale realms of shade,
where each shall take
His chamber in the silent halls
of death,
Thou go not, like the quarry
slave at night,
Scourged to his dungeon, but,
sustained and soothed
By an unfaltering trust,
approach thy grave
Like one who wraps the drapery
of his couch
About him and lies down to
pleasant dreams."

Sister Racela is dead, — The will of God is accomplished! So mote it be! — Amen.



THE EASTERN STAR PAGE

A Tribute To Sister Norberta Farolan Racela

By Sister ADA S. GUZMAN

Worthy Matron, Rosario Villaruel
Chapter No. 2, O.E.S.

(Delivered at the Funeral Services,
Manila, September 30 1955.)

Sisters, Brothers, and Friends: —

In behalf of Rosario Villaruel Chapter No. 2, Order of the Eastern Star, I wish to thank you all in having shared with us in doing honor to our departed Sister Racela.

Sister Racela, with the virtues of a true and faithful member of the Order, after having passed the labyrinth of her earthly life, has been called to the life beyond. Knowing Sister Racela, as we all do, that she had faithfully complied with her duties while making the pilgrimage of life, we feel very confident that in her final reckoning with her Creator, she would be as happy as she had always been; a faithful servant of God who would be entitled to enjoy life

eternal in the heavens.

We all cherish and love the company of Sister Racela, that we feel sorry, we cannot do more, than what we had in simple rites of acknowledgment to honor and glorify her memory.

With her loved ones, we join not in mourning but with renewed faith in the wisdom of our Lord God; with infinite trust in Him, that the early call for Sister Racela has been designed and destined for her eternal happiness in the life beyond.

With the wish and hope, for the eternal repose of her soul, I again thank you all for joining us in the simple rites we had for Sister Racela.

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Our Bro. Hermosura

By Sister LETY JAVIER

Associate Matron, Villaruel

Chapter No. 2, O. E. S.

(Speech delivered at the Plaridel Masonic Temple, Manila, September 25, 1955)

It is a very painful ordeal for me to stand up before you to deliver this short speech as I know that it will not in any way lighten the burden of sorrow of the family of our beloved brother.

However, the services today would not be complete if we, the members of Rosario Villaruel Chapter No. 2, do not pay tribute to our distinguished departed brother.

Bro. Orestes Hermosura was one of the active members of our chapter. He may not have been present physically with us at times, but his heart was with us always.

He was always ready and willing to lend a helping hand and contribute to the various charity projects of our Chapter. He never said "No", neither did he ever question the whys and wherefores of our activities. He knew, as a true and well informed mason knows, that the Eastern Star's activities revolve around the needs and welfare of the wives, widows, mothers and sisters of Master Masons. As a matter of fact, the Eastern Star exists only for that very purpose, of providing for the families of Master Masons.

Brother Hermosura was one of the very good friends of my father, who in his lifetime used to speak

very highly of him, as a quiet and unassuming man. Bro. Hermosura was a true mason in the entire sense of the world, He never uttered anything against any man, and no man can ever say anything against him.

The passing away of Bro. Hermosura is a great loss, not only to his family, to Masonry and to the Eastern Star but also to the business world.

It is to men like him, a self-made man that people in all walks of life draw inspiration.

We condole with the bereaved family at the untimely passing away of Bro. Hermosura. We know words are so inadequate at a time like this, but what little we utter, we say from our hearts. We know how you, his grieving family feel, because he was one of us too, a family of sisters and brothers of the Eastern Star.

Please accept from the bottom of our hearts our deepest sympathy. We all feel so inadequate and humble at a time like this, when we offer this simple and sincere tribute to a true Mason and a beloved brother.

Bro. Hermosura may be gone from us in body, but we know that he will always be with us in spirit and pray with us and for us always.

Wikang Pilipino • • •**Ang Aking Bati . . .**

Kay Dr. MAURO BARADI,
Dakilang Kalihim ng "Grand
Lodge of the Philippines", dahil sa
kanyang kaarawan: Agosto 22.

Pilipinong katutubo na sumilang sa Daigdig

Ang pangala'y namumukod, natatangi at malinis,

Sa lipunan ng maraming may malayang pag-iisip,

Kislap siya ng bituwing pananglaw sa murang isip . . .

Bantayog ng "masonryang" simulain ay pag-ibig

At akayin ang mahina't ipagtanggol ang matuwid . . .

Isang gurong matalino, manananggol na makisig,

Biblya siyang mayrong aral sa sinomang mapalihis . . .

Ngalan niya sa kay Quezon, Kalaw, Palma'y kasingdikit

Gayundin sa mga masong Washington, Wood at kay Roosevelt . . .

