

The Cable Tow

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

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of the Lodges of this Jurisdiction.

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Manila, Philippines



Mrs. Elsie Gaches, Chairman, Board of Directors of H. E. Heacock Co. is handing her donation of P10,000.00 to Most Worshipful Bro. Vicente Y. Orosa, for the Masonic Hospital for Crippled Children. Mrs. Gaches is the widow of the late Bro. Samuel Gaches. The other gentleman is Bro. Pascual, Secretary of the Hospital.

The Grand Master's Message

NEW YEAR, NEW RESOLUTIONS

Christmas Day presages the New Year.

And, as if it were a matter of habit, many make new resolutions for the new year to improve, many say, the pitfalls that were committed during the year just ended. But the truth of the matter is that the resolutions are forgotten as fast as they are made.



In this message which is addressed to all fellow-craftsmen, I urge that we adopt some kind of a resolution or rather, we must all resolve to further improve our ways along Masonic precepts and principles. In my official visitations to the outlying Lodges in the jurisdiction, I noticed the growing interest not only of Brother Masons but also of the profane in Masonic labors. This assertion is shown by the big audiences that attend Masonic ceremonies. Also, during this Masonic year new Lodges were instituted. We can

therefore conclude that there is growing interest in the Fraternity by those who were at times hostile.

And, because of the favorable circumstances around us, I propose that all Brother Masons should endeavor to improve themselves along the Masonic way of life, contribute more to charity, help the government in its present efforts to improve the living conditions of the people, help fight lawlessness and give all possible aid to achieve peace. It should not, however, be overlooked that our individual families receive our first concern. They should know what we are doing as Masons. The reason is obvious.

Let it be understood that Masonry can only be known by what

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THE CABLETOW

Editorials

HALF-CENTURY OF MASONIC LABORS

On November 7, last, the only Subordinate Lodge chartered under a foreign constitution and working here completed a period of fifty years of continuous Masonic labors. This is the Lodge Perla del Oriente No. 1034, under the Grand Lodge of Scotland.

The period from November 7, 1907, when Lodge Perla del Oriente No. 1034 was chartered, to November 7, 1957, was no easy, not to say, discouraging span of years. The period is characterized by trials and tribulations. The following attendant events complicated the situation, namely: (1) during the early part of the era under review, Filipino Masons were still under the influence of the Continental System of Freemasonry; (2) the American Rite has just been recently introduced; (3) the Grand Lodge of the Philippine Islands which was in the process of organization aimed at absorbing Filipino Masons who were then owing allegiance to the Grande Oriente Español; and (4) the grant of independence to the Philippines.

Other intertwined developments which took place were (1) as late as of 1947, Lodge Perla del Oriente No. 1034 was extended an invitation by the Grand Lodge of the Philippine Islands, the purpose of which "is to appeal to you in the most fraternal manner to assist us to make our Jurisdiction of the Philippine Constitution, the Grand Lodge of the Philippine Islands, which is the sovereign and only Masonic Grand Lodge entitled to exclusive jurisdiction over the Philippines, the only one from which all regular Lodges here should obtain their authority or charter to work. x x x . We would be glad to have you within our folds, and hope that you will not hesitate to accept this invitation." (2) Further, in 1950, Lodge Perla del Oriente No. 1034 was affected by the question of dual membership. Under the constitution of the Most Worshipful Grand Lodge of the Philippines then, dual membership was not permitted in Lodges holding concurrent jurisdiction. Consequently, Lodge Perla del Oriente No. 1034, under the circumstance, could not take in new affiliates from Lodges working in Manila where it is also domiciled and from Lodges working in the Province of Cavite, as such Lodges enjoy concurrent jurisdic-

tion. With the set-up, it meant a natural death to Lodge Perla del Oriente No. 1034. How be it, the brethren of Lodge Perla del Oriente did not lose hope and the Most Worshipful Grand Lodge of Scotland with serenity and patience entertained the situation with reliance that the "mistake" may be resolved to the satisfaction of all Craftsmen. And it came to pass, the provision on dual membership of the Constitution of the Most Worshipful Grand Lodge of the Philippines, now amended, allows Craftsmen to become dual members of Lodges exercising concurrent jurisdiction. To this set-up, Lodge Perla del Oriente No. 1034 is now on less a beneficiary.

It can now be said and future Masonic students and historians will confirm that no problem no matter how difficult it may be—let it be conjectured that even life is involved—can not be resolved by Masons to the satisfaction of all parties involved. This monumental step taken by the Grand Lodge of the Philippines indeed, shows to the whole world what Freemasonry stands for.

We join Brothers, admirers and friends in extending warm congratulations to the officers and members of Perla del Oriente Lodge No. 1034 on completing a half-century of Masonic labors; also to the Most Worshipful Grand Lodge of Scotland goes our utmost appreciation and respect for the parent-like manner it has treated the instant case for which the amity existing between her and the Most Worshipful Grand Lodge of the Philippines has become more enduring. **MABUHAY!** — *Jose E. Racela*, Editor.

Notes: The history of Lodge Perla del Oriente No. 1034 is published elsewhere in this issue.

GRAND MASTER'S MESSAGE .

(Continued from inside front cover)

the outside world can see of the individual member. Let us be the examples in the community. We should therefore have and observe similar resolutions.



VICENTE OROSA
Grand Master

THE CABLETOW

VISITATIONS OF THE GRAND MASTER

January was a busy month for the Grand Master, Most Worshipful Brother Vicente Y. Orosa. His official visitations brought him to distant regions of the country, to the north with Cagayan Valley Lodges and to the south with Mindanao Lodges. Following were his itineraries:

January 4—Cagayan Valley, covering Gonzaga Lodge No. 66 in Tuguegarao, Cagayan; Mabini Lodge No. 39 in Aparri, Cagayan; Magat Lodge No. 68 in Bayombong, Nueva Vizcaya and Nueva Vizcaya Lodge No. 144 in Solano, Nueva Vizcaya.

January 6—Malindang Lodge No. 130 in Ozamis City, Occidental Misamis.

January 7—Maguindanao Lodge No. 40 in Cagayan de Oro City, Oriental Misamis.

January 8—Kutang Bato Lodge No. 110 in Cotabato, Cotabato.

January 9—Sarangani Lodge No. 50 in Davao City, Davao.

January 11—Baguio Lodge No. 67 in Baguio City.

January 14—Teodoro M. Kalaw Memorial Lodge No. 136 in San Juan, Rizal.

January 18—Camarines Norte Lodge No. 107 in Daet, Camarines Norte.

January 21—Cebu Lodge No. 128 and Maktan Lodge No. 30 both in Cebu City.

January 22—Mt. Kaladias Lodge No. 91 in Dumaguete City, Oriental Negros.

January 23—Dagohoy Lodge No. 84 in Tagbilaran, Bohol

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WHAT OUR LODGES ARE DOING



ISLAND-LUZ-MINERVA LODGE NO. 5 LODGE OFFICERS — 1958



Sitting from left to right: Jose M. Cortes, Treasurer; Benigno de Leon, Senior Warden; Graciano Villamante, Wor. Master; Arturo Villasenor, Junior Warden; Porfirio Ronulo, Secretary; Antonio Gonzalez, P. G. M. & P. G. S.

Standing from left to right: Alejandro Garcia, Tyler; Alejandro Cenon, S. Deacon; Primo R. Semana, Auditor; Samuel L. Rabanillo, Orator; Carmelo Quiban, Standard Bearer; Miguel B. Casibang, Marshal; Juan S. Natividad, J. Deacon; D. Y. Villasenor, P.M.

Third Row, from left to right: Alejandro T. Balais, S. Steward; Leonardo C. Mactal, Master of Banquets; Aurelio C. Bravo, Organist; Pedro Tolentino, Almoner; Diosdado Villarama, Herald; Maximo H. Villacorta, Junior Steward.



INSTALLATIONS OF 1958 OFFICERS

Seated from Left to Right: Bro. Enrique Pataueg, Tyler; Bro. Ricardo Flores, Junior Steward; Bro. Joselito C. Boutista, Senior Deacon; Bro. M. B. Reyes, Treasurer; Bro. Marcos dela Cruz, Senior Warden; Wor. Bro. Francisco Gaspar, G. L. Inspector; Wor. Bro. Meneleo A. Mendoza, Master; Bro. Jose P. Dizon, Junior Warden; Wor. Bro. Teofilo G. Guillermo, Secretary; Bro. Teofilo Diego, Junior Deacon; Bro. Castillo Tidang, Organist; Bro. Dom. Dominguiano, Marshal. Among the 2nd Row are Wor. Bros. M. P. Gatmaitan & Delfin Zimbra, Jr., installing officer and Master of Ceremonies respectively. Last Row at the extreme left at the center is Bro. Arsenio Gonong P.N.S. representative.

