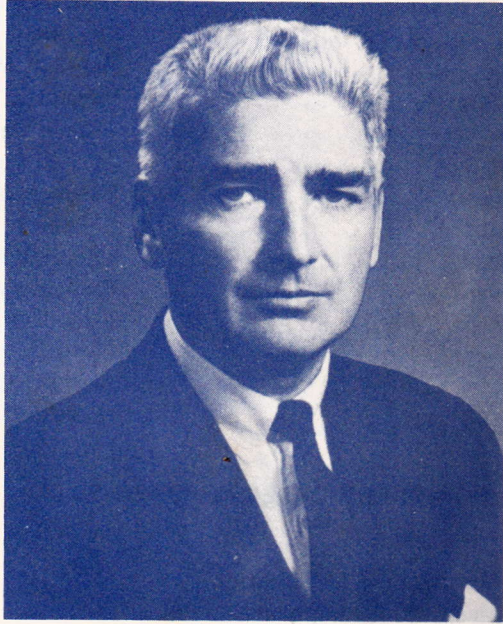


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AMB. WILLIAM H. SULLIVAN
FOR A CLOSER FIL-AMERICAN TIES

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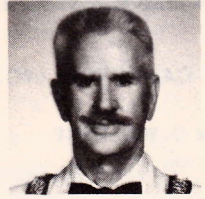
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GRAND MASTER'S PAGE



What are we doing with our Past Masters?

This question has been raised and I believe it deserves some comment on this page.

It is an easy matter for each Lodge to take a look at itself and it can quickly find the answer.

In most cases when the time comes for a Worshipful Master to step down he feels he has just gotten the feel of his duties – unless he has been a Master during a prior year. He has a fair knowledge of the Constitution and his Lodge's By-Laws. He knows much more about the ritual of the order. And he has made many new acquaintances in the community by virtue of his exalted position in the Lodge. In fact if he were not a leader before sitting in the Oriental Chair, he is after a year in it. He has gained a world of experience and knowledge. And the sad part of it is that he may never use it for the benefit of the Fraternity after he steps down and becomes a Past Master.

What are we doing with our Past Masters?

Let me urge each and every Lodge to strive not to lose the benefit of their services. They are elder statesmen – so to speak. They may form an advisory committee for the Master. They may be used to head up special committees – either for the improvement and advancement of the work, or for the improvement of Masonry in the community of the individual Lodge. They may work in many other ways. Most want to continue to WORK.

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EDITORIAL:

Masonry and Nutrition

Dr. Rodolfo F. Florentino of the Medical Applied Nutrition Division of Food and Nutrition Research Center, speaking at the Scottish Rite Saturday Noon Forum on July 27, 1974, held no punches in presenting the actual state of nutrition among the infants, children, and youth in the Philippines today. What you see on television, read in the newspapers, and hear on the radio is not just another campaign appeal – it is the real thing. The vast majority of Filipinos under 18 years of age are undernourished.

Many private enterprises and associations are not only making financial contributions, but are undertaking long term projects. Most significant of these, which can easily be adopted by our Masonic Lodges is the sponsoring of *Mal-beds* in a hospital. These *Mal-beds* are made available to the unfortunate indigents who suffer most from malnutrition and have no one to turn to for help.

Our Masonic Hospital for Crippled Children might be able to squeeze a bed or two into its ward for children who are suffering from malnutrition.

Our youth organizations can find many areas for helping with their personal services, not in soliciting funds, but in working with the Masonic Lodges administering to those children suffering from malnutrition, the much needed nutriment which the Lodges can provide from their charity funds. It is a real opportunity for the whole Masonic Family to project the image of Masonry where it will help the most – building future generations.

Today's child you save may very well be tomorrow's Mason.

R. E. W.

FREEMASONRY IN INDIA*

BY WB GYAN DAS

Lord Coleraine, Grand Master of the Grand Lodge of England, in 1728 presented to George Pomiret the authority to organize a Masonic Lodge at Fort William in Bengal, located now within the city of Calcutta. In the name of "East India Arms in Bengal," Captain Ralph Farr Winter was appointed Provincial Grand Master of East India.

Freemasonry made rapid advancement in India and the first Lodge in Bombay was chartered in 1758. By 1779 there were Lodges in almost all cities established by the Grand Lodges of England, Scotland, and Ireland. The members were all military men and those of the Civil Government. Natives were not admitted till 1843 when the Lodge "Rising Star of Western India" No. 342 was organized in Bombay under the Grand Lodge of Scotland and Maneckji Cursetjee was the first Indian native who became Master of this Lodge. He was instrumental in bringings many Indians into the fraternity, men of all sects and opinions who met on the level of universal brotherhood.

Soon provincial Grand Lodges were established by the Grand Lodge of England, Scotland and Ireland. By 1930 there were about 300 Lodges throughout India. On the altars of these Lodges were the Bible, the Koran or the Volumes of Sacred Law of any of the existing religions and it is left up to the individual candidate to decide on which V.S.L. he would be obligated. Since the Masters in Indian Freemasonry change annually, it may be that a candidate is initiated by a Mohammedan, passed by a Hindu and raised to the degree of Master Mason by a Parsee.