Sa diwa ng masonryang binabantang mailigpit

Bangkay niyang daraanan kung ang diwa ay malupig . . .

Protestante ang relihyong sa Bathala'y napalapit,

Daigdiga'y BAYAN niya't mga TAO ang KAPATID . . .

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From Other Grand Jurisdictions * * *

THE GRAND COMMANDER'S MESSAGE

FRANKNESS

BENJAMIN DISRAELI, a Jew, one of the ablest of British prime ministers, once said, "There is no wisdom like frankness." This utterance is itself a rich gem of wisdom.

THE GOOD LORD GAVE MAN the power to observe, think, reason and reach conclusions. He also gave him the power of speech so that he might impart his thoughts to others. It is only reasonable, then, to assume that He expects His children to reveal their thoughts, rather than to pervert the gift of speech into a means of concealing them in order to deceive and confuse.

MUCH OF THE TROUBLE in the world between men, nations and races is rooted in a calculated lack of frankness in their dealings with each other. Frankness does not imply unfriendliness or tactlessness, but its manifest absence does imply fear or a desire to deceive and is a kind of intellectual dishonesty. During recent years, it has come to be called "double talk" and has developed into "propaganda" which seems to say one thing but, in reality, means something else. It is this that has been largely responsible for much of the chaos and confusion with which we are cursed today.

THE WORLD WOULD BE INFINITELY BETTER OFF if men and nations would learn to deal with each other honestly, openly and sincerely — with the frankness and candor that, although it is the essence of wisdom, has now become so rare.

THOMAS J. HARKINS, 33^o,
Sovereign Grand Commander.

—THE NEW AGE—June, 1955.

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Fraternal Reviews

NEW MEXICO, 1955
JOSE E. RACELA, P.M. (12)

THE GRAND LODGE of Ancient, Free and Accepted Masons of New Mexico held its 78th Annual Communication on March 21-22, 1955, in the historic city of Albuquerque. The welcome address of Rt. Wor. Thorne, District Deputy Grand Master for the 12th Masonic District is a pleasing memory bringing to the imagination of the assembled delegates and visitors of the first trip of the Iron Horse, the railroad locomotive, to New Albuquerque, which brings us also to an identical situation when about at the same time our country home experienced for the first time the coming of a wagon train with all its thick black clouds of dust and the chimney emitted intermittently sparks of fire, the vigorous and strong darts went atop their houses with buckets of water—just in case the roof caught fire. What an enjoyable experience it was indeed!

THE ANNUAL COMMUNICATION brought also aside from the various representatives of the Blue Lodges distinguished visitors from other jurisdictions—Colorado, Kentucky, Arizona, New Jersey, Texas and The Grand Lodge of the Philippines was ably represented by Rt. Wor. James H. Gibson of Farmington, Grand Representative.

THE GRAND ORATOR, Wor. Joseph C. Wynn was very eloquent in expounding the Masonic tenet of Brotherly Love when he urged “each one present x x x to make a solemn vow that he will keep his heart open to Brotherly Love, his ears open to the cries of the distressed and his eyes open to the Truth, so that we may be recognized as men who are members of the crusade for that which is right.”

M. W. C. ROY SMITH, GRAND MASTER, in his report, opined that Masonry in New Mexico is in excellent condition. He made several appointments of Grand Representatives and approved nominations to similar stations. He also issued several dispensations on various grounds. Among his many recommendations was the continuance of support of and membership in the Grand Masters' Conference, Grand Secretaries' Conference, Masonic Service Association, the George Washington Masonic National Memorial Association and the Masonic Relief Association of the United States and Canada. The Grand Master was pleased to report that he has visited all the 59 Lodges of his jurisdiction and attended the conference of Grand Masters in Washington, D. C. In describing such

conference, he came to the conclusion that "Masonry is making great strides through this Conference towards a world wide Brotherhood."

THE RAISING OF THE PRIME MINISTER OF JAPAN, Bro. Ichiro Hatoyama was circularized by M. W. Carl H. Claudy, Executive Secretary of the Masonic Service Association and the Grand Lodge of New Mexico has received one. M. W. Smith upon being so informed by the Grand Secretary, Rt. Wor. Thomas inquired whether there was any objection in sending a congratulatory cablegram to the Grand Lodge of the Philippines. We desire to inform the brethren in New Mexico that the message was received with elation. We wish to manifest at this time too that the raising of Prime Minister Hatoyama was not so much on the efforts of Filipino Masons, nay, the Masons of Philippine Jurisdiction but rather to the tenets and philosophy of our Venerable Fraternity which, undoubtedly, Brother Hatoyama has found to conform to his way of life and conscience.