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OFFICERS OF PRIMERA LUZ FILIPINA LODGE NO. 69.

F&AM, FOR MASONIC YEAR A.D. 1958.



Sitting — left to right: Bro. Vicente K. Gan, Senior Deacon; Wor. Bro. Florentino S. Bautista, P.M., Treasurer; Bro. Pablo C. Marquez, Senior Warden; Wor. Bro. Artemio O. Domingo, Master; Bro. Mamerto Salac, Junior Warden; Wor. Bro. F. C. Ferre, P.M., Secretary; and Bro. Zosimo L. Hallare, Junior Deacon.

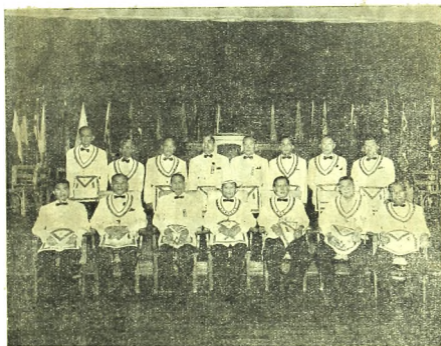
Standing — left to right: Bro. Felipe Peregrino, Almoner; Bro. Perfecto Palma, Marshal; Bro. Epifanio R. Marquez, Junior Steward; Bro. Antonio N. Marquez, Organist, and Bro. Her. Rodriguez, Tyler.

Not in Picture: Bro. Rev. Jose M. Gammad, Chaplain; Bro. Ex-Congressman Jose T. Cajulis, Orator; Bro. Raymundo Paredes, Senior Steward; Bro. Bienvenido M. Reyes, Master of Cer.; Bro. Adelaido Encarnacion, Auditor; and Bro. Maximo Dy, Master of Banquets.

INSTALLATION OF OFFICERS - KASILAWAN LODGE NO. 77,

F. & A. M.

DEC. 28TH. MASONIC YEAR 1958.



First Row: L. to R.—Eliseo C. Beleh, Sr. Deacon; W. B. Pacifico C. Marin, Treasurer; W. B. Agapito J. Guzman, Installing Officer; W. B. Agustin P. Cardines, Worshipful Master; Bro. Timoteo L. Paguia, Jr. Warden; W. B. Delfin C. Medel, Secretary; Bro. J. M. Alcantara, Jr. Deacon;

Standing: Bro. A. Garcia, Tyler; W. B. Braulio M. Epino, Chaplain; Bro. Eligio Hernandez, Almoner; W. B. Noli Ma. Cortes, Orator; W. B. Mariano G. Almeda, Immediate P. M.; Bro. Eusebio G. Santos, Auditor; Bro. Genaro S. Capulong, Sr. Steward; Bro. Juan C. Capalad, Organist.

**LEONARD WOOD LODGE NO. 105
CLARK AIR BASE, PAMPANGA**



LEONARD WOOD LODGE NO. 105 INSTALLED OFFICERS 1958

BOTTOM ROW LEFT TO RIGHT:

Bro. Gene F. Bellinger, Marshal; Bro. Willis P. Blakney, Treasurer; Bro. Sylvester C. Neufeld, Senior Warden; Brother A. J. Casey, Worshipful Master; Bro. Metron H. Van Curen, Junior Warden; Brothrs Kenneth W. Moyer, Secretary; Bro. Vernon R. Edmondson, Chaplain.

MIDDLE ROW LEFT TO RIGHT:

Bro. Oscar E. Jernigan, Senior Steward; Wor. Bro. Alfred Adrian, Past Master, 1954; Bro. Samuel S. Wright, Senior Deacon; Bro. William E. McCullough, Junior Deacon; Bro. Carroll W. Seal, Junior Steward; Brother Harold L. Ruffcorn, Tyler.

TOP ROW LEFT TO RIGHT:

Wor. Bro. Edward V. Baudenthal, Grand Lodge Inspector; Wor. Bro. Harry C. Whitlock, Past Master 1957; Wo. Bro. Homer W. Hale, Past Master 1950, Almoner; Brother Charles B. Rockett, Auditor; Bro. John B. Garrett, Jr., Historian.

The Installation of Officers and Benefit Dinner which was held at Leonard Wood Lodge No. 105, F. & A.M. at Clark Air Base, Pampanga on December 28, 1957 was a very huge success. There were over 300 people in attendance to witness the Installation of the newly elected officers for the year 1958. The Installing Officer was Most Worshipful Brother Sidney Auslin, P. G. M., from Manila, the address was given by Most Worshipful Brother Clinton F. Carlson, P. G. M., from Manila, the Master of Ceremonies was Worshipful Brother Ba-

(Continued on page 266)

Others May Care To Know . . .

Sonny Shortlegs

The most Masonic of all flags is the new Jewish flag which is blue and white with a design, in the center, of two interlaced triangles forming a sixpointed star, Solomon's Seal of the Shield of David (Magen David).

George Washington, the soldier, Benjamin Franklin, the statesman and Robert Morris, the financier — it has been said that but for these three patriots and Masons, the American Republic would not have been born, and the United States would still be under the rule of Great Britain.

According to Bro. Silas B. Wright, the oldest lodges in existence are in Scotland and he gives the following list: No. 0, Mother Kilwinning; No. 1, the Lodge of Edinburgh; No. 1-bis, Melrose St. John. These three were instituted before 1598. No. 1-ter, Aberdeeen (instituted before 1670); No. 2 Canongate Kilwinning, Edinburgh (instituted 20th December, 1677); No. 3, Scone and Perth (instituted before 1658).

The oldest Lodge in the Far East is "De Ster in her Oosten" ("The Star in the East"), which was founded in 1769. It is located at Batavia and is under the Grand Orient of the Netherlands.

The late Count Leo Tolstoy, who did much for the downtrodden peasants of Russia was an ardent Mason.

The earliest record of the word "Freemason" is now traced back to the year 1325, according to W. M. George T. Lawrence of Cathedral Lodge, England.

The "portraits in granite" of George Washington, Thomas Jefferson, Theodore Roosevelt and Abraham Lincoln in Mt. Rushmore in the Black Hills of South Dakota were conceived, designed and sculptored by the late Gutzon Borglum of Idaho, a Master Mason.

Frederick the Great was made a Mason in a Lodge at Brunswick in 1738.

Pledge of Service . . .

WHAT MAKES MEN GREAT?

M. A. Stillwagh, Editor

The Masonic Chronicler, Chicago, Ill.

(North Dakota Masonic Grand Lodge Bulletin)

Observing the events and ways of the world, it would seem time—even long past time—for men to stop believing in magic, schemes and ponderous theories, and begin to look at simple facts in the clear, revealing light of plain truth.

Without question, the only hope man has is man himself. That does not include God because man is a free moral agent; he has the right and privilege of choice. The reasons why his society is in such mess will be found in the choices he has made. The world is in turmoil and threatened with Communism as well as Socialism. Fear and uncertainty are everywhere. But everything we see taking place today is a direct result of the choices men make. God is not to blame. The fault is our own, and the quicker we acknowledge this fact the sooner we may be able to improve our condition.

We will not get much relief so long as we keep on making wrong choices even though we make the heavens ring with our pleas for help. Just as long as we permit vaunting pride, covetousness, jealousy, unbridled ambition, hate and meanness to dictate our choices, we can expect to find others using those same forces against us. Where suspicion rules, confidence flees. Where hate is, love is not. Where greed controls, charity is smothered. But, where brotherhood exists, confidence, love and charity combine to create and cherish peace.

We are all striving for a place in the sun. We all want to be great in the eyes of man and the world. Sometimes, however, we lose sight of the fact that greatness can never be achieved from the evils by which we live. We also lose sight of the fact that we are not judged according to our stature, but according to our character and our ability to see the good in all people.

If biography and history teach us anything, it is that great men have almost always refused to poison their spirits with vindictive-

ness and hate. History reveals some outstanding examples in bigness and leadership. Today, unless you are with the group in power, you have little chance of being recognized for ability, character or leadership.

Napoleon, who was by no means an ideal character, had superb indifference to personal animosity. When someone questioned his judgment in appointing one of his critics to an important office, Napoleon expressed surprise. "What do I care what he thinks of me," Napoleon demanded "so long as he can do the work."

Abraham Lincoln amazed the nation by putting into his Cabinet his foremost political enemies. As Secretary of War he chose Stanton, who had sneeringly characterized him as a clown and gorilla. He made Seward Secretary of State, knowing well that Seward regarded himself as much the abler man. Chase, his Secretary of the Treasury, used his Cabinet influence to promote his own chances for the presidential nomination. It meant nothing to Lincoln as long as Chase kept the confidence of the country and did his work well. When McClellan snubbed him brutally, and Lincoln was urged to replace him, he replied: "I will hold McClellan's horse if only he will give us victories."

