

The Cable Tow

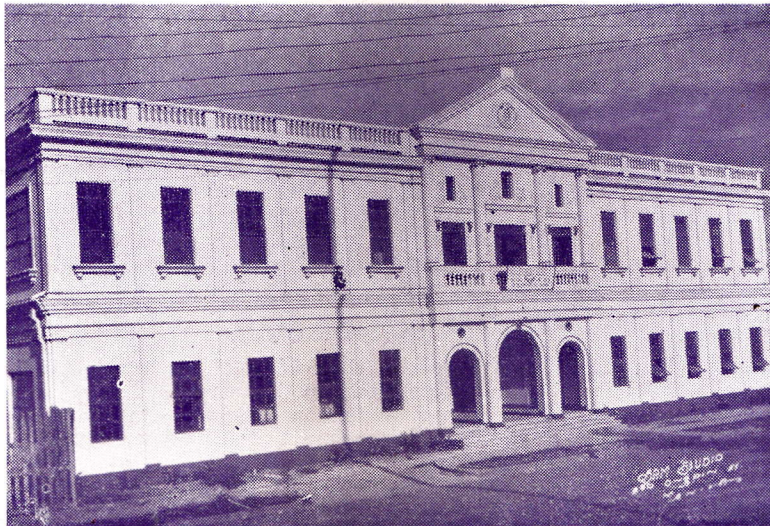
Vol. XXII

Manila, Philippines, July, 1947

No. 1

OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

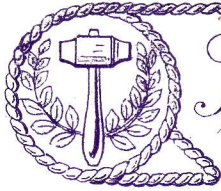
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION
(Entered as second class mail matter at the Manila Post Office)



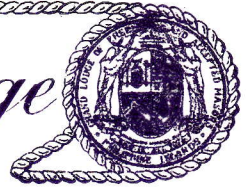
Plaridel Masonic Temple

Plaridel Masonic Temple, 520 San Marcelino

Manila, Philippines



The Grand Master's Message



RIZAL, THE MASON*

To-day is Rizal's birthday anniversary. We, Masons, are celebrating the event in a very simple but impressive manner. The celebration is without fanfare. It is devoid of parades and entertainments because we want to concentrate our thoughts on a brother Mason who dedicated his earthly existence to the service of God and mankind.

Brother Jose P. Rizal, our national hero, was born at Calamba, Laguna, on June 19, 1861. He first saw the light of Masonry in Paris, France, in 1889 when he was initiated in L'Acacia del Oriente Lodge. As a true Mason he practiced decent living and honest dealing; as a true Mason he demonstrated seriousness of mind and sincerity of purpose; as a true Mason he showed devotion to God and love for the people. He condemned the vices of the clergy and the incompetency of the colonial officials in the Philippines, and demanded reforms. He denounced terrorism and defended his countrymen. He became an uncompromising exponent of evil — moral, social and political — and an ardent champion of human freedom. Truly, he was the greatest Mason the Philippines ever produced.

The moral, social and political evil prevalent during Rizal's lifetime he expounded in two books he wrote, *The Social Cancer* and *The Reign of Greed*. These books which were influenced by Masonic teachings spurred the people to action. The Revolution of 1896 cost brother Rizal his life at the young age of thirty-five, but it destroyed a kingdom and helped build a free and democratic Philippines.

We are still afflicted with the same malady which brother Rizal fearlessly exposed. Religious intolerance and fanaticism invade our free thought and our free institutions. The evil creeps into the public schools where the minds of youth are being poisoned, and encroaches upon our homes where our women are being held in mental bondage. We can not be indifferent to this national disaster. We must fight it by making of our Masonry an influence in the community. To make it an influence in the community Philippine Masons must be militant and aggressive, vigilant and active. We should not be content with being Masons in name only. We must be Masons in deeds as well.

Masonry is the oldest and largest fraternity in the world. "Its principles," says a prominent member of the Craft, "are based upon pure morality; its doctrines, the doctrines of patriotism and brotherly love; its sentiments, the sentiments of exalted benevolence. All that is good, and kind, and charitable, it encourages. All that is vicious, and cruel, and oppressive, it reprobates."

Our Venerable Institution has stood the test of Time and Man. It is universal in scope. It counts with more than six million members scattered in all civilized countries. Leaders in art, science and government solicit their admittance into the Fraternity and are proud when they become Masons. European sovereigns, many American presidents, and Filipino patriots and martyrs like Rizal, Del Pilar, Mabini, Luna, Bonifacio, Quezon, Palma, Kalaw and Abad Santos — they all wore our aprons and used our working tools. Humanity has benefited much from their achievements and from the achievements of many other privileged minds who have already joined our Wise and Perfect Master in the Celestial Lodge above. Their lives are an open book to us. May their examples and deeds inspire us so that we, too, might accomplish something worthy to be remembered and transmitted to future generations.

Masonry was introduced in the Philippines about the middle of the nineteenth century. A group of liberal minded Spaniards, headed by a naval officer, formed the first Masonic lodge at Kawit, Cavite, in 1856. They called it *Primera Luz Filipina*. The spot is now marked with the monument of brother Rizal, and the name is carried by a regular lodge now functioning at Binakayan, Kawit. Our forefathers sought admission into the Order at the risk of their lives and properties, for Spain, then the ruling power, considered Masonry inimical to her interests and decided to suppress its influence at all cost. Government officials were advised to act accordingly. Thus it was that Filipino Masons or Filipinos with Masonic leanings, were unjustly punished and excommunicated by the church. Undaunted, the Filipinos continued to become Masons for they knew that only their faith in the Craft would save them and make them some day a free people. The more they suffered, the greater was their desire to remain loyal to the Order. The execution of our patriots and martyrs became a common occurrence. But when brother Rizal was shot at Bagumbayan field in the cold morning of December 30, 1896, our people could no longer hold their peace, and the uprisings against Spanish tyranny climaxed in the Revolution of 1896, which finally liberated the Philippines from slavery.

Besides the Scottish Rite Bodies, Philippine Masonry is organized into one Grand Lodge with subordinate lodges in the entire Philippines, China, Japan and Guam. We have one hundred nineteen subordinate lodges in these places, one hundred sixteen of which are regular, and three are under dispensation. Modesty aside, we claim that the cream of our citizenry compose its membership. Besides Filipinos, Americans, Europeans, Chinese and other Orientals are its members.

It is an honor and a privilege to be a Mason because of Masonry's achievements in the past. It is a matter of pride to be a Mason because of Masonry's mission. Brotherly love, relief and truth are its tenets. As Masons, we are soldiers of Liberty, Democracy and Justice. Silently and unpretentiously, we perform our duties. Zealously, devotedly and truly, we crusade for enlightenment. We rejoice with the happiness of others and sympathize with their misfortunes. We seek no enemies, and we pick no quarrel. We have our detractors, but they are those who are misinformed, and those who are afraid of the truth. The former, because

[Continued on page 16]

* Delivered on the occasion of Rizal's birthday anniversary celebration, June 19, 1947, Plaridel Masonic Temple, Manila, under the auspices of Bagumbayan Lodge No. 4.