By the year 1960 there were about 175 English Lodges, 75 Scottish and 13 Irish Lodges and these were managed by Provincial Grand Lodges. Several brethren held membership in two or even three jurisdiction. Since the time of independence of India, a demand was raised for an independent Grand Lodge for India. It was first suggested that four Grand Lodges be formed for India, similar to the pattern in the U.S.A. or in Australia if not one for each state at least one for each major district, but finally it was decided on one Grand Lodge for all of India.

*A lecture delivered by WB Gyan Das, PM of Lodge "Fraternity and Perseverance No. 31, Grand Lodge of India, at Yucaipa Lodge No. 726., Yucaipa, California

Negotiations with the Grand Masters of Scotland, Ireland and England brought about their assistance in the efforts to form an independent Grand Lodge of India brethren in proportion to the number of lodges under each of the three constitutions. The three Parent Grand Lodges expressed faith that all members under their jurisdiction in India would help towards the setting up of a new Grand Lodge irrespective of personal feelings. It was left up to the Lodges in India to decide whether to opt for or against joining such a body and that any Lodge not wishing to participate would continue to enjoy the existing rights under their respective Grand Lodges.

The Steering Committee recommended the establishment of a Grand Lodge of India with its headquarters in Delhi and that the Nawab of Rampur should be the first Grand Master. There were to be four Regional Grand Lodges; and lodges existing under the three parent Grand Lodges should decide whether they would join the Grand Lodge of India at its inauguration, or remain with existing Constitution. 145 lodges opted to join the Grand Lodge of India on its inauguration. That worked out roughly to 53% of the lodges in India. The Inaugural Meeting was held in New Delhi on November 24, 1961. It was held at the Ashoka hotel in New Delhi, 1513 brethren from all over India attended. The Grand Master of Scotland consecrated the

new Grand Lodge, the Deputy Grand Master of Ireland proclaimed its constituted, and the Founder Deputy Grand Master of England. Under the terms of a Concordat entered into by these Grand Lodges the lodges which resolved to remain with the present Grand Lodge were permitted to function for as long as desired. The Parent Grand Lodges would not, however, charter any more lodges in India. The jurisdiction of the Grand Lodge was restricted to the Republic of India. The Grand Master is elected for three years. The present Grand Master is Prof. M. S. Thacker.

Between the Grand Lodge and the Regional Grand Lodges there has been the utmost understanding, appreciation and cooperation. Our external relations have been excellent, thanks to the happy and most cordial manner in which the Grand Lodge was brought into being with the blessings and cooperation of the three Parent Grand Lodges. At present we are in fraternal relations with about 112 Grand Lodges in all parts of the world. Within ten years the number of daughter lodges on our rolls has increased from 145-211. 63 new lodges were chartered, representing an increase on an average of one new lodge every two months.

In the Larger cities we are especially strong: In Bombay we have 32 lodges, Calcutta 24, Madras 11 and Delhi 21. Fifteen were opened in stations where we have had not lodges previously. Our membership

in ten years rose 3,110, representing an increase of one member per day. Formerly only members of the aristocracy and Senior Official came forward to join the lodges. Now, however, one may safely affirm that membership is cosmopolitan. There is a preponderance of what may be called the middle and upper-middle classes. In other words, membership is now more broad based. We pride ourselves that in our lodges we have brethren of every race, of every religion, of every creed. As our brother Dr. Arthur Schramm can affirm, he being a member of our Lodge in Benares, it is truly a universal institution. We have now put up a building to house the Grand Lodge in New Delhi which is also includes a Hall to house the Central Masonic Library and Museum and a Temple, by a no means insignificant achievement for a young Grand Lodge.

With the increase in membership our responsibility also has increased to promote the general interest Freemasonry. Not only is it considered important that the new members receive the best masonic instruction and guidance, but every member is to be made aware of the traditions, conventions and practices of Freemasonry and exhorted by precept and practice, to live up to expectations. In 1965 we adopted a uniform ritual of the three degrees, since previously we used the ritual of the British Grand Lodges. It is not an exaggeration to claim that the brethren are proud

that they have a ritual of their own.

I am sure that you all know that the world over we have in use many editions of the ritual, each one is in some way different from the other and not all of them have the stamp of approval of Grand Lodge. The Grand Lodges of Scotland, England and Ireland have never issued any authorized ritual, some Grand Lodges do, however, and now that we have an authorized ritual of our own we find that it is generally acceptable to all lodges and we now have uniform ceremonies.

Recently an exhibition depicting the organization, work, and achievements of Grand Lodge was held in New Delhi, which lasted four days and was attended by over 3,000 people. From the very beginning it was recognized that in a vast sub-continent like ours, time, distance and cost would stand in the way of a number of brethren attending Grand Lodge Communications and Festivals. So it has been decided to hold its communication by rotation in different regions. Now the brethren know what a Grand Lodge really means and they now have the opportunity to meet the Grand Master or Senior Grand Officers and it brings the rank and file in closer relations with its Grand Lodge Officers.