Disraeli had the same calm superiority to personal resentment. During his short tenure of power, he granted a pension to the children of John Leech, the Punch Draftsman, who had mercilessly attacked him for thirty years. When a partisan of more vindictive turn expressed his astonishment at his meekness, he replied: "I never trouble to be avenged. When a man injures me, I put his name on a slip of paper and lock it in a drawer. It is marvelous to see how the men I have thus labelled have the knack of disappearing."

Sister Kenny, the amazing polio fighter, suffered severe criticism on her method of treating the ravaging disease. Even though her methods were condemned, she persevered and continued her work under the vicious attacks from certain elements of the medical profession. When recognition came and her work was praised, she offered her services to the medical profession to help spread her knowledge. Her spirit refused to become poisoned by vindictiveness and hate.

We find very few people these days willing to help others for the good of their worth. The trend of thinking favors power and, with power, comes the first thought that we must get even with those we dislike because now we have the chance. A certain propor-

tion of people feel that they must balance the scales of justice. They nurse personal injuries; they harbor resentment and accept every opportunity to denounce and defame. They can never be great regardless of honor or glory, position or power. Great men have a calm superiority to resentment and hate. They never want to get even. They are too busy trying to do good for others.

HEBREW NAMES OF GOD

From the *Christian Friends Bulletin* we take the following definitions of Hebrew terms for the name of God.

Adonai-Elohim—According to Jewish tradition, the name **Adonai** notes God's attribute of mercy, whereas the name **Elohim** denotes God's attribute of justice. Rabbinic commentators observe that the Book of Genesis, as it relates the account of the creation, at first makes use only of the word **Elohim**, "In the beginning Elohim created the heavens and the earth." (Genesis 1:1) Later, however, the name **Adonai** is introduced, ". . . in the day Adonai Elohim made earth and heaven." (Genesis 2:4) The Rabbis teach: "It had entered His mind to create the world in the attribute of justice only. God perceived, however, that the world could not exist if based on justice alone. He therefore gave precedence to the attribute of mercy and united it with the attribute of justice."

Shadai—In Exodus 6:2, the Lord reveals himself to Moses in a new respect—by His name, **YHVII**. He recalls to Moses, however, that He is the same Lord who had appeared unto Abraham, Isaac and Jacob as **El Shadai**, a God of Power and Might. The Rabbis taught that God makes himself known to every generation that yearns for Him and seek His guidance; and although He is One, Eternal and Unchanging, He does appear to men differently according to their understanding and experience.

Yod-He are the first two letters of the Tetragrammaton, **YHVH**. According to Jewish legend, God himself used these two letters to create the universe when He said, "Let there be light." The Hebrew word meaning "Let there be," **yehi**, is formed from these two letters.

Unutterable Name of God—The pronouncing of the Tetragrammaton, **YHVII**, the unutterable name of God, was forbidden by Jewish law, except on **Yom Kippur**, the Day of Atonement, when the high priest entered the Holy of Holies in the ancient Temple and called

upon God by his sacred name to forgive the sins of the people. Today Jews say Adonai (my master) for the YHVH; but the most Orthodox will hesitate even to pronounce that substitution except on the holiest occasions, preferring Adoshem instead.

Jehovah, frequently used by Christians to refer to the name of God, is due to Petrus Galatinus (c. 1500). He combined the consonants YHVH with the vowels of the word Adonai, thus forming the word Jehovah, a word never used nor known in Jewish tradition.

Shekinah is the Hebrew word for "the holy spirit of the Lord."

— The Royal Arch Mason

OLDEST USE OF "FREEMASON"

When was the word "Freemason" first used in print? It is difficult to say, because almost as soon as "the oldest date" is discovered somebody finds an older one.

Here at least is an exceptionally early date. In 1526 William Boude, who signed himself as a "bachelor of divinity," published a work in which occurs the following paragraph, and which is an essay on Speculative Freemasonry if ever there was one.

"... Then after we have been in the furnace of temptations and tribulations, keeping our souls unbroken, we shall be as pure as the gold. Then if we be touched with a sharp word we shall yield a benign and gentle answer, and give a sweet silver sound as the tried silver. Then we shall be delivered out of our apprenticeship and be made free men. For, as for the four days past, we were but as apprentices, and now in this day we were but as . . . , bound to learn the craft of the exercise of virtues; and now this day we shall be masters of the craft. Example: The freemason setteth his apprentice first long time to learn to hew stones, and when he can do that perfectly, he admitteth him to be a free mason and chooseth him as a cunning man to be a master of the craft, and maketh him a setter or orderer of the same stone, which setting of stones, though it be far greater cunning than is the hewing of stones, yet it is less labor and more quietness. So, in these four days past, we must as apprentices labor continually, and learn to hew, polish, and square the precious stones of virtues, which be to put in the temple of God, builded in our souls, of the which temple Saint Paul speaketh in the wise."

—*Courtesy Iowa Ballistic.*

HISTORY
OF
LODGE PERLA DEL ORIENTE NO. 1034, S.C.
Manila, Philippines

The history of Freemasonry under Scottish Constitution in the Philippines is filled with events that are of interest to the Fraternity. By its introduction into the Philippines there has been added an element of strength to the Craft as a whole. The establishment and progress of Freemasonry under the Scottish Constitution in the Philippines is of great interest to Masons of this country.

On June 1, 1907, several brethren, recognizing each other as Master Masons in good standing, assembled at the residence of Brother Manuel Camus at 196 San Sebastian Street, Manila. Their purpose was to map out measures for the institution of a Lodge of Free and Accepted Masons under the Scottish Constitution in Manila. Present at the assembly were:

Brother Manuel Camus, Manila Lodge No. 342, under the jurisdiction of the Grand Lodge of California.

Brother Francisco Aguado, St. John's Lodge No. 618, Scottish Constitution, Hong Kong.

Brothers Jose Fournier, Carlos Camus, Vicente Versoza, Jose Lopez Rogina, Jose Infante, and Rufino Victoria, members of Dalisay Lodge No. 177, under the jurisdiction of the *Grande Oriente Español* of Spain.

A petition was prepared and signed by these brethren praying that the Grand Lodge of Ancient, Free and Accepted Masons of Scotland grant a charter for the formation and constitution of a Lodge in Manila, Philippine Islands, to be named Lodge Perla del Oriente (Pearl of the Orient) Ancient, Free and Accepted Masons, the meetings, transactions and ceremonials thereof to be conducted in the Spanish language. The petition was presented through the Right Worshipful, the Honorable George Albert Watkins, 33°, of Hong Kong, who was the representative for Scottish Freemasonry in the Orient. Named as the first office bearers were the following brethren:

MANUEL CAMUS _____	Master
FRANCISCO AGUADO _____	Deputy Master

JOSE FOURNIER	<i>Senior Warden</i>
CARLOS CAMUS	<i>Junior Warden</i>
VICENTE VERZOSA	<i>Secretary</i>
GEORGE A. WATKINS	<i>Treasurer</i>
JOSE LOPEZ ROGINA	<i>Senior Deacon</i>
JOSE INFANTE	<i>Junior Deacon</i>
RUFINO VICTORIA	<i>Tylr</i>

On the 7th day of November, 1907, the Most Worshipful Grand Lodge of Scotland granted the Charter prayed for, transmitting it to the District Grand Master of Scottish Freemasonry in Hong Kong for consecration of the Lodge and the installation of the office bearers. As the Constitution of the Grand Lodge of Scotland provides that the Right Worshipful Master of a daughter Lodge can be installed only by a Master or a Past Master of its own jurisdiction, it was necessary for the Master-elect, Brother Manuel Camus, and his Deputy Master, Brother Francisco Aguado, to proceed to Hong Kong, where they were duly installed on April 23, 1908, by the Right Worshipful Gregory Paul Jordan, District Grand Master. The other officers were duly installed at the first regular meeting under charter held by the Lodge at its new quarters at 70 Principe Street, San Nicolas District, Manila, on May 4, 1908, by Brothers Manuel Camus and Francisco Aguado. This was upon their return to Manila from Hong Kong. At the same meeting, several petitions for degrees were presented.

The first addition to the membership of the Lodge was by affiliation of Brother Eugenio Dievan from Dalisay Lodge No. 177, Grande Oriente Español of Spain. The first initiation was that of Manuel Martinez, and the first brother to be raised to the degree of Master Mason was Juan Lebron y Ocampo.

It was the original intention of the founders of the Lodge to confine its ritualistic work to the Spanish language. It was not long, however, before Americans and other English-speaking candidates began knocking at its portals in search of light. It was soon realized that English was slowly but surely supplanting Spanish in the Philippines, therefore it was agreed that both the Spanish and the English language be used in the Lodge. The action was heartily endorsed by the English-speaking brethren whose support and encouragement, by their frequent attendance at the meetings, and their participation in the social functions, aided greatly in the upbuilding of the Lodge and its growth to its present enviable position.

The popularity and prosperity of the Lodge continued until the outbreak of the World War II in the Pacific. When the Japanese Im-

perial Army invaded the Philippines in December, 1911, and when the Japanese occupied the City of Manila on January 2, 1942, Lodge activities were suspended. The Japanese did not allow any mass meetings behind closed doors therefore Masonry was suspended in the Philippines. The Plaridel Masonic Temple at 520 San Marcelino street, Manila, where the Lodge had held its meetings prior to the Japanese occupation, was commandeered by the Japanese Army. The Masonic records and paraphernalia of the Lodges which had formerly held meetings at the Plaridel Masonic Temple were lost.

The American civilian members of the Lodge were herded into different internment campus. The Filipino members, on the other hand, were kept under strict surveillance as they were known to be helping American citizens and the citizens of other nations at war with Japan.

After the liberation of the Philippines by the Armed Forces of the United States, several American and Filipino members of the Lodge promptly exerted efforts to have the Lodge resume its activities. In this connection, Lodge Perla del Oriente is deeply grateful to Muog Lodge No. 89, F. & A. M., under the Grand Lodge of the Philippines, for its permission for the Lodge to hold its first meeting in the post-war period at the Masonic Temple, Parañaque, Rizal Province, on December 15, 1945, at 2:00 P.M., for the purpose of installing the officers elected in November, 1941.

Duly installed by Brothers James Stevenson and Benito Maneze, Past Masters, were the following office bearers:

<i>R. W. Master</i>	David W. S. Clawson
<i>Imm. Past Master</i>	Benito Maneze, P.M.
<i>Wor. Sr. Warden</i>	Thomas H. Fenstermacher
<i>Wor. Jr. Warden</i>	Albert C. Wright
<i>Secretary</i>	James T. Irwin, P.M.
<i>Treasurer</i>	Benito Maneze, P.M. (Acting)
<i>Chaplain</i>	Harry G. Ellsworth. P.M.
<i>Sr. Deacon</i>	Ed. Perenoud
<i>Jr. Deacon</i>	Lorenzo Tremper
<i>Director of Ceremonies</i>	Arthur M. Hammond
<i>Sr. Steward</i> ..	Lim Kao Hian
<i>Jr. Steward</i>	Joseph W. Crow
<i>Inner Guard</i>	Maurice Funstenberg
<i>O. G.-Tyler</i> ..	Salvador Vico

After its meeting at the Muog Lodge Hall, Lodge Perla del Oriente, by force of circumstances, had to seek sanctuary elsewhere. Brother

Thomas H. Fenstermacher, kindly and thoughtfully, offered his home located at 427 Tejeron Street, Sta. Ana, Manila, as a temporary lodge meeting place. His sala was converted into a Lodge Hall, and it was duly consecrated on February 10, 1946, at 2:00 P.M., with Brother Benito Maneze officiating, assisted by other Lodge members.

The Right Worshipful Master, the Senior and Junior Wardens, the Secretary and the Treasurer utilized small wooden boxes, piled on top of each other, as pedestals and tables. It was necessary to use carpenter's tools for our Masonic working tools; the square and compasses; and hammers served as gavels; but on the Altar was the Holy Bible illuminated by candles as the three lesser lights. The officers' jewels, which had been saved by Brother James Stevenson, were strung in cords and used by the officers. Twelve white aprons were donated by Brother David W. S. Clawson, Right Worshipful Master of the Lodge. For several months, without interruption, regular meetings were held at this residence of Brother Fenstermacher.

Lodge Perla del Oriente received, early in October, 1946, an invitation from Brother Louis M. Housman, Past Master of Manila Lodge No. 1, F. & A. M. and Chairman of the Board of Trustees of Mt. Arayat Lodge of Perfection, for the Lodge to hold its meetings at the Scottish Rite Temple, 912 (now 1828) Taft Avenue, Manila, which was then being reconstructed. The first meeting of the Lodge at the Scottish Rite Temple was held on October 12, 1946, and from then on the Scottish Rite Temple has become its permanent residence.

It is interesting to note that although Lodge Perla del Oriente has not considered surrendering its Charter to the Grand Lodge of Scotland to enable it to join the Grand Lodge of the Philippines, its relationship with the latter has been one of complete friendship and cordiality. On the 17th Anniversary of the Lodge in 1925, the occasion was graced by the presence of many illustrious Masonic figures, notably the then Most Worshipful Grand Master, Brother C. W. Rosenstock, Past Grand Master Milton E. Springer, and many other other distinguished brethren from the Grand Lodge of the Philippines.

The 40th anniversary celebration of Lodge Perla del Oriente, the first in 1947 since the Liberation, was held in the ruins of the Scottish Rite Temple with Most Worshipful Brother Emilio P. Virata, Grand Master, accompanied by officers and members of the Grand Lodge of the Philippines as the guest of honor. Notwithstanding the fact that lodge meetings during those days were held in sweltering heat, the occasion was well attended and the fellowship enjoyed was something for the memory to treasure.

The following year—in November, 1948—Most Worshipful Brother Conrado Benitez, Past Grand Master, and other members of the Grand Lodge of the Philippines, paid a courtesy visit to Lodge Perla del Oriente, and since then this reception of the Grand Master and Officers of the Grand Lodge of the Philippines has been an annual tradition with Lodge Perla del Oriente. It is the hope of every Perla member that this close relationship between Lodge Perla del Oriente and the Grand Lodge of the Philippines and its Subordinate Lodges shall continue unmarred in the many, many years to come.

The tenets of Freemasonry—virtue, morality and brotherly love—far transcend territorial jurisdictions and sovereignty, and it is in the light of this precept that Masonry in the Philippines has become a strong moral institution, a deep spiritual force, devoid of any conflicting ideas or tendencies. Masons under the Scottish constitution work hand in hand with Masons of the Grand Lodge of the Philippines in complete harmony. Truly, it may be said, "Behold, how good and how pleasant it is for the brethren to dwell together in unity." And in the words of Confucius. "... when there is concord among brethren, the harmony is delightful and enduring." — Courtesy of Wor. Bro. Benito Maneze, P.M., Secretary, Lodge Perla del Oriente No. 1034.

WHAT PRICE LIBERTY?

(Indiana Freemason)

It is fitting and proper that, as the lodges go into a season of vast activities, we give thought to that which lies immediately before us. With each passing hour, the news broadcasts of our country describe the crisis at hand. It is, unquestionably, the most serious crisis with which the free peoples of the Earth have ever been confronted. The issue is: Shall Liberty, and all that follow in her train, perish from the face of the earth?

The Masons of another day established upon this continent the liberty which we love and for which Americans are now dying upon the farflung battlefields of the world. The Masons of this day have the solemn duty to preserve, defend and protect that liberty.

As the war progresses, opportunities for service increase. Today a clarion call is sounded to each of us. It is the call to duty. Whether that duty is to fight, to work, to contribute, buy bonds or shed blood upon the field of battle—it is a duty which no true Mason will seek to evade or fail to discharge.

Sweat, blood and tears are the price of liberty. This price has always and everywhere been the same. Liberty never comes over the

bargain counter at sale prices. We, today, will not keep and retain or preserve and protect this liberty except at the price which liberty-loving people have always paid. Whether or not liberty, as we know it, is to be lost to the world, depends upon whether free men and liberty-loving people everywhere are willing to pay the price of its preservation and protection.

BE MECHANIC OF YOUR OWN MIND

By V. M. BURROWS, M.P.S.

To the ordinary driver of an automobile, the machine appears complicated when it ceases to operate in a satisfactory manner. We use it, and enjoy it, and have a great feeling of pride in the machine's power and ability to respond to the throttle or to obey the brakes. But when it "goes wrong" we at once need the advice of an expert mechanic.

The expert mechanic knows how to trace the trouble to its source. He knows how to bend metal, or cut it, or weld it, but he does not know about the ultimate nature of the metal. He does not consider it necessary or needful to understand about molecules or electrons, or transmutation of metals—all he wants to know is how to "work" the material so as to bring about satisfactory operation of the machinery. He knows how to attach wires, repair damaged insulation, or test the batteries; but he does not worry too much about the proper definition or true nature of electricity.

Why not be a mechanic of your own mind? The happiest man is the one who thinks the most interesting thoughts. Every achievement has its origin in the mind; every structure is first a mental structure. You are a complicated machine, and you alone can operate it in a satisfactory manner, or IMPROVE it.

Good thoughts come to every man of average intelligence. If you pay no particular attention to the good thought when it comes to you, it will probably disappear, never to return in the former intensity. Mix the thought with an emotion and it *will* probably return. Appreciate it, have a desire to use it for a worthy purpose, and the thought becomes translated into action and has a favorable influence on your character and a healthful influence on your mind.

It is a mistake to expect good thoughts to come, at once, in response to intense mental application. The mind of man just does not operate in that manner. Thoughts which appear today are from the subconscious mind, where they were stored as the result of thinking on previous days. Intense thinking today, means storing thoughts in the

subconscious mind—by repeated impressions or by mixing thoughts with the emotions. Later, these thoughts come up from the subconscious mind, to submit themselves to the will and judgment of the active mind.

The Operative Freemasons lifted themselves by study of the Liberal Arts, as indicated in the Middle Chamber Lecture of the Fellowcraft Degree. The Speculative Freemason of today should likewise apply himself to consideration of the Laws of The Mind.

He should listen attentively to the Lectures and seek out a personal interpretation of our Masonic philosophy.

MEMBERS OR MASONS

By GABRIEL RUSCITTI, *M.P.S.*
Berkeley, California

No whole is better than its component parts. If Freemasonry is to continue its noble objective and maintain its dignified record, we must not and cannot deviate from the standards set forth by our leaders of the past. Accordingly, the induction into our Order of applicants merits the keenest of judgment. Great caution should be exercised in the admittance of new candidates.

Participation into our Fraternity with enthusiasm and reverence for its spiritual philosophy should be a 'must' in a new Mason. We believe "as one" in the teachings of Freemasonry, for, in our spiritual solidarity depends the strength and growth of our institution. This cannot be accomplished without exemplary conduct reflecting day by day thinking and living in accordance with the basic principles of Freemasonry.

It is obvious then, that the applicant being considered must possess a genuine aptitude for our work along with the desire to join. The Symbolic Lodge is or should be cognizant of this very important stipulation and in accepting applicants no circumstance, no matter how expedient, justifies ignoring the principles involved. A Freemason is duty-bound not to recommend anyone unless he is reasonably certain that he will prove a credit to the Fraternity in general and his Lodge in particular. We, in building character, like the Craft in building an edifice, have certain specifications that must be met. The plans of our Supreme Architect cannot be put to work without zealous and competent workers.

One must not lose sight of the fact the candidate is in the "dark" about everything pertaining to his undertaking. He thinks he would like to be a Freemason for one or more reasons, none of which includes

"any knowledge of the science and philosophy of Freemasonry." He cannot be sure it is what he wants until the Third Degree and some knowledge of our work is his. Then, the kind of a man we accept as a candidate will determine whether or not Freemasonry has won another disciple and a credit to the Fraternity or the Symbolic Lodge another member—one who will drop in occasionally when time permits, or stops coming entirely after a few meetings.

DUTY TO ONE'S SELF
By LEONARD A. WENZ, 32° K.C.C.H.
In The Masonic World
(San Francisco)

One has a duty to one's self whether he realizes it or not. As one goes about his daily tasks he is reminded continually about such obligations as his duty to his country, duty to his fellow citizens, duty to society and prosperity. These are all commendable in themselves but seldom does one hear about duty to one's self. Nevertheless, one does have a duty to himself if he wants to live a rich, full life and add treasures to his soul. On the surface, duty to oneself seems rather selfish but, on critical analysis, it will be a selfishness that does nothing but good.

Your duty to yourself is genuine. The ideal reformer has his eyes turned toward himself. By building and developing his own character and intelligence, he will be doing the only kind of reforming that will eventually build a better world. He who meddles with the minds and souls of others dims the light in his own soul. He who tries to reform others without looking into the dark recesses of his own soul becomes nothing but a social nuisance.

Cease worrying about the faults and shortcomings of your neighbor. Instead take an inventory of your own failings and derelictions. Ask yourself these searching questions: Have I been keeping abreast of the new knowledge that comes my way every day? Have I been absorbing fresh viewpoints? Have I curiosity about the great ideals and philosophies of the past? Have I the moral intelligence to understand the stresses and strains underlying the ills that beset mankind today? Am I becoming more tolerant of the opinions and beliefs of my neighbors and associates? Have I stopped thinking and closed the doors of my mind for the duration? Am I making an effort to divest myself of many prejudices that have accumulated over the years? These are the things that show how clear and obvious is our duty to ourselves.

In the final analysis, duty to oneself really means the performance of a greater duty to one's fellow man. It is the duty of every man to make himself more civilized, more tolerant of the ideas of others, more

open-minded, more curious about life and more receptive to beauty and thought. He serves the world best who serves himself intelligently. Finally, let us all heed Albert Pike's suggestion that the only question to ask, as true men and Masons, is: What does duty require? and not, What will be the result and reward if we do our duty?

WAITING FOR OPPORTUNITY

The Freemason (Canada)

Freemasonry, with its regulation ritual and formal ceremonial does not seem to present the same scope for the active display of genius that is to be met with in many other spheres of life, but all the same there are many other ways in which the man of busy temperament may find occasion for the display of his particular ability, provided he seizes the opportunity when it presents itself, and is really in earnest in looking around for it.

It is notorious that some men spend the greater part of their life professing a determination to make an impression in the world, and always craving for some special occasion for the display of the skill they believe themselves to possess; but the opportunity does not appear to pass their way, and they have to content themselves by recounting what they would do if they had the chance, while other men, with just the same scope for their abilities—and no more—make much of their opportunities, and rise to the eminence the other craves for. In fact, the one spends his life waiting for the opportunity, the other seems to make the opportunity for himself, and is credited with luck or special good fortune rather than what he really displays—energy.

There are many brethren of the present day who are continually expressing a desire to do something special for Freemasonry, and crave for the opportunity of distinguishing themselves on behalf of the Craft, but somehow or other they do not seem to be appreciated and they never rise beyond the ordinary level, ultimately severing their connection with their lodge, either from disappointment or disgust at not being made much of. They appear to overlook the fact that there is always a field for the display of Masonic energy open to them in the form of work done for one or other of the charitable institutions of the Order, and we venture to think the field is not only an inexhaustible one, but is also one in which the most brilliant results may be achieved, and the one in which activity and energy is sure to make itself apparent. A member of a lodge may be a most painstaking student of the ritual, and may serve through the several offices with credit, and pass through the master's chair without fault, and yet fail to make any particular impression in the Craft, or secure any special recognition for his lodge; but the brother who takes up a stewardship for one of the charities,

(Continued on page 261)

"HOW BIG IS YOUR MASONRY?"

By Wor. Bro. J. Marlin Kyle, Senior Grand Deacon

Grand Lodge of North Dakota

As we go about our daily tasks and engage in the many activities of this modern day we are prone to take ourselves and the things around us quite for granted. The many blessings that we enjoy—life, liberty, the pursuit of happiness, friends, bounteous supplies of material things to satisfy our physical wants, and great religious, educational and social institutions to beautify and adorn our cultural life — all too often, by most of us, are given little thought or appreciation.

There are many aspects of this situation on which one could dwell but the topic I have chosen to discuss is, I hope, very pertinent to you and to this meeting. We have assembled in fraternal fellowship to review the accomplishments of the past year and to plan for the activities of another year. It is meet that we pause in these deliberations and indulge in a little self analysis wherein our Masonry is concerned.

Masonry is the oldest and the largest of our modern day societies—a great institution founded on the tenets of brotherly love, relief and truth, teaching the principles of the Brotherhood of Man, the Fatherhood of God and the Immortality of the Soul. It is social; our meetings may be held for degree work, business or pleasure—often a combination of all these features. There may be social pastimes, refreshments, informative programs or perhaps we just fraternize and get to know our brethren better. Masonry is charitable; from the very beginnings of Masonry aid, protection and service to a brother and his family has been inculcated in its teachings. It teaches great moral truths with the aid of mason's tools as symbols, an adherence to which, enables its members to 'live the good life' and to "shape themselves as living stones for that house not made with hands".

Now, brethren, I wish to profound in your minds a question. It is one that I am quite certain that many of us seldom consider and if we dismiss it as of little consequence. The question that I would have you consider with me is: *How BIG Is YOUR Masonry?* You will note that I have emphasized two words—"big" and "your"—not how big are you or how big is Masonry—but how BIG is YOUR Masonry?

Have you ever asked yourself that question? I am certain that when each of us can truthfully answer this question and find ourselves satisfied with the answer that then will "the honor, glory and reputation of the institution be firmly established and the world at

large convinced of its good effects". More important still is that then also will each of us labor diligently at shaping our lives according to the designs laid down on our earthly trestleboard by the Great Architect of the Universe.

Perhaps this all encompassing question cannot be answered in any definite way. I don't suppose that any one of us can fully determine in our minds just how big is our Masonry but I would have you consider it with me under three separate headings.

Let us call the first one INFORMATION or what do you know about Masonry? I am sure you will all agree with me that in order to be successful or accomplished in anything one must have some knowledge or skill in the field. Why then are so many men satisfied to be Masons without knowing very much about Masonry?

