

The Cable News

Vol. XXXIII

Manila, Philippines, March, 1958

No. 9

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.

(Entered as second class mail matter at the Manila
Post Office on March 20, 1945.)

Plaridel Masonic Temple
1440 San Marcelino

Annual Subscription—P1.80
Manila, Philippines

THE SOURCES OF FREEMASONRY

From Greece it learned to be true and **know yourself;**

From Confucius, to be clever and **educate yourself;**

From Rome, to be strong and **fortify yourself;**

From Buddah, to be disillusioned and **suppress yourself;**

From Islam, to be submissive and **hond yourself;**

From Judaism, to be holy and **study the Sacred Law;**

From Christianity, to do **unto others as you would have others do unto you;**

It has gathered together the lessons of the Ten Commandments, also the Sermon
on the Mount.

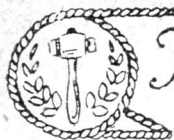
It has drawn from the Ancient Art and Cultures of the Phoenicians and the
Egyptians.

It has drawn from the Architecture of the Middle Ages.

It is a psychological mother feeding its members on the very best morality
it can find;

Feeding, as St. Paul would say, on a spiritual milk.

—J. A. Klein, speaking before a lodge of
Research in Western Australia, 1954;
The Royal Arch Mason.



The Grand Master's Message



THE COMING OF A NEW ADMINISTRATION

Next month, April, will bring to a close my administration as Grand Master. It will also usher a new one — an opportunity to correct past errors, complete unfinished projects and plan new ones that will insure continued progress of our Venerable Institution. The 42nd Annual Communication of our Most Worshipful Grand Lodge will take place on April 22-24, 1958, at the Plaridel Masonic Temple. This yearly occasion brings to Manila representatives of Subordinate Lodges in the Philippines, Okinawa, Guam and Japan. Arrangements are being made that their short sojourn here will be most pleasant. To all the **DELEGATES**, I extend a warm fraternal welcome.



The Reports of the various Committees as well as that of the Grand Master will give the **DELEGATES** a review of the accomplishments of the year, and at the same time an insight into the various problems confronting us. There are the problems of attendance, suspensions and apparent apathy to vital issues.

I wish to remind all that a project like the Masonic Hospital for Crippled Children is a tangible proof of our concern for the welfare of young citizens who are physically handicapped. All Masons should continue supporting this humanitarian project. Remember that we are known for what the non-Masons can see of us.

My greetings are also extended to the Grand Representatives of Sister Grand Lodges near our Grand Lodge. Theirs is a responsibility that insures the continued cordial relations between our Grand Lodge and the Grand Bodies they represent. It is hoped that they will be on hand to deliberate with us on our common problems.

I close with words of appreciation and gratitude to the Brethren for their unstinted support and cooperation during the past masonic year, particularly to the Brethren in the provinces for their kindness, consideration and hospitality accorded the Grand Master's party during my official visitations to their Lodges.

(Continued on page 321)

THE CABLETOW

Editorials

HE SACRIFICED MUCH THAT PHILIPPINE FREEMASONRY MAY SURVIVE

On March 31, 1958, the Officers and Members of Silaňanan Lodge No. 19, Marikina Lodge No. 119, Quezon City Lodge No. 122, Teodoro M. Kalaw Memorial Lodge No. 136, Rafael Palma Lodge No. 147, Kalaw Memorial Commandery No. 3, K.T., Rizal Chapter No 5, RAM, and Kalaw Chapter No 9, O.E.S., all housed in the Kalaw Memorial Hall, San Juan, Rizal, given by the heirs of Most Worshipful Kalaw, for free use "as long as it is needed," held an open literary-musical program, commemorating the 74th Birth Anniversary of a great Man and Mason, the late Most Worshipful Brother Teodoro M. Kalaw, Past Grand Master of the Most Worshipful Grand Lodge of the Philippines. The celebration was held at the Kalaw Memorial Hall Grounds and was attended by a cosmopolitan crowd.

The eulogies delivered then revealed to us the sacrifices made by the Illustrious Brother — sacrifices which otherwise would have brought the disintegration of Freemasonry in the Philippines. The late Most Worshipful Kalaw was one of the triumvirs formed with Quezon and Palma, both deceased and Past Grand Masters, too.

At the time of the integration of Filipino Masons then under the Grañ Oriente Español to the newly formed Grand Lodge, Most Worshipful Kalaw was Grand Master of the Gran Logia Regional under the Gran Oriente Español. He could have easily become the first Filipino to wear the purple of the Fraternity in the newly formed Grand Lodge of the Philippine Islands. Yet, he did not. When a Filipino who was elected to the Grand Oriental Chair refused to accept the high office, Most Worshipful Kalaw, against his protestations, was finally prevailed upon to occupy the high office. Again, to keep Filipino Brethren in the Fraternity. On his assumption of office as Grand Secretary, and the Editor of The Cabletow resigned, he picked up a newly raised Master Mason for the vacant position — an excellent editorial writer of a metropolitan newspaper. The new Editor did not take long to master his job. The only guide which the late Don Teodoro gave him for his writings was that Masonry is ethics and morals. Also, to keep Philippine Freemasonry from disintegration. There were other incidents interwoven in the life of this Masonic stalwart — all aimed at the preservation of the Craft. Let's pray his tribe may multiply. — JOSE E. RAGELA, Editor.

(Continued on page 319)

Official Section . . .

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES

Forty-second Annual Communication

April 22-24, 1958

Manila

1. Opening of the Grand Lodge by the Deputy Grand Master and other Officers of the Grand Lodge.
2. Reception of the Most Worshipful Grand Master.
3. Reception of the Past Grand Masters.
4. Prayer by the Grand Chaplain.
5. Roll call of Grand Lodge Officers, Past Grand Masters, and Past Grand Officers by the Grand Secretary.
6. Roll call of Lodges.
7. Report on Quorum by the Grand Secretary.
8. Announcement of the Committee on Credentials.
9. Recess for Corporation Meeting.
10. Admission of Master Masons.
11. Flag Ceremonies. Invocation.
12. Address by the Speaker of the Annual Communication.
13. Resumption of Grand Lodge Business.
14. Messages.
15. Welcome address to the members of the Grand Lodge by the Most Worshipful Grand Master.
16. Response to the welcome address of the Most Worshipful Grand Master.
17. Roll call and reception of Grand Representatives by the Grand Secretary.
18. Presentation of the Grand Representatives to the Grand Master by the Grand Marshal.
19. Welcome address to the Grand Representatives by the Most Worshipful Grand Master.
20. Response in behalf of Grand Representatives.
21. Reading and approving the Minutes of the Forty-first Annual Communication, unless dispensed with.
22. Written message of the Most Worshipful Grand Master, and reference thereof.

23. Report of the Grand Treasurer and reference thereof.
24. Report of the Grand Secretary and reference thereof.
25. Report of the Grand Lecturers and reference thereof.
26. Appointment of Regular Committees on Charter, and on By-Laws, and of Special Committee on Grand Lodge Officers' Report.
27. Presentation of memorials, petitions, communications, motions, and resolutions, and reference or other disposition of the same.
28. Reports of Regular, Standing, and Special Committees and action thereon.
29. Presentation of Accounts and Budget of the Grand Lodge.
30. Grand Oration.
31. Miscellaneous business, if any. Special orders, if any.
32. Election of Grand Lodge Officers. Appointment of election teller and clerks.
33. Recess. Floral offering — Rizal Statue, Plaridel Masonic Temple
Pilgrimage to the Rizal Monument at the Luneta.
34. Resumption of Grand Lodge business. Announcement of Grand Lodge appointed Officers.
35. Recess for Corporation meeting.
36. Installation of Elective and Appointive Officers.
Grand Master's Inaugural Address.
Presentation of Past Grand Master's Jewel.
Presentation of Diplomas of Merit.
Honors.
37. Appointment of Standing Committees.
38. Closing of the Grand Lodge. — Benediction

GRAND LODGE MEDICAL CONSULTATION CLINIC

R U L E S :

1. Cases to be attended:

- a—Purely medical and referral cases.
- b—No Obstetrical, pediatric or dressing cases.
- c—No emergency calls from homes of brethren.
- d—Limited only to members of the fraternity.

2. Home Visits:

Not encouraged and will be done only in exceptional cases to be decided by doctor on duty that day.