In order that the education may be regular, systematic, interesting and useful, the Grand Lodge of India decided to publish regularly every month a Grand Lodge News-

letter. It was brought into being with a view not only to furnish information of value but also to help the brethren to understand what was happening in the Masonic Work generally and in our Lodges in India in particular and to encourage them to make that daily advancement in Masonic knowledge which is enjoined upon us all. It would also instruct them in their duties and obligations. There is no denying the fact that an informed Mason is a better Freemason. We are proud to have as editor, printer and publisher of this "Newsletter" our Grand Secretary, the MW Bro. P.M. Sundaram, P.G.M. Our "Newsletter" received praise from the Masonic Press and from Grand Lodges abroad.

The birth of our National Grand Lodge of India has served to put new life into old established Lodges and provided inspiration for the spread of the movement into fresh fields and pastures new. Though Freemasonry has been practiced in India for more than two hundred years we now have a system to dispense charity in India on all all-India basis and we have established an India Relief Fund and an Education Fund, a Scholarship Fund and we have made donations to many Relief Funds for Draught, Cyclones, and Earthquakes Relief.

We are particularly proud of the efforts of our Grand Secretary MW Sundaram, who has served faithfully, zealously, and conscientiously with skill and ability since the inau-

guration of our Grand Lodge and we all pray that his work may grow from strength to strength and be a source of joy and usefulness to all our officers and brethren.

Some of our Lodges have organized study circles, seminars, symposiums and discussion groups. Members are allocated the task of working up a particular aspect of Freemasonry and present the fruits of this research in the shape of a talk or lecture at a meeting of the Lodge. Such talks, lectures and discourses are followed by questions to the speaker and by an intelligent discussion. This alone can real interest in Masonic knowledge be stimulated by an inter-change of ideas, exchange of thought, and opening new vistas for exploration by an inquiring mind.

As for my own Lodge: Lodge "Fraternity and Perseverance" No. 31 in the city of Benares (now called Varanasi), it was first chartered by the Grand Lodge of England on 9th of August 1845, as No. 760. In 1863 it was renumbered as No. 519 when the numbers were closed up, but this Lodge was finally erased when the records failed to show its existence. In February, 1878, the Lodge is again shown on the records as working under dispensation from the District Grand Master as No. 46 of Bengal and a new charter was issued by the United Grand Lodge of England on 14 March, 1878. It seems that many of the old records of the Lodge were lost during the

years of transition, perhaps the Master or Secretaries took them along to Great Britain when the British Administration moved out of India, and the records of the Grand Lodge in London only show names of members and of routine administration.

After our lodge began working under charter of the Grand Lodge of India many were initiated into Freemasonry. Today we have on our rolls fifty members. You may ask "Why are there not more members on our rolls?" The answer is quite simple. It is the custom that brethren who change their address to another city also change membership to the lodge in that city, although some of these brothers may maintain their membership in a Lodge and take dual membership in the city where they then establish residence. Eighteen of our members who have moved away from Varanasi maintain their membership in our Lodge. We have four members who now reside in the United States of America, one in Australia and one in Great Britain who maintain their membership in "Fraternity and Perseverance" No. 31. R.W. Dr. Arthur Schramm of Yucaipa is one of our absent members.

The Masonic Year Book of the Grand Lodge of India for the year 1972 has 1,006 pages. It lists 207 lodges and all their members and their addresses. It also includes particulars of Mark and Royal Arch Lodges and the outstanding events

of the preceding year. In this manner we hope that a true history of Freemasonry is being recorded for posterity. Each individual Lodge sends out printed monthly summonses (trestle boards) of four or more page listing the agenda of the Regular Meeting and such historical information of interest to the members. Truly, we are very proud and happy of our Grand Lodge and of our mother lodges and we feel that we are an important cog in the wheel of universal Freemasonry. Most of our members are professional men, businessmen, educators and some military officers. One finds all religions represented and men, who otherwise might be at a perpetual distance from each other meet as brothers, whose aims it is to work under the motto "Brotherly Love, Relief and Truth".

I feel very happy to have had the opportunity to visit Yucaipa Lodge No. 726 through our dear Brother Dr. Schramm, whom we call "Dad" and Mrs. Schramm is "Mom" to us, and I appreciate to be able to speak to you about Freemasonry in India. No doubt some of you may visit our country and if ever you come to Varanasi (Benares) it is my hope that you will contact our Lodge and I trust you will remember contacting me, Brother Gyan Das. Two of our members are connected with Clarks Hotel where most foreign visitors stop, and you should make yourself acquainted with them. Ask the ma-

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OUR RELATIONSHIP WITH THE KNIGHTS OF COLUMBUS

WB C. C. Faulkner
Mystic Tie Lodge No. 389
Indianapolis, Indiana

The subject of my remarks today – “Our Relations with the Knights of Columbus” – was assigned to me some months ago by Right Worshipful Brother Frank J. Krug, Deputy Grand Master of the Grand Lodge of Indiana. Although his letter of invitation to me to accept the responsibility for presenting this subject to you contained no guidelines, the fact that the topic is being discussed during this mid-year meeting of the members of the Grand Lodge is significant.

Significant in that it means to us that the former relationship that existed for many years – nearly a century – now is evolving into one that is new and different and exciting, and that the leadership of our Fraternity in Indiana considers that new relationship to be not only noteworthy, but important.