Now, obviously, I cannot expound on or enumerate to you all that one should know about Masonry. I merely wish to point out the need for Masonic Education. It is becoming increasingly apparent that many of our members do not have the proper knowledge and background in Masonry. This is of much concern in practically all of our Grand Jurisdictions and has been the subject of many meetings and conferences.

I would point out that knowledge in Masonry does not begin and end with the ritual. It is also important that we know something of the background of Masonry—a general knowledge of where, when, and how Masonry had its beginnings — in other words, know Masonic history. It is more important that we also know something of Masonic jurisprudence, that is, our lodge and the Grand Lodge is governed, what rights we have as individual members and as lodges, and what place custom and usage or the unwritten laws of Masonry have in the government of the craft—all very necessary information to help us to know and understand Masonry.

The very perpetuation of the craft depends on what we know and understand about Masonry. Masonry has evolved far from the ancient days when operative masons took an apprentice who worked for seven years to learn the arts and skills of the craft. Today much of the knowledge that is required to become a well informed Mason will "reveal itself to the candid inquirer"—yet it is essential that we create in the newly made Mason a desire for that knowledge and we cannot possibly do that without having a considerable amount of that knowledge ourselves. North Dakota and many other Grand Jurisdictions either have or are establishing the Mentor System and other

devices whereby well informed brethren instruct and teach the newly made Mason. Yes, my brother, what do you know about Masonry?

The second thought I want to bring to you is APPRECIATION, or what does Masonry mean to you? Is the lodge a place where we take a series of degrees and acquire a certain esteem that may be associated with them? Do the lessons taught by Masonry have little meaning in our associations outside the lodge room? These last two questions are admittedly of an extreme nature but the world judges us and the lodge by the interest and appreciation we show about Masonry to the world. Information and appreciation are very closely related. There can be little appreciation without information but the best informed Mason if he does not appreciate or value that for which Masonry stands is not a Mason in the true sense of the world.

The Mason who really appreciates his Masonry will attend lodge whenever possible, serve cheerfully on committees when asked, and generally conduct himself as an honorable, industrious, and useful citizen in the community.

The third point to which I would call your attention may be called CONSECRATION, or what do you do for Masonry? Consecration is a word, that I am convinced, many of us shy away from. We think of consecration only as binding us unequivocally to a sacred cause, but in a broader sense it is a devotion to any cause or course of action. It is putting into practice or earnestly working for and with that which we know and appreciate. Consecration is dependent on knowledge and appreciation for a proper course of action. The most consecrated without a thorough understanding may do any cause a great disservice.

What place does Masonry have in your life? Do we practice Masonry and Masonic principles to the extent that we are able? Perhaps I have conjured in your mind a picture of a most exemplary workman—one who knows all about Masonry and loves the fraternity wholeheartedly—one who devotes his life to and gives his all for Masonry.

It is well that we have a goal or an ideal but it is not my purpose to imply that we all should or could be a Preston, Mackey, Pike, Haywood or Claudy. I do want to impress on you that each of us can in our own way and to the extent of our abilities work for Masonry and that for which Masonry has always stood.

Albert Pike, the great American Masonic scholar of the nineteenth century, in an address before the Grand Lodge of Louisiana in

1858 made this statement which I believe applies to us here today just as truly as it did to those Masons a century ago. Listen to this:

"The true Mason . . . occupies himself with what is near at hand. Right here he finds enough to do. His Masonry is to live a true, honorable, upright, affectionate life, from the motive of a good man. He finds evils enough, near him and around him, to be corrected; evils in trade, evils in social life, neighborhood abuses; wrongs swarming everywhere, to be righted; follies crackling everywhere, to be annihilated. 'Masonry,' it has been well said, 'Cannot in our age, forsake the broad way of life. She must walk in the open street, appear in the crowded square, and teach men by her deeds, more eloquent than any lips.'"

When I was a boy, I read avidly all the books in the Tarzan series by Edgar Rice Burroughs that I could buy, beg or borrow. As you may know, these were more or less impossible adventure stories of a half civilized, half savage Englishman who had been reared in the jungles of Africa by a band of apes or gorillas. Of the many stories that I read, the only one I can now recall with any detail is one entitled, "Tarzan and the Jewels of Ophir." Ophir is a fabled city of antiquity where Solomon is said to have gotten the gold for the Temple, and is supposed by many to have been located deep in the heart of ancient Africa.

Tarzan, in one of his adventures came upon the ancient site. The civilization and the city that had once flourished so lavishly was in ruins—the only inhabitants a band of fierce, vicious, half human, half ape-like creatures ruled over by a white Goddess or priestess who, the reader was led to believe, was somehow a throwback physically and intellectually to the superior race who had many generations ago built the city.

The scene that I remember best was of a religious sacrificial rite where these beast-like creatures were gathered around an altar and being led in their ceremony by the priestess who was chanting a ritualistic service. These lowly creatures were responding in a language and by forms that had long since ceased to have any meaning for them and was far beyond their meager comprehension.

I don't know whether the author was being cynical or pointing with ridicule at some of the forms of our present day civilization but I do believe that there is something here that could well give us food for thought. We certainly, by no means, have descended to the depths of the scene just depicted but I wonder if we, to some

extent, are not losing sight of the real meaning of Masonry and the responsibilities that we have as members of this noble fraternity? Is not the real meaning of our ceremonies too often lost upon both the recipient and the participant? Is not the edification and instruction of our newer members in many instances being neglected and the service we owe to our brethren and to our fellowmen often times avoided or forgotten?

Brethren: These are serious and soul searching thoughts that I wish to leave with you. They are as vital to you as they are to me—in fact they are vital to the very existence and perpetuation of Masonry of today. Let us all give ourselves and our Masonry a thorough self-analysis and then resolve to go forth to work as this little poem by Past Master A. S. MacBride entitled, "The Working Tools", so aptly admonishes us to do:

THE WORKING TOOLS

Go, work on mind and matter now,
A Master raised to power art thou,
Impress on each and all you can
Wise Heaven's eternal Temple-plan.
As on a trestle-board portray
The great design from day to day,
And build in silence rever'tly,
The temple of Humanity.

Yes, my brethren: How BIG is YOUR Masonry?

WAITING FOR OPPORTUNITY

(Continued from page 256)

and devotes himself heart and soul to the work of that office, can hardly fail to secure a tangible return for his efforts, in the form of a handsome total on his list.

This is the opportunity waiting for every brother alike—the initiate or the P.M.—for there is no limit to the number of brethren who may act as steward, and, unfortunately, no apparent limit to the number of worthy applicants for the benefits that are offered; and we are convinced that activity in this direction would not only prove a worthy outlet for ambition, but would be the stepping-stone to higher things.

MODERN LANDMARKS OF FREEMASONRY

(The Oregon Mason)

1. No trivial excuses shall excuse a brother from regular attendance at his lodge.
2. No brother shall whisper or otherwise disturb the lodge while at labor, particularly while the ritual is being exemplified.
3. Every officer, however lowly, shall faithfully serve and shall permit nothing less than dire emergency to keep him from full performance of his duties, however minor.
4. Every officer and every member shall give whole-hearted support to the master, and the master shall deserve such support.
5. No brother shall rob a candidate of enjoyment of the beauty of the ritualistic work by instilling advance fear in such candidate.
6. Every member shall exercise diligence to observe the strange brother, shall endeavor to be the first to greet him and shall endeavor to be such a cordial host that the brother will be anxious to return.
7. Every brother shall be regular in attendance at funerals of those he has known within the Tyled Circle.
8. A member of subsequent degrees shall not fail in attendance at his Craft Lodge.
9. Every brother shall inconvenience himself, if necessary, to carry cheer into the sick room.
10. Every brother shall ease the duties of the secretary by paying his dues promptly except when financial stress makes it impossible for him to do so, in which case he shall promptly inform the secretary.
11. Every brother shall attempt to be as upright a person as he should have been when he petitioned Freemasonry.
12. Every brother shall become more humble as he advances in office and as he receives Masonic honors.
13. Every brother shall give such study to the lessons and mysteries of Freemasonry as will enable him to instruct his less informed brother.
14. Every brother shall budget a portion of his time for the perusal of Masonic literature.

15. Every brother shall each year interpret at least one of the symbols.

16. Every brother shall be alert to perform those things within his power that will rebound to the credit of himself and of Freemasonry.

17. Every brother shall ever keep before him that great Masonic tenet and virtue, charity.

18. Every brother shall improve himself in Freemasonry and develop companionship with his brethren by attending a Grand Master's district meeting in which his lodge is participating.

19. Every brother shall champion the public schools and shall resist attack upon them from any source.

20. Every sponsor of a petitioner shall be present when each degree is conferred on such petitioner and shall be a guide to him in his Masonic life.

21. No brother shall criticize a public official unless he was at the polls when such official was elected.

22. Every brother appointed on an investigating committee shall make such an investigation as he would make were the petitioner about to be invited into the committeeman's home as a permanent resident.

23. Every brother elected to public office shall serve in accordance with his obligations as a Freemason.

24. No brother shall relate in the lodge room or banquet room anything he would not relate before a select mixed gathering at his own or a friend's dinner table.

25. Every brother shall memorize and obey these modern landmarks, and such innovations may be made as will conduce to the welfare and prosperity of Freemasonry.

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THE SIGNIFICANCE OF THE WORD "GRAND"

"Grand," as it is in Grand Lodge, Grand Master, etc., is a difficult word to manage. A word denotes some fact, or some property or quality in a man or in a thing, but it is difficult to isolate the exact fact or quality denoted by "grand" (to define a word is to find the fact for which it stands), and we Masons are not alone in the difficulty, because etymologists find the history of the word a confusing one. Probably it began a very long time ago, perhaps in the Sanskrit, with now some unknown term which has some reference to the breast. It came early to have also the meaning of powerful, of chieftainship, of being senior, or head. It may be that a leader was usually a large man with a broad breast, or it may be that a leader wore some insignia across his breast, or even that he had a large heart, which in the early periods of the Ancient World would have meant large courage.

In any event when the original term came into the early Greek language as *brenthos* it denoted "proud," a meaning which continues in the Portuguese and Spanish word *grandee*, a proud and highly placed man. In French *grandis* meant large as well as powerful, and when the same word came into English it took on also the meaning of being in control, or rulership, as when the head of the Templars was called Grand Master. With other shades of meanings it appears in grandiloquent, grandiose, grandeur, grandfather, grand jury, etc.

If the history and use of "grand" be taken into consideration as a whole, there would appear to be in it two main streams of meaning, distinct and yet somehow related to each other. There are all the uses of it when it means imposing, spectacular, a display of riches, etc., as when it is said that a king lives in a grand palace and moves about in a state of grandeur. There are all the uses where it means there are some kinds of work, of duties, or responsibilities, or dangers which are paramount, which stand above others, so that the man or the organization charged with them is described as "grand."

It is the latter of the two general meanings which we have in our Craft, therefore the Grand Master is so called not because he is a grandee, but because he is the chief workman, and the Grand Lodge is so called not because it is tyrannical or despotic or proud but because it is a lodge composed of all the lodges, and therefore is charged with larger duties and responsibilities than any other.

It is because we thus use it that we can without lapse of taste lift it into that august and awesome region where we remember those

who have passed to the Grand Lodge above, and bow before the Sovereign Grand Architect of the Universe.

—H. L. Haywood

HOW TO LISTEN

Leon Godown, Editor

The Orphans' Friend and Masonic Journal

Occasionally we find ourself seated next to a brother in a lodge meeting who insists upon supplying us with unsolicited information. He seems only too glad to dish it out free of charge. We hear him say such things as "Where I come from, they say so-and-so" or "In my lodge the master does this or that," until we inwardly express the wish that our brother were back in his home lodge, where they do things to suit him. It was quite obvious that, in addition to the fact that he was getting little or nothing out of the work going on, he was making it reasonably sure those seated near him would find it almost impossible to gain anything of value from the lessons being presented at the moment.

This brother's attitude brought to mind the story of the man, who, when approached by an angel, complained that this was a terrible world in which we live, and the angel's reply was, "Go, thou, and make it a better world; that's what God put thee here to do."

Did you ever stop to think why it is that Masons—real ones—can stand the constant repetition of the lectures? Many a man who knows them all by heart hears them again and again, and still derives pleasure and profit from them. How is that possible? It is because he listens with his brain as well as with his ears. He is listening with an open mind for a message—rather than watching a pageant with mouth wide open, ready to find fault. He follows the words of ritual more or less automatically, because he knows them so well. But, he suddenly catches some emphasis or expression; some new thought is reflected in the message as delivered by a new voice, and the entire degree takes the shape of a newer and fresher relationship to him and to his life.

So, my brethren, when you are present at the conferring of the degrees of Freemasonry, be sure to listen with more than your ears; listen with your mind and heart. By so doing, you will never depart from a meeting without being a little better man than you were before it was called to order.

With Our Grand Masters . . .

Sonny Shorilegs

Masonry seeks no quarrel with any one. It shall be our desire in our relations with the outsiders, to settle differences by the application of the same principles of brotherly love, truth and justice as we would apply to internal questions, whenever consistent with the fundamental principles, tenets and dignity of the Craft, in general, and, of our sovereign grand jurisdiction in particular. We shall, however, always stand firm and uncompromising, both in internal as well as in external affairs, in the defense and preservation of those principles, ancient landmarks and tenets of our venerable institution.

It requires its members "the strict and faithful performance of all those duties towards their fellow men as individuals, which the loftiest and purest morality enjoin" and in accordance, with the truth revealed in the Sacred Book. In short, it makes of its members valuable assets for progress, right-living and good citizenship of whatever community or country they may be or belong. As an institution, it never intereferes with the different organisms of society.

Such is the mission of our Ancient Craft everywhere, and particularly here: to prepare men individually, so that they in turn may shed the beneficent rays of the light it diffuses in their individual and everyday contact with the rest of mankind; to make of its members men who will always subdue their passions to the dictates of their reason; fearless men of conviction, who will wherever if may be found; men who, with faith in God and a firm belief in those self-evident truths taught within our lodges, will go forth and preach them outside, in words as well as in deeds. These fundamental concepts and tenets of Free Masonry shall be our constant guide in the continuation of the magnificent work already started here by those who have preceded us and for which we have sworn to. — CLIFFORD C. BENNETT, Grand Master, 1950.

LEONARD WOOD LODGE

(Continued from page 242)

silio Castro, P.M. of Pampanga Lodge No. 48, San Fernando, Pampanga.

Leonard Wood Lodge No. 105, once again came through and purchased 3 more Life Memberships in the Masonic Hospital for Crippled Children in Manila with a donation of ₱1,500.00.



Fraternal Reviews

SASKATCHEWAN, 1957

The Most Wor. Grand Lodge of Saskatchewan held its 51st Annual Communication at Regina on June 19, 1957. It was presided over by Most Wor. Bro. R. C. Hodsman, Grand Master. The Grand Representative of the Philippines was nowhere among the several distinguished Masons who were welcomed by the Most Worshipful Grand Master. In greeting the delegates and other honored guests the Grand Master said, and we quote: "The democratic principles on which our order is founded are outstandingly exemplified at these annual gatherings where the elected representatives of our constituent Lodges gather to hear and consider the reports of the officers and the many committees of Grand Lodge, to consider proposed changes in our Constitution and to elect or re-elect the officers who, together with the elected committee members, will be responsible for the carrying on the business of Grand Lodge for another year. The world-wide extent of our brotherhood is exemplified by the representatives of other Jurisdictions who gather from far and near to join with us in a spirit of happy fraternal intercourse.

The report of the Grand Secretary shows a total membership of 17,585 at the end of February 1957, with a slight gain during the year. There are 205 chartered Lodges. Reports show of the continued progress of Masonry in Saskatchewan, also, that a high degree of fellowship is evident in all Lodges of the jurisdiction. Likewise, Lodges to a very large degree appear to be actively taking part in youth programs. — Most Wor. R. C. Hodsman, Grand Master, presiding; Most Wor. T. R. Luke, Grand Master, elected; Most Wor. Robt. A. Tate, Grand Secretary.

SOUTH AUSTRALIA, 1957

The half-yearly communication of the Grand Lodge of Antient, Free and Accepted Masons of South Australia was held on October 17, 1956, when, in the absence of the Grand Master (Most Wor. Bro. His Excellency Air Vice Marshal Sir Robert Allingham George, K.C.V.O., K.B.E., C.B., M.C.), Rt. Wor. Bro. the Hon. Mr. Justice Ross, L.L.B. Deputy Grand Master, officiated as Grand Master on the Throne. The annual communication was held on April 17, 1957 and Most Wor.

George, Grand Master, presided. In his address, the Grand Master acknowledged graciously the unstinted loyalty and support accorded him which undoubtedly further advanced the interests of the Order in South Australia, during the period under review. The Grand Master said: "I am confident that such expressions are in no way mere lip-service, but very real proof that the heart of the Craft in South Australia beats soundly, and that we are indeed members of a healthy and vigorous body, with a single mindedness of purpose." On the other hand he also expressed his regrets for his inability to officiate at the Half-Yearly Communication in October last.

The Grand Master in exhorting the Craftsmen to continue with their zeal and devotion to the Fraternity said, and we quote: "Brethren, we are a dedicated people — pledged to promote the fatherhood of God and the brotherhood of man. Ours is an obligation which none may shirk without being recreant to the trust reposed in him. Let us, then, re-dedicate ourselves to the principles and tenets of Freemasonry and humbly resolve to demonstrate, in our lives and actions, the beneficent influence of the Craft and the excellence of the faith we may profess."—Most Wor. Robert A. George, Grand Master, re-elected, Rt. Wor. F. J. Ellen, Grand Secretary.