WE WISH TO CALL THE ATTENTION of the Fraternal Reviewer of New Mexico that we appreciate his observations of the doings of our Grand Lodge. We want to add, however, that the quotation referred to in the review is part of the remarks delivered by Bro. Dr. Enrique Sobrepaña,

Bishop of the United Church of Christ and not the concluding part of the report of the Grand Master, Most Worshipful Bro. Baradi.

MINNESOTA, 1955

ST. PAUL WAS THE SEAT of the 102nd Annual Communication of the Grand Lodge of Minnesota on March 23-24, 1955. Among its big attendance were distinguished guests, Grand Masters, Grand Secretaries and other Grand Representatives from Illinois, Ontario, Wisconsin, Iowa, Nebraska, Manitoba, Saskatchewan, Alberta, North and South Dakota, District of Columbia and Kansas. We regret, however, that the Grand Representative of the Grand Lodge of the Philippines was nowhere in the communication. He must have been out of town or "seriously indisposed."

THE GRAND LODGE OF MINNESOTA has inaugurated its new (optional) ritual of opening which we believe must be impressive and lacks the usual monotonous movements familiar to all Masons. We would like to have it tried here too and for this purpose we will invite the attention of our Committee on Custodian of the Work for study and recommendation.

WE CAN NOT BUT PRAISE Most Worshipful Leroy E. Matson, Grand Master, for his report—concise, clear, meaningful, lacks duplicity or overlapping—a fruit

which is all meat, in the language of a fruit grower.

BROTHER MATSON OPENED A SUMMATION of his activities as head craftsman in this wise. "A Grand Master of Pennsylvania, long since dead, Benjamin Franklin, said as he left Independence Hall, 'We have given you a republic if you can keep it.' Let us humbly dedicate ourselves to the preservation of that republic and to the freedom for which it stands. May we ever walk side by side with our freedom living brothers from other lands who, like us, in the words of William Allen White, proclaim to the world, 'Freedom is the one thing you cannot have without sharing it with others.' Masonry stands for the preservation of freedom and the sharing of it with all humanity without regard to race or creed."

ON THE STATE OF THE CRAFT, the Grand Master was much elated to compare his membership of 67,083 to the approximately 96,000 members of Iowa out of a population somewhat smaller than that of Minnesota. Brother Matson wanted to impress the craftsmen that the growth of the Grand Lodge of Minnesota is steady; starting with 3 Lodges which multiplied to 292

and 124 Master Masons to 67,083, covering a period from 1854 to 1955. And while he relishes the steady growth of membership in the Lodges, yet, he cautioned that "quality must ever take precedence over quantity." To bolster up the soundness of increasing membership, Bro. Matson has offered the following considerations: (1) LODGE ATTENDANCE. A poor attendance is enough index of weakening leadership and loosening fellowship. These situations are brought about, in the appraisal of Bro. Matson to (a) blind reliance upon the foolish assumption that a lodge can succeed by ritual alone, and (b) the unwillingness or the inability of the lodge officers to induce the brethren to participate in lodge activities. (2) LODGE SIZE AS IT AFFECTS LEADERSHIP AND FELLOWSHIP. The Grand Master gives as another symptom of weakness of the fraternity the unusual big size of lodges, the big ones deny opportunities for the brethren to exercise fraternal leadership. It is incontrovertible that a brother has more chances for leadership among 200 than among 2000 members. And Brother Matson avers that when the lodges become too big, the resultant effect is a loss in leadership as well as in fellowship.

(To be continued)

Our Fraternal Relations

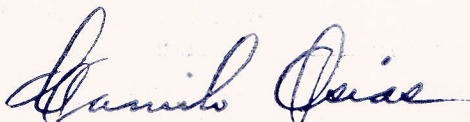
(Continued from inside front cover page)

Puerto Rico, Quebec, Queensland, San Salvador, Saskatchewan, Scotland, South Australia, Switzerland, Tasmania, Uruguay, Venezuela, Victoria, Vienna, Western Australia, Czechoslovakia, Portugal, Rumania, Spain (Español), and Turkey.

TO THE BRETHREN OF THESE GRAND LODGES we extend cordial greetings. Officers and members of our Grand Jurisdiction should extend warm welcome to members in good standing from these Grand Lodges and the subordinate Lodges under them when visiting with us. Officers and members in good standing of our Jurisdiction will find ready and cordial welcome in the Lodges under the Grand Jurisdictions above enumerated.

THERE SHOULD SURGE A FEELING OF DELIGHT in the hearts of the Brethren to know that Freemasonry provides a catholicity or universality that transcends ethnic or racial boundaries.

A MASONIC TEMPLE OR LODGE has a deeper meaning when we are conscious that Masons can meet as genuine brethren under the common Fatherhood of God.



CAMILO OSIAS
Grand Master

Helene Curtis Suave



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