By comparison with Freemasonry, the Knights of Columbus as an organization is, relatively speaking, a “younger”, only 92 years of age. When it was founded in 1882 by Michael J. McGivney, a Roman Catholic Priest, one of its principal

purposes was that providing insurance to Catholic families. The organization has enjoyed an increasing membership through the years, and today the Knights of Columbus is international in scope, numerically about 1,200,000 members strong, with local groups called “Councils” in the United States, Canada, Mexico, the Philippines, Puerto Rico, Panama, Canal Zone, Guam and Guatemala. To my knowledge, the organization is not existence on the European continent, nor in Asia, Africa, Australia or Greenland.

The mission and purposes of the Knights of Columbus are to provide financial aid to members and their beneficiaries; to help its disabled and sick members; and to foster participation by its members in religious, social welfare and charitable projects.

Membership in the Order is limited strictly to practicing Roman Catholic 18 years of age and older Solicitation of new members among the eligible not only is permissible, but is encouraged. A unanimous ballot is not required.

Displaying an awareness of the

importance of training young people, the Knights of Columbus sponsors and operate, as a part of its permanent and on-going program, the "Columbian Squires", an organization for Roman Catholic boys between the ages of 13 to 18 years.

Each local K. of C. Council is governed by its chosen officers. The presiding officer is known as the Grand Knight, who is assisted and supported by a corps of officers in a progressive line. This state organization is known as a State Council, presided over by a State Deputy. Internationally, the Knights of Columbus is governed by a Supreme Council, presided over by the Supreme Knight.

Through the years since the Knights of Columbus was formed in New Haven, Connecticut (the International Headquarters is located there), its relationship with Freemasonry has paralleled the Roman Catholic Church's relationship with Freemasonry, for reasons that are obvious.

Therein lies at least a part of the background against which we view the contrasting and refreshing changes that began recently to occur. And so, for the purposes of better understanding where we are now and why the changing relationship between the Knights of Columbus and Freemasonry is something to talk about, let us consider the following acts on a purely historical basis and for no other purpose.

The Roman Catholic Church many, many centuries ago, pat-

terned its form of Church government after the form of government of the Roman Empire. For nearly a thousand years before its first pronouncement against Freemasonry, the Church had disapproved of the various trades and professions and guilds that were organized outside the framework of the Roman Church. Such groups (and among them were the operative Masons) were organized for their own purposes and without control from the outside, but their members were members of the Roman Church.

In April, 1738, Pope Clement XII issued a prohibition against Freemasonry. He placed on the document customary seal composed of a blob of lead, called a "bulla", which explains the origin of the term "Bull", by which the prohibition have been called. From 1738 until several years ago, the Roman Church prohibited its members from belonging to organizations considered by the Church to be secret societies or free associations. That prohibition extended to include a number of organizations and specifically included Freemasonry. Indeed, there have been no less than eight Papal "Bulls" issued against Freemasonry, together with nine Papal Encyclicals on the same subject. The most recent "Bull" was proclaimed in 1884, two years after the founding of the Knights of Columbus in the United States. Four of the Encyclicals were issued during and after 1882, the most recent being in 1890. Those pro-

nouncement from the seat of power in the Roman Church has a long-term influence over relationship between the Knights of Columbus and Freemasonry.

It is significant – and every Mason ought to know this – that in spite of the outright tension that existed during those years of separation, these has never been and there is not now, in the philosophy and attitude, or in the ritual of Symbolic Freemasonry, even in the slightest hostility toward the Catholic Church or to any of its members, or to any of its organization including the Knights of Columbus. From its beginning in the Middle Ages, it has been a landmark of Ancient Craft Masonry to forbid Lodges and Masons from interfering with churches, governments and other organizations and societies to discuss their affairs, or to act officially concerning them. Freemasonry for that reason never has been in controversy with the Roman Church nor has the Craft taken official recognition of any of the pronouncements against it by any Church or anyone else.

Up to the time of the Protestant Reformation, which had its beginnings in 1517, Operative Masons in Europe were under the patronage of the Church and State, and were of the Roman Catholic religion. And so, prominent in the mosaic of our fraternity's beginnings, the Craft has had many ancient ties with the Roman Church. In our Ancient Charges, under the first

general heading, "Concerning God and Religion," we read: ". . . . in ancient times Masons were charged in every Country to be of the Religion of that Country or Nation, whatever it was".

Notwithstanding the events that I have just recalled for you from pages of history, there are now and there have been through the years, members of the Roman Church who have been raised to Freemasonry's Sublime Degree, both in Indiana and other jurisdiction in this nation and around the world. The late Rudyard Kipling, Freemason, reminiscing about the brotherhood and fellowship in his mother Lodge in India, peotitized one such reference:

"We's Bola Nath, accountant
An' Saul the Aden Jew
An Din Mahammed, draughts-
man of the Survey Office,
too:

There was Babu Chuckker-
butty,
An' Amir Singh the Sikh,
An'd Castro from the fittin-
sheds
The Roman Catholik."

Freemasonry never brands or compliments (and never will) a man for his sectarian religious views. It has insisted that a man have a firm belief and trust in a Supreme Being; and it has established certain criteria for membership in the Fraternity including age, residence, being freeborn and of good character. And that is all. Coming thus "well

qualified," any man, "including members of the Knights of Columbus, have been free to seek a relationship with us, within our fraternity.