ALBERTA, 1957

The Grand Lodge of Alberta held its 52nd Annual Communication in the City of Calgary on June 12, 1957. There were many honored guests and among them was Rt. Wor. L. J. Rosling, Grand Representative of the Grand Lodge of the Philippines near the Grand Lodge of Alberta.

On the problem of Masonic education or Masonic instruction, Most Wor. Ross S. Sheppard, Grand Master, said that "the conferring of degrees on a candidate does not make him a Mason except in name. It is only by learning something of the traditions, legends, philosophy, symbolism and purposes of Masonry that we can fully appreciate the beauty of our organization and become a real Mason." Most Worshipful Sheppard made extensive Lodge visitations and found that the Craftsmen are working harmoniously and making good progress. He also attended all the 19 District meetings in the jurisdiction aside from visiting other Grand Jurisdictions. The Grand Master was an active participant in the last Conference of Grand Masters of North America.

From the report of the Grand Secretary, the membership in Alberta has increased to 18,049 as of December 31, 1956. The report of the Grand Treasurer shows that the Grand Lodge is financially sound.

Rt. Wor. Samuel G. Bannan, Deputy Grand Master was elected Grand Master of the Grand Lodge of Alberta by acclamation. — Most Wor. Ross S. Sheppard, Grand Master, presiding; M. Wor. Samuel G. Bannan, Grand Master, elected; Rt. Wor. E. H. Rivers, Grand Secretary.

NEVADA, 1957

The 93rd Annual Communication of the Grand Lodge of Nevada took place at Reno on June 13-15, 1957. It was presided over by Most Wor. Charles E. Fleming, Grand Master. The Grand Representative of the Philippines was among the distinguished guests who were greeted by the Grand Master.

Most Wor. Fleming had a busy year. Aside from his official visits to the Subordinate Lodges, he also accepted invitations from the Grand Lodges of California and Utah. He also busied himself installing the officers of Subordinate Lodges. He officiated in laying cornerstones of seven principal buildings in the State; namely: Carson City High School, E. Otis Vaughn School, Reno; State Office Building, Carson City; First Building, Southern Nevada Campus, University of Nevada; Silas E. Ross Hall, Reno Campus, University of Nevada.

The Grand Lodge made a net gain of 194 members with 29 active Subordinate Lodges. It is financially sound. — Most Wor. Charles E. Flemming, Grand Master, presiding; Most Wor. K. O. Knudson, Grand Master, elected; V. W. Edard C. Peterson, Grand Secretary.

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OFFICIAL VISITATION

(Continued from page 237)

January 25—Dapitan Lodge No. 21 in Manila.

January 28—Service Lodge No. 95 in Manila.

The Grand Master found increased interest in Freemasonry in the places he visited, not only among the members of the Fraternity but also among the profane as shown by the big attendance wherever he went. He urged the Brethren to take stock in the favorable reactions towards the Institution. He also cautioned them to practice the tenets and principles of the Fraternity in dealing with their fellows, family and country that the outside world may realize what Freemasonry is doing not only for its members but also for the country at large. The Grand Master reminded the Brethren that Freemasonry does not campaign for members but only the behaviour of the individual Mason can induce a profane to knock at the door of the Institution. The Lodges pledged support to the Most Worshipful Grand Master — J. E. R.

34 YEARS AGO IN THE CABLETOW

January 2, 1924. *Masonry and Party Politics*. This is the heading of an editorial for the month. We are reproducing it in full for the good of all concerned. It follows:

The Ancient Charges say that we Masons "are resolved against all politics, as what never yet conducted to the welfare of the Lodge, nor ever will." This does prohibit Masons from engaging in party politics outside of the Lodge; but merely means that all party politics must be kept out of the Lodges and Masonry, and that Masonry must keep, *and be kept*, out of all party politics. To bring up in the Lodge a matter that is an issue in party politics and regarding which the Brethren, being members of various parties, may differ in opinion, would be highly unmasonic and could under circumstances cost the offending Lodge its charter. A candidate for political office soliciting votes on the strength of his being a Mason would be guilty of unmasonic conduct. Any Lodge or individual Mason electioneering for or against any candidate for political office on account of his being or not being a Mason commits a serious Masonic offense. The name of Masonry must be kept out of all electoral and party strife, because as Albert Pike says:

No good is wrought by mingling in the fray
Of party-war.

Many a fraternal organization has been shipwrecked on the rocks of party politics, and the wise men who shaped the destinies of Masonry in the days of old must have realized that they were building for aye when they rejected politics.

Among the many interesting Masonic articles deposited in the huge corner-stone of the George Washington National Masonic Memorial at Alexandria, Virginia is a silver medal with the seal of the Grand Lodge of the Philippine Islands.

The word degree, in its primitive meaning, signifies a step. The degrees of Masonry are, then, the steps by which a candidate ascends from a lower to a higher condition of knowledge.

Bro. Wor. Nicolas E. de Guzman, Master-elect of Plaridel Lodge No.

74, F&AM, informs us that on the day of St. John the Evangelist, December 27, 1923, the cornerstone of the Lodge Hall to be erected at Calauag, Tayabas, was laid with imposing ceremonies under the direction of Wor. Bro. Maximino Zepeda, the outgoing Master of Plaridel Lodge, with other prominent Masons assisting. Bros. A. J. Martin (Cosmos No. 8), Thomas B. Morato (Rizal No. 22) and Honorio Musni (Silañaganan No. 19) acted as "padrinos."

Of interest to the Brethren is the attendance of Bro. Adolfo Belen of Malinaw Lodge No. 26 in the assembly of Internal Masonic Association held at Geneva, Switzerland on September 1923.

The Masonic Club of Manila (Plaridel Temple) is now in full swing, taking into account the increased patronage of the bowling alleys as well as the game of billiards, pin-pool, etc.

34 YEARS AGO IN THE CABLETOW

(Continued from December, 1957 issue)

Bro. Antonio de las Alas was elected Speaker of the House of Representatives vice Bro. Manuel Roxas of Makawiwili Lodge No. 55, who has left for the United States.

Bro. Arsenio N. Luz, Director General of the Carnival and Editor of The Philippines Herald has just returned to the city from his native town Lipa after recuperating from his recent illness.

Bro. Sixto Y. Orosa of the Philippine Health Department, has just returned from an inspection trip to Jolo, Sulu.

Dapitan Lodge No. 21--Bro. Arcadio Laperal has passed the bar examination held recently. He is still working in the office of the Chief of Police of Manila and has no definite plans as yet for the future.

Mt. Lebanon No. 80--Wor. Bro. M. Goldenberg was on the sicklist for two days last month.

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A MASON'S OBLIGATION

(Virginal Masonic Herald)

The obligation of a Master Mason is conceded to be among the most forceful and binding obligations ever administered, and a man whom it cannot restrain, a man upon whom it does not make

a lasting impression for good, and cause him to think more seriously and soberly of the duty he owes to his God and to his fellowman, is unworthy of the name of a Mason.

A FRIEND

A friend is a person who is for you under any suspicion. He never investigates you when charges are made against you. He does not ask proof. He asks the accuser to clear out. He likes you just as you are; he does not want to alter you. Whatever kind of coat you are wearing suits him; whether you have on a dress suit or a hickory shirt with no collar, he thinks it's fine. He likes your moods and enjoys your pessimism as much as your optimism. He likes your success, and your failure endears you to him the more. He is better than a lover, because he is never jealous. He wants nothing from you except that you be yourself. He is the one being with whom you can feel safe. With him you can utter your heart, its badness and its goodness; you don't have to be careful. In his presence you can be indiscreet, which means you can rest. There are many faithful wives and husbands; there are few faithful friends.

Friendship is the most admirable, amazing and rare article among human beings. Anybody may stand by you when you are right; a friend stands by you when you are wrong. The highest known form of friendship is that of the dog to his master. You are in luck if you can find one man or one woman on earth who has that kind of affection for you and fidelity to you. Like the shade of a great tree in the noonday heat is a friend. Like the home port with your country's flag flying, after a long journey, is a friend. A friend is an impregnable citadel of refuge in the strife of existence. It is he who keeps alive your faith in human nature; who makes you believe it is a good universe. He is the antidote to despair and elixir of hope; the tonic for depression; the medicine to cure suicide. When you are vigorous and spirited, you like to take your pleasure with him; when you are in trouble, you want to tell him. When you are sick, you want to see him; when you are dying you want him near. You give to him without reluctance and borrow from him without embarrassment.

If you can live fifty years and find one absolute friend, you are fortunate, for the thousands of human creatures that crawl the earth, few are made of such stuff.