

The Golden Cord

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES
SINCE 1923



Loyalty Chapter, Order of De Molay, Observes Devotion Day
by Attending Mass and Receiving Holy Communion at the
University of the Philippines Chapel, March 21, 1965.

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Grand Master's Message:

The Shoreham Hotel
Washington, D. C.
February 24, 1965

Dear Friends:

It has been my great privilege to attend the Grand Masters of Masons Conference in North America held in Washington D. C. February 23-25. This was made possible by a number of individual Masons and several Lodges. To these unnamed friends I say thank you for this great privilege.

I am now convinced that our Grand Lodge should be represented at this great Conference. Many of the members of this Conference recall with pleasure the visit of other representatives from the Philippines. Our own Most Worshipful Baradi sent a cable greeting from Africa. The great body of Masons are sincerely interested in what is happening in the Philippines. There were representations from many of the other Grand Lodges including Israel, Costa Rica, Puerto Rico, Italy, France and Germany. The Grand Lodges of Canada are of course represented as full members of the Conference. The registration shows a total Masonic membership of four million three hundred thousand represented in the North American continent.

The subject dealt with vital questions facing the Masonic World. The three major questions which were discussed were as follows: (1) What is right with Masonry? (2) How can we develop a Masonic Educational Program which will really reach the membership of our Constituent Lodges? (3) By what means can we overcome the antagonism of many ministers and Churches to Masonry?

I have some very valuable suggestions to make to our Annual Grand Lodge Communication on the subjects discussed. This matter of a need for more Masonic education was discussed more fully. I sensed a very sincere desire on the part of those present to be cooperative with the Church, and to find for themselves spiritual guidance and help.

One of the very interesting reports of the Conference was on the new Masonic and Roman Catholic Church relationships. This was rejected by Grand Masters from the Grand Lodge of Connecticut and the Grand Lodge of Rhode Island. These two states have predominant Roman Catholic members in them. In the state of Connecticut last year 72% of the babies baptized were Roman Catholic babies, and in Rhode Island the Catholic Church claims 74% of the population.

Here are the interesting developments reported at the Conference. Cardinal Cushing of Boston will bring the keynote message at the Grand Lodge Communication in Connecticut. This Grand Lodge will meet in March. Perhaps we ought to invite Cardinal Santos to address our Communication in April.

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"THE CHECKERED PAVEMENT"

"There is so much bad in the best of us and so much good in the worst of us that it little behooves any of us to criticize the rest of us." Truer words were never spoken! In fact, it could very aptly be added to that portion of the First Degree lecture which informs us of the symbolic meaning of the Checkered Pavement.

God's ways are past finding out but men's are not. We only need take a good square look at ourselves to know how far short we fall of keeping our Masonic obligations and living daily by the tenets of the Craft. On the other hand, we know too that there are many things that we do out of love of virtue, goodness of heart and purity of intention. Brotherly love, it is true, does not always prevail but it is enough in predominance among us to make for nearly unequaled fellowship and for not only a "three fold tie to the Fraternity" but also for an indissoluble bond between us. Only yesterday, I was talking to a non-Mason about Masonry and he said, "One special thing I notice about Masons is that their fellowship is closer than any other organization I know." We too, feel this to be true and know that part of the reason is that we take into account the "blacks and whites" of life and govern our relations to our brethren accordingly.

Who is good enough to become a Mason? In the absolute sense, nobody! But because Masonry does take into account the "blacks and whites" of life, we ourselves were admitted into the well-tiled portals of the Fraternity in spite of our frailties, weaknesses and shortcomings. Does this argue then that no one is too bad to enter through the Lodge portals? I think not, because we all recognize those persons whose basic philosophy of life leaves God out, deliberately eliminates spiritual virtues, lives by a code of low morality and who are without ideals, worthwhile goals, noble values or worthy objectives in life. I contend that these persons disqualify themselves. We who are religious leaders take these people as our chief challenge. We believe we have a message for the irreligious and for thoroughly materialistic people. But the Lodge is silent, in its appeal to this kind of person whose "life's checkered pattern" is almost totally dark and only a very little light.

The Lodge does not look for perfection nor does it profess to be able to give it. This does not mean, however, that it does not go in a certain definite well-defined direction so far as morality is concerned. It is said to be "progressive" which means developmental and we all know that this involves time and right practice. Anything "moral," as we refer to our teachings as being, requires the repeated affirmation of our determination

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Considerations on the History of the Master Mason's Degree

By **W.B. EUGENE STRANSKY, M.D., P.M.**

Knowledge of Masonry means knowledge of Masonic history. By insight into the history of the Craft, we are learning to understand the spirit of our ritual and the philosophical tenets of the Craft. Hence the ambition of a good Mason to know more and more of Masonic history.

Last year I wrote a paper on Masonry before the constitution of the Grand Lodge of England in 1717. On the basis of historical documents, the evidence could be furnished beyond doubt that Masonry, although in a different form, existed before 1717 and has probably flourished for centuries already. In this article, it has been mentioned that the Third Degree did not exist at that time. The problem — when and how the Third Degree has been introduced — is well-discussed in the Masonic History in seven volumes by Bro. MAC-KAY. The history of the degree is based on the researches of Bro. William James HUGHAN, an English Brother and a co-author of this Masonic History, and one of the most eminent Masonic historians. On June 24, 1897, Brother HUGHAN read a paper in the world-renown Masonic Research Lodge, the first lodge of this kind "Quatur Coronati" in London with the title: "THE THREE DEGREES OF MASONRY: Especial-

ly in Relation to the Oldest Known Records of the Master Mason's Ceremony." This lecture was ably discussed by likewise prominent Masonic historians, like Bro. R.F. GOULD, Bro. CHETWOOD-CRAWLEY, Bro. G.W.S. SPETH, Bro. John LANE, Bro. Ramsden RILEY and Bro. Edward MACBEAN.

Bro. HUGHAN then answered the questions asked and the problems raised by the discussion. We believe that this discussion is the best source of information we have so far on the subject and problem. On March 4, 1898 Bro. SPETH reported likewise on the problem; this paper gives us additional information on our problem.

Bro. HUGHAN and Bro. Murray LANE have toiled over thirty years in order to get reliable information on the origin of the Third Degree. We would like to quote from the introductory remarks of Bro. HUGHAN literally: "In our judgment, until the second decade of the last century there was but one single ceremony; never were Brethren required to leave the Lodge because a higher degree was worked... In other words, so far as we can determine, in the light of duly authenticated facts, distinct and separate Masonic degrees

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are never met with, alluded to, or even probable prior to 1717 (circa)... I feel as free to reject any theory which seeks to date back the origin of degrees, and particularly that of the "Third" to the seventeenth century or earlier because adequate proof is lacking." Bro. GOULD who was already quoted, wrote in his Masonic History: "We are only made acquainted with the circumstance that there were degrees in Masonry by a publication in 1723, from which, together with the scanty evidence yet brought to light on slightly later days, we can alone determine with a precision that a system with two degrees was well established in 1723, and that a third ceremony which eventually developed into a degree had come into use in 1724." He claims furthermore: "There is no proof that more than a single degree was known to the Free Masonry, by which I mean, secret form of reception was known to the Freemasons of the seventeenth century." It is more probable that the legend of Hiram Abiff's death was incorporated in our ritual between 1723 and 1729 (Bro. HUGHAN), more likely in the year 1725.

It may be added here that in the first Constitution (Old Charges) of the Grand Lodge of England by Bro. Dr. ANDERSON, there is no definite statement on the Master Mason's degree, while in the second edition (likewise by Bro. Dr. ANDERSON) in 1738 this degree is described in all details.

Bro. HUGHAN quoted lodge records from the XVII-th century from which it can be seen that the Master's degree did not exist at that time. However, Bro. Dr. DRAKE's speech of December 27, 1726 delivered in the Merchant's Hall in York (England) refers already to the degrees

Entered Apprentice Mason, Fellow-Craft and Master Mason. We can quote here from Bro. HUGHAN's Masonic Sketches and Reprints, London, 1871, pp. 44-45 and 96: "For years after 1723 a great number of the Brethren never advanced beyond the second or Fellow-Craft degree, so that this peculiar state of matters must be duly remembered when the regulations of the Grand Lodge are considered. Even so late as the year 1751, it is noteworthy that the "Deputation" from the Grand Master to constitute the premier lodge in Cornwall at Falmouth (No. 75), Bro. George BELL was only a Fellow-Craft, though acting as "Deputy Grand Master" at the time; the minutes of this lodge state, however, that subsequently, he and another Brother were "raised" to Master Masons (being still Fellow-Crafts).

While in the first Constitution in 1724 it is stated that no Brother can be a Warden unless a Fellow-Craft, in the second edition in 1738 it is already required that the Wardens have to be chosen from Master Masons. The label "Sublime Degree" appears for the first time in the records of the "Glasgow Kilwinning Lodge" on April 1, 1735. (According to the "Freemason", London, November 10, 1888) From 1726 there are, however, different lodge records where it can be seen that the Third Degree was conferred and that a special fee had to be paid for it.