THE CABLETOW

EDITORIALS

THE MASON AND HUMANITY

The Mason and humanity are allied terms. Masonry is brotherhood and humanity is mankind collectively. What can be a nobler achievement than a world brotherhood where unity and mutual respect prevail! What can be a better status than the equality of all men in the presence of God! These are empty dreams, many might say, but mere dreams and wishes have become real, wonders and miracles have taken place before and will happen again.

At the commencement of his membership in the Fraternity, the Mason learns the worth of goodwill among his fellow men. This is so important that no man should ever seek admission to the Order with a selfish desire on his part or a spirit of enmity in his heart. Precisely, the individual who intends to be a Mason will later on discover for himself that within the Lodge in particular and the Institution as a whole, there is neither any dispute on national boundaries nor any question on racial differences. Titles of nobility and immunities of officialdom are left behind because Masons meet only

on the Level. It is a fact that persons who precisely had no things in common and therefore unconcerned with one another, become the best of friends once within the Masonic fold. Here indeed is the neutral field where the unpleasant past is forgiven and forgotten, and the challenging present faced with courage and cheer.

The Mason likewise is urged to cultivate universal benevolence. This trait which is predominant in him is sadly lacking in many a heart today; its wide practice will go a long way in relieving so much human suffering and lessening post war misery; its constant and general application will make clear to the needy brother or neighbor that he is not without a friend and neither is he forgotten.

When we talk of or discuss humanity itself, we are reminded of the many obstacles retarding its progress. Traditional bias and old prejudices augmented by unsatiated greed

[Continued on page 18]

WHAT PRICE INDEPENDENCE

A subject people's desire for independence is like an unhealthy man's wish to get well. Both are sick and therefore find themselves in a similar predicament; the former carry the yoke of their rulers and the latter, bears the pain of his disease.

How may the sufferers rid their masters—imaginary or real? This is the all-important question confronting foreign-dominated countries. The methods employed to attain freedom have been varied. Some demanded reform after reform, others resorted through the force of arms, and still others settled their differences on the conference table. The Filipinos took advantage of all these means; they labored patiently, fought bravely and negotiated diplomatically. And the fitting climax is the independence of their country.

On July Fourth, the first anniversary of the Republic of the Philippines was commemorated. The Filipinos had occasion to rejoice again if for no other reason than the accomplished fact that their country has attained full sovereignty. There should neither be a mistake nor misunder-

standing about this supreme power of the nation; for the powers concerned to curtail or undermine it for the purpose of bargaining, would be a rank betrayal of the trust and confidence reposed on them by their own people. We can not, of course, avoid criticisms against our new Republic even to the extent of admitting for the sake of argument that we are politically independent but economically subservient. What we should strive hard to possess, if we do not have it yet, is intellectual freedom; the minute we lose it or is denied to us, we will continue living as slaves in our own land, unwelcomed in our very home. Why should we believe readily what others say simply because they are influential or high in office? To us this question should first be settled: Is it right or wrong, true or false? And once satisfied, the course to take will be less difficult. It is time we must be thinking for ourselves. To deserve freedom, the people should demonstrate their fitness for it in terms of self-reliance, industry and sacrifice. And these are what Masonry has been trying to inculcate through education, enlightenment and experience.—**MAURO BARADI**, M.P.S.

OFFICIAL SECTION

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

CIRCULAR No. 8
Series of 1947.

To all Subordinate Lodges
in this Grand Jurisdiction

Greetings:

Par. 182, Sec. 18, Art. 3, Part III of our Constitution explicitly prohibits our Subordinate Lodges to solicit pecuniary assistance from Lodges or Masons of this or other Jurisdictions.

In 1914 a resolution was approved by the Grand Lodge making all communications between Subordinate Lodges of this Grand Jurisdiction and those of other Grand Jurisdictions pass thru the office of the Grand Secretary.

Any violation of the above mentioned provisions by a lodge or individual Masons constitutes a Masonic offense penalized by our Masonic laws.

This circular will serve as a reminder to all our Lodges and members thereof, not to solicit pecuniary aid for any purpose whatsoever, and not to send their communications directly to the addressees.

DONE at the City of Manila, this 3rd day of July, 1947.

EMILIO P. VIRATA
Grand Master

ATTEST:

ANTONIO GONZALEZ, P.G.M.
Grand Secretary.

JOIN THE HONOR ROLL

The appeal for Lodges in this jurisdiction to contribute to the building of the wall around the Plaridel Masonic Temple is being heeded. Each contributing Lodge is assigned a panel of the wall. For the information of the Lodges and our brethren in particular, we list hereunder those who first responded to the Most Worshipful Grand Master's call:

- "Labong" Lodge No. 59, 1 Panel, No. 1.
- "Luzon" Lodge No. 57, 1 Panel, No. 2.
- "Batong Buhay" Lodge No. 27, 1 Panel, No. 3.
- "Kasilawan" Lodge No. 77, 1 Panel, No. 4.
- "Lincoln" Lodge No. 34, 1 Panel, No. 5.

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

JULY 15, 1947.

TO ALL LODGES IN THIS GRAND JURISDICTION

GREETINGS:

I have the honor to submit hereunder the following reports, regarding Petitions for Degrees, Petitions for Affiliations, Petitions for Degrees Rejected, Restorations, Dimits, Deaths, received in this office.

PETITIONS FOR DEGREES

N A M E	RESIDENCE	OCCUPATION
MANILA LODGE No. 1 Cornelius Francis Hoorn, Jr. Theodore R. McIlwain Roy Milton Trent Anthony John Roman Richard Stephan Kucharski	U.S. & Philippines " " " " " " Philippines "	USA Gov. Emp. " " " " " " Soldier USA Gov. Emp.
CAVITE LODGE NO. 2 Eli Albert Thomson Peer Aggner Vigo Buck Curtis Sylvester Gartman	U.S. & Manila " " " " " "	Capt. U.S. Army " " " AM U.S. Navy
BAGUMBAYAN LODGE No. 4 Ignacio B. Aliño Paul Kinninson Daniel Leroy Stevens Oscar Benjamin Mapua	Manila & Cebu U. S. A. Manila & U. S. A. Manila	Army Officer " " Radio Engr. Civil Engr.
COSMOS LODGE No. 8 Charles Lewis Charles Henry Fisher Robert I. Crytser	Philippines " "	Capt. U.S. Army Sup. Manila Tding. Stevedore
ILOILO-ACACIA LODGE No. 11 Juan Evangelista Sornito Urbano Nequin y Fencalin	Jaro, Iloilo " "	Engr. & Coll. Prof. Coll. Registrar
NILAD LODGE No. 21 Victorio Alcantara	246 Elias, Manila	Employee
DAPITAN LODGE No. 21 Ramon Rivera y Bullo	Manila	Music Teacher
LINCOLN LODGE No. 34 Domingo R. Angeles Edward A. Andrusaitis	Cavite & Olongapo U.S. & Olongapo	Sup. Elec. Shop Mach. Mate USN
BATANGAS LODGE No. 35 Vivencio A. Magtibay Raymond John Schmidt Wayland Bernice Dowell Robert Jarvis Hills	Rosario, Batangas Lawrence, Mass. Jacksonville, Florida Los Angeles, Calif.	Mechanic Dentist Elec. Const. Soldier
LUZON LODGE No. 57 Maximo Barrios	Manila	Custom Broker
ISABELA LODGE No. 60 Dalmacio G. Cadetiña Simeon N. Abad	Cabatuan, Cagayan Cauayan, Isabela	Employee Teacher
MAGAT LODGE No. 68 Florencio Castillo Doming Lumikaw	Bayombong, N. Viz- caya Abroad	Farmer Veteran
UNION LODGE No. 70 Mariano M. Aspiras	San Fernando, La Union	U.S. Army off.
MOUNT LEBANON LODGE No. 80 John Clifford Powers	Philippines	Off. U.S. Army
MUOG LODGE No. 89 Frank Otto Fischer William Jack Eichorn Benito Cornejo	Parañaque, Rizal Ordinance U.S. Army Parañaque, Rizal	Army Officer USC Serv. Emp. Employee