3. Hospitals available for hospitalization and doctors to approach in each:

PGH—Dr. Stransky
Dr. Manuel Rivera
Dr. Edward Z. Fang
Dr. J. N. Cruz

Mary Johnston:
Dr. Gumersindo Garcia, Sr.
Dr. Manuel Rivera
Dr. Edward Z. Fang

FEU Hospital and North General Hospital:
Dr. R. Y. Atienza

Chinese General Hospital:
Dr. Edward Z. Fang
Dr. E. Stransky

San Juan de Dios Hospital:
Dr. Philip A. Bradfield

4. Service is not intended to compete with or deprive the family physician or private practitioner. More intended to give ailing brethren proper advice upon consultation and to refer them to proper hospitals or specialists.
5. List of doctors to give free consultation everyday from Monday thru Saturday is prepared and will be posted in the Bulletin Board of the Grand Lodge. The same will be published in the Cabletow and sent out to the various lodges for their information along with the above set of rules.
6. Doctors will rotate every two weeks. In other words, each doctor in the list will serve once every two weeks. In case he will be out of town or will be unable to attend the clinic consultation, he has to contact Dr. Atienza or Dr. Stransky for a substitute for that day. Such notice should be relayed to either of the two doctors one day before the day of his duty.
7. Free medicines as are available may be given to those making use of our clinic. They will be provided by brethren working in some drug companies.

SCHEDULE OF DAILY CONSULTATIONS

	CONVENIENT DAY OF WEEK	CONVENIENT TIME
Dr. Philip A. Bradfield	Monday	6 - 7
Dr. Manuel Rivera	Tuesday	5 - 6
Dr. Edward Z. Fang	Wednesday	6 - 7
Dr. Jose J. Vergara	Thursday	6 - 7
Dr. Anatolio B. Cruz	Friday	6 - 7
Dr. Romeo Y. Atienza	Saturday	5 - 6
Dr. Eugene Stransky	Monday	5 - 6
Dr. Jose M. Reyes, Jr.	Tuesday	6 - 7
Dr. Teodorico Santos	Wednesday	5 - 6
Dr. William Valdez	Thursday	6 - 7
Dr. Daniel Borja	Friday	6 - 7
Dr. Graciano N. Villamante) Saturday	5 - 6
Dr. Jose R. Aniceto)	

Editorial

(Continued from page 315)

OUR 42ND ANNUAL COMMUNICATION

The Most Worshipful Grand Lodge will celebrate its 42nd Annual Communication, next month, beginning April 22 and for three successive days. To all the Delegates of the Subordinate Lodges, we extend fraternal and warm welcome.

The 3-day session will afford the delegates a chance to assess the accomplishments of the administration about to end and lay plans to finish projects partly done and also introduce new ones to further improve the Craft.

The Fraternity is faced with conditions brought about by our fast changing world. We are confronted by the situation and we have to do something that we may survive.

Brother Delegates, our hopes rest on your shoulders. We know you will not fail us. — JER

Masonic Hospital For Crippled Children . . .

HONORARY PRESIDENTS

GRAND MASTER OF THE GRAND
LODGE OF THE PHILIPPINES

SOVEREIGN GRAND COMMANDER,
SUPREME COUNCIL, A. & A.S.R.
REPUBLIC OF THE PHILIPPINES

OFFICERS

CLINTON F. CARLSON, *President*
VICENTE OROSA, *1st Vice-President*
HOWARD R. HICK, *2nd Vice-President*
MICHAEL GOLDENBERG, *Treasurer*
ALFREDO J. PASCUAL, *Secretary*
MACARIO C. NAVIA, *Auditor*

BOARD OF DIRECTORS

CLINTON F. CARLSON
VICENTE OROSA
HOWARD R. HICK
MICHAEL GOLDENBERG

MACARIO C. NAVIA
W. P. SCHEDELIG
JOSE C. VELO
ALBINO Z. SYCIP

ALFREDO J. PASCUAL



MISS LYDIA ORACION

From a helpless cripple to a beauty queen,—such is the story of Lydia. The generous interest and care of the members of the Fraternity to her through the Masonic Hospital for Crippled Children made possible the realization of her dream,—to enjoy health and the full blessings of life.



WHAT OUR LODGES ARE DOING



MILTON C. MURVIN LODGE NO. 123

INSTALLATION OF OFFICERS
THE 1958

DEPT. MARIANA ISLANDS
AGANA HEIGHTS



Robert A. McLaughlin
Worshipful Master



Raymond E. Wright
Senior Warden



John T. Powers
Junior Warden



Lloyd G. Haig
Treasurer



Thomas Morrison
Secretary



Clarence E. Heisk, P.M.
Chaplain



Robert H. Murray, Jr., P.M.
Marshal



Antonio Escobedo
Senior Deacon



William N. Williams
Junior Deacon



Milton W. Hirschfelder
Doorkeeper



Albert Schaefer
Past Senior Warden



Earl Davidson
Tyler

The above officers are very active in maintaining Freemasonry at a high level in Guam.

Grand Master's . . .

(Continued from inside front cover)

Masters, Past Masters and Wardens of all Subordinate Lodges in this Grand Jurisdiction, the success of another year rests upon your shoulders.

VICENTE OROSA
Grand Master

CERTIFICATE OF APPRECIATION

Presented to the Family of the Late

MOST WOR. BRO. TEODORO M. KALAW, P.G.M.

*for their kindness and generosity
to the Masonic Fraternity
in the Province of Rizal.*

*Done at San Juan, Rizal, Philippines
on the 31st day of March, 1958.*

Andres Pasco

ANDRES PASCO
Worshipful Master

SILANGANAN LODGE NO. 19, F. & A. M.

Manuel T. Paz

MANUEL T. PAZ
Worshipful Master

QUEZON CITY LODGE NO. 122, F. & A. M.

Numariano Millonado

NUMERIANO MILLONADO
Worshipful Master

TEODORO M. KALAW MEMORIAL LODGE NO. 136, F. & A. M.

Arvelino S. Cruz

ARVELINO S. CRUZ
Worshipful Master

MARIKINA LODGE NO. 114, F. & A. M.

Alfonso Lecaros

ALFONSO LECAROS
Worshipful Master

RAFAEL PALMA LODGE NO. 147, F. & A. M.

Jose E. Racela

JOSE E. RACELA
Eminent Commander

KALAW MEMORIAL COMMANDERY NO. 3, K. T.

Daniel Kowidano

DANIEL KOWIDANO
King

RIZAL CHAPTER NO. 5, R. A. M.

Consejo S. Soller

CONSEJO S. SOLLER
Worthy Matron

KALAW CHAPTER NO. 9, O. E. S.

The plaque was presented to the Kalaw family during the program honoring the late Most Wor. Bro. Teodoro M. Kalaw.

Pledge of Service . . .

DON TEODORO, A GREAT MAN AND MASON

Speech delivered by Wor. Bro. Aurelio L. Corcuera, P.M., on the occasion of the presentation of a Certificate of Gratitude in plaque to the Kalaw Family, at a Literary-Musical Program, celebrating the 74th Birth Anniversary of M. W. Teodoro M. Kalaw, P. G. M. on March 31, 1958.

To speak for or on behalf of another person or for an organization is not always an easy matter for the one to do the representing nor always satisfactory to the one to be represented. We all remember John Alden speaking for Myles Standish to Pricilla. Much if not all depends on the fitness and qualifications of the representative and the nature of the matter to be advocated. To be singled out notwithstanding one's known limitations and lack of the gift of speech necessary for a gathering so select as the present, is in itself a great honor and privilege. The only apparent reason for the selection is the fact the illustrious person whose 74th birthday anniversary we are celebrating this evening and I once belonged to the same Lodge, NILAD which, before its affiliation with the Grand Lodge of the Philippines, bore the distinguished title of Dos Veces Benemerita y Logia Madre, and also, perhaps because I happen to be a member of a Lodge bearing the name of a distinguished colleague.

I was privileged to witness the constitution of TEODORO M. KALAW Lodge No. 136 in this very hall, generously ceded by the Kalaw family for the use of the Lodge. Properly enough the first master of the Lodge was the worthy son of a distinguished father, Worshipful Brother Teodoro V. Kalaw, Jr., also made a Mason in Nilad Lodge No. 12.

I crave your indulgence to say in a few words the impression that the late Don Teodoro produced in me as far back as my college days at the UP. I admire the lucidity and simplicity of the Spanish he spoke and wrote. It can be readily understood even by beginners in the study of Spanish. I admire the romantic streak in his nature that enabled the young newspaperman to sweep off her feet and marry

the first queen of the Manila Carnival. I admire his courage in advocating and defending what he thought was right and fighting wrong, injustice, and intolerance no matter where they came from and not caring who became offended. I admire his self-effacing nature. He did what had to be done, not minding who received the credit for the accomplishment. When the Spanish-speaking Lodges under the Gran Logia Regional de Filipinas of which he was then the Grand Master affiliated in 1917 with the Grand Lodge of the Philippines there was no reason why he should not have been elected the first Filipino to be Grand Master and yet he let that honor go to others. Altho later he was elected Grand Master, his friends seeing how he was being without reason by-passed succeeded in having him and Felipe Buencamino, Sr., conferred the title of Past Grand Master Honorary. I admire his intense nationalism as shown in his desire to retain the best in the customs, virtues and traditions of our Filipino ancestors. He endeavored to raise his children on that principle. Above all I admire him as a MAN and as a MASON.