Of course it would be very interesting to find out, who has introduced the Third Degree. There are, however, no documents to furnish any information. I personally am inclined to consider the probability that Bro. Dr. DESAGULIERS may have been the moving spirit. DESAGULIERS the second Grand Master of the Grand Lodge of England was

born in France as the son of a Protestant pastor. After the edict of Nantes in 1685, when the practice of Protestant faith had been prohibited in France, his father moved to England, when DESAGULIERS was only 4 to 5 years old. He has been one of the most prominent Masons in the first twenty years of the Grand Lodge of England. He is called in the American Masonic literature as the "Degree-giver." As a matter of fact, if a prominent aristocrat or member of any royal family had been initiated, Bro. DESAGULIERS has been the one to confer the degree. Francois (Francis), Duke of Lorraine (later Emperor of the Holy Roman Empire of the German Nation) and husband of Maria Theresa, the ruler of Austria and Hungary was initiated in Hague in 1731. Bro. DESAGULIERS had to travel to the Netherlands to confer on him the Masonic degrees. Although there is no direct evidence that Bro. DESAGULIERS was the author of the Third Degree, we quote from Bro. CRAWLEY: "When it seemed expedient to place the Ceremonies in the most favorable light; whenever a Prince or Peer was to be initiated, Bro. DESAGULIERS was selected for the duty; presently by common consent." DESAGULIERS travelled in 1721 to Edinburgh in order to inform the Brethren in Scotland on the organization of the Grand Lodge of England and the advantages of it for the Craft. While his name does not appear in any written record in connection with the Third Degree, we have to remember that the Scottish Rite Degrees which were started in the second half of the XVIII-th century are likewise initiated by anonymous initiators. Chevalier de RAMSAY, an Englishman living in France, is considered as one of the most important

initiators of these degrees; however, there is no historical evidence for it. Even King Frederic, the Great (Frederic II of Prussia), a member of the Craft is considered as one of the initiators of the Higher Degrees, although the majority of Masonic historians reject the claim.

In a later meeting of the "Quatur Coronati Lodge" Bro. G.H.S. SPETH, the Secretary of the lodge, who died soon afterwards, discussed the problem again under the title: "The Two Degrees Theory." We would like to quote the summary of his paper literally: "I may now sum up my contention. In the olden days the operative apprentice was "entered" which was purely business proceeding, equivalent to our modern indentures or articles. Then, or shortly afterwards, came the degree work, making him a Mason, comprised the administration of an oath, the communication of the Craft Legend, imparting of certain secrets which are now divided between him and the Fellow-Craft. Seven years later he was passed as Master after due examination, again a purely business proceeding. But if he desired to pursue the Craft for a living, it became necessary as in other guilds, to join the Fellowship, and this entailed a ceremony offering the secrets necessary for him to prove himself abroad as a Fellow of the Craft and not a run-away apprentice. Moreover, this ceremony which was mystic and a real initiation imparted naturally in a much less ornate manner than now the "master" part, or in other words the essentials of our M.M. degree.

In later time, these two degrees were run into one when offered upon a speculative candidate, and as a natural consequence of the decay of the lodges. The second degree was also

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forgotten by the operatives and possibly much confused by the speculative Masons. In 1717 these two degrees were taken over bodily by the Grand Lodge and restored to the sense as well as the limited knowledge of the members may permit. Finally after 1723 they were reapportioned into three degrees as already described."

There is no substantial difference between the opinions of Bro. HUGHAN and Bro. SPETH, although the former is in favor of the theory that there has been practically only one degree. There has been again a very interesting discussion after the paper of Bro. SPETH. Bro. BELL again emphasized the fact as already mentioned that in 1751 a Brother has been Deputy Grand Master who has been only a Fellow-Craft. He took, however, the Third Degree in order to conform with the "new regulations" which were, however, not so new as they were introduced around 1723-1725. This was claimed to be and the first two degrees were frequently considered as sufficient and some lodges continued for a long time with two degrees and it took time until the Third Degree was generally accepted and administered to the Brethren. Bro. LANE in his discussion maintained that the opinion of Bro. HUGHAN corresponds with historical facts and that there was practically none before 1723-1725.

Bro. HUGHAN has been aware of the dissenting opinions; therefore he told: "The present friendly talk in the matter, which bristles with difficulties and knotty points, proved that each can hold his own and speak out frankly without in the slightest hurting the feelings of other members or in any degree lessening the harmony of the Lodge, which has been unbroken from its advent to now." This is the real Masonic spirit which we have to follow closely as we were told when we have been raised to the Sublime Degree of a Master Mason: "of spreading the cement of brotherly love and affection, that cement which unites us into one sacred band or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who can best work and best agree."

To know Masonic history is to understand Masonry and its development. We believe firmly that the knowledge of essentials of Masonic history is necessary for any Brother. Therefore short conferences on Masonic history should be held in lodge meetings in order to make the Brethren familiar with the most important developments of Masonry throughout the centuries. This is the reason why we discussed shortly the problem of the origin of the Third Degree.



The man who will not investigate both sides of the question is dishonest.

— Abraham Lincoln

Masonry: Its Mission and Ministry

[Installation Address of WB Aurelio L. Corcuera, Worshipful Master, Bagumbayan Lodge No. 4, January 13, 1965.]

On behalf of Bagumbayan Lodge No. 4, I extend to every one here present a most hearty welcome. It is extremely gratifying that so many brethren have come with members of their families and friends who are not Masons. We hope that we will see you again when we have another gathering to which we can invite the public. To some, this may be the first time they have had an opportunity to witness an installation of the officers of a Masonic Lodge. The ceremony corresponds to the induction of officers in other associations. In the belief that those who are not Masons would be glad to hear, at first hand, something about Masonry, I will speak briefly on What is Masonry: Its Mission and Ministry.

Masonry has been defined as "Friendship, Love, and Integrity—" "Friendship which rises superior to the fictitious distinctions of society, the prejudices of religion, and the pecuniary conditions of life; Love which knows no limit, nor inequality, nor decay; Integrity which limits man to the eternal law of duty." Although this definition gives the essence and spirit of Masonry it does not differentiate it from other institutions having the same or similar aims. While Masonry has no monopoly of lofty ideals it has certain unique features which serve to distinguish it from other organizations, civic or fraternal.

The best definition I have come across is what Joseph Fort New-

ton has quoted in his book, *The Builders* (1914, p. 241), from the German *Handbuch* (1900, vol. i, p. 320), which is as follows: "Masonry is the activity of closely united men who, employing symbolical forms borrowed principally from the mason's trade and from architecture, work for the welfare of mankind, striving morally to ennoble themselves and others, and thereby to bring about a universal league of mankind, which they aspire to exhibit even now on a small scale."

Masonry is the oldest fraternal association in the world. As organized into Lodges under a central governing authority, its known as a Grand Lodge, it had its beginning in England early in the 18th century, but its spirit and philosophy and its mode of teaching, are precisely those of the Ancient Mysteries, the private worship of the select few who had undergone initiation, as distinct from the public worship of the populace. The Ancient Mysteries preceded the historical religions of today. Masonry is unique in that it does not invite any man however worthy; he must come of his own free will and accord; it only accepts men who are free and of good reputation, who believe in God and in the immortality of the soul; upon the threshold of the Lodge every man is asked in whom he puts his trust in all cases of difficulty and danger; it makes no distinction of race, color, or creed. Masonry has

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suffered persecutions in the hands of civil and ecclesiastical authorities but it has always survived; it has been prohibited in countries ruled by dictators and in the countries behind the iron and bamboo curtains.

The mission of Masonry is to make men not only friends but brothers under the Fatherhood of God; to form a vast world-wide fraternity of free men, based upon spiritual faith; to make men value above all character, truth, and righteousness; to bring about a "universal league of mankind."

Its ministry to man, first the individual, and then through him to those closely united with him, is to bring him to a richer fellowship with spiritual reality; to impress on him the right of each individual soul to its own faith; to regard with charity, if not to revere, what is sacred to his fellowmen to make man aware of the divinity within him, that he is "made in the image of God;" to "ennoble himself." He is taught "to spread the cement of brotherly love and affection, that cement which unites men into a sacred band or society of friends and brothers among whom no contention, or rather emulation, of who can best serve and best agree." In other words, its ministry is to form men of good will, without which there can not be any peace in the world.

Men everywhere have been dreaming of peace ever since one winter night nineteen and three-fourths centuries ago, in Bethlehem, the City of David, in the land of Judah, an angel announced to the shepherds the glad tidings that the Savior was born that day and the announcement was followed by the hymn sang by the angelic host, which according to the *Vulgate*, the Latin version of the Bible, said: "*Gloria in excelsis Deo*

et in terra pax hominibus bonae voluntatis." In English this is "Glory to God in the highest and on earth peace to men of good will." In other versions of the Bible, as the King James, the original Greek text of the Gospel of St. Luke (2:10, 14) has been translated as: "Glory to God in the highest and on earth peace and good will to men." There has been no peace in the world. Instead, there have been wars at one place or another, whose extent has been limited only by what is at stake and the importance of the states participating. The so-called peace at the end of a war is only an armed truce, a preparation for the next war.

Why has there never been real peace? Because among those who govern there are not many men of good will, or who wish good will to others. Those who govern, with or without the consent of the governed, are motivated by selfish interests. So long as this is true, so long as the policy of states is not determined by men of good will, there can not be real peace. Here is where Masonry comes in. As a world-wide organization with its ideal of universal brotherhood, irrespective of race, color, or creed it is the only agency that can generate good will among men, produce men of good will. When men imbued with the spirit of Masonry even though they may not be Masons are in positions of trust, having in their power to determine state policy, then and then only will there be real and lasting peace in the world.