Does it not logically follow, then, that if we can be friend with a man once he has become a part of our mystic circle, we should be able to become friends with him outside our fellowship?

In recent years, both in Indiana and in other parts of the nation, we have been pleased to see a relaxing of the Roman Church's restraint, and a ripening friendship between our Craft and the Knights of Columbus. Lodges have entertained Knights and their ladies; Knights and their ladies have reciprocated, and in many instances have been ones to make the first gesture of friendship. The resulting gatherings have been aimed towards having pleasant associations socially, concentrating on the similarities between the two organizations, forgetting about matters on which we do not agree.

And there are indeed many similarities; in our system of three degrees; in our efforts to help, aid, and assist our less fortunate members, in our aims to improve the community through the improvement of the individual member; in our active sponsorship of well-rounded and wholesome activities for the youth who come under the sphere of our influence. All those things are points of agreement on which we place emphasis during our social

gatherings with our K. of C. friends.

Even the official publication of our Grand Lodges, The Indiana Freemason, has, on occasion, published articles written by leaders and spokesmen of the Roman Catholic Church in the Knights of Columbus. Always, those articles have been not only complimentary to Freemasonry but have expressed pleasure at the bridge of friendship that is being built so carefully between our two organizations.

Several times each year, officers and leaders of our Grand Lodge meet together with leaders and representative of the Indiana State Council of the Knights of Columbus, for an evening of social fellowship, and to explore new avenues of cooperation in our mutual interests and pursuits. As a token of friendship, each organization has contributed modestly to the other's foremost charity they to our Indiana Masonic Home at Franklin, and we to their Gibault Home for Boys near Terre Haute.

Across the length and breadth of our state, and at many intermediate points in between, Lodges and Councils have extended to each other the arm of friendship in many ways. Hopefully, this new friendship and relationship will grow deeper and more meaningful to all of us in the months and years to come.

Let it be said emphatically that our joint meetings contain no effort or attempt, overt or otherwise, to solicit members or to have any joint

venture but those of purely social intent whereby we become better acquainted with each other's philosophies and views, aims and purposes.

And so I am pleased to report to you that the status of our relations with the Knights of Columbus is good. Notwithstanding the events of history, there is no reason for our relationship to be other than good or less than good. If you and your Lodge have not experience the pleasure that comes from making new friends, in your community, then perhaps you will want to give that ecumenical spirit a try, provided the members of you respective Lodges will give you their unqualified and enthusiastic support. I caution you that the support of your Lodge is important. If, after discreet exploration you find that kind of support, extend the invitation of a friendly relationship, or respond favorably to an invitation if it is extended to you and your Lodge.

In closing let me say that as a man and a Freemason, I claim no credit for the achievements of my forebears, nor any blame for their failures and defeats. I claim them all as a part of my heritage, and accept my obligations and responsibility to meet, as best I know how, the challenges that are mine today. The victories and failures of past generations give me insight and inspiration, and help me to chart my course. I believe that ought to be the dominating philosophy of all

well-intentioned Knights and Masons are they seek to foster a friendship with each other.

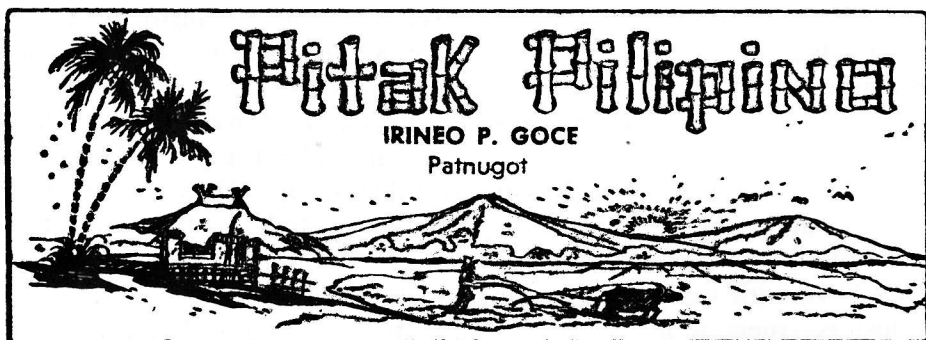
I want to leave with you these thoughts about the refreshing but gentle ecumenical breezes that move about us today. One thought is about the value of our Craft's firm stand not to become embroiled in controversy. You will recall an admonition in our ceremonies, "Neither are you to suffer your zeal for the Institution to lead you into argument with those who may ridicule it." The blows of many sledge hammers have beat upon the anvil of Freemasonry in the centuries that have gone. The anvil is unharmed. The hammers have worn. Our ancient charges, like gold, have withstood the acid of time.

I believe too that the friendship that we find among our brethren of the Knights of Columbus is a culmination or fruition of Freemasonry's firm and time tested belief in the Fatherhood of God and the Brotherhood of Man — the brotherhood of ALL men.

During the last decade, man has extended his reach and has touched the very surface of the Moon. If men can do that, then I believe that men ought to be able and willing to extend the arm of brotherhood to a neighbor. If men cannot do that, then we might well be parties to the greatest tragedy in the history of the human race.

So, if Freemasonry is something that you and I are serious about,

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PAGKAKAPUWA NG MGA LOHIYA

NI KAP. IRENEO P. GOCE

Maraming mga kapatid mula sa iba't-ibang mga Lohiya ang nagti-pun-tipon kamakailan sa isang matulaing pook sa nayon ng Amuyong, Alfonso, Cavite at doon nila ginanap ang isang kaayaayang pagsasama-sama, pagsasalu-salo, pagbubunyi, at iba pang mga kasayahan.

Naging parahilan ng nasabing pagtitipon ang pagdiriwang ng Lohiyang Laong-Laan Blg. 185, ng anibersaryo nito sa bawa't ika-4 ng Hulyo taun-taon.

Ang araw ding ito ay isang pista opisyal sa kasaysayan ng bansang Pilipinas. Ika-4 ng Hulyo 1946 nang lubusang tamuhin natin ang paglayang pulitikal mula sa Estados Unidos, at hanggang nuong 1962 ay 4 de Hulyo ang ating kaarawan ng paglaya. Subali't simula nang ilipat ang petsa ng ating kaarawan ng kalayaan sa ika-12 ng Hunyo, ang ika-4 ng Hulyo ay nanatili bilang kaarawan ng pagkakaibigan ng Estados Unidos at ng Pilipinas. At dahil

sa pista opisyal ang nasabing araw, kung kaya lubos na malaya ang idinaos na pagdiriwang.

Ang punong-abala at nagsilbing may piging sa nasabing pagtitipon ay sina Kap. Apolonio V. Pisig at kaniyang anak na Ligaya Pisig Nocon, ang balo ng yumaong Kap. Eliezer A. Nocon, isang dating kasapi sa Laong-Laan. Doon naghanda ng pagtanggap si Kap. na Ligaya sa halamanang lupain ng kaniyang tiyahin, si Gng. Leonisa R. Corpus isang kaayaaya at nakawiwiling pook pahingahan sa nayon ng Amuyong. Mahigit nang isang taon na nabinbin ang anyaya nina Kap. na Pisig at Ligaya na doon idaos sa Alfonso ang pagdiriwang sa anibersaryo ng Lohiyang Laong-Laan. At natuloy rin nga, sa kaloob ng Maykapal.

Dahilan sa si Kap. na Pisig, kasaping pandangal sa Laong-Laan, ay Kalihim ng Lohiyang Tagaytay Blg. 165, ay sinikap niyang magkaroon

ng magkatambal na pagtitipon ang Laong-Laan at ang Tagaytay. Gayundin, naging panauhin sa pagkatakataong iyon ang iba't-iba pang kapatid mula sa mga Lohiyang T.M. Kalaw Memorial No. 136 sa San Juan, Rizal; Mt. Mainam No. 49 sa Naic, Cavite; F.D. Roosevelt Memorial No. 81 sa Maynila; Sinukuan No. 16 sa Maynila; Bataan No. 104 sa Limay, Bataan; Andres Bonifacio No. 199 sa Caloocan City; at Jacobo Zobel Memorial No. 202 sa Makati, Rizal.

Si Kap. Manuel M. Crudo, dating Grand Master, ay nanguna sa mga kapatid mula sa T.M. Kalaw; si Kap. Simeon Rene Lacson ang kumatawan sa F.D. Roosevelt; si Kap. Hilario G. Esguerra ang nagdala sa pangalan ng Sinukuan; sina Francisco Salazar, Marangal na Guro, at Apolonio V. Pisig, Kalihim, ang namuno sa mga kapatid mula sa Tagaytay.

Siyam na mga sasakyan ang nagmula sa Capitol Masonic Temple sa Quezon City, ang pook-pulungan ng mga taga Laong-Laan. Umalis silang patungong Tagaytay mag-iika-7:30 nang umagang iyon, pagkatapos isagawa ang simbolikong pagtatanim ng binhing akasya sa panulukan ng lote ng CMC, sa harapan ng Matalino Avenue. Sunod na nagtipun-tipon ang karamihan sa harapan ng Lohiyang Tagaytay, at doon kinatagpo ang ibang mga kapatid mula sa Cavite. Pagkatapos panoorin ang Lohiyang Tagaytay, ang karaban ng mga sasakyan ay nagtuloy sa Alfonso.

Alinsunod sa kaugalian ng mga Mason, ang kasayahan ay binuksan ng isang panalangin sa pangunguna ni Kap. Jose G. Mejica. Ito'y sinundan ng pagpapasigla sa kalooban ng lahat, sa pamamagitan ng awitan ng madla, at ng mga pulupulutong ng mga pangkat, ng sari-saring mga himig. Namuno sa pag-awit si Kap. Fe Ganaden Mejica.

Naging pinakatampok ng pagtitipon iyon ang pagsasama-sama ng mga pagkain, na kani-kaniyang baon, sa iisang hapag, kung saan ang bawa't isa ay nagkaroon ng pagkatakataong kumuha at makisalo sa pagkain ng ibang mga katagpo sa pagtitipon. Napakaraming mga pagkain, at hindi naubos ang kanikaniyang dala. Samantala ay nagtamasa rin sa hinog na nangkang napakatamis, na hinanda ni Kap. na Ligaya para ipanghimagas ng mga panauhin.