There is a Spanish saying which, translated into English, says, "Not all belong who are in, nor all who belong are in." Albert Pike, than whom no greater Mason has lived, said, 'In every credo, religious or political as in the soul of man, there are two regions, the dialectic and the ethic, and it is only when the two are harmoniously blended, that a perfect discipline is evolved.' There are men who are Masons only because they have undergone initiation, there are men who are Masons without having undergone initiations, they are Masons at heart and in mind; and there are few who are Masons because they were prepared in their heart for initiation. When is a man a Mason? Joseph Fort Newton in answering the question gave the picture of the ideal Mason.

"When he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope and courage — which is the root of every virtue. When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, to forgive, and to love his fellowmen. When he knows how to sympathize with men in their sorrows, yes, even in their sins — knowing that each man fights a hard fight against many odds. When he has learned how to make friends with himself. When he loves flowers, can hunt birds without a gun, and feels the thrill of an old forgotten joy when he heard the laugh of a little child. When he can be happy and high-minded amid the meaner drudgeries of life. When

star-crowned trees, and the glint of sunlight on flowing waters, subdue him like the thought of one loved and long dead. When no voice of distress reaches his ears in vain, and no hand seeks his aid without response. When he finds good in every faith that helps any man to lay hold of divine things and seem majestic meanings in life, whatever the blame of that faith may be. When he can look into a wayside puddle and see something beyond mud, and into the face of the most forlorn fellow mortal and see something beyond sin. When he knows how to pray, how to love; how to hope. When he has kept faith with himself, with his fellow man, with his God; in his hand a sword for evil, in his heart a bit of song — glad to live, but not afraid to die. Such a man has found the only real secret of Masonry, and the one which it is trying to give to all the world.”

There is nothing here which would imply that a man can be a Mason only as a result of initiation. An unknown Mason essaying to express similar ideas in homely verse ends with the words

“Always live up to your trust
And do the best you can
Then you can proudly tell the world
You’re a MASON and . . . a MAN.”

Don Teodoro was great as a Man and greater as a Mason. He was great not because of some outstanding deed, philosophy or personal trait. He was great because of all the things he thought, said, and did, for others. He was great because of the things he did not do knowing the harm they might produce. He was great because of his steadfast faith in the future of his country. He was great because he was the first to recognize his limitations and was humble as a result of that knowledge.

Friends, I must not let my admiration for the great Man and Mason we are honoring this evening make me forget the pleasant duty assigned to me.

Altho this Hall was originally intended as the home of Teodoro M. Kalaw Memorial Lodge No. 136 other Lodges have since been privileged to share in its use. At present five Lodges of Free and Accepted Masons; Silaňanan No. 19, Marikina No. 119, Quezon City No. 122, Teodoro M. Kalaw Memorial No. 136, and Rafael Palma No. 147 meet here. The following Masonic bodies also hold their meetings in this Hall. Rizal Chapter No. 5 of Royal Arch Masons, Kalaw Memorial Commandery No. 3 of Knights Templar and Kalaw

Chapter No. 9 of the Order of the Eastern Star. With one exception, possibly two, these bodies have known no other home but this Hall. It is an honor and a privilege to be designated to present on behalf of these Masonic bodies a simple and humble token of their deep appreciation of the kindness and generosity of the Kalaw family. No words can fully express the gratitude we feel towards the family for the great and unforgettable favor of which we have the fortune to be the recipients. However, it is not what we say in words that we should like the family to believe but what we do in honoring the distinguished founder of the family. And the only way we may know of honoring him is to act as he would act, to do what he would do, to say what he would say under the same set of circumstances — not in imitation for that is mere flattery, but in emulation, for this would be a fitting recognition of his wisdom and leadership. Again, we thank you from the bottom of our hearts.

TRANSLATION FROM THE JANUARY/FEBRUARY ISSUE OF
THE ORGAN OF THE UNITED GRAND LODGE OF GERMANY
DEDICATED TO THE 220TH ANNIVERSARY OF LODGE "ABSALOM"
OF HAMBURG CONSTITUTED UNDER THE GRAND
LODGE OF ENGLAND IN 1737.

By Werner P. Schetelig, P.G.M.

Eyewitness report of the reception of Crown Prince Frederick, the later King Frederick the Great of Prussia into the Masonic Fraternity.

On August 14, 1738, Crown Prince Frederick of Prussia was received into Masonry. The following letter narrates the somewhat secret circumstances surrounding his reception by the Master of the Hamburg Lodge "Absalom", Baron von Oberg, who with members of his Lodge travelled to Braunschweig for this purpose.

The author of the letter, the Freiherr Jakob Friedrich von Bielefeld, was the secretary of the Absalom Lodge, who soon thereafter became secretary to his Royal brother. The report is written for another brother of the Lodge, who due to illness could not go along to Braunschweig.

Mr. von St., Hamburg

Braunschweig, August 24, 1738

Baron von O. (Oberg), Baron von L. and I left Hamburg on

August 10th and arrived at the gates of Braunschweig the following evening. Following his duties a Custom Inspector asked to check our baggage. This request was very disturbing. We had packed quite a sizeable trunk with Lodge paraphernalia for the ceremony. They could be considered forbidden wares despite the fact that merchandise for the public fair could be brought in free of duties. We analyzed the situation a moment: if the custom officer should have insisted on opening the trunk, we would have to identify ourselves as alchemists or some kind of street criers of goods to be sold publicly, but by slipping a ducat into his hands he assured us, that as persons of high standing we never would defraud customs.

We took quarters in the Kornisch Inn, the best Hotel of the city. The Count von der Lippe, the Count von K. and the Baron von A. arrived at about the same time from Hannover and called on us the very same evening to agree with us on the procedure. Rabon, the valet of Baron von O., a good Mason, was given the charge to act as "Ziegler" (tyler?) and we were surprised how he performed his duty as such.

The next morning the roar of cannons from the walls of the city announced the arrival of the King of Prussia and his retinue. With the presence of the Monarch and with any strangers visiting the Fair the streets were crowded. We agreed that we would pay no call to the Court of the King, but stay at quarters except the Count von der Lippe, whom we would send to the Crown Prince to get his orders regarding the day, hour and location, where he would prefer to receive the Masonic degrees.

His Royal Highness decided on the night of August 14/15 and ordered that the ceremony had to be performed in our quarters, which were quite spacious and suitable for the purpose. There was only one inconvenience: Mr. von W. had a room adjacent to the entrance of the room separated by a mere wooden wall: he could hear and divulge everything.

This idea was disquieting, but since our brethren from Hannover knew his weakness that he likes to "drown reason by wine", so we decided to attack him from that angle. One after the other of our members entered his room after lunch with full glasses of wine and by the evening we had him in such a state of stupor, that he would have slept soundly even if a battery of cannons would have fired a salvo next to his bedside.

In short, the entire August 14th was filled with preparing the

Lodge and shortly past midnight the Prince arrived accompanied by Count von W., Captain of the Royal Postdam Regiment. The Prince introduced him as a Candidate for the Order, recommended him and vouched for him insisting that he be initiated with him. He furthermore requested that in his initiation no demanding and trying ceremony be omitted and he be considered in this instance strictly a private person.

In short, he went through the ceremonies with all the customary acts and was so received by us into the Order with all needed perfunctory ritualistic ceremonies. I have admired his intrepidity, his poise and good behaviour which he showed in all phases of the work. After performance of this double reception (Entered Apprentice and Fellowcraft) we opened the Lodge and proceeded with the work. He appeared to be very pleased and performed again everything with much sense and dexterity.

I wish to say, my dear brother, that I think very highly of the Prince with a view to his future. He is of rather small stature and God would not have elected him as King in place of King Saul, but considering his genius he deserves to be once King.... A zany from Paris may not approve of his hair-do: his hair is of a beautiful brown in free-flowing locks and his big blue eyes reflect seriousness and amiability..... Every word he said made much sense and proved his inclinations to kindness and consideration.

It all ended at past 4 A.M. The Prince retired to the castle of the Duke of Braunschweig. He seemed to be as content with us and our work as we were pleased with him. Today we will ask for his orders as to our departure. Tonight we will visit the Italian opera and I think tomorrow we will be on our way to Hamburg, where I hope to embrace you.

P. S. of Translator:

The King of Prussia, the father of Crown Prince Frederick was Frederick William I, 1688-1740, known as the soldier King; he disapproved of any and all inclinations of his son, the Crown Prince towards art and liberal ideas, etc. The opposition towards his soldier father became so strong in 1730 that our brother fled from Court and was later arrested and brought before a Court-martial. Hence, the secrecy surrounding his initiation into Masonry. In later years the relation between father and son became of the best.

Reference travelling of the Hamburg Delegation: Hamburg was at that time a free and independent Town with her own custom

regulations and the same applied to the Dukedom of Braunschweig: there was no united Germany existing yet, which was realized only in 1871 after the Franco-German war, disrupted again by World War II.

RETURN FREQUENTLY

By Dan L. Kolipano, P.M.

In a beautiful and impressive initiation ceremony of a Chapter of the Eastern Star opened to the public, we hear the following:

“Our wanderings may be devious and our footsteps uncertain but so long as we keep close to God and his teachings and return frequently to that Great Light for instructions we can confidently believe that we will come safely to the end of our journey.” This Great Light is the Sacred Volume, the Rule and Guide of our faith, which is always open during Lodge meetings. What a privilege do Masons have in this country to have the Sacred Volume still wide open to them in freedom unlike in some countries where freedom to worship and think is denied.

But how many of us take advantage of this privilege and return frequently to the Sacred Volume for instructions in our daily lives? Is it only once a month when we have our lodge meetings. Even at these meetings how many ever read it and meditate upon its message? Or is it ever read at all? Or is it just taken for granted? How many of us have a copy of this Sacred Volume as a precious personal possession which one could open any time anywhere when in need of instructions craving for spiritual nourishments?

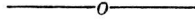
No matter whether or not you are a Mohammedan, Buddhist or what not, the truth is clear that unless we return frequently to that Great Light for instructions we cannot be assured of safety in our journey through life. To return frequently to the Sacred Volume means daily going deeply into the riches of God's love and grace, deriving thereby the fulness of blessings abundant to those who open their hearts and minds to the will of the Great Architect of the Universe. It charges everyone with the spiritual power inconceivable to the human mind. It gives full meaning and understanding to life and death, love and hate, pain and relief, tears and joy, and more.

I would suggest reading the following passages of the Sacred Volume (Compliments and courtesy of the American Bible Society)

to help anyone in any situation of life. Personally this has helped me and a lot of people I know who have been one way or another lifted up from disappointments, frustrations and confusions to experiences of spiritual rapture and inner joy.

WHERE TO LOOK

IN THE SACRED VOLUME



- When "things look blue", read Isaiah, chapter 40.
When tempted to do wrong, read the 139th Psalm.
If you are facing a crisis, read the 46th Psalm.
When you are discouraged, think over Psalm 23.
If you are "bored", read Psalms 103 and 104, Job chapters 38-40.
When business is poor, read Psalm 37.
When you are lonely or fearful, read over Psalm 27.
When you are anxious for dear ones, read the 107th Psalm.
When you plan your budget, read St. Luke's Gospel Chapter 19.
To live successfully with your fellowmen, follow Romans chapter 12.
If you are sick or in pain, read Psalm 91.
When you leave home for labor or travel, carry Psalm 121 with you.
When you are very weary, seek St. Matthew 11:28-30, Romans 8:31-39.
When everything seems to be going from bad to worse, try 2 Timothy 3.
The best investment is described in St. Matthew's Gospel, chapter 6.
Does God figure in our national life? Read Deuteronomy 8.
When your friends seem to go back on you, hold fast to 1 Corinthians 13.
For an inward peace, consider the 14th chapter of St. John's Gospel.
Have you been placed in a position of great responsibility? —Read Joshua, Chapter 1.
If you have been bereaved there is a message for you in 1 Corinthians 15 and Revelation 21.
For a stirring record of what trust in God can do, turn to the 11th chapter of Hebrews.
If you are satisfied with being "well-to-do", read chap-

ter 15 and 16 of St. Luke's Gospel.

If you have experienced severe losses, read the last paragraph of chapter 8 of Romans.

If you **are** having to put up a stiff fight, there is a fine equipment listed at the end of Ephesians.

When you have sinned, read 1 John 1, St. John 3:1-21, Isaiah 53, and make Psalm 51 your prayer..

The way of prayer - 1 Kings 8; Psalm 42, 51: St. Luke's Gospel chapters 11:1-13, 18:1-4; St. John's Gospel, chapter 17; Ephesians 3.

If you have a fear of death, read St. John, chapters 11, 17 and 20; 2 Corinthians, chapter 4, 5; Romans, chapter 8; Revelation, chapters 7, 21 & 22.

"DON'T DIE ON THIRD"

By CHARLES D. BROUGHTON

Grand Chaplain of the Grand Chapter of the State of New York

Knowing me as most of you do, you would realize how natural it would be for me to use an illustration for my address today from the great Base Ball Game. I shall try to show you how very important this title is which I have chosen, from which to speak to you — "Don't Die On Third".

It was 25 years ago, when the Detroit Tigers were playing the Indians from Cleveland. The score was a tie. It was the last half of the ninth, and two men were out. The fate of the game rested with Moriarty, the white-bloused figure that shuttled back and forth at third base. The decisive moment approached. Tigers and Indians stood up at their benches, and 18,000 spectators bent forward in tense expectancy. Moriarty was on third.

He had come there in the ordinary way. At bat he had hit the ball and run to first. The next batter had bunted and sacrificed to move Moriarty on to second. Then, a "long fly" had advanced him to third. There he stood, alert in every nerve, his powerful running legs, his quick eye and quicker brain holding the hazard of the game.

Much as it meant to have advanced that far, third base runs **are** not marked up on the scoreboard. Third base is not a destination —

it is the last way station on the road "home". The world is full of third bases. To leave school, to earn your college degree, to enter a profession, is only to start toward third base. To get the job you want, even to become the head of your business, is merely to reach third base. Third base is opportunity, and opportunity is not arrival, it is only another point of departure. Attain the White House itself, and you have only got as far as third base. The test of all you have is yet to come. No time for self-applause at third, — many a promising run has died there. **AND THERE STOOD MORIARTY.** If he failed, he was not alone, the team failed with him. Concentrated on him at that moment were the hopes and fears of thousands who seemed to hold their breath, and so still was the great park that even the breeze seemed forgetful to blow.

One way to get off third is to wait for someone to bat you off. Another is to get away on your own initiative — Moriarty chose that. He knew his game. He knew the catcher's signals called for a ball thrown high to Mullin, who was now at bat. He knew that a runner might duck low to touch home plate while the catcher's mitt was in the air for a high ball. He knew that in throwing high, pitchers have a way of "winding up" when they don't intend to throw. He knew, moreover, that this pitcher, being left-handed, could not keep watch on third while delivering the ball—the runner might safely take a long lead. Luck might lie in the lap of the gods, but preparation, knowledge, judgment and initiative were with the player.

Had Moriarty waited for Mullin to bat, Mullin might have failed him, ending the inning. **ONE** opening remained: make "home" between the moment the pitch was begun past all recall, and the moment the ball struck the catcher's mitt—make "home" in the fraction of time Mullin's hit or miss hung in futurity. That would be a contest in speed between a five-ounce ball delivered with all the force of a superb pitching arm and the 170-pound body of Moriarty! An unequal contest, for the pitched ball travels only 60 feet while the runner — from third must hurl his body over a distance of 90 feet.

MORIARTY is on third. He builds his prospective run as an engineer builds a bridge across a torrent, with infinite pains. Now the Cleveland pitcher is poising himself for a throw. Moriarty is crouched like a tiger ready to spring. — **NOW!** There is a white streak across the field! A cloud of dust at the home plate! The umpire stands over it with hands extended, palms down. That old base ball park echoes and re-echoes with a thunderous roar of acclaim, which bursts forth again and again in thrilling electric power. Every eye

strains toward the man who is slapping the dust from his white uniform. MORIARTY IS HOME.

It was only a run made in the course of a baseball game; but it has been saying to us these many years — DON'T DIE ON THIRD. You may be put out, but it need not be by your inaction. If the run must die, let it die TRYING. All of us are on bases. Some of us are waiting for someone to bat us further. Suppose he misses! Mulin missed the ball that day — had Moriarty waited, he would not have scored. It would not be right to say that all the world's a baseball diamond; — it does offer us the ever present choice between indolence and initiative, but life's rules are fairer. In life there is an inner score-board where every effort is credited to your record. Many a valiant run is lost, but the valor of it builds the soul. So, while there's one thing yet to do, and there's always one thing yet to do, or a fraction of time to do it in, DON'T DIE ON THIRD. Study conditions, learn all you can, use all you learn, summon your strength and courage, defy luck — and then, bold player — just by doing this, YOU HAVE ALREADY SCORED. Something great is strengthened within you. The run may fail, but YOU have not, and there's another game tomorrow.

Companions, we are approaching a New Year in Capitular Masonry. New Year's Day, when we turn the leaves to a new calendar, and write a new date at the top of our letters, is the time when many people make what they call their 'New Year Resolutions.' The old year is finished, and its record rolled up, and we start afresh. How nice it would be, we think, if we can make everything better than we did last year. We will try to stop doing something we may have been doing which we know is wrong or mistaken. We will try to begin to do something else which is helpful and fine.

Then sometimes people get discouraged. They say, "What is the use of making new resolutions? After all, things do not change much. Life goes on apparently the same from one year to another. People may think we are foolish if we try to start out on a different line."

When we feel that way, it is good to stop and think of all the fine things which have been accomplished in this world by the men who have had the courage to try, and to keep on trying. SAMUEL MORSE, the man who invented the telegraph, has left us the story of how he might have been discouraged and have given up entirely if he had depended on what other people thought and said. He was laboring on his instrument, and trying to figure out something which would

work, and for a long, long time it was so crude and awkward that he would not show it to anyone, knowing that they would laugh at it, and think the whole idea no more than nonsense. But all the time, secretly and with patience, he studied and thought, and changed and experimented; and at last he worked his idea out triumphantly, and the TELEGRAPH, which nobody else had dreamed of, was made into a fact. The secret of it all was, HE KEPT ON TRYING — HE DID NOT DIE ON THIRD.

In the same way, when ROBERT FULTON was building the first steamboat, people called it "Fulton's FOLLY". Everybody shrugged their shoulders when they heard that he was trying to make a boat which would go without any sails or need of wind to blow it. "Never did a single encouraging word or bright hope cross my path," he wrote. He had to keep struggling on in his own lonely courage. But at last he triumphed, and made the thing which he had set out to make. And now on all the rivers, and across all the seas, go the great steamers and ships which are possible because one man who had the idea kept on trying, until he had worked out what nobody else thought could be made.

Somebody said it couldn't be done,
But he with a chuckle replied
That perhaps it couldn't be,
But he would be one who wouldn't
Say so till he tried.
So he buckled right in
With a trace of a grin on his face,
And he started to sing
As he tackled the thing
That couldn't be done,
And he did it.

Then in the things which we make, not with our hands, but with our hearts and inward hopes, there is the same need of steady courage in the face of those who laugh. I suppose when disciples of the Great Master went out to carry His message to the world, and make all the world at length the Kingdom of Christ, men laughed at them. Doubtless some of his friends thought St. Paul had lost his mind when he set out from Antioch to go through Asia Minor, and cross into Greece and Rome, into wide countries and great cities where Christ had never even been heard of, to build the churches that were to be. But he never stopped before any discouragement. In spite of difficulty, in spite of loneliness, and everything that anyone might say or do,

HE KEPT ON, determined to finish God's great work which he believed in. And the words which he wrote in one of his letters are good for all of us to learn and live by. If things were hard to-day, he set his heart all the more bravely to go on undismayed tomorrow. "Forgetting those things which are behind, and reaching forth unto those things which are before, **I PRESS ON.**"

The things that seem to ordinary folks impossible can come true if only enough of us have faith to believe as great venturers have believed. It was the power of great beliefs that took a wilderness in this great land of ours and made it into a Nation. And it is the power of great beliefs that will take everything which is wrong in this world of ours and change it, and build it into something better in the name of god.

I do not ask, O Lord, that life should always be
 A pleasant road;
I do not ask that Thou shouldst take from me
 Aught of its load.
I do not ask that flowers should always spring
 Beneath my feet —
Too well I know the poison and the sting
 Of things too sweet.
For one thing only, Lord, dear Lord, I plead —
 Lead me aright,
Though strength should falter and though heat should bleed—
 Through peace to light.

Note: It is being published to inspire and encourage the reader in the completion of his labors. — Ed.

ON OUR ARTICLE "A NEW GRAND BODY ORGANIZED"

(Please refer to our issue of December, 1957, page 198)

The new Grand Body referred to in the article as the **GRAND COUNCIL OF ROYAL AND ELECT MASTERS OF THE REPUBLIC OF THE PHILIPPINES** is not in any way similar to the Grand Lodge. The Grand Council has no control over Blue Lodges (Ancient Craft Masonry) but only over Councils of Royal and Select Masters (Cryptic Masonry). The Grand Lodge of the Philippines is the highest Masonic Body in this jurisdiction. Its power can go as far as closing any other Masonic organization, for cause.—J. E. Racela.

With Our Grand Masters . . .

Sonny Shortlegs

MASONRY'S TASK

In these days of peace and good will, under a government that neither condemns nor persecutes, but rather encourages and helps those who work for the benefit and progress of humanity, Masonry, which is a universal institution to which many honest men belong, irrespective of religion, race or nationality, will be able to teach the Filipinos that the ideal life is that in which nobody interferes with the beliefs of others, in which everybody may profess the ideas that each considers best, if within the law; in which everyone is free to adore his God in his own way; in which all may practice as they deem advisable the commandment of love thy neighbor as thyself, charity towards the needy, tolerance and humility towards the poor, justice and truth towards all; in which there is no hatred, but love, no division of classes, but fraternal cooperation, no monopolies for the few, but opportunities for everybody, and in which all will understand that morality is not expressed in words, or even in thoughts, but in daily deeds, in every industrial, commercial, agricultural activity, in every phase, in short, of human existence. — Teodoro M. Kalaw.

KALILAYAN LODGE NO. 37 Lucena, Quezon



Installation of 1958 Officers, June 4, 1958. Worshipful Brother Antonio V. Quijano, Worshipful Master.

FRATERNAL CORRESPONDENCE . . .

GRAND LODGE OF THE STATE OF ISRAEL
OF ANCIENT FREE AND ACCEPTED MASONS
P. O. Box 2080, Tel. 5812, Tel Aviv

February 4, 1958

Dear Sir and Brother,

The Grand Lodge of the State of Israel has the honour to bring to your attention and, through you, to the Brn. of your Constitution, the celebration being planned in Jerusalem for the beginning of July, 1958, on the occasion of the fifth anniversary of our Grand Lodge.

Included in our plans and in addition to a sightseeing tour of the country, within the framework of the 10th anniversary celebrations of the State of Israel, are the following special features:

- a) A Festive Quarterly Communication of Grand Lodge to be held at the Y.M.C.A., Jerusalem;
- b) The breaking of ground for the foundation of the Temple of Peace in Jerusalem, dedicated to world Freemasonry;
- c) Visits to local Lodges working in English, Hebrew and Arabic;
- d) Visits to Masonic Institutions in Israel.

The ladies accompanying Brn. will be suitably entertained by a special Ladies' Committee whilst above is in progress.

We feel that the Masonic interest of every Bro. in King Solomon's City — Jerusalem — the birthplace and inspiration of Freemasonry, will, no doubt, attract Freemasons to these celebrations, which, with their active participation, will, we are sure, turn into a truly historic event for Freemasonry in general.

It is proposed that at the Festive Communication each Lodge representative should deliver a written message of good will from his Lodge, and a similar message will be sent in like manner by our Grand Lodge to the Master of every Lodge so represented. A special Com-

memoration Medal is being struck with which all visiting Brn. will be invested.

We are sure that the above information will be of interest to all Brn. and would greatly appreciate your passing it on to them.

Our official travel agents for these celebrations are Messrs. Pel-tours Ltd. who will shortly be sending you a pamphlet containing details of the itinerary, fares, hotel accommodation etc.

Any further information desired will be gladly supplied either by ourselves or by the above agents.

Looking forward to seeing you and many Brn. of your Constitu-tion at these celebrations and thanking you for your cooperation in this matter.

Your sincerely and with fraternal greetings,

E. DUBINSKY
Grand Secretary

— o o —

A certain chap named Bill Beebee
Was in love with a lady named Phoebe.
“But,” said he, “I must see
What the clerical fee
Be before Phoebee be Phoebe B. Beebee.”

Save Money!!!

- Have Your Eyes Examined Scientifically Once A Year
- Easy Payment Plan
- Backpay Certificate Accepted
- Your Old Eyes Glasses Can Be Traded Into New Style

ACEBEDO OPTICAL MFG., CO.

Office Hours:—8:00 a.m. to 8:00 p.m. Including Sundays and Holidays
428 Rizal Avenue — 424 Estero Cegado, Manila Tel. 3-33-54

Fraternal Reviews . . .

WISCONSIN, 1957

The 113th Annual Communication took place at Milwaukee on June 11-12, 1957 with Bro. Emory W. Krauthoefer, Most Worshipful Grand Master, presiding. Twelve Past Grand Masters of the jurisdiction answered the calling of the roll. Distinguished guests included representatives of the Grand Lodges of Illinois, Indiana, Iowa, Michigan, Minnesota and Tennessee. Also present were representatives of the Supreme Council, A.A.S.R.; Grand Chapter of Royal Arch Masons; Grand Council, R. & S. M.; A.A.O.N.M.S. and the Grand Chapter of the Order of Eastern Star.

The matter of attendance at Lodge meetings is also a problem in the jurisdiction of Wisconsin and various reasons are given to explain the apparent lack of interest on the part of the members. The following suggestions were made to solve the situation, namely, (1) open the Lodge promptly on the stated hour, (2) do the work well, (3) avoid intermissions as far as possible, (4) keep speeches at a minimum, (5) plan for closing at a reasonable hour, (6) have interesting programs after the lodge is closed for those who wish to stay and (7) exchange work with other lodges. Membership had a slight decrease during the year due to death which passed the one thousand mark; finances are sound.—1957 PROCEEDINGS. M.·W.·. Emory W. Krauthoefer, Grand Master, presiding; M.·W.·. Alf. E. Anderson, Grand Master, elected; R.·W.·. Paul W. Grossenbach, Grand Secretary, re-elected.

DELAWARE, 1957

The 152nd Annual Communication of the Grand Lodge of Delaware took place at Wilmington on October 2-3, 1957, M.·W.·. H. Clifford Bauer, Grand Master, presiding. Seventeen Past Grand Masters of the Jurisdiction were present. The Grand Representative of the Philippines near the Grand Lodge of Delaware was absent. Distinguished guests came from the Grand Lodges of Massachusetts, Pennsylvania, Virginia, South Carolina, New Jersey, Maryland, Connecticut, Rhode Island, District of Columbia and West Virginia. Also present were the presiding officers of Masonic organizations in Delaware.

M.:W.: Bauer reported, "In Delaware, Masonry is at a high peak. The record shows a normal, healthy increase in membership. This is not only in numbers but also in the quality of members. It is almost needless to state at this time that peace and harmony prevail. The work of officers of the lodges is, in the main, very commendable. Much credit for this is due to the many hours and unselfish sacrifice of our Grand Instructors, Oliver P. Hewes, Nathaniel Conaway and Arthur Webb." "That the request of the Grand Lodge of Japan for recognition be postponed, pending settlement of their differences with the Grand Lodge of the Philippines.—1957 PROCEEDINGS. M.:W.: H. Clifford Bauer, Grand Master, presiding; M.:W.: W. Harrison Philips, Grand Master, elected; R.:W.: Chester R. Jones, Grand Secretary, re-elected.

CONNECTICUT, 1957

The 169th Annual Communication was held at Hartford on April 3-4, 1957, with Bro. J. Hull Manwaring, M.:W.: Grand Master, presiding. Distinguished guests included the Illustrious Potentate of Sphinx Temple, the Illustrious Deputy, A.A.S.R., N.J., the Rt.:Em.: Grand Commander of Knights Templar of Connecticut, the Most Piusant Grand Master of the Grand Council of R. & S. M. and the Grand High Priest. Also present were representatives of the Grand Lodges of Nova Scotia, Canada in Ontario, Maine, District of Columbia, Delaware, Vermont, Rhode Island, New Hampshire, New Jersey, New York, Virginia, Pennsylvania and Massachusetts.

In his address, M.:W.: Manwaring showed concern with "the tendency here and there, to hurry candidates through the several degrees without benefit of the explanatory lectures. Such practice is grossly unfair to the prospective Master Mason, who innocently, is building his Masonic edifice upon symbolic sand." And he counseled thus: "We should ever bear in mind that degrees are not exemplified for the benefit of the Officers or the entertainment of the Craft, but for the candidate, who was assured from the very beginning, that he could with confidence, entrust himself to our care. This confidence places upon us a serious responsibility. . ." He likewise urged that great care should be exercised in the selection of those who compose the investigating committee. The Grand Master busied with the regular routine of his high office. There was a slight increase in membership and the finances of the Grand Lodge are sound.—1957 PROCEEDINGS. M.:W.: J. Hull Manwaring, Grand Master, presiding; M.:W.: Conrad Hahn, Grand Master, elected; M.:W.: Earle K. Haling, PGM, Grand Secretary, re-elected.

The 118th Annual Meeting was held in Chicago on October 4-5, 1957. M. W. Milton T. Sonntag, Grand Master, presiding. Distinguished guests came from the Grand Lodges of Pennsylvania, Ohio, Alabama, Wisconsin, Maryland, Minnesota, South Carolina, Kansas, Virginia, Iowa, Canada in Ontario, Colorado, Saskatchewan, Tennessee, Indiana, Massachusetts, Michigan, the Deputy for Illinois A.A.S.R., the Grand Recorder of the Grand Imperial Council, Order of the Red Cross of Constantine, the Grand Commander of the Grand Commandery of Illinois, the Grand Master of the Grand Council and the Illustrious Potentate of Medinah Temple. Seven Past Grand Masters of the jurisdiction answered the calling of the roll.

The report of the Grand Master was scholarly prepared. And, we quote. "Masonry was not created or evolved simply for amusement and diversion. The ritual was not designed for the entertainment of the brethren; but for their instruction and for their mental and moral advancement. There is nothing light or frivolous in its objectives. Therefore, as its teachings are inculcated in the lives of its members we should expect the results to be reflected in the moral uplifting of their community. And we do find the effects of its influence even upon the development of nations. It has been and will continue to be an important element in the lives of people in the rapidly changing social evolutions of all times. All institutions spring up from some real or fancied human need; they continue and slowly evolve and attain permanency only if they conserve some truth and give it expression and make it a dynamic and vital force. If it embraces some central truth—a fundamental one—then, there is justification in its perpetuity. The great central truth of Masonry is that God lives; that all mankind are His children and as such, are members of the same family—brothers. Everything in Masonry revolves around the existence of God and man's dependence on Him. It is not secret words or signs or ritualistic ceremony that makes a Mason; but it is living and eternal truth applied in a man's own life and among his fellow men that makes him a Mason. Thus, Masonry has two main goals: the development of character and the realization of Brotherhood. We have demonstrated to the World that men *can* dwell together in unity and brotherhood. Meeting on common ground and laying aside their prejudices, men of good will and intellect may together search for the truth and hope for the saving of a confused world. This principle has attracted to our fraternity leaders in the community, the state and the nation who could influence the progress of society. The challenge to Masonic leaders is to rouse the Craft—every member—to

translate our principles into deeds and to kindle the individual rededication to faith in the teachings of Masonry. Then the powerful influence of our Fraternity toward a general uplifting of morality will give balance and direction to a world sorely in need of steadfastness and truth."

On the common problem of poor attendance, the Grand Master put squarely this question: "What Profiteth a Lodge, If It Gain Attendance and Lose Masonry? The better course would be to consider jointly quality and quantity as they affect membership in the Fraternity.—1957 PROCEEDINGS. M.·W.·. Milton T. Sonntag, Grand Master, presiding; M.·W.·. Harold R Koffman, Grand Master, elected; M.·W.·. Richard C. Davenport, PGM, Grand Secretary, re-elected.

ALABAMA, 1957

The 137th Annual Communication took place in the City of Montgomery on November 19-20, 1957. It was presided over by M.·W.·. Carl C. Cooper, Grand Master. Eleven Past Grand Masters of the jurisdiction were present. Representatives from the Grand Lodges of Canada in Ontario, Georgia, Illinois, Mississippi, Ohio, North Carolina, the Grand High Priest of Alabama, the Acting Grand Master of the Grand Council of Alabama, the Deputy of the Supreme Council, A.A.S.R. and the General Grand Royal Arch Captain were extended the Grand Honors.

M.·W.·. Cooper in giving an appraisal of his term of office said and we quote: "God has wonderfully blessed our Fraternity in Alabama during the past year and through His infinite wisdom and mercy we have enjoyed a healthy gain in membership and peace and harmony reigns throughout our Grand Jurisdiction. Although small troubles have come up from time to time, yet in all cases, we have been able to maintain that spirit of Brotherly love and affection." The Grand Master busied himself with the routine of his high office. He has recommended the appointment of a long-range planning Committee to study and analyze needs for at least twenty-five years in the future regarding the Masonic Home building improvement.—1957 PROCEEDINGS. M.·W.·. Carl C. Cooper, Grand Master, presiding; M.·W.·. Eely E. Jackson, Grand Master, elected; R.·W.·. Charles H. Stubinger, Grand Secretary, re-elected.

IDAHO, 1957

The 91st Annual Communication took place at Moscow on Sep-

tember 17-19, 1957, with M.·W.· Elbert S. Rawls, presiding. Distinguished guests came from the Grand Lodges of Nevada, Oregon, Washington, Kentucky, Washington and Utah. Also the officers of Idaho Concordant Bodies were present. The Grand Representative of the Philippines near the Grand Lodge of Idaho was absent.

In describing his term of office, M.·W.· Rawls said that "the year has been a happy one for me. We have had no Masonic trials. I have tried in my humble way to stress the importance of God and the Church in our lives and to urge each of you to give more of your time and talents to your church. My theme has been Proper Masonic Dignity in all of our actions in and-out of our Lodge rooms." The Grand Master busied himself with the routine of his high office.—1957 PROCEEDINGS. M.·W.· Elbert S. Rawls, Grand Master, presiding; M.·W.· Herbert H Eberle, Grand Master, elected; R.·W.· Clyde, Grand Secretary, re-elected.

UTAH, 1957

The 85th annual communication was held at Salt Lake City on January 28-29, 1957, with M.·W.· Henry H. Hammill, Grand Master, presiding. Distinguished guests included representatives of the Grand Lodges of Alberta, Colorado, Idaho, Montana, Nevada and Wyoming. Fifteen Past Grand Masters of the Jurisdiction were present including the Grand Representative of the Grand Lodge of the Philippines who were all received with Grand Honors. The Presiding Officers of the other Masonic Grand Bodies of Utah were also honored guests.

Bro. Hammill, Most Worshipful Grand Master, reported to the Brethren in convention that "Masonry in this State continues its steady yet not too rapid growth. The Ritual is being carefully presented with dignity and its fundamentals deeply implanted in the hearts and minds of its candidates. Spiritual and social needs are not neglected. Finances of the Lodges are in excellent condition with only a few, due to needed building programs, temporarily straining a bit, but in these instances financial obligations are amortized so that in the short passing of time they will balance out." The Grand Master diligently performed all the usual routine attendant to his high office.

Among the recommendations made by Most Worshipful Hammill was the granting of achievement awards, certificates, or badge or pin to deserving Craftsmen. He also suggested that Master Masons who are not actually holding stations in the Lodge should be given chances to fill the chairs below the Worshipful Master to help with the con-

ferring of the degrees.—1957 PROCEEDINGS. M. W. Henry H. Hammill, presiding; M. W. Calvin A. Behle, elected; R. W. Clarence Mender Groskell, Grand Secretary; M. W. Emery Roy Gibson, PGM, Grand Secretary Emeritus.

NOVA SCOTIA, 1956

The 91st annual session of the Grand Lodge of Nova Scotia was held in St. James Parish Hall, Kentville, on June 11, 1956, with M. W. Jephtha S. Munro, M. D., presiding. Eight Past Grand Masters of the Jurisdiction were present. Distinguished guests included representatives of the Grand Lodges of Prince Edward Island, Maine, Connecticut and New Hampshire. Representatives of other concordant organizations were also present.

Most Worshipful Munro was terminating his second year of his two-year term which was still better than the initial one. He has devoted full time with the routine attendant to his high office. In his own words, he said, "It has been a strenuous but delightful two years. You have nobly done your part, I have endeavored to give of my best, even if too little. Let us lift our eyes to envision a great Masonry in this our jurisdiction. The Masonry that is and will be depends on you and me. Let us play our parts nobly and well. Let us carry our Masonry out into our communities and live it there, so that our fellow men may have no difficulty in discerning us to be Masons. Let us take our Supreme Architect and the Great Light of Masonry as our guide and the foundation upon which to build our future, realizing that "Except the Lord build the house, we labor in vain that buildeth." Look up—Look to the days that lie ahead, with wisdom and strength, discerning the beauty of that which we can make the future."—1956 PROCEEDINGS. M. W. Jephtha S. Munro, presiding; M. W. Judge Kenneth L. Crowell, elected; Rt. W. Reginald V. Harris, Grand Secretary.

I O W A , 1957

The 113th Annual Convention took place at Sioux City, on September 19-21, 1957, M. W. Edwin L. Lunde, Grand Master, presiding. Distinguished visitors included representatives from the Grand Lodges of South Carolina, Arkansas, South Dakota, North Dakota, Minnesota, Nebraska, the Sovereign Grand Inspector General, A&ASR of the Mother Supreme Council for Iowa and the heads of Coordinate Bodies of Iowa.

The report of the Grand Master readily shows his concern to

maintain the "enviable position" of his Grand Lodge among the other Grand Lodges. He busied himself with the several routine attendant to his high office. His visitations included those to neighboring Grand Lodges where he was always well received. He has put emphasis on the conferring of the Entered Apprentice Degree, which he considers as "the most important degree in Masonry because it is here that the candidate receives his first impression of Masonry. It is most important that this degree be conferred in a proper manner. In addition to a proficient rendition of the Ritual, the officers should understand its meaning to effectively exemplify the work."

On the matter of fraternal recognition of the Grand Lodge of Japan, the Grand Lodge of Iowa deferred action, "at least until the situation becomes more clarified." On the question of previous consultation or assistance from the Grand Lodge of the Philippines by the Grand Lodge of Japan, the Grand Lodge of Iowa opined that "while such action might not be a condition of legitimacy in the formation of a new Grand Lodge, certainly common courtesy would seem to have made it imperative." — 1957 PROCEEDINGS. M.·W.·. Edwin L. Lunde, Grand Master, presiding; M.·W.·. Glenn A. Foster, Grand Master, elected; R.·W.·. Earl B. Delzell, Grand Secretary, re-elected.

TENNESSEE, 1957

The 143rd Annual Communication took place at Nashville on March 27-28, 1957, M.·W.·. Nathan L. Roberts, Grand Master, presiding. 18 Past Grand Masters of the jurisdiction answered the calling of the roll. The Grand Representative for the Philippines was likewise present. A summary of the activities of the Grand Lodge reveals that M.·W.·. Roberts has lived up to the theme of his term which "has been a reconsecrated and rededicated Masonry and I have sincerely endeavored to impress upon the minds of the Brethren the fact that Freemasonry is a moral science which should be practiced every day in every way, in the home, church, vocation, community, state and nation, as well as within the walls of the Lodge room. The message of Freemasonry is as clear and distinct today as when it was founded in the long, long ago. Its principles are just as noble and its rules and maxims have the same degree of excellence."

This annual communication is the first that the Secretaries of the Subordinate Lodges attend as delegates. And in the words of M.·W.·. Roberts, ". . . we trust it will be a constructive step in helping to increase interest on the part of the lay membership. The Secretary is

a very important link in the chain of communication between the Subordinate Lodge and its members and we therefore feel that the better informed he is, the better qualified he will be to keep the Brethren properly acquainted with the program of Freemasonry." Membership has increased and the finances are sound.

From the Report of the Committee on Fraternal Correspondence we learn that the conference of Grand Masters in America voted not to change the theory of non-solicitation for the degrees; that DeMolay is a proper activity for Grand Lodges and Subordinate Lodges; that no numerical limit be placed on the membership of Lodges; that municipal jurisdictional limits in States and Provinces should be abolished; and our Ritual obligations should not conform with our principles and practices. 1957 PROCEEDINGS. M. . W. . Nathan L. Roberts, Grand Master, presiding; M. . W. . James W. Kerr, Grand Master, elected; R. . W. . Thomas E. Doss, Grand Secretary, re-elected.

COLORADO, 1956

The 95th Annual Communication was held at Denver, on January 22-23, 1956. It was presided over by M. . W. . Millard E. Ryan, Grand Master. 15 Past Grand Masters of the Jurisdiction answered the calling of the roll. The presiding officers of Grand Bodies of Colorado and representatives of the Grand Lodges of Nebraska, New Mexico, Wyoming, Utah, South Dakota, Montana, Texas, Nevada, Kansas, Illinois and Oklahoma were received with Grand Honors. We went up and down the line but the Grand Representative of the Philippines was nowhere in the convention hall. Grand Master Ryan busied himself with the routine of his high office. His observations of the Craft for the year urged him and did recommend that the School of Instruction be continued and expanded; that proper step be taken relative to the position of Grand Orator which "has no proper place in the progressive line of the Grand Lodge; and on the question of attendance, the Grand Master thought that the problem was "not to attract our brethren to the Lodge room, but to remind him of his Masonic membership and cause him to give it thought." And to accomplish this, he suggested that an official publication of the Grand Lodge should be issued if only "to remind the brethren of the value of our institution and remind them regularly of their ties to it."

An incident which took place during the year was the use by a Lodge of Knights of Columbus the Masonic Temple of Cortez Lodge No. 133, at Cortez. The occasion came about this way. The Worshipful Master of Cortez Lodge No. 133, wrote the Grand Master

that, "local Catholic men have been in the process of organizing a lodge of Knights of Columbus in this city. As yet they have no place in which to hold any sort of degree work and have approached me as Master of the Masonic Lodge requesting permission to hold their first initiation in our Temple. The Master also stated that he had consulted with a number of members of his Lodge and they were agreed that "it would be a splendid gesture of good-will on our part to permit this group to do so." And to this the Grand Master decided. "If you believe that permission to use the hall will create good-will toward the Lodge and will not disrupt the harmony of your community, then you should proceed with the matter. If, however, the use of the Lodge Hall would be offensive to members of your Lodge, then such permission should not be granted. The results in harmony and good will of granting permission to the Knights of Columbus to use the hall are matters that the Lodge must decide upon for itself and for which it will assume responsibility." And Cortez Lodge No. 133 permitted the Knights of Columbus to use the Masonic hall for their first initiation. — 1956 PROCEEDINGS. M. · W. · Millard E. Ryan, Grand Master, presiding; M. · W. · D. Aubrey Spann, Grand Master, elected; M. · W. · Harry W. Bundy, Grand Secretary, re-elected.

NEW MEXICO, 1957

The 80th Annual Communication was held at Gallup on March 18-19, 1957, with the M. · W. · Herbert C. Denny, Grand Master, presiding. Distinguished guests included representatives from the Grand Lodges of Texas, Arizona and Colorado. 12 Past Grand Masters answered the calling of the roll. R. · W. · James H. Gibson, Grtnd Representative of the Philippines was likewise present and received in due form.

On the condition of the Craft, M. · W. · Denny was "happy to report that the Craft in this Grand Jurisdiction is in a sound, healthy and progressive condition." The Grand Master busied himself with the routine of high office and was commended by the Brethren "on his activities and especially his visits to the various Lodges and the interest he has shown in our sister jurisdictions the past year. His untiring efforts in behalf of the Craft are sincerely appreciated." He also recommended that financial and other assistance be given to the Masonic Educational Service Committee that every member of the Fraternity be inspired to seek more knowledge and understanding of (1) the history of the Craft, (2) the history of our Grand Lodge, (3) the history of his own Lodge, (4) the hidden mysteries of Freemasonry, (5) its spirit and its philosophy, and (6) his duty to God,

his country, his neighbor and himself.—1957 PROCEEDINGS. M. W. Herbert C. Denny, Grand Master, presiding; M. W. Harvey A. Thiele, Grand Master, elected; R. W. Chandler C. Thomas, Grand Secretary, re-elected.

RHODE ISLAND PROVIDENCE PLANTATIONS, 1957

The 166th Annual communication took place in Providence on May 20, 1957, with M. W. Grand Master Bertram Clarke presiding. Distinguished guests came from the Grand Lodges of Massachusetts, South Carolina, Virginia, Pennsylvania, New Jersey, Connecticut, New Hampshire, Vermont, Delaware, District of Columbia, Maine, the International Supreme Council Order of DeMolay, Grand Royal Arch Chapter of Rhode Island, Palestine Temple, A.A.O.N.M.S. and Ancient Accepted Scottish Rite. The Grand Master busied himself with the routine of his high office. There was marked interest in the Masonic Youth Foundation. The War Chest Fund has presented the sum of \$11,000.00 for its recreational program. An increase in membership was noted during the year and the finances of the Grand Lodge were sound.

M. W. Clarke listed as outstanding events during the year the following: 1) Rainbown-DeMolay Dance, November 23, 1956 when over 1,500 boys and girls danced at Rhodes-on-the Pawtuxet, (2) Earl Mason Night at Redwood Lodge No. 35, (3) Hope Link, No. 46, Order of the Golden Chain, (4) All-state DeMolay Degree Team and (5) Spring Ceremonial of Palestine Temple, A.A.O.N.M.S. — 1957 PROCEEDINGS. M. W. Bertram Clarke, Grand Master, presiding; M. W. George A. Farron, Grand Master, elected; R. W. N. Arthur Hyland, Grand Secretary, re-elected.

GRANDE LOJA DO ESTADO DE SAO PAULO, 1956

The 1956 Proceedings of the M. W. Grand Lodge of A. F. & A.M. of the State of Sao Paulo (Brazil) give a clear picture of the hardships of Masonic life there as "consequences of the critical conditions existing in most sectors of the political and administrative national life." M. W. Francisco Rorato, Grand Master, has all hopes, however, that with the help of the G. A. O. T. U. their efforts for a united and strong Brazilian Masonry will be a reality. He says, "We belong to a generation of suffering and almost disillusioned human species. However, we must align with the optimists and look toward our goal with decision and with the conviction that everything is possible if good will and good intentions are present. We are

assured and can assure that if we so act, our mission will be a success."

The proceedings contain a brief history of the origin of the Grand Lodge on February 2, 1927 when it was organized and installed. It started with 7 Lodges and has grown to 40 constituent Lodges, all active and continue increasing its membership. "From a strict Masonic point of view, the Brazilian Grand Lodges have in many occasions experienced the interference and attempts of obstructions from a Supreme Council not only as a result of treaties it held but also and chiefly through the alleged ownership and dominium it claimed to have of the Ancient and Accepted Scottish Rite. x x x A number of members holding high degrees from the Supreme Council could not reconcile themselves with the idea of the Grand Lodge being entirely separated from the Supreme Council and attempted to take over the Grand Lodge to their sphere of influence. Fortunately, their intentions failed, but even so, they organized themselves in a Grand Lodge and started using the name of Grand Lodge of the State of Sao Paulo as well as its stamps and stationery." Court action followed and the Grand Master of the clandestine body was meted a heavy fine "for illicitly using the name of this Grand Lodge." From 1950 thereon, this Grand Lodge continues rehabilitating itself. There are 15 Masonic Districts each with a District Delegate of the Grand Master as head. For the period of 1956-1959, the Grand Master is W. . W. . Bro. Francisco Rorato and the Grand Secretary is A. . W. . Bro. Amador dos Santos Fernandes. R. . W. . Bro. Edwin Seignemartin is the Grand Secretary for Foreign Affairs.

A MISSED OPPORTUNITY

Joe Lee Smith, 32^o

1801 N. W. 18th Terrace, Miami, Fla.

Did you ever feel you had left something undone;
That you had failed to help some needy one
You should have helped, but you hesitated
Until the desire had all but abated,
And the need had passed and it was too late
To lend a hand, help open the gate?
Remember, now, that you felt pretty bad,
Rather low, regretful and certainly sad;
For opportunity came, desire was born,
But, not being used, it soon was gone,
Never to return in this time of need.
You failed to follow where Christ would lead.

34 YEARS AGO IN THE CABLETOW

March 1, 1924 — This issue of The Cabletow features a true story of the Master Mason's signal of distress. The incident took place during World War I (1914) at Louvain, Belgium. And the story goes — on that fateful night in August, 1914, when the Germans, through a panic among their own troops, brought on by a few shots fired by irresponsible civilians, believed themselves victims of a systematic attack by the Belgian population, and, as a measure of reprisal, burned part of the beautiful old city and shot down a large number of people. On the square in front of the railroad station stood a pathetic group of civilian prisoners, guarded by German soldiers. Instant executions were made here and there. A particular German officer's heart was apparently not flint; yet after a few moment's reflection, the fatal order fell from his lips.

A moan from the Belgians about to be led away to the railway yard to be shot, like so many others, was the answer. The officer cast a look of pity upon the group of condemned men, when suddenly his expression changed to one of intense interest. One of the prisoners made a sign, and now he repeated it a second and third time, with his eyes anxiously fixed upon the face of the German.

The officer, with a sudden determination, called out to the soldiers who were taking the prisoners away: "Never mind my order; take these men to the *kommandatur* for investigation. I think there has been more than enough blood shed tonight, and they may not be guilty after all!"

And thus Bro. Dubois of Louvain lived to tell the tale and will assure you today that the Master Mason's signal of distress is still a potent charm when death and destruction are rife.

X X X

Let us not make our Lodges a place into which anybody is admitted just to swell our numbers, but rather a place where only real and true Masons meet to further the principles of our Great Brotherhood. — Most Worshipful Wenceslao Trinidad, in his inaugural address.

In its editorial for the month, answering a question whether gambling constituted unmasonic conduct, said, ". . . that anything against the laws of the land is unmasonic conduct, and that if Masonry has placed no special ban on gambling, this is for the same reason that it has not specifically prohibited Masons from committing murder and arson; because common sense alone tells us that gambling is a vice, and a vice is something a Mason is enjoined to shun and combat." "Gambling has been the besetting sin of the shiftless and idle in all ages and all climes. Cockfighting was a popular sport in Athens and Rome, and the Teutons of Caesar's days would go so far to gamble away wife and liberty. Juvenal lashed gambling in some of his most satirical verses."

The book, "Why I am a Scottish Rite Mason," by Wor. Bro. Lawrence Noble, professor in the College of Law of the University of the Philippines, has been published by Lakandola Lodge of Perfection.

"Masonry should make, and must make, each man who conscientiously and understandingly takes its obligations a fine type of citizenship, because Masonry teaches him his obligations to his fellows in practical fashion." — Theodore Roosevelt.

—oOo—

God grant that not only the love of liberty, but a thorough knowledge of the rights of man, may pervade all the nations of the earth, so that a philosopher may set his foot anywhere on its surface and say, "This is my country."

— Benjamin Franklin

Lyric Studio

Official Photographer, Grand Lodge of the Philippines

MARIANO ANG—Prop.

Office: Tel. 3-88-70

237-239 Dasmariñas

Res. Tel. 3-98-78

Manila

Special Discount to Brethren.

WHAT HAVE WE DONE TODAY?

We shall do so much in the years to come,
But what have we done today?

We shall give our gold in a princely sum,
But what did we give today?

We shall life the heart and dry the tear,
We shall plant a hope in the place of fear,

We shall speak the words of love and cheer,
But what did we speak today?

We shall be so kind in the afterwhile,
But what have we been today?

We shall bring each lonely life a smile,
But what have we brought today?

We shall give to truth a grander birth,
And to steadfast faith a deeper worth,

We shall feed the hungering souls of earth,
But whom have we fed today?

We shall reap such joys in the by and by,
But what have we brought today?

We shall build us mansions in the sky,
But what have we built today?

'Tis sweet in idle dreams to bask,
But here and now do we do our task?

Yes, this is the thing our souls must ask,
What have we done today?

Adopted