Before I conclude I should like to say a few words to my Brother Masons, particularly to those of Bagumbayan Lodge. The Lodge celebrated the 50th anniversary of its organization in August of last year. Of the

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Lodge of Instruction

(Conducted by Bro. NORMAN E. LUSH,
Charleston Lodge No. 44)

INTRODUCTION

When a man is "raised" to the "sublime" degree of Freemasonry he has just crossed the threshold of the temple — is at the first step of a long, long path that leads up the slope of a mountain of truth. It depends upon him and him alone whether he will advance or remain stationary. The few rudimentary lessons of architecture you observed in the first three degrees, have not made you an informed mason ————— let whoever is content with these, seek to climb no higher. But he who desires to understand the harmonious and beautiful proportions of freemasonry must read, study, reflect, digest and work. The true Mason is an ardent seeker of knowledge.

Knowledge is the most genuine and real of human treasures — knowledge is "light" as surely as ignorance is "darkness". To learn, to attain knowledge to be wise is a necessity for every truly noble soul — to teach this knowledge — to share it with your brethren, is the worthiest work of man.

To learn the "truth" (and truth is knowledge) in order that he can better serve his God, his country, and all mankind, is the noblest destiny of man and should always be a Mason's Goal. If you desire to reach this goal, then apply yourself in ad-

vance and learn about our fraternity, which will at once teach you about life.

The commentaries which I offer here tonight are given as an aid to the new initiates and to those older members who seek refreshment in the ancient ceremonies.

It must be understood, however, that they are not to be considered as an official interpretation of the rites, ceremonies, signs, emblems, symbols and allegories of Freemasonry. Masonry does not attempt to expound the concealed or complex meaning of its symbols. It merely displays them, and leaves each member free to study, interpret and develop them for himself, without attempting to restrict his freedom of thought in relation thereto, so long as the ancient customs, usages and landmarks are preserved.

The comments which I deliver are the ideas and opinions of eminent Masonic scholars and are not the instructions of the speaker.

PREPARATION OF THE CANDIDATE

The preparation of the candidate for initiation in masonry is entirely symbolic. It varies in the different degrees, and therefore the symbolism varies with it. Not being arbitrary and unmeaning, but on the contrary, con-

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ventional and full of signification, it cannot be altered, abridged or added to any of its details without foregoing its hidden design. To it, in its fullest extent, every candidate, must without exception, submit.

THE RITE OF DISCALCEATION

Is referred to in Exodus III, chapter 5, where the angel of the Lord in the burning bush exclaims to Moses: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground". On this subject, Oliver observes: "The act of going with naked feet was always considered a token of humility and reverence, and the priests, in temple worship, always officiated with feet uncovered, although it was frequently injurious to their health". Among the ancient Israelites the shoe was made use of in several ways. To put off the shoes imported reverence and was done in the presence of God, or on entering the dwelling of a superior. To unloose one's shoe and give it to another was the way of confirming a contract.

BLINDFOLD

Physical blindness in Masonry, as in the language of the scriptures, is symbolic of the deprivation of moral and intellectual light. It is equivalent to the darkness of the ancient mysteries in which the neophytes were enshrouded for periods varying from a few hours to many days. The Masonic candidate, therefore, represents one immersed in intellectual darkness, groping in the search for that divine light and truth which are the objects of a Mason's labor. Darkness has, in all the systems of initiation, been deemed a symbol of ignorance, and so opposed to light, which is the symbol of knowledge, hence, the rule that the "eye" should not "see" until

the "heart has conceived" the true nature of those beauties which constitute the mysteries of the order. In the ancient mysteries the aspirant was always shrouded in darkness as a preparatory step to the reception of the full light of knowledge. The time of this confinement in darkness and solitude varied in the different mysteries. Among the druids of Britain the period was nine days and nights. In the Grecian mysteries it was three times nine days: While among the Persians, according to Porphyry, it was extended to the almost incredible period of fifty days of darkness, solitude and fasting. Because, according to all the cosmogonies, darkness existed before light was created, darkness was originally worshipped as the first-born, as the progenitor of day, and the state of existence before creation.

Freemasonry has restored darkness to its proper place, as a state of preparation. It is the symbol of that ante-mundane chaos, from which light issued by divine command: of the state of non-entity before birth, and of ignorance before the reception of knowledge. Hence, in the ancient mysteries the release of the aspirant from solitude and darkness was called the act of regeneration, and he was said to be born again, or to be raised from the dead.

In Masonry, the darkness which envelops the minds of the uninitiated, is removed by the effulgence of Masonic light. Masons are appropriately called the "Sons of Light".

CABLETOW

According to the ancient laws of Freemasonry, every brother must attend his lodge if he is within the length of his Cable-Tow. The old writers define the length of a Cable-Tow,

which they sometimes called "Cable's Length", to be three miles for an entered apprentice, but the expression is really symbolic, and, as it was defined in the Baltimore convention in 1842, means the scope of a man's reasonable ability.

PRAYER

Freemasonry's regulations inculcate the use of prayer "As a Proper Tribute of Gratitude to the Author of Life". Hence it is an indispensable obligation that a Lodge, a chapter or any other Masonic body should be opened and closed with prayer.

The prayer used at the initiation of a candidate, has, at the present day, been very slightly varied from the original form, which was much longer. Commencing and ending labor with prayer was adopted at an early period by the operative Freemasons of England. It is said "Their Lodges were opened at sunrise, the Master taking his station in the east and the brethren forming a half circle around him. After prayer, each craftsman had his daily work pointed out to him and received his instructions. At sunset they again assembled: After labor, prayer was offered and their wages paid to them".

He who denies the existence of a Supreme Being is barred from the privilege of initiation, for "Atheism" is a disqualification for Masonry. This pious principle has always distinguished the fraternity. Every candidate is required to declare that his trust is in God.

Masonry neither takes the place of, nor imitates, religion. Prayer is the aspiration of the soul toward the absolute and infinite intelligence, which is the one Supreme Deity. It is but a shallow scoff to say that prayer is absurd because it is not for us, by means of it, to persuade

God to change His plans. Prayer is a "Force"! Why should it not be the law of God that prayer, like faith and love, should have its effect? To deny the effect of prayer is to deny that of faith, love and effort.

THE RITE OF CIRCUM-AMBULATION

When the priests were engaged in the rite of sacrifice, they and the people always walked three times around the altar, singing a sacred hymn.

The Romans always used the ceremony of circumambulation in the rites of sacrifice and expiation or purification. Hence "purification" and "circumambulation" were often expressed by the same word.

"LIGHT"

Light is an important word in the Masonic system. It conveys a far more important meaning to Masons than to the general public. It does not simply mean "Truth" or "Wisdom", but contains within itself a far more abstruse allegation to the very essence of speculative masonry, and embraces, within its meaning, all the other symbols of the order.

In examining the systems of religion in the nations of antiquity, we find that "Light" always constituted a principal object of adoration as the prime source of knowledge and goodness and that darkness was synonymous with ignorance and evil.

According to the doctrines of Philo, the Supreme Being is a Sun of Light, whose rays, or emanations, pervade the Universe, and that is the light for which all Masonic journeys are in search, and of which the sun and moon in their Lodges are only emblems that light and darkness, chief emblems from the beginning of time, dispute with each other the empire of the world.

THE APRON

No one symbol is more important in its teachings or more interesting in its history than the Lamb-Skin or White Leathern Apron. Commenting its lessons at an early period in the Masons progress, it is impressed upon his memory as the first gift which he receives, and the first symbol which is explained to him, in the Fraternity. Whatever may be his future advancement in Masonry, wherever his devotion to the mystic institution or his thirst for knowledge may subsequently lead him, with the Lamb-Skin Apron he never parts. Countless pages could be written about the "Apron", but let it suffice to say that "The Apron appears to have been in ancient times an honorary badge of distinction." There is proof of this among the histories of the Israelites, Persians, Hindus, Scandinavians, Japanese and Greeks. Ethiopian, Egyptian and Persian aprons were wrought of gold and were superbly adorned and decorated. In the Jewish economy, none but the superior orders of the priesthood were permitted to adorn themselves with ornamented girdles.

In the Masonic apron, two things are necessary — its color and its materials. The color must be pure unspotted white and it must be made of Lamb-Skin. No other substance can be substituted without entirely destroying its emblematic character. No member can legally sit in the lodge without an apron and it accompanies the faithful member into the shadows of his tomb. It therefore behoves the earnest Mason to search out its concealed significations.

NORTHEAST CORNER

This symbolic reference to the corner stone of a material edifice, the Mason commences the moral and intel-

lectual task of erecting a spiritual temple, in his heart, is designed to impress the idea of acquiring all the qualities that are necessary to constitute a "well formed, true and trusty" corner stone. The squareness of its surface is emblematic of moral force. Its cubic form is emblematic of firmness and stability of character — and the peculiar fineness and finish of the material is emblematic of virtue and holiness: Showing that the ceremony, in the north-east corner of the Lodge, was undoubtedly intended to portray, in the consecrated language of symbolism, the necessity of integrity and stability of conduct: of truthfulness and uprightness of character, and of purity and holiness of life: which, just at that time and place, the candidate was most impressively charged to maintain.

In Masonic symbolism, the cornerstone signifies a true Mason, as every Mason knows, the corner stone is the stone which lays at the corner of two walls and forms the corner of the foundation of an edifice. It is the foundation upon which the entire structure will rest, and therefore considered by Masons as the most important stone in the edifice, and is laid with impressive ceremonies. A cornerstone must be perfectly square on its surface, and, in its contents, a cube. The square symbolizing morality and the cube, the truth. The permanence and durability of the cornerstone which lasts long after the building, has fallen to decay, is intended to remind the Mason that when this earthly house of his tabernacle shall have passed away, he has within, a full foundation of eternal life, a corner stone of immortality, an emanation from that divine spirit which pervades all nature and which must therefore survive and rise,

triumphant and eternal, above the decaying dust of the earth and the grave. When deposited in its proper place, a cornerstone must be tried by the implements of operative Masonry, the square, the level and the plumb — It is then declared to be "well formed, true and trusty".

Thus, Samson is reminded that his virtues are to be tested by temptation and trial, by suffering and adversity, before they can be pronounced, by the Master Builder of souls, to be materials worthy of the spiritual building of eternal life, fitted, "As Like a Stone," for that house not made with human hands, eternal in the heavens.

THE NUMBER THREE

The three principle stages of human life, that is, youth, manhood and age. the number three also has other significant symbolic meanings. Everywhere among the ancients, the number three was deemed the most sacred of the numbers. So sacred was this number that we find it designating some of the attributes of almost all of the Gods. The thunderbolt of Neptune was a trident; Cerberus, the dog of Pluto was three-headed. The sun had three names, Apollo, Sol and Liber — the moon had three, Iana, Luna and Hecate. It has been proved that religions and mysteries since their beginnings, have in general, maintained the character of three principal officers and three grades of initiation or advancement. It is an established rule that not less than three shall congregate to form a Lodge. Nowhere is the Masonic significance of three made more interesting than in its connection with the sacred delta, or equilateral triangle, regarded as the symbol of deity.

The equilateral triangle appears to have been adopted by nearly all the nations of antiquity as a symbol of the deity. It was considered by the

Egyptians as the most perfect of figures and a representative of the great principle of animated existence, each of its sides referring to one of the three departments of creation, the mineral, the animal and the vegetable kingdoms, which may be said to be the divine order in nature. All nature is divisible into three degrees. It has three states — gaseous, liquid and solid.

It is said to have three regions, the celestial, terrestrial and infernal. There are three zones, the frigid, temperate and torrid. The mineral kingdom may be divided into three major degrees — stones, clays and soils. The waters of the earth are of three major divisions, salt, fresh and mineral. The vegetable kingdom is susceptible of division into three major degrees — trees, shrubbery and grasses. The animal kingdom, likewise of animals, fowls and insects. On the human plane, the same mysterious "three" operates, in the physical, intellectual and spiritual nature of man. It can readily be seen, the three degrees in nature constitute a divine order and are constant, from the smallest form of mineral division, to the highest form of the intellectual and spiritual forces. In all the faiths of mankind, the deity is characterized as a "Trinity". Time itself can only be divided into three grand decrees; past, present and future.

FINISH

A Freemason is expected to be a man of honor and conscience — preferring his duty to anything, even unto his own life; independent in forming his opinions: of the highest morals: submissive to laws: devoted to humanity, his country and his family; kind and indulgent to his brethren and ready to assist his fellows by all means in his powers. Then will he do honor to our ancient and respected Fraternity.

Columbus, Ohio, February 10, 1965

Most Worshipful Brother Charles Mosebrook,
Grand Master,
Plaridel Masonic Temple,
Manila, Philippines.

Dear Most Worshipful Grand Master:

I have just received your cordial letter of December 1, 1964, the delivery of which, for some reason, has been long delayed by the Postal Service, and I thank you and Mrs. Mosebrook very kindly for your good wishes, and especially for your warm Christmas and New Years greetings. Having been away from the Philippines for nearly 20 years, it pleases me to hear from you, and to know that those who have followed me in the work still remember me and appreciate my humble service to Phillipine Masonry. Perhaps, you do not know that I shall have been a Master Mason for 51 years this coming July 1st, and that over thirty of those years, I devoted much of my time and energy to Philippine Masonry, which I have never regretted for one minute. Those were truly happy and rewarding years for me, and I have only the fondest memories of my Masonic associations there. I really wish it were still possible for me to join with and help you and the other brethren in the great work you now have before you. But age and circumstances make this impossible. I don't suppose that I will ever see the Philippines again. You may be sure, however, that I will always have a continuing interest in Philippine Masonry, and I sincerely wish you every success during your year as our Grand Master.

You may, indeed, be justly proud of your "Children's Garden," and the good work it is doing for all of those many needy children. May God bless them, and you for helping them. You probably know that I have been retired since returning to the United States, and I usually find it necessary to confine our contributions to charity to the many continuing demands upon us here, but in this case I will not fail you. My check for \$10.00 is enclosed to help in a small way this worthy cause. May it afford some relief and help to make your children just a little happier.

With my high regard, and with the best of good wishes to you and Mrs. Mosebrook from both Mrs. O'Brien and me.

Sincerely and fraternally yours,

(Sgd.) Seldon W. O'Brien
Past Grand Master

Mea Culpa

W.B. ARTEMIO C. VIZCONDE

*(Installation Address by Worshipful
Master, Silanganan Lodge No. 19,
Pasig, Rizal, January 9, 1965)*

Brethren:

At the outset, I would like to express my immeasurable gratitude to all of you, my brethren, for electing me to the highest position in our Lodge, and reposing your trust and confidence upon me to guide the destiny of our venerable fraternity during the 1965 Masonic Year. No amount of words can adequately convey, much less describe, my feeling of satisfaction for this signal honor you have bestowed upon me. But while it is indeed a great honor and a rare privilege to be at the helm of our group, I also realize (in equal measure) that to be in such a position, one has to carry a very heavy burden of responsibility. I am therefore not so much concerned with the honor as the task and the challenge that lie ahead.

Before going any further, allow me also to greet you all with blessed, happy New Year. As another year takes its place in history and a new Masonic Year starts to unfold its pages — clean and spotless — let us hope that we start out well; keep it untarnished and, with pooled efforts and resources, give it a new posture and vitality. In the realization of this great task, it will do well for us to seek Divine guidance and ask for strength and faith from the Great Architect of the Universe who guides the destinies of men and nations.

It is really difficult for me to begin what I have to say this afternoon. But let me start by sharing with you a few observations.

Many of us have been members of this ancient and venerable fraternity for the past many years. Indeed, many of us have been and still are active members of the Craft. Except for a negligible number who have chosen to become dormant, we have, through the years, religiously and consistently attended Lodge meetings and other fraternal activities. We have, again with few exceptions, unfalteringly paid our dues and met the other obligations attendant to our membership. But my greatest wonder is, have we, in spite of our consistency in meeting our Masonic obligations, become better men? Have we become more sensitive to the needs of the underprivileged amidst and around us? Have we become more aware of the multifarious problems and the countless opportunities for service now boldly appealing to us in our respective communities? Have we broadened our regard for truth, and have we deepened our sensitivity to the necessity for intellectual and spiritual improvement and the improvement of the society of which we are a part? These and many others raise a multitude of doubts in me. For to me at least I feel **no** drastic change; only a faint change has taken place within me.

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One of our great Masonic preceptors who has been my idol for many years once wrote: "The practical object of Masonry is the physical and moral amelioration and the intellectual and spiritual rejuvenation of individuals and society." He said that, "neither of these can be effected except by the dissemination of truth." "These are, he said, "moral maladies of man and society the treatment of which requires not only boldness but also, and more, prudence and discretion." Now, the most urgent question of our time is, has Masonry, or have we as individual Masons, recognized these as challenges?

My Masonic idol also wrote, "He that does nothing, and yet does not starve, has still significance; for he is a standing proof that somebody has at some time worked. But not to such does Masonry honor. It honors the Worker, the Toiler; him who produces and not alone consumes; him who puts forth his hand to add to the treasury of human comforts, and not alone to take away. It honors him who goes forth amid the struggling elements to fight his battle, and who shrinks not, with cowardly effeminacy, behind pillows of ease. It honors the strong muscle, and the manly nerve, and the resolute and brave heart, the sweating brow and the toiling brain," Again, we might ask ourselves, are we doing something significant for our fraternity, not only to be a mere member of it, memorizing its rituals and contributing to its finances?

Further, this great Masonic preceptor continued, saying: "Masonry labors to improve the social order by enlightening men's minds, warming their hearts with the love of the good, inspiring them with the great principle of human fraternity, and requiring of its disciples that their language

and actions shall control their passions, abhor vice, and pity the vicious man as one afflicted with a deplorable malady."

The above testament is the embodiment of the great tenets of Free Masonry. Since we have become Masons, what have we done to improve the social order by enlightening men's minds, by disseminating the truth, by warming the hearts of men with the love of the good?

But, my brethren, while we may have so many shortcomings, so many doubts, so many problems, certainly this is no time for us to despair. I am not here to offer myself as a model for all the good that Masonry stands for. I am sure that you elected me to the East aware of my own frailties and limitations. But if we understand our shortcomings, examine our doubts, and face our problems with an open, yet resolute mind, I am sure that our fraternity will forge ahead and become a more powerful force to mold us into better men.

I mentioned earlier that it is well for us to start the year right. Now, for a Mason to start right, it is necessary that we have to be reminded once again of our Masonic obligations and the laws by which we have to govern our actions. What are these obligations and laws that are so basic and vital in the life of every Mason? It will be very exhaustive to mention all of them here, but I shall only mention those that I feel are most pertinent and most applicable in our time.

The first and most important of these laws and obligations is the necessity of exerting more efforts on the part of all Masons, either individually or collectively, to help the fraternity in achieving its great purposes. Ma-

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MOSES LEARNS TO SUBDUE HIS PASSIONS

RABBI H. GEFFEN, 32°

106 North Dooley Ave., Richmond 21, Virginia

The first teaching in Freemasonry is that we improve ourselves in Masonry and learn to subdue our passions. A Talmudic legend bearing on this and concerning Moses is worth relating.

When Moses led the Israelites out of Egypt, it is written, "All the nations wondered what manner of a man was Moses. Whence came his ability to perform such great miracles and wonders?" One Arabian king learned of all the things that Moses had done and sent a gifted painter to make a portrait of that famous Israelite leader.

The artist painted an excellent likeness of Moses and brought it to the king. The monarch then sent for his advisors, the wise men of his kingdom, and asked them to study the lines of Moses face as shown in the picture in order to determine the nature, character and qualities of the great prophet and from them determine the source of his power.

All the wise men and counsellors of the king said to him:

If we shall judge according to the painting of the features of this great man, we are compelled to say that the man is bad, wicked, full of evil. He is, according to the teachings of physiognomy, an arrogant, stingy and treacherous person. His every feature shows evil inclinations and strivings.

These wise men could not reconcile their minds to the fact that a man famous and good should possess a face showing these traits, and that his countenance should be marked by the character defects which criminals possess. The king became angry and cried out: "You, my advisors, are deceiving me. Do I not hear everywhere only praises concerning this man?" His counsellors became terrified and answered the king with great humility justifying and defending themselves, suggesting that perhaps the painter did not rightly portray the great Israelite leader. The artist then defended himself, saying.

The wise men are not any more wise; they are lacking in knowledge of physiognomy. I am an artist and claim that the picture is good. The wise men have erred; they are not competent to judge in art and science.

The king then became curious to know who was right, the wise men or the painter, and for this purpose he undertook a journey with a great entourage to Israel. Upon reaching the place, he beheld Moses from afar. He compared the portrait of Moses with his real face and became convinced that the artist had not deceived him, for the painted likeness was the image of Moses. His heart sank, and he thought: "Do the wise

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men cheat me, or do they not understand the theory of physiognomy?" Then he decided to appear personally before Moses and ask of him an explanation.

The king came to the holy man, knelt, and bowed before him and said:

Oh man of God, before I saw thy face I had thought perhaps the artist had deviated from truth in his work, because I have great confidence in my wise men. They are great experts in the science of physiognomy; there is none in comparison with them. But now, after I saw that thy portrait is a true likeness, I am lost, and I see that my wise men beguiled me.

Then Moses answered him:

It is not so. Your artist and your wise men are wonderful and great in their knowledge of physiognomy. But they know that if I should be by nature in reality as you have spoken of me, then I would not be better than a dry growing tree. But I am not ashamed to tell you that all the defects which your sages have ascribed to me, as combined with

my nature and character, were perhaps in larger measure than thy sages judged; but I with my firm strength have subdued them all. Therefore I am now cherished and valued in the heavens above and on the earth beneath.

A man deserves no credit when he is born with the noble qualities, but a man who has been born with base inclinations and is able to subdue them deserves the real credit.

This legend is a lesson to Masons. Man is not born perfect; he is born in a state of darkness. Like Moses of old, every man is born with a desire or inclination to sin; he must fight against his inborn nature. In spite of the fact that we are penetrated by evil desires and propensities, we must try like Moses to overcome them all and walk Masonically upright. The Mason must declare war against himself in order to gain dominion over his egotism. Had the great Moses not fought with such energy, with such spiritual power, he perhaps would not have been the famous lawgiver and the greatest of the prophets.

New Age, Jan. 1962

SO IT IS

By N. B. MELOCOTON

The father of Gen. Alfredo Santos, present Chief of the Armed Forces of the Philippines, was a Mason, and one of the founders of Dalisay Lodge No. 21. In fact, he named his only daughter, Dalisay.

* * *

The world lost a great man and a great brother in WB Winston Churchill. WB Churchill joined our Fraternity in London, was active and became the Master of a Lodge while on Army duty in India. (The same with WB Rudyard Kipling.) WB Church-

ill was one of the few men who attained high ranks both in the Army and Navy. (The same with WB Malcampo, Father of Masonry in the Philippines, 1856, who was an admiral in the Spanish Navy and later became an Army general.) In spite of his greatness and busyness, it is said WB Churchill was not willing to be "dormant." Brethren who feel big after they have attained some prominence and have no more time to join in our assemblies, please raise your hands.

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More Questions and Answers...

By A. L. CORCUERA

70. Previous to the publication of the "Manual" how was the "work" learned? The esoteric or secret "work" was learned from mouth to ear; the exoteric or monitorial "work", from the "Monitor."

71. Since when were the Master and Wardens required to present certificates of proficiency in the ritual previous to their installation?

From the organization of the Grand Lodge in 1912. See, *Constitution* (rev. 1962), paragraphs 211 and 212.

72. Is it absolutely necessary that the Master-elect be conferred the degree of Past Master before he can be installed? Who can confer the degree?

According to Paragraph 341 of the *Constitution* (rev. 1962), "Receiving the degree of Past Master is not a condition precedent to installation." It should be conferred only by a Past Master duly authorized in writing by the Grand Master. (*Proceedings*, 1953.)

73. Can a brother who has not previously served as Warden be elected as Master of a Lodge?

In the *Ancient Charges of a Freemason*, approved by the Grand Lodge of England in 1722, Charge IV says: "No brother can be elected a Master until he has served as a Warden." See, *Constitution* (rev. 1962), p. 140. This regulation is not now universally followed. The Grand Lodge of California, whose Constitution was adopted, with necessary changes, by the Grand Lodge of the Philippines at its organization in 1912, adopted in 1857 a regulation (1857): "It is not absolutely necessary that the Master should have been a Warden".

74. Who can install the officers of a Lodge?

It has been held in many jurisdictions that, in accordance with ancient custom, it is the prerogative of the retiring Master to install his successor. See Regulation 135c, Grand Lodge of California, approved in 1882. In some jurisdictions the incoming Master and his officers are installed by the Grand Master, or by some one delegated by him. Installation by a Past Master is everywhere regarded as valid.

75. When was the office of Senior Lecturer made appointive?

At the annual communication in 1934, M.W. Emilio P. Virata (1947-1948) was the *last* elective Senior Grand Lecturer. The *first* appointive Senior Grand Lecturer was M.W. Teodoro M. Kalaw (1923-1924).

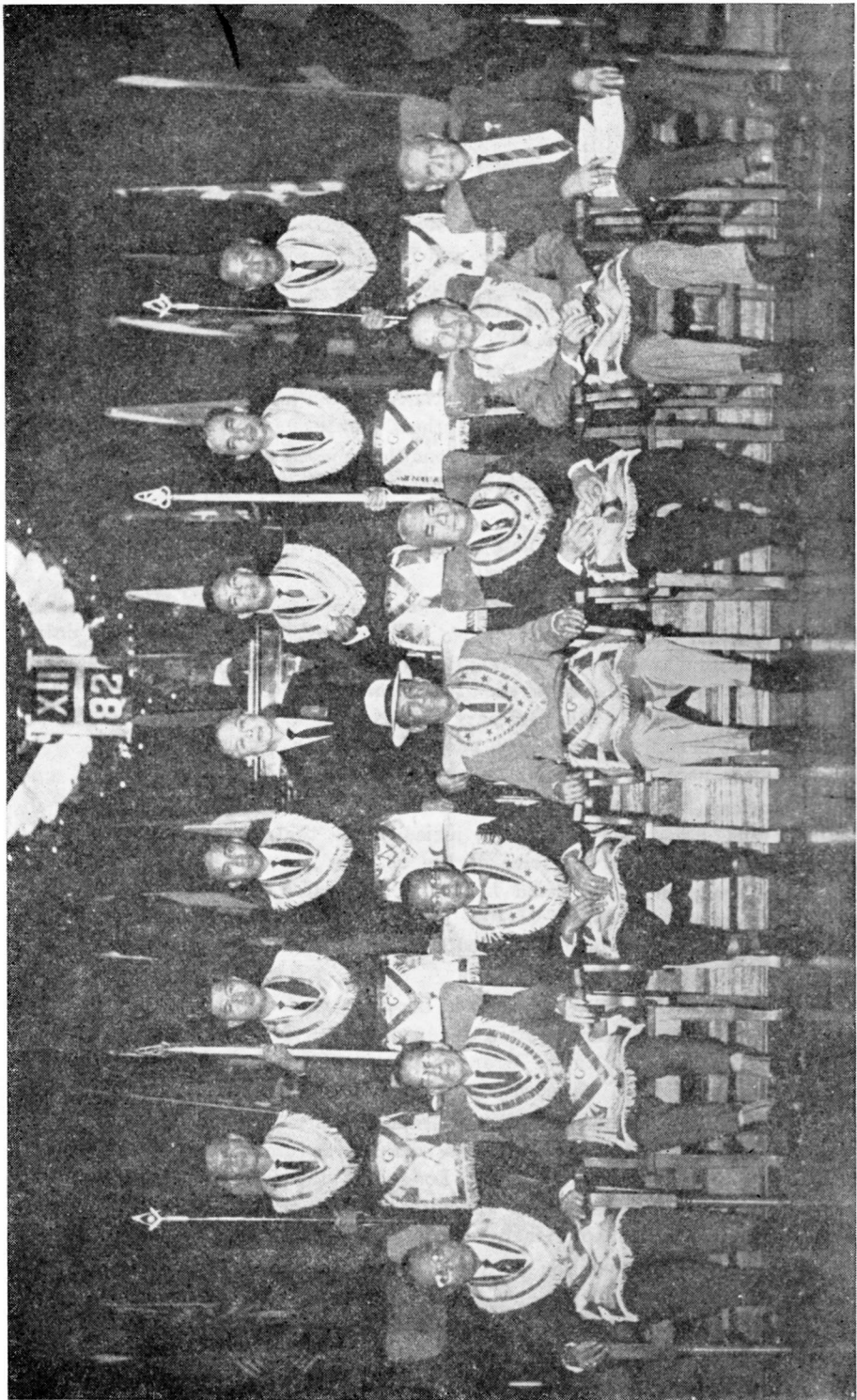
76. When was the office of Junior Grand Lecturer created?

At the unification in 1917. The office was created to take care of the instruction of the Spanish-speaking Lodges in the Spanish translation of the official ritual. The first to be appointed to the office was V.W. Felipe Tempongko, who with W. Leo Fisher, translated the ritual into Spanish.

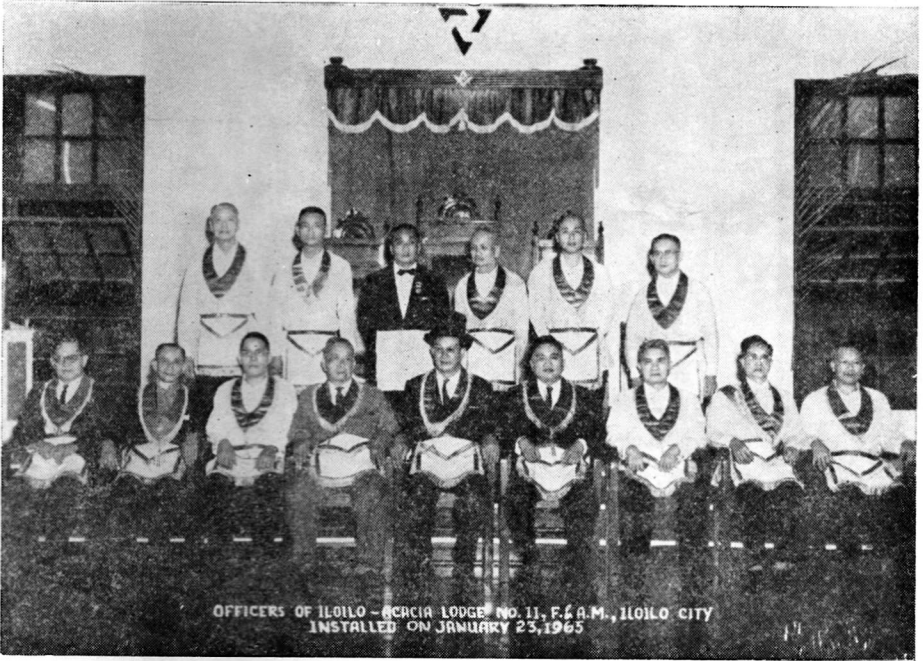
7. Why is the first section of the lectures not given as a part of the ceremonies?

Because it is the part which the candidate for proficiency has to learn before taking his examination.

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High Twelve Lodge No. 82 held a public installation of its officers at the Plaridel Masonic Temple at San Marcelino Street in Manila on January 9, 1965. Wor. Bro. Adecab J. Hamra, P.M., the Grand Lodge Inspector for High Twelve Lodge No. 82, was received in due form.



OFFICERS OF ILOILO-ACACIA LODGE No. 11 FOR 1965

- 1st row l to right — John C. Labata, Orator; Bishop Bro. Ramon C. Espino, Chaplain; Ong Tiong Han, Treasurer; Cecilio I. Lim, Sr. Warden; Jose C. Publico, Wor. Master; Manuel O. Obligacion, Jr., Warden; Ponciano C. Leonidas, P.M., Secretary; Tranquilino Baldevia, Marshall; Romeo Hiponia, Auditor;
- 2nd row l to right: Felix F. Garcia, Sr. Deacon; Federico V. Gallano, Jr. Stewart; Leon P. Gellada, P.M., Master of Ceremonies; Alfredo Samson, Tyler; Abelardo Aguilar, Jr., Deacon; Teofilo Marte, P.M. Organist.



HIGH TWELVE INSTALLATION

The newly installed officers are:

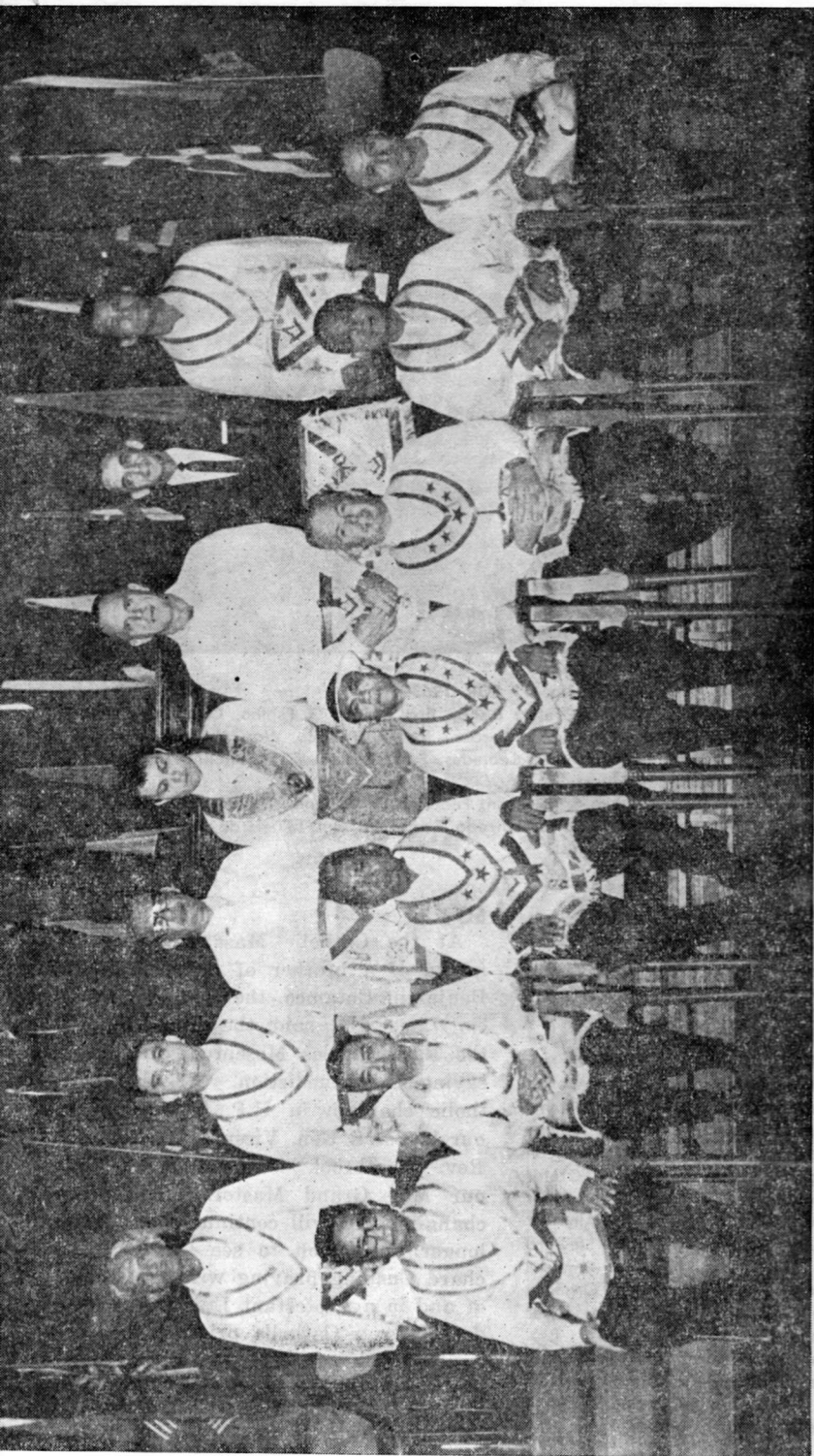
- Rufino A. Sabado Worshipful Master
- Mariano G. Makaling Senior Warden
- Vicente de la Cruz Junior Warden
- Jose L. Intal, P.M. Treasurer
- Gregorio R. Cariaga, P.M. Secretary
- Ignacio P. Bautista Chaplain
- Antonio C. Palaganas Marshal
- Restituto F. Cruz Senior Deacon
- Julian D. Lomboy Junior Deacon
- Joel M. Mendigorin Orator
- Vicente P. Aragones Auditor
- Andres O. Obed Almoner
- Nestor M. Capellan Almoner
- Juan C. Biag Senior Steward
- Baldomero Ma. Cruz Junior Steward
- Rodolfo V. Rañola Organist
- Andres O. Obed Tyler

The installation was officiated by Wor. Bro. Florencio Assidao, past-master of the Lodge, assisted by other past-masters. The master of ceremonies was Wor. Bro. Alfredo L. Ortíz, another past-master of the Lodge.

SO...

(From page 302)

At the Catholic Mass over the remains of a brother of our own VWB Benjamin Gotamco, the Rev. Fr. Patricio Lim, who said the Mass, invited the Rev. Charles Mosebrook to join in saying the benediction. Fr. Lim, Catholic chaplain in U.P. is the son of our late WB Gen. Vicente Lim and the Rev. Mosebrook is none other than our MW Grand Master. Times are changing and will continue so. It is no longer uncommon to see Cardinal Richard Cushing praying with the Rector of and in a Protestant Episcopal cathedral. Or a Catholic priest officiating with a Protestant minister at the marriage of a Catholic girl to a Protestant boy. Peace, it's wonderful!



The officers of Jose Rizal Lodge No. 22 F. & A. M. were installed last January 22, 1965, at the Jose Abad Santos Hall of the Plaridel Masonic Temple, Manila.

Those installed were: Inocencio Castillo, Master; Dragan Sternberg, Sr. Warden; Pedro G. Balagot, Jr. Warden; Nicasio G. Go, Treasurer; Agapito J. de Guzman, Secretary; Gertulio O. Sabas, Chaplain; Nanki Hiranand, Marshal; Mariano T. Pagarigan, Sr. Deacon; Abdullio A. Andin, Jr., Deacon; Sebastian V. Tanega, Sr., Steward; Francis J. Regan, Jr. Steward; Gene Schimpff, Auditor; Victorino Floro, Jr., Organist; Jose M. Cortez, Almoner; and Alejandro Garcia, Tyler.

Very Wor. Bros. Antonio Gonzalez, Jr. and Marcelino P. Dysangco were the Installing Officer and Master of Ceremonies respectively. Wor. Bro. Jose M. Cortez was presented with the Past Master's Jewel, Apron and Diploma by Wor. Bro. Agapito J. de Guzman.

Ideals of Freemasonry

(Inaugural address of WB Jose C. Publico, Master, Iloilo-Acacia Lodge No. 11, F. & A. M., Jan. 23, 1965, at Powell Hall, Masonic Temple, Iloilo City)

At the outset, I take this liberty of welcoming you one and all, to the installation of the new officers of the Iloilo-Acacia Lodge No. 11 for this Masonic year. The installation program is, to most people, nothing more than a proclamation of the winners in an election, and follows the usual procedure of oath-taking and rejoicing.

Masonic installation service to a Mason is a solemn affair. A new set of officers takes over from the old, the responsibility of guiding the activities of the Lodge. To a Mason this is a moment of reaffirmation and dedication to the ideals of Freemasonry.

Masonic rituals are among the most beautiful and symbolical in the world. To the Masons they carry a load of meaning. The ordinary layman, however, cannot fail to appreciate their beauty, though his understanding of their meanings may be superficial.

I am not going to give a detailed account of Freemasonry. To do so, would require time. I shall attempt, however, to speak briefly of things in Masonry that might help in the understanding of the craft.

Masonry is a progressive moral science, which is learned by degrees. A man is admitted to the membership of the Fraternity after a rigid screening, requiring one hundred per cent approval of all members at the meeting. He is then initiated as an Entered Ap-

prentice, or as a first Degree Mason; he is passed to a Fellowcraft or Second Degree Mason; and later, elevated to the Sublime Degree of Master Mason, which is the Third Degree, through his own free will and accord. Once he becomes a Third Degree Mason, he is considered a full-fledged member of the Blue Lodge.

Since Masonry is a progressive moral science, a true Mason cannot remain stagnant. He attempts the higher degrees, delves into the hidden mysteries of the Craft, until he reaches the top rung of the Masonic ladder — the Thirty Second Degree, of Scottish Rite Freemasonry. The Thirty Third and last degree is conferred upon a few who have rendered long years of devoted service to the cause of humanity.

As the new Master of this Lodge, it is incumbent upon me to give a statement of policies that I will pursue during my term of office. Before I proceed, I take this opportunity of expressing my appreciation to all the Past Masters for guiding the activities of the Craft during their terms of office. I am especially grateful to my immediate predecessor, Worshipful Master Joseph T. Howard, for ably guiding the activities of the Lodge during the Past year. By all standards, Worshipful Master Joseph T. Howard is a great Mason. He has demonstrated it in words and

Turn to next page

deeds. To all the members of the Lodge, I also convey my appreciation and gratitude for their splendid cooperation, and especially for elevating me to the Chair in the East.

The ideals and principles of Freemasonry are embodied in the three cardinal virtues: Brotherly Love, Relief and Truth.

Freemasonry stands foursquare on Brotherhood of Man and Fatherhood of God. Since God is our Father and Creator, we should, therefore consider our fellowmen as brothers. And as brothers, hate, jealousy, and envy are to be frowned upon as unmasonic. When conflicts arise, and passions run high among the members of the craft, problems are resolved in the spirit of brotherly love. The ugly monster of hate, is not allowed to rear its ugly head, much less exist, to sow seeds of disunity among the brethren. The true Mason treats all men as brothers, irrespective of race, creed, or station in life. He is his brother's keeper.

The second cardinal virtue is Relief. Love must express itself in tangible terms otherwise it becomes purely a lip profession — "a sounding brass or a tinkling cymbal." A true Mason, is a friend of the needy. He rallies to the aid of his distressed brother at a moment's notice. He champions the cause of the poor, takes up the cudgels of the oppressed and down-trodden and fights all forms of tyranny. His love and concern for his fellowmen transcends geographical and racial boundaries. He believes that all men belong to one great family, so he rallies to the support of his brethren, whether they are in Vietnam, India, or in the dark continent of Africa.

The third cardinal virtue is Truth. Masonry has weathered the test of time because its principles are deeply embed-

ded in the rock of Ages, — Jesus Christ. Enemies of Masonry are never asleep. Since time immemorial, they have been engaged in the systematic campaign of lies, distortion, and villification designed to discredit and destroy Freemasonry, but their efforts have miserably failed. Freemasonry is indestructible. Any institution founded on truth may be crushed to earth but will surely rise again!

This will explain why you will see the Holy Bible occupying a conspicuous place, at the center of the Lodge, which corrects the impression that Masons are godless. The Holy Bible is central in Masonry. As symbolized by the square and compasses it is the Holy Bible that teaches the Mason to square his actions towards all men, and circumscribe or control his baser passions.

The Mason is not only to know the truth, but to uphold and propagate it. This is why you will find Masons participating actively in civic, political and religious activities. That is why Masons figured conspicuously in practically all libertarian movements in recorded history.

As the saying goes, "once a Mason always a Mason." As a human being he has his moral and spiritual lapses, but in the final analysis, with a few exceptions, he tries to be true to his vow till the end. The letter "G" suspended in the East is his beacon light because it symbolizes God, his Supreme Grand Master, the One True Light that guides the destinies of men and nations.

My administration will try to carry out, as was ably carried out by my predecessor, the strict observance of our Masonic traditions. Our slogan this year will be: "More Masonry in

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(Right to Left) Sisters Lily V. Argota, Minerva Perez, Johnetta Theriot and Worthy Matron Eden del Rosario



(Right to Left) Sis. Johnetta Theriot and Worthy Matron Eden del Rosario

MASONS DONATE RICE TO NEEDY

The Sangley Point Square and Compass Club, as a tangible token of brotherhood that inspires this organization, donated 120 gantas (about 600 lbs) of rice for distribution to needy families in Cavite City.

Presentation was made Wednesday, January 6 (Feast of Three Kings) by members of Chapter #6, "Thirteen Martyrs of Cavite City", Order of the Eastern Star, at the Masonic Lodge #17 in Cavite City.

The Sangley Point Square and Compass Club, with CWO L. T. Michell, NavSta Subsistence Officer, as president, has 38 members.

48 Masters who served the Lodge no one was ever elected to serve a second term and no Past Master has ever been recalled to serve as Master. Why should a practice that has practically become a tradition be broken at the beginning of the second half-century of the life of the Lodge? The Senior Warden, Bro. Paul C. Nesbitt, declined to accept his election to the Master's chair giving as his reason that he could not in conscience assume an office for which he did not feel himself fully qualified. Of the living Past Masters there are a dozen or more who are still young and very much qualified to occupy the Master's chair. Why should the oldest Past Master in the Lodge be singled out? I have not earned the honor. When I affiliated with Bagumbayan Lodge a quarter of a century ago I had already served as Master of my mother Lodge, Nilad Lodge No. 12, and scarcely nine years ago I was named Master in the charter that authorized the organization of Rafael Palma Lodge No. 147. Is it because I have not served as Master of Bagumbayan Lodge? As an ordinary member of the Lodge I have, to the best of my ability, been carrying my share of its cares and responsibilities. Can it be because for years, even at the risk of having my motive misunderstood, I have been trying to interpret Masonry to my brethren—what is "veiled in allegory and illustrated by symbols?" I have been a college professor too long not to realize that to teach others, to help them to understand what needs to be understood, is the most unappreciated and unrewarding task one can undertake. Whatever might have been the motive that led the brethren of Ba-

gumbayan Lodge to elect me as Master, I appreciate it very much and I here publicly express my most heart felt gratitude.

I could have declined to accept. This was in fact my first reaction. On second thought, however, I decided to accept because notwithstanding my age I feel that I should not run away from an opportunity to be of some service to an institution that has become a part of my life. In so doing I am aware that I will have plenty of headaches, nay even hearthaches and frustrations. I know that in all human organizations the many merely look on while the few do the work, and the few who do the work instead of appreciation often get mere blame for "errors of omission and commission." But this is all in the day's work. Masonry means sacrifice for those who believe that they only get out of Masonry what they put into it. Masons should emulate the example of those who went to Zerubbabel to aid in building a second Temple on the site of the first Temple, built by Solomon and destroyed by Nebuchadnezzar who carried the Jews to Babylon as captives. They volunteered to accept the "meanest jobs without hope of fee or reward."

Brethren of Bagumbayan Lodge, your officers beseech your full-hearted cooperation. Without it they can not do what you expect of them.

Friends and brethren from other Lodges, on behalf of the officers and members of Bagumbayan Lodge I thank each and every one of you for your presence here this evening, and for your forbearance in listening to what I had to say.

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sonry is committed to the attainment of noble and worthwhile purposes. For instance, it is committed to do that which is right to do, not because it will insure success or bring reward, or gain the applause of men, or because it is "the best policy," more prudent or more advisable, but because it is RIGHT, and therefore ought to be done. Another commitment of Masonry is to war incessantly against error, intolerance, ignorance and vice, and yet to pity those who err, to be tolerant even of intolerance, to teach the ignorant, and to labor to reclaim the vicious. These, my brethren, are a big order for Masonry to do and which every individual Mason is committed to perform. It was well said when a great Master Mason wrote, "The true Mason is he who labors strenuously to help his Order effect its great purposes. Not that the Order can effect them by itself; but that it, too, can help."

Another important Masonic law that I want to call your attention to is the law of Brotherly Love. Too many Masons have taken this law too lightly in their hearts, either in its implications or applications to actual life. There is urgency of giving new meaning and life to the law of Brotherly Love. Listen to what a great Master Mason said of this:

"There can be no genuine Brotherhood without mutual regard, good opinion and esteem, mutual charity, and mutual allowance for faults and failings. It is those only who learn habitually to think better of each other, to look habitually for the good that is in each other and expect, allow for, and overlook, the evil, who can be Brethren

one of the other, in any true sense of the word. Those who gloat over the failings of one another, who think each other to be naturally base and low, of a nature in which the Evil predominates and excellence is not to be looked for, cannot be even friends, and much less Brethren."

How else can we better explain the dictum of Brotherly Love than the words I have just quoted? But though how well a thing is said or described, Masonry thrives not on words but on deeds and actions, on the behavior of one Mason with another.

We can go on and on exalting the necessary virtues that the true Mason should possess, attendant to their duties and obligations as such, but time does not warrant us to do all this. Other occasions will provide the setting for a further discourse on this matter.

But just one last reminder. What can Masons do which they have not done before? The answer is — LEGION. Masonry can do much, if each Mason be content to do his share, and if their united efforts are directed by wise counsels to a common purpose. If Masonry will but be true to her mission, and Masons to their promises and obligations — if, re-entering vigorously upon a career of beneficency, he and they will but pursue it earnestly and unflinchingly; if we will but give aid to what were once Masonry's great schemes for human improvement, not fitfully and spasmodically, but regularly and incessantly, then we will be sure that great results will be attained and a great work done. And then it will most surely be seen that Masonry is not effete or impotent, nor degenerate.

Turn to next page

erated nor drooping to a fatal day.

In resumé, I would like to close by quoting the beautiful words of a Master Mason when he said:

“The beauty of Love, the charm of Friendship, the sacredness of Sorrow, the heroism of Patience, the noble Self-sacrifice, these and their like, alone, make life to be life indeed, and are its grandeur and its power. They are the priceless treasures and glory of humanity; and they are not things of condition. All places and all scenes are alike clothed with the grandeur and charm of virtues such as these.

“Varying every hour, the million occasions will come in which we may restrain our passions, subdue our hearts to gentleness and patience, resign our own interest for another’s advantage, speak words of kindness and wisdom, raise the fallen, cheer the fainting and sick in spirit, and soften and assuage the weariness and bitterness of their mortal lot. To every Mason there

will be opportunity enough for these. They cannot be written on his tomb; but they will be written deep in the hearts of men, of friends, of children, of kindred all around him, in the book of the great account, and, in their eternal influence, on the great pages of the Universe.

“To such a destiny, at least, my Brethren, let us all aspire! These laws of Masonry let us all strive to obey! And so may our hearts become true temples of the Living God! And may He encourage our zeal, sustain our hopes, and assure us of success.

“With faith in man, hope for the future of humanity, loving-kindness for our fellows, Masonry and the Mason must always work and teach. Let each do that for which he is best fitted.”

This all I submit to you. And, for all falterings and shortcomings we have had, may we say “Mea Culpa.”



IDEALS . . . (From page 314)

Men.” We will delve deeper into the great teaching of Freemasonry, if we must effect a genuine transformation in our lives and in the lives of our fellowmen. We should not attend our meetings merely as spectators but as actual participants in the degree work. To this end, I will, with the full cooperation of the brethren observe the following: (1) Step up visitation of inactive brethren with the view to knowing their individual and family problems so that help may be extended

to them by the Lodge. (2) Encourage every Mason to participate in the degree work. Monopoly of the activities of the Lodge by a few, will be discouraged so that everybody will have a broader understanding of the teachings of the Craft. (3) Request the Lodge Chaplain to deliver inspirational talks at the close of the stated meetings, and (4) Give due recognition to Masons who are faithful in all the programs and activities of the Lodge.

GRAND . . . (From page 291)

The Roman Catholic Church in Gilford, Connecticut recently vacated a Church site with a large Church and Parish Hall in it. The Church was declared as a consecrated building and was ordered demolished by the Bishop. However, the local Masonic Lodge in Gilford negotiated for the purchase of the property and the Bishop consented to sell the property with the Church Sanctuary intact. The Roman Catholic Church Sanctuary and parish house, were purchased by the Masons of Gilford and today they have been converted into a Masonic Temple. The sequel to the story is that when this new Masonic Temple at Gilford was dedicated the Knights of Columbus of Gilford were present and made a presentation of a new American flag for the new Temple.

In Danbarry, Connecticut the Knights of Columbus and the local Masons staged a fund drive jointly to raise money for a new Community Hospital. The fund drive was an overwhelming success. The Masons do not feel that they have sacrificed any of their Masonic convictions, and they are convinced that the prestige of Masonry has been strengthened.

There are many very interesting and informative things which I might write about that took place at this Conference. This is one of the finest Conferences I have ever attended, and I want to again thank all those who have contributed to make this possible.

Enroute home I plan to stop off in Okinawa and Japan. I will visit our brethren there.

Fraternally,

(Sgd.) CHARLES MOSEBROOK
Grand Master

MORE . . . (From page 309)

78. On public occasions, as when a Lodge joins a funeral procession, what do the Wardens carry as emblems of their office?

Each Warden carries the column as the emblem of his office.

79. Among Masons the North has always been considered as a place of darkness. Why?

Masonry, like the historical religions, had its origin in some place in the ancient world which lies north of the Tropic of Cancer, whose latitude is 23.5° north. There is an astronomical law to the effect that at all places which lie north of the Tropic of Cancer the sun at noon throughout the year crosses the meridian *south of the zenith*, the point directly overhead, thus seeming to avoid the North. The distance south of the zenith is least in the summer and greatest in the winter.

80. Why is Masonry said to be a *Royal Art*?

In this expression the word *royal* does not imply that Freemasonry has been honored because kings had at various times joined the Institution. Within a tyled Lodge all are *brethren*, ranks of office and social distinctions are erased; all are under the Master of the Lodge, who is only the first among his equals. The word *royal* is used in the sense employed by St. James (Epistle 2:8) which says: "If you really fulfill the *royal law*, according to the Scrip-

tures, 'You shall love your neighbor as yourself,' you do well." Royal law is applied to the law of love, and so *royal* is used to signify anything that is of general concern, suitable to all, and necessary to all. Freemasonry is, therefore, a Royal Art because it teaches how "to build up in men a holy house for the habitation of God's Spirit; to give perfection to man's nature, to give purity to humanity, and to unite mankind in one common bond." Mackey, *Encyclopaedia of Freemasonry*, vol. 2 (1919), pages 647-649.)

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EDITORIAL . . . (From page 292)

to be just and upright in all our dealings before God and man. This too is based on a patterned behavior, a habitual way of living. It is our belief that Masonry through signs and symbols clearly shows that way. That is why we refer to it as a "science." It is scientific because it is demonstrable, both in the laboratory (in the lodge through "signs and symbols") and in daily life. This we can see as we observe those among us who day to day meet each other upon the level, act by the plumb and separate one from the other on the square. It is also scientific because the results can be repeatedly reproduced, and the final product can be fairly accurately predicted when certain rules are carefully observed.

When we fail to follow the patterns set before us and do not abide by the rules then the "blacks" take over a more prominent place in our lives than the "whites."

In the symbolic pavement in the Lodge room, the "blacks and whites" are almost of equal prominence. I believe this is a very accurate description of the facts of life. Your wife may have thought she married an angel when she married a Mason. None of us are really angels so we ought not to try to create that impression but we can be genuinely upright and righteous human beings. As human beings, we are more useful than angels because we understand and feel the weaknesses of our fellowmen and hence, are better brothers to them.

May the Checkered Pavement ever remind us both of our weaknesses and strengths and help us to be more tolerant of the failure of others. Let us not judge our brothers; after all we are not God! When we recognize Him as our Father we will more fully realize just how checkered our own feeble human lives are. This recognition should make us better men and Masons.

J. T. H.

General Auditing Office
Manila
March 8, 1965

Dear Brethren:

This we hope is our last appeal to the Brethren.

Only recently, we had a conference with the Savings & Loan Assn. Dept. of the Central Bank. They require us to have a deposit of at least ₱100,000.00 and a membership of at least 500 members before they give us the license and authority to operate our Filipinas Savings & Loan Assn. As of this writing, we have ₱63,209.69 on deposit and 305 members.

We have contracted on office space for our Assn. in anticipation of the authority to be given to us and we hope the Brethren will give us the needed assistance in increasing our deposit and membership. We are all anxious to start operation, let us help each other now more than ever.

Sincerely and fraternally,

PEDRO M. GIMENEZ,
*Acting Chairman,
Filipinas Savings & Loan Assn.*

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