Ang napakasarap na pananghalian ay sinundan ng mga palaro at paligsahan na pinamahalaan ni Kap. Mario C. Navia. May mga paligsahan sa pag-awit at pag-tula para sa mga kabataan, at iba-ibang mga palaro para sa matanda at bata.

Si Laong-Laan P. Goce, Kapangalan ng Lohiyang nagdiriwang, ay ginulat ang lahat ng "napakahaba" raw niyang tumula. Nagbigay siya ng isang napakahabang talibukas, na ang kaniyang tula umano ay unang natagpuang nakasulat sa wikang Latin, at hinukay pa kung saang bundok ng ating mga ninuno. At ang tulang may pamagat na, "Ang Uli-la," ng kagyat niyang bigkasin at

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FREEMASONRY IN . . . *From page 8*

nager and he will direct you.

Varanasi is an old historical city on the River Ganges. It is considered a "Holy City" and thousands of Hindus travel there to bathe in

the river and attend religious functions similar to the Mohammedans who consider it their obligation to visit Mecca. Varanasi is known throughout the world.

OUR RELATIONSHIP . . . *From page 13*

if it is inextricably a part of our personal character and life-style, and not merely words on our lips, then these new changes and friendships bode well for the cause of

peace and brotherhood among men of good will.

Behold, how good and how pleasant it is for brethren to dwell together in unity!

MASONIC EDUCATION . . . *From page 18*

Considering the lack of facilities for Masonic study in many Lodges, the members of the Lodges, particularly those outside of Manila, can obtain information on Masonic history, meaning, and philosophy in the following ways: (1) ask the members who can afford to buy books from the Grand Lodge and either donate them to the Lodge library or use them as source material for short talks in the Lodge meetings or for a reading circle; (2) invite brethren well known for their ability to give talks on the history, meaning, and philosophy of Freemasonry and providing them with round trip transportation; or (3) request the Grand Lodge to appoint some competent brother to deliver at District or Regional Masonic conventions short talks on the history, meaning, and philosophy of Freemasonry followed by questions and answers.

THE PETITIONER

Masonry solicits no man to unite with it, and it carefully scans the qualifications and motives of those who seek admission.

Masonry accepts as members only those who have conceived such favorable opinion of the Fraternity and its ideals that a wish has been engendered to become united with it in fellowship. This desire should be for mutual intellectual, moral and spiritual profit — not for personal power or place, nor for business, professional, financial or political advantage.

When a member signs a petition he becomes, in a large sense, responsible to the Fraternity for the petitioner.

Proposers signing the petition should have knowledge of his character and moral integrity and should be convinced that he is physically and mentally qualified.

The responsibilities of proposers are many, and we should be extremely sure that the petitioner will bring honor to the Fraternity.

— Masonic Journal of South Africa

ganito:

“Walang ama . . .

“Walang ina . . .

“Ulila! ”

Si Laong-Laan ang nagwagi sa paligsahan ng pagtula; at ang kapatid niyang si Diwata naman ang sa pag-awit. Ang mga batang Goce sana ay diskwalipikahin na ang kanilang sarili sa paligsahang gagawin sa darating pang mga pagdiriwang ng Lohiya.

Ang mga sigawan at tawanan ng pagsasaya ay dagling huminahon ng bumigkas si Kap. na Pisig ng kaniyang inspirasyonal na mga pananalita. Ang pagkakatipon ay naging mapalad ring makarinig ng mga

kuru-kuro nina Kap. Rene Lacson, Larry Esguerra, Teddy Baldonado, at ang Naging Grand Master Maning Crudo.

Nag-anyaya si Kap. na Crudo sa mga naroroon na ipakilala ang matalino nilang mga bata sa dalawang kasapi sa T.M. Kalaw — ang mga tanyag nang idolo sa radyo at telebisyon — sina Kap. Maning Rivera at Ading Fernando.

Sa himig ng “Auld Lang Syne” ay nagpaalaman na ang lahat. Sa paglisan ay pinabaunan sila nina Kap. na Pisig at Ligaya ng mga abukadong pahinugin.


Si Kap. George A. Mella ang namahala sa pangkalahatang pagdiriwang.

FIGHT DRUG ABUSE

From page 1

I have heard some Past Masters ask the question “Why doesn’t the Master give us Past Masters something to do?” This is not the case in all Lodges but if it is in yours, may I urge you to invoke our watch word for the year — WORK and Put them to WORK.

Fraternally,


JOHN O. WALLACE
Grand Master

ON MASONIC EDUCATION

360. *Why is Freemasonry said to be older than Masonic tradition claims it to be?*

Masonic tradition claims that Masonry was originated by King Solomon at the building of the Temple in Jerusalem. It is, however, a well established fact that Masonry is an ancient esoteric philosophy of life, already ancient at the time of King Solomon.

361. *What evidence is there for the claim that Masonry originated in the Ancient Mysteries of Egypt?*

The claim that Masonry originated in the Ancient Mysteries of Egypt is seen in the similarity, not to say identity, of the doctrine and method of teaching by means of symbols of Masonry and the Ancient Mysteries of Egypt. There is also the fact that the Hiramic legend is apparently only the Masonic version of the legend of Osiris, if not of an older legend from which that of Osiris was taken.

362. *In what part of the Temple of Solomon was the Holy of Holies?*

The Holy of Holies was at the western end of the Temple of Solomon. Its dimensions were 20 cubits long, 20 cubit broad, and 20 cubit high. It was accordingly a perfect cube. (the cubit was 18 inches (or 0.46 meter), according to **The Living Bible Encyclopedia**, vol. 16, p. 2084.)

363. *Considering the lack of facilities for Masonic study in many Lodges, how can the members of the Lodges, particularly those outside of Manila, obtain information on the history, meaning, and philosophy of Freemasonry?*

Turn to page 16

THE LION'S PAW

by

Justin O. King

Editor, Colorado Supplement

Mackey terms the Lion's Paw a symbol of recognition, so-called because of the rude resemblance made by the hand and fingers to a Lion's paw. "This does not satisfy me," but to explain this symbol is a difficult matter, so we shall take a little trip into Mythology and see where it leads us.

The Emblem of the Lion's Paw was actually found in the sarcophagus of one of the Kings of Egypt, entombed in the Pyramid erected to his remembrance. It is believed this represented the King's initiation into those great mysteries of Osiris which was the highest aim of the wise and devout Egyptian. Some writers claim the Hebrews knew the legend of Osiris and so changed that legend to accord with the wonderful and wise Solomon and his master architect, Hiram.

Many, many of our Craftsmen reject the death of Hiram only as a myth.

The emblem may be explained thusly. The form that lies dead before the Altar is that of Osiris, the personified Sun God, whom the candidate represents in the drama of raising, lying dead at the winter solstice, slain by the grim Archer in, November, the fatal month in the year of the sun. The figure of the lion grasping the dead Sun God

alludes to the constellation of Leo, which did prevail 4,000 years ago to raise the Sun God to his place in power and glory on the summit of the Grand Royal Arch of Heaven at the summer solstice and denoted then, as it does now, the sun or the candidate is about to be raised from a symbolical death to life and power by the strong grip of the Lion's Paw or, as it has been termed, "the Lion of the Tribe of Judah." The Cross, which the Lion holds in his other paw, is the ancient Egyptian symbol of eternal life. The figure erect at the altar is doubtless that of the grand Hierophant, with his hand raised in an attitude of command, forming a right angle, with eyes fixed on the emblematic Lion as he gives the sign of command that Osiris, or the candidate, be raised from death and darkness to light and life.

It cannot be determined who Osiris was but he was certainly to the Egyptians what Jupiter was to the Greeks. It is even difficult to determine whether the legend as recorded in mythology is reliable and authentic but the lessons sought to be conveyed is the triumph of good over evil or light over darkness.

If we view the scene that has just been described we see an exact

representation of an instance that occurs in the making of every Craftsman. He may look upon the form as somewhat inconsistent, but a little study will show him that it was quite the reverse and his part was enacted by the devout Egyptian in the days of the most remote antiquity.

To show the Lion's Paw had reference to the sun we take a little side trip into the mysteries of Hindustan. While performing a ceremony the candidate was taught to exclaim, on his arrival each time in the South. "I copy the example of the sun and follow his benevolent course." This being completed, he was again placed in the center and solemnly enjoined his soul for final absorption. In the Mysteries of Bacchus the candidate was imprisoned in a pastos or cell. He he was alarmed by a crash resembling the rush of waters bursting with sudden impetuosity from a deep abyss or the deadening fall of a tremendous cataract, for now was the representation displayed of the waters of the deluge breaking forth from Hades to inundate the globe. The monstrous Typhon was raging in quest of Osiris. He discovered the ark in which Osiris had been secreted and violently rendered it asunder, scattering the limbs of his victim over the face of the earth,

amidst the din of dissolving nature. The aspirant heard the lamentations which were instituted for the death of their God, whose representative he was, accompanied with doleful cries and howlings of men, women and animals, to symbolize the death shrieks and exclamations of terror, consternation and despair, which prevailed throughout the world at the universal destruction of animated nature and which undoubtedly saluted the ears of Noah while within the vessel of safety. Should we follow up the Ceremonies of the various mysteries we will find in all instances the candidate passes from darkness to light, as is personified in the Third Degree.

To ascertain at what period the Lion's Paw was introduced into Masonic Ritual cannot be done but this is nothing uncommon in our ancient Order. Even its origin is clouded in uncertainty. Associated with the Lion's Paw is a code or covenant called the Five Points of Fellowship. These five points, taken together, compose the Mason's Creed. I cannot conceive anything more binding, more humane and sympathetic than these five admonitions. They contain the fundamental principles of Freemasonry and the Brother that fully observes them is certainly the ideal Mason.

From: Knight Templar

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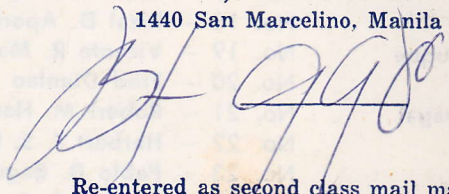
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