OFFICIAL SECTION

N A M E	RESIDENCE	OCCUPATION
ISAGANI LODGE No. 96 Francis Henry Stiles	U. S. A. & Philip- pines	U.S. Army
MOUNT HURAW LODGE No. 98 Antonio L. Merida	Catbalogan, Samar	Businessman
ZAMBALES LODGE No. 103 Jesus Trinidad Amon Guillermo Alonzo	Palauig, Zambales Iba, Zambales	Clerk Teacher
BATAAN LODGE No. 104 Juan M. Talon Felino G. Alcíd Robert Helt Everett	Balanga, Bataan " " " "	Physician " "

PETITIONS FOR AFFILIATIONS

ILOILO-ACACIA LODGE No. 11 Mariano B. Hidalgo	From Lincoln Lodge No. 34
NILAD LODGE No. 12 Baldomero Perez	From Mabini Lodge No. 39
ISABELA LODGE No. 60 Francisco Z. Reyes	From Bagong Buhay Lodge No. 17
BATONG BUHAY LODGE No. 27 Policarpo Aromin	From Cabanatuan Lodge No. 53

PETITIONS FOR DEGREES REJECTED

UNION LODGE No. 70
Vicente Garcia Francisco

RESTORATIONS

BAGUMBAYAN LODGE No. 4 Jose H. Duremdes	BATONG BUHAY LODGE No. 27 Tomas Rodriguez
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DIMITS

CAVITE LODGE No. 2 Howard H. Faggart Walter E. Green	LINCOLN LODGE No. 34 Mario B. Hidalgo
BAGUIO LODGE No. 67 Bernardo Bagamaspad	BATONG BUHAY LODGE No. 27 Arturo G. Cayetano

MUOG LODGE No. 89
Charles J. Rinker
William M. Keheley
Henry P. Killman

DEATHS

HIRAM LODGE No. 88
Primitivo R. Lagasca

Sincerely and fraternally yours,

ANTONIO GONZALEZ, P.G.M.
Grand Secretary.

"Taga Ilog" Lodge No. 79, 1 Panel, No. 6.	No. 14.
"Muog" Lodge No. 89, 1 Panel, No. 7.	"Bud Daho" Lodge No. 102, 1 Panel, No. 15.
"Silanganan" Lodge No. 19, 1 Panel, No. 8.	"Manila" Lodge No. 1, 1 Panel, No. 16.
"Marikina" Lodge U. D., 1 Panel, No. 9.	"Hiram" Lodge No. 88, 1 Panel, No. 17.
"Maranaw" Lodge No. 111, 1 Panel, No. 10.	"Luz Océanica" Lodge No. 85, 1 Panel, No. 18.
"Angalo" Lodge No. 63, 1 Panel, No. 11.	"Magat" Lodge No. 68, 1 Panel, No. 19.
"Bagong Buhay" Lodge No. 17, 1 Panel, No. 12.	"Cavite" Lodge No. 2, 1 Panel, No. 20.
"Cosmos" Lodge No. 8, 1 Panel, No. 13.	"Biak-Na-Bato" Lodge No. 7, 1 Panel, No. 21.
"Pangasinan" Lodge No. 56, 1 Panel,	"Mount Apo" Lodge No. 45, 1 Panel, No. 22.

(Special Committees—continuation)

COMMITTEE ON SCHOOL AND
DORMITORY

Wor. Bro. Francisco Benites, <i>Chairman</i>
" " Cecilio Putong, <i>Member</i>
" " Benito Pangilinan, <i>Member</i>
" " Venancio Trinidad, <i>Member</i>
" " Vicente Garcia, <i>Member</i>
" " Roman Lorenzo, <i>Member</i>
" " Segundo M. Infantado, <i>Member</i>
" " Gabriel N. Salgado, <i>Member</i>
" " Herminio Talusan, <i>Member</i>
" " Aurelio L. Corcuera, <i>Member</i>
" " Enrique Sobrepeña, <i>Member</i>

COMMITTEE ON RECREATION

Wor. Bro. Mariano Gonzalez, <i>Chairman</i>
" " Macario M. Ofilada, <i>Vice-Chairman</i>
" " Hermógenes Oliveros, <i>Member</i>
" " Vicente Avena, <i>Member</i>
" " Quirino C. Manalo, <i>Member</i>

COMMITTEE ON RESEARCH
COUNCIL

M. W. Bro. Emilio P. Virata, <i>President</i>
Rt. W. Bro. Albert J. Brazee, Jr., <i>Vice-President</i>
" " " Esteban Munarriz, <i>Member</i>
M. W. Bro. Vicente Carmona, <i>Treasurer</i>
" " " Antonio Gonzalez, <i>Secretary</i>

COMMITTEE ON HISTORY OF
PHILIPPINE MASONRY

M. W. Bro. Antonio Gonzalez, <i>Chairman</i>
" " " Eugene A. Perkins, <i>Member</i>
" " " J. W. Ferrier, <i>Member</i>
" " " Leo Fischer, <i>Member</i>
" " " Julian C. Balmaseda, <i>Member</i>
" " " Aurelio L. Corcuera, <i>Member</i>
" " " Zoilo M. Galang, <i>Member</i>
" " " Dominador Gallardo, <i>Member</i>

WHAT OTHER LODGES ARE DOING

BAGUMBAYAN No. 4

The Masonic Dinner this month was sponsored by this Lodge in connection with the First Independence Anniversary Program. Brethren from many lodges far and near attended the affair. The Plaridel Masonic Temple where the gathering took place was in a festive mood for the day indeed was Independence Day not only for America but for the Philippines as well. An interesting and instructive program followed the dinner. Thanks are due to the brethren and friends who helped directly and indirectly in making the occasion successful including the members of Jose Abad Santos Chapter, Order of DeMolay who acted as ushers and guides.

The following program speaks for itself:

1. INTRODUCTION—Master of Ceremonies, Bro. A. D. Alvir
Junior Warden, Bagumbayan Lodge No. 4, F. & A. M.
2. MUSICAL NUMBERS — Elvie del Rio
Sally Aguinaldo and Ensemble
3. REMARKS—W. B. Luis F. Reyes, Master
Bagumbayan Lodge No. 4, F. & A. M.
4. MUSICAL NUMBERS — Elvie del Rio
Sally Aguinaldo and Ensemble
5. INTRODUCTION OF THE GUEST SPEAKER — Bro. Dr. Mauro Baradi
High Twelve Lodge No. 82, F. & A. M.
6. SPEECH—The Guest Speaker, Bro. Dr. Camilo Osias
Bagumbayan Lodge No. 4, F. & A. M.
7. CLOSING REMARKS—M. W. Bro. Emilio P. Virata
Grand Master, F. & A. M. of the Philippines
8. THE END OF AN IMPROMPTU AFFAIR

SILANGANAN No. 19

Pasig, Rizal

Most Worshipful Grand Master Emilio P. Virata made an official visitation of this Lodge on July 19, 1947. On the same occasion the Past Master's Jewel

was presented by the Grand Master to Wor. Bro. Pet. I. Vallejo who has served the Lodge faithfully. Most Wor. Bro. Virata who was introduced by Wor. Bro. Manuel C. Jabson, Master of the Lodge spoke on the past achievements of Silanganan Lodge and expressed the hope that it would redouble its efforts to achieve more for Masonry and the community. Other speakers were Right Wor. Bro. Albert J. Brazee, Jr., Deputy Grand Master, Most Wor. Bro. Antonio Gonzalez, Grand Secretary, Bro. Mauro Baradi, Editor of THE CABLETOW, and Wor. Bro. Vicente Garcia. Besides the brethren with the Grand Master's party were those from other Lodges including the members of Marikina Lodge, U.D. headed by Wor. Bro. Catalino Cruz.

DAPITAN No. 21; ZAPOTE No. 29; LUZON No. 57.

These three lodges are issuing a call to all National Grand Lodge Representatives for the forthcoming "Flag Ceremony" on the occasion of the Grand Lodge Visitation to said Lodges together with a Farewell Party in honor of the Grand Master who will soon leave for the United States. We quote a self-explanatory letter dated July 16, 1947:

TO ALL NATIONAL GRAND LODGE REPRESENTATIVES

Greetings:

The Organization Committee represented by Dapitan Lodge No. 21, Zapote Lodge No. 29, and Luzon Lodge No. 57, F. & A. M. fraternally take pleasure in inviting you to participate in the "Flag Ceremony" to be presented by all National Grand Lodge Representatives of the World duly accredited to our Grand Lodge of the Philippine Islands, F. & A. M., to be held on the occasion of the Grand Lodge Visitation to said Lodges together with a fraternal Farewell Party to be given in honor of our Grand Master, Most Worshipful Brother Emilio P. Virata, being sponsored by our sister Lodges Nilad No. 12 and Luz Oceanica No. 85 and said three other Lodges on Saturday, September 13, 1947, at 6:00 P.M., at the Plaridel Masonic Temple, 520 San Marcelino, Manila.

Each such Grand Lodge Representative is requested for this occasion to

come in evening dress, Murphy style or otherwise, and to bring with him the National flag of his particular nation represented. For the sake of uniformity for this purpose the size of each flag is to be 3 ft. x 5 ft. properly attached to a suitable round pole 8 ft. long. And for any further particulars on this matter, please see or communicate with Wor. Bro. Jose M. E. Leon, Jr., Chairman, Flag Committee, Room No. 304, Regina Building, Escolta, Manila.

We positively have to count on your usual cooperation to insure the success of this affair. Please send therefore as soon as possible your kind acceptance to participate with us in this significant reunion to Wor. Bro. Jose M. E. Leon, Jr., Chairman of the Flag Committee, to his above address, not later than July 31, 1947.

Your prompt answer will be greatly appreciated.

Very fraternally yours,
THE ORGANIZATION
COMMITTEE

Teofilo A. Abejo (21)
Emilio Ovenson (29)
Sebastian M. Galang (57)

BY:

V. P. FLECHERO
Secretary (57)

LINCOLN No. 34
Olongapo, Zambales

PINATUBO No. 52
San Narciso, Zambales

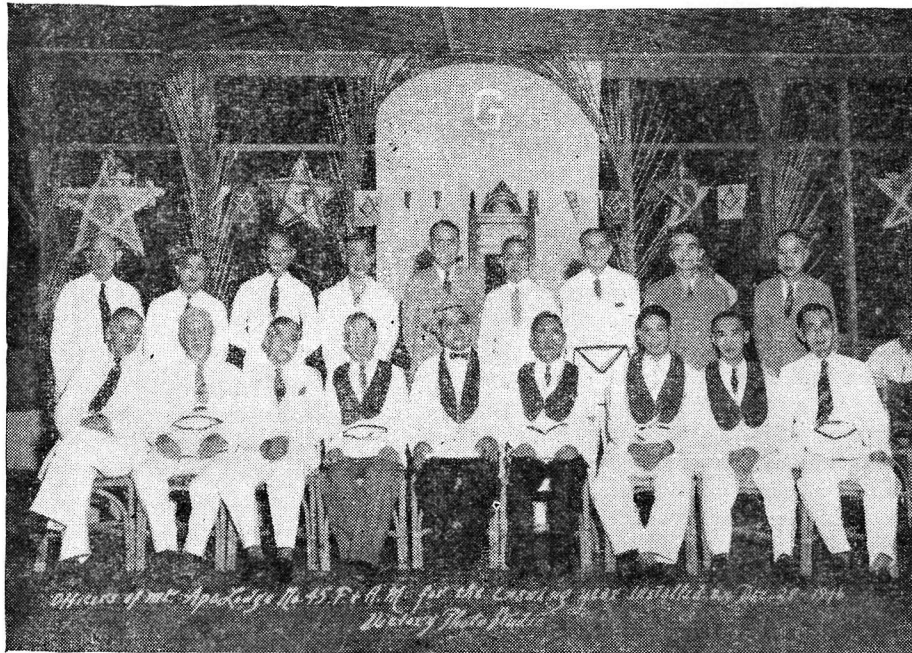
ZAMBALES No. 103
Iba, Zambales

A joint special meeting of these three lodges was held on June 28, 1947 at the Lincoln Lodge Masonic Hall on the occasion of the official visitation of the Most Worshipful Grand Master Bro. Emilio P. Virata. A big delegation composed of brethren mostly from Manila accompanied the Grand Master in his trip. The Grand Master in his closing address reiterated his appeal for the brethren to be vigilant and cooperative in making Masonry in this jurisdiction aggressive, dynamic and active. The program included the following:

11:30 a.m.—MASONIC DINNER (California Restaurant)

◆ WHAT OTHER LODGES ARE DOING ◆

MOUNT APO No. 45



Photographed above are the officers of Mount Apo Lodge No. 45 of Zamboanga City for 1947. Sitting (left to right): Jules Dreyfus; James Wilson, P.M., Chaplain; N. Valderrosa, P.M.; Rodrigo Silva, S.W.; Felisberto Gonzales, W.M.; Esteban Quidilla, J.W.; Pablo Sebastian, Secretary; Leon R. Barinaga, P.M., Treasurer; and Arsenio Sebastian, P.M., Marshal. Standing (left to right): Ennis Johnston; Benito Zabala, S.S.; Arturo Eustaquio; Yeo Boon Liong, Tyler; A. Z. Kosloff, P.M., Auditor; Policarpo Dellosa, P.M.; James Mankin; Narciso Tan Pua, J.S.; and Tan Bon Ki.

Since the reconstitution of Mount Apo Lodge No. 45, several members of said Lodge have not been heard of or from, according to word received from Bro. Pablo Sebastian, Secretary of the Lodge.

Those "missing" are the following: Bros. D. L. Cochran, Gregorio F. Gulapa, Manuel Liwanag, Gee Lim, N. C. McClelland, Howard P. Moore, G. Riego de Dios, Mariano P. Ramos, Ambrosio Vallejo.

Any brother of the fraternity who might know their whereabouts or their addresses is requested to transmit them to the Secretary of the Lodge, Zamboanga City.

1:00 p.m.—JOINT SPECIAL MEETING (Lincoln Lodge Hall)

1. Introductory Remarks — Wor. Bro. Purisimo Ramos, P.M., Sec. Lincoln Lodge, No. 34, F. & A.M.
2. Speech—Wor. Bro. Segundo M. Domingo, Master, Lincoln Lodge, No. 34
3. Speech—Wor. Bro. Silvestre Fonti-
lea, Master, Pinatubo Lodge,
No. 52
4. Speech—Wor. Bro. Placido Farin,
Master, Zambales, Lodge No. 103
5. Remarks—Grand Lodge Inspectors
6. Address—M. W. Bro. Antonio Gon-
zalez, FGM, Grand Secretary,
Grand Lodge of the Philippine
Islands
7. Closing Address—M. W. Bro. EMILIO VIRATA, Grand Master of
Masons of the Philippine Islands

MOUNT MAINAM No. 49

Naic, Cavite

Wor. Bro. Alejandro Joco, past master of this Lodge has recently passed away. He was one of the most active Masons in the community and numerous brethren and friends regret his untimely end.

Funeral ceremonies were held at the local Masonic Temple conducted by the Officers of the Most Worshipful Grand Lodge of the Philippines headed by Most Wor. Bro. Emilio P. Virata, Grand Master. The program prepared is as follows:

PAANYAYA—PALATUNTUNAN

Sa

Gagawing paglilibing sa bankay ng Marangal na Kap. Alejandro Joco, naging Guro ng Logia Monte Mainam No. 49, sa ilalim ng pangangasiwa ng

Gran Logia ng mga Malalaya at Kinikilalang mga mason sa Pilipinas na gaganapin sa araw ng Linggo ika 27 ng Hulyo, 1947, sa ganap na ika 2:00 ng hapon.

I

- (a) Sa loob ng templo ng mga mason ay idaraos ang isang lamayan sang-ayon sa patakaran ng Malalaya at Kinikilalang mga Mason, na gaganapin ng Gran Logia.
- (b) Pangungusap ng Kap. Gorgonio Velasco sa wikang Tagalog.
- (c) Pangungusap ng Marangal na Kap. Mauro Baradi sa wikang English.
- (d) Pangungusap ng Karangaladanglang Guro EMILIO P. VIRATA ng Malalaya at Kinikilalang mga Mason sa Pilipinas.

II

Paghahatid ng bangkay sa libingang bayan (Cementerio-Municipal) na patnubayan ng mga sumusunod:

- (a) Banda "K K K".
- (b) Cavite Community Academy:
 - (1) Mga Kadete.
 - (2) Mga eskuelang babae.
 - (3) Lupon Pamunuan ng Mga Guro at mga Kaanib.
- (c) Western Cavite Institute.
- (d) Mga Guro ng Naic Elementary School.
- (e) Mga Logia ng Kapatiran ng mga Mason:
 1. Indang Blg. 115.
 2. Bagong Ilaw Blg. 97.
 3. Primera Luz Blg. 69.
 4. Pintong Bato Blg. 51.
 5. Ibarra Blg. 31.
 6. Zapote Blg. 29.
 7. Bagong Buhay Blg. 17.
 8. Pilar Blg. 15.
 9. Cavite Blg. 2.
 10. Mt. Mainam Blg. 49.
 11. Gran Logia ng Pilipinas.
- (f) Ang Bangkay.
- (g) Balo at mga ulila.
- (h) Mga kamag-anak, mga kaibigan, mga kakilala at ibang nakikilalamhati.
- (i) Banda "Mabuhay".

"HIGH TWELVE" No. 82

Manila

The next stated meeting of the Lodge will be held on Saturday, August 9, 1947. Most Worshipful Grand Master Emilio P. Virata will make an official visitation to the Lodge.

[Continued on next page]



Fraternnal Reviews



J. W. FERRIER, P.M.

CALIFORNIA — 1946

Lodges—587; Members—161,752
Gain—11,384;

The 97th annual communication of the M. W. Grand Lodge of California was held in San Francisco, October 14-18, 1946, under the leadership of M. W. Brother Arthur W. Brouillet, who had been elected Deputy Grand Master on October 12, 1945, succeeding to the office of Grand Master twelve days later upon the death of M.W.G.M. Lawrence C. Kelley.

All Grand Lodge officers, 20 P. G. Masters of the California Jurisdiction, the Grand Masters of Oregon, Washington, Nevada and Arizona, two P. G. Masters of New Jersey, one from Washington, and our beloved P. G. M. Brother George R. Harvey of the Philippines, as well as a representative of the National Grand Lodge of Denmark, were among the distinguished visitors.

As is well said in the proceedings, the very Rev. Grand Chaplain, Bro. James Hamilton Lash, "inspired the Grand Lodge with his devotional address entitled "A Continual Incarnation," which we wish I could copy here in full. We quote the following from it:

St. John, the mystic writer of the New Testament, phrased his thought concerning this with respect to Jesus in simple understandable language:

"The Word became flesh and dwelt among us." The perfectly clear meaning of this is that God became incarnate in him, and God lived in him down here in this workaday world.

The hand of God writing the pages of history always has written in the flesh of man. The story of the creation could not have been told without Adam and Eve. God could not have set forth the Ten Commandments without a Moses. He could not have pictured the life of spiritual adventure without an Abraham. The record of the marvelous achievements of those Old Testament prophets never could have stirred human hearts and changed men's lives without an Isaiah, Jeremiah, Amos and others.

The history of our nation is a chronicle of the doings of those in whom the Word was incarnated: Columbus, Benjamin Franklin, Washington, Lincoln, Wilson. Liberty is one of the precious words of our language, but standing alone the word may mean little or nothing. But when liberty becomes incarnate in a Patrick Henry and his whole being is so on fire with the meaning of the word that he is able to set others aflame, liberty becomes a reality in the life of a people.

The Grand Treasurer's report shows total annual income producing invest-

ments in all accounts to amount to \$2,504,155.17.

The Grand Secretary's report refers to services rendered to the Grand Lodge of the Philippine Islands and to two of its members, M. W. Brother H. E. Stafford, and the four children of a distressed Philippine Brother, whose name is not given.

Four new lodge U. D. were instituted during the year.

Dispensations were approved authorizing 11 lodges to fix fees for life memberships (the rates vary from \$175.00 to \$500.00) and to three lodges to abolish such membership. One hundred and fifty-nine dispensations were granted, 52 trial records were filed with the Grand Secretary, and eighty-four 50-year buttons were issued. All dispensations were approved by the Grand Lodge.

The Jurisprudence Committee presented amendments to the Constitution and to the Ordinances of the Grand Lodge to take care of the case of the Acting Grand Master, who had served as such during the entire year with the exception of 12 days, the elected and installed Grand Master having died 12 days after his installation. The proposed amendment provided that in the event of the death of the Grand Master, the Deputy should succeed him and be regularly installed. This amendment was unanimously adopted and M. W. Brother Arthur W. Brouillet duly installed.

[Continued from page 7]

The members of the Lodge gave a banquet at Selecta Restaurant in honor of Bro. Domingo Bascarra who is scheduled to leave for Edinburgh, Scotland the first week of August to attend the World Plenary Meeting of YMCAs. After-dinner speeches were delivered by Most Worshipful Bro. Emilio P. Virata, Grand Master, Most Worshipful Bro. Antonio Gonzalez, Grand Secretary, Wor. Bro. Pedro J. Arcilla, Wor. Bro. Cenon Cervantes who is leaving with Bro. Bascarra and the guest of honor. Bro. Mauro Baradi was the toastmaster. Bros. Bascarra and Cervantes promised to return to the Philippines with news about Masonry abroad.

BATAAN No. 104

A cordial welcome and fraternal greetings were extended by members of this Lodge to the members of the Grand Lodge party headed by the Most Worshipful Grand Master and Grand Secretary at the check point of the Military Police of Bataan in the morning of June 28, 1947. A placard expressed in big letters the joyous and fraternal feeling of the local masons. The travelers, who were the recipients of that humble but warm reception, were on their way to visit lodges in Zambales, and with them came along Worshipful Bro. Stanley S. Tongco, the present master of Bataan Lodge No. 104 who served as their guide during their brief stay in this province.

As the members alighted from the bus in which they were traveling handshaking among the brethren and introduction to one another became the order of the meeting. This was followed by a picture taking in which all posed with the happy expressions on their faces.

The party together with the resident Masons then proceeded to the home of Bro. Teofilo T. Dizon in Dinalupihan where the visitors were offered plenty of refreshments.

The occasion strengthened the ties that bind Masons together irrespective of rank, brought about new vigor and enthusiasm to the members of Bataan Lodge No. 104, and fortified their determination to carry on the work which they embraced voluntarily for the promotion of Masonry.

FRATERNAL REVIEWS

The newly installed Grand Master then delivered a very interesting and instructive message taking for his text xxxxx Proverbs, Verse 18 — "Where there is no vision the people perish."

The Grand Master reviewed the work of the George Washington Masonic National Memorial Association, and California's connection with it at great length, and recommended that a tax of 15 cents on each member for three years be levied to raise California's total quota as originally outlined. (Adopted with some changes.)

He recommended that the name "Board of Relief" be changed to "Masonic Service and Employment Bureau" (adopted), and invited attention to the necessity for correction in the present manner of their administration.

He also spoke enthusiastically of the observance of Constitution Month and Public School Week, referred to the great number of courtesy degrees conferred (over 8,000), recommended that some plan of retirement be devised for Grand Lodge employees; spoke thought-

fully about Masonic conditions in Hawaii, to which he made a sixteen-day visit, the first visit of a Grand Master of the Jurisdiction to the Islands for five years.

The Grand Master recommended a change in the "Physical Qualifications" rule, suggesting the adoption of a rule in this regard similar to that adopted by the Grand Lodge of Louisiana, but the Committee on Policy and General Purposes opposed the change and its opposition was adopted.

He reported he had been called upon to make many decisions setting forth some of them in his report. Among these we find one that an application written in Russian could not be received; expenditure of lodge funds for gold-trimmed aprons was denied; that a lodge could not receive as a gift from a rejected candidate the amount of fees deposited with his application; that a lodge had no right to declare the office of Master vacant because the occupant thereof was a "conscientious objector," or refuse him the honor of Past Master at the end of his term

for the same reason. All these were approved except the "Conscientious Objector" ruling, which was held over by the Jurisprudence Committee for further consideration.

He proposed amendments to the Constitution and Edicts which would cut the work week of Grand Lodge employees to five, eliminating Saturday (approved); praised the Order of De Molay and poised a barbed shaft at so-called Masonic publications which exist only for the purpose of collecting for the advertisements which appear in them, or for political reasons; suggested the conferring of the degrees in the Spanish language to offset a great deal of clandestine work now conducted in that language (put over for a year for further study.)

The recognition of the following Grand Jurisdictions was recommended: The Gran Logia Independiente Cosmos of the State of Chihuahua, Mexico; The Grand Lodge of Tamaulipas, Tampico, Mexico; The Grand Lodge Valle de Mexico; The Grand Lodge of Nicaragua;

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FRATERNAL REVIEWS

The Grand Lodge of Bolivia;
The Grand Lodge of Venezuela.

All other applications for recognition were recommended postponed for further study.

What happened to the report and recommendation does not appear.

R. W. John R. Moore, Senior Grand Warden, was elected Grand Master; V. W. Chester H. Warlow, Grand Lecturer, was elected D.G.M. the Grand Secretary and the Grand Treasurer were re-elected, and two new names now appear in the line-up as S.G.W. and J.G.W.

Next comes the usual statistical tables, among which we find one showing the budget for the year 1946-1947 to amount to \$163,571.00, and all fol-

lowed by the report of the Correspondence Committee, which states in its foreword that it had only attempted to cull from the proceedings of foreign jurisdictions those things which it believed would be of most interest to the members of the California Grand Jurisdiction, and so we find these cullings grouped under such headings as "Suggestions for Post-War Procedure"; "Physical Qualifications"; Sanctity of the Temple"; "Masonic Education", etc. etc., selected from the proceedings of 51 sister jurisdictions. A well done job of work along topical lines.

TASMANIA — 1946

Lodges—51 Members—5,281 Gain—159

The M. W. Grand Lodge of Tasmania in the proceedings before us, reports

upon two special meetings; one held April 30, 1946, and one on May 30, 1946, as well as the regular half-yearly communications held August 31, 1946.

The first special meeting was called to consider a motion to make a donation to the "Food for Britain" fund. After a great deal of discussion as to what was best to send to Britain, where it could be obtained, how sent, and the amount which should be expended for the purpose, the following motion was adopted:

That the Grand Lodge, from its General Funds, donate the sum of Lbs. 250 to the Lord Mayor's Fund for "Food for Britain," and that lodges be requested to organize a "drive for edible fats" among its members throughout the State for dispatch to the people of England.

A special meeting to confirm the motion as adopted was then called for May 30, 1946.

On this last mentioned date a special meeting was held at which, after paying a mark of respect to the late M.W.P.G.M. H. U. Wilkinson, the vote of Lbs. 250 from the Grand Lodge General Fund made at the special meeting of April 30, 1946, was confirmed.

At the Half-Yearly Communication held in the Masonic Temple at Hobart, on August 31, 1946, the Board of General Purposes reported that the Lbs. 250 appropriated as heretofore mentioned had been paid over to the proper official of the "Food for Britain" drive, and also, that about four tons of edible fats had been received as a result of the appeal therefor.

One new lodge was consecrated during the year.

R.W. Brother W. H. Strutt, Grand Secretary for the past 26 years, presented his resignation, and it was decided to advertise through the daily papers for a competent brother to take a full time position as Grand Secretary at a salary of Lbs. 500 per annum.

The Board of Benevolence reported the expenditure during the half year period for relief to Masons in distressed circumstances, their widows and children, of the sum of Lbs. 530, 19 s. 4 d., and that it had invested the sum of Lbs. 750 in Commonwealth Loans at 3-1/4%.

Republic of the Philippines
Department of Public Works and Communications

BUREAU OF POSTS
Manila

SWORN STATEMENT
(Required by Act No. 2580)

The undersigned, Emilio P. Virata, Editor-in-chief, editor/managing editor/business manager/owner/publisher, of The Cabletow (title of publication), published monthly (frequency of issue), in English and Spanish (language in which printed), at Manila (office of Publication), after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act No. 2580, is amended by Commonwealth Act No. 201:

Table with 2 columns: Name, Post-office Address. Rows include Editor: Emilio P. Virata, Managing Editor: Mauro Baradi, Business Manager, Owner: The Grand Lodge of the P. I., Publisher: The Grand Lodge of the P. I., Printer: Carmelo & Bauermann, Office of Publication: 2057 Azcarraga, Manila Grand Lodge, Manila.

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(Sgd.) E. P. VIRATA
Editor-in-chief
(Title or designation)

Subscribed and sworn to before me this 16th day of July, 1947, at Manila the affiant exhibiting his Residence Certificate No. A-1856101 and circulated of the last issue dated April, 1947:

ANTONIO GONZALEZ
Notary Public
My commission expires Dec. 31, 1948

A PLEDGE OF SERVICE

AN OPEN LETTER

Manila, Philippines,
July 19, 1947

To the Editor,
The Cabletow,
Manila, Philippines

Dear sir and brother:

As is probably well known to most members of the Craft in the Philippines, there are 49 sovereign and independent Grand Lodges of Freemasonry within the United States. What is probably not generally known is that there are many different rules and regulations among them. With the additional emphasis laid by the M. W. Grand Lodge of the Philippine Islands upon the work of Inspectors, it has become necessary for them to know many things which formerly would not have been presented to them for determination. One of these is the question of jurisdiction, particularly over rejected candidates. This is important should the application show the candidate to have applied for the degrees of Masonry and been rejected by a subordinate lodge in any one of these 49 jurisdictions, because the Grand Lodge of the particular jurisdiction may claim jurisdiction over him for a long time. Thus, the Grand Lodge of Utah only claims jurisdiction in such cases for six months, while those of California, Georgia, Indiana, New Jersey, and

The M. W. Grand Master reported the death of twelve members of the Grand Lodge during the past half year, and paid sincere tribute to their sterling qualities as men and Masons.

He stated that it was important that only the right class of men should be admitted, saying:

Masonic education for our present members is more urgent than the initiation of new members. * * * I would remind brethren that their duty to the Craft occasionally requires courage in the balloting for new members.

He reported the issuance of 9 dispensations and visitation to 20 of the subordinate lodges.

The communication next contains the splendid oration delivered by V. W. Brother R. H. Howie, Grand Chaplain, at the consecration of "Formby" Lodge, and closes with a few statistical tables.

North Dakota assert it for one year. Alabama, Arkansas, Ohio, Texas, and West Virginia assert it for three years. The District of Columbia, Florida, Idaho, Montana, Rhode Island, Wisconsin, Illinois, Massachusetts; Michigan, Oregon, and South Carolina, are satisfied with five years; but Maryland, Nebraska, Pennsylvania and South Dakota claim perpetual jurisdiction. If the rejected candidate moves out of the particular State, the Grand Lodges of Arizona, Colorado, Connecticut, Delaware, Iowa, Kansas, Kentucky, Louisiana, Vermont, Virginia, Maine, Minnesota, Mississippi, Missouri, Nevada, New Jersey, New Mexico, New York, North Carolina, Oklahoma, Tennessee, Washington, and Wyoming, claim no further jurisdiction over him, but they respect the laws and rules of other Grand Lodges regarding the rejection of petitions submitted in other Grand Jurisdictions.

I am submitting this in the belief that it may serve some useful purpose to Grand Lodge Inspectors, as I recently had the question put to me in the Lodge of which I am Inspector.

Fraternally yours,
(SGD.) J. W. FERRIER, SR., P. M.

P.S.—Most of the information set forth above was abstracted from a late issue of "THE NEW AGE" Magazine.

THE RELIGION OF A THINKING MAN

By
Bro. CAMILO OSIAS

Man is destined to be a thoughtful and thinking being. In the image of God he was created. The Creator intended him to be a reasonable and reasoning creature.

A man in the course of his pilgrimage from the cradle to the grave undergoes phenomenal transformations and experiences many changes. If he be normal and serious he adopts or formulates a guiding philosophy. If it is an adequate one, it is a life-centered philosophy. Such a philosophy is not only for the guidance of living; it is the criterion of values. Whatever does not concern or affect life is of little or no value. Whatever affects life, whatever enriches or ennobles it is of importance and consequence.

Man thinking devotes the major part of his intellectual effort to the quest of an integrated, balanced life. Such a life is complete. It is a life of work, of play, of rest and of worship. Religion is a vital part of a positive, triumphant life.

Religion is a matter of faith and hope. It is an instrument of self-direction for the individual. It is an agency of social control. I respect religions. I have embraced the Christian religion. I have found solace and satisfaction in this faith. It is, in my judgment, the one that best exemplifies spiritual beauty and truth. It has an efficacious and practical mission of salvation. It has an intelligible and demonstrable message of resurrection.

A thinking man chooses a religion of seeing faith and radiant hope. Acquainted with the great religions, he makes a deliberate choice. He concerns himself with the fundamentals more than with dogmas or ceremonies. What he prizes are those that build and save life not mere creedal statements or sectarian controversies. Life-building and life-saving are the chief business of religion.

What are the fundamentals of the Christian faith? They may be summarized briefly under a few headings:

1. Faith in the fatherhood of God.
2. Acceptance of Christ as a personal savior.
3. Belief in the immortality of the soul.
4. Recognition of the Bible as the textbook of Christianity.
5. A code of ethics and morals based upon tenets of more or less universal acceptance, like the Ten Commandments, the Sermon on the Mount, the Golden Rule, and the like.
6. Religion as social service.

It has been most impressive to me that thinking men of all ages of different nationalities and varying professions have done much to cultivate the spiritual phase of life. The lives of many men who distinguished themselves in their chosen lines have been singularly beautiful and deeply religious. Numerous men who are great—great in discovery, in art, in business, in literature, in statesmanship, in science, in philosophy—have shown by precept and by example that a new life is created in man by a revelation of God and by the power of Christ.

A PLEDGE OF SERVICE

A new joy is born in the heart when man becomes spiritual and this gladness of the soul is a powerful impulse to productive work and creative activity. There is inner harmony, there is greater certitude in lives anchored in God.

Any number of men who are truly great and good have so become by the influence of the Bible and the Christian religion. A notable example of our own race is Jose Rizal. The title of his novel, *Noli Me Tangere*, is an inspiration of the New Testament. His writings contain passages from the Bible and allusions to Biblical characters. His attitude toward death and his philosophy of life are steeped in strong faith, in sound religion, and in God. Of Americans many would be cited but it is enough to mention Lincoln. His celebrated Letter to Mrs. Bixby closed with his sweetly solemn sentence: "I pray that our Heavenly Father may assuage the anguish of your bereavement and leave only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom." The famous Gettysburg Address voices the determination "that this nation, under God, shall have a new birth of freedom." A veritable sermon is this counsel of Lincoln to the Congress in the 1862 Message: "In times like the present, men should utter nothing for which they would not willingly be responsible through time and in eternity." The postwar world needs the Christian spirit that is breathed into the Second Inaugural containing the immortal phrase, "With malice toward none, with charity for all . . ."

Even the much misunderstood and misrepresented Darwin and Voltaire were not atheists. As a young man Darwin studied the Bible and frequently quoted from it. A biographer of the author of the *Origin of Species* stated that "he had graduated from Cambridge University with the thought of becoming a clergyman." True he gave himself more and more to scientific activities but he retained deep interest in the soul, immortality, and Providence. He expressed admiration for missionary work upon seeing Tahitians earnestly repeating prayers before retiring and saying a short grace before tasting food. Of one Tahitian, Darwin said: "He prayed as a Christian should do, with fitting reverence and without the fear of ridicule or any ostentation of piety."

No atheist could have penned these words used by Darwin at the close of his *Origin of Species*:

"When I view all beings not as special creations, but as the lineal descendants of some few beings which lived long before the first bed of the Cambrian system was deposited, they seem to me to become ennobled. . . There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being evolved."

The much maligned Voltaire was a deist. He was not an atheist. It was he who wrote this testimony about the existence of God. "If God did not exist, it would be necessary to invent him." To be sure he did not relish the thought of a God as an exclusive king of a single ecclesiastical order. He viewed God as the world's "supreme Intelligence, a Workman infinitely able." It is related that Benjamin Franklin, the American Ambassador in France, visited the French philosopher bringing his grandson along. The American philosopher asked Voltaire to give his blessing to the boy. Voltaire obliged and, placing his hand on the boy's head, said: "God and Liberty." These two words are a summation of Voltaire's philosophy.

The religion preached and lived by the Man of Galilee is a sensible and practical religion fit for a reasonable and thinking man. Son of God Jesus lived and loved, worked and served, suffered and sacrificed, was crucified and done to death like any other Son of Man. In His life of labor and apostleship He went through the experiences of a thoughtful and thinking man and through all the gamuts of emotions of a mortal being endowed with attributes, human and divine.

Jesus exemplified perfectibility in human existence. He showed that a man may be perfect even as his Father in Heaven is perfect. He taught and practiced love of God and love of fellowman which really are a summary of the Mosaic commandments. He gave life deeper meaning and higher elevation. He urged men to hold fast to a

faith that saves and which enables the true believer to have life everlasting.

The record in the New Testament of Jesus' last week on earth is a matchless story of physical and spiritual experiences and revelation. From the Last Supper on we have a wonderful recital of historic events occurring in quick succession. The whole record is a complete course on religion and psychology and an exemplification of misgovernment and mobocracy and a portrayal of comedy and tragedy.

At the gathering of Jesus and the disciples for a last evening repast we see Him a respecter of customs and fulfilling what is written. Humble, loving, companionable He knew his men, their strengths and their weaknesses. To his companions in trouble and in service He said, "With desire I have desired to eat this passover with you before I suffer." That was a manifestation of strong character born of compassion and knowledge.

In the course of the ceremonial of breaking bread and drinking the wine Jesus makes the startling announcement: "Behold, the hand of him that betrayeth me is with me on the table." Judas in connivance with chief priests and scribes and for love of money helped in the plot to kill Jesus. The disciples talked and debated and their thoughts were on matters which were not of spiritual moment. They asked who was the betrayer-to-be. "There was also a strife among them, which of them should be accounted the greatest." The Master rightly rebuked them for unholy and mundane thoughts and taught them the great moral: "If any man desire to be first, the same shall be last of all, and servant of all."

There was Peter inclined to be a bit boastful but of fine intentions ready to go with the Master "both into prison and to death." Yet it was the selfsame disciple who denied Him thrice before the crew. There was the saving grace that he wept bitterly and was earnestly repentant.

Then there was the mob who came out "as against a thief, with swords and staves." Another show of mob psychology was the time when the crowd cried saying, "Crucify him, crucify him."

There too were the pitiful figures of Pilate and Herod each trying to avoid responsibility and backboneless they were responsible for the miscarriage of justice despite the fact that no fault was found against the accused

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and "nothing worthy of death" was found against him.

Recorded also are various types representing a cross-section of humanity at its worst and at its best. Of the former may be included the accusers and traducers falsifying facts, bent on conviction of the accused under one pretext or another; the rabble who were bloodthirsty preferring to release Barabbas and condemning an innocent one; these and the envious and hypocritical priests had their way. To this class must also be grouped other malefactors such as Herod's men of war who mocked Jesus, those who inflicted tortures unspeakable, lookers-on who derided Him, soldiers cruel and heartless who also mocked Him and offered vinegar and one of the two others crucified that day on Calvary who was an unbeliever.

Of the latter must be mentioned the women and others who "bewailed and lamented him," the other man crucified but believing was saved by Jesus who was moved with compassion. The devotion of women was really touching. Women were the last to leave Calvary after Jesus commended His spirit to the Father and then gave up the ghost. "Women also which came with him from Galilee followed after and beheld the sepulchre, and how the body was laid." Women were, very early in the morning, the ones who came into the sepulchre bringing the spices they had prepared and saw the stone rolled away. Women were those who recalled the saying of the Scriptures that the third day Jesus would rise again and conveyed the happy intelligence to the eleven disciples and others. All honor to "Mary Magdalene, and Joanna, and Mary the Mother of Jesus, and other women that were with them." Worthy to be remembered, too, is Joseph of Arimathea, a counselor, a man good and just, who begged of Pilate the body of Jesus, wrapped it in linen and laid it in a new sepulchre "that was hewn in stone."

Herein we have the climax of recorded events of Jesus and His supreme sacrifice for the redemption of men. The religion which Christ lived and practiced with the message of Calvary and the glory of Easter is a religion fit for a thinking man. A thoughtful and thinking man does well to follow in the footsteps of "Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people."

FORERUNNERS OF PHILIPPINE FREEDOM

By Wor. Bro. LUIS F. REYES

(Speech delivered at Plaridel Masonic Temple, Manila, July 4, 1947.)

In celebrating this eventful occasion which marks the first anniversary of our Independence Day, we pause to render a tribute of gratitude to those builders of our temple of freedom who, in the face of danger, have placed our interests, our welfare and our future before their own. And our unsolicited willingness, grim determination and intensified action to perpetuate and keep unsullied their sublime labors and lofty achievements are eloquent declarations of our faithfulness to our trust and the most appropriate and monumental dedication to the observance of this memorable day of transcendental importance and great significance in the history of our nation. It is our solemn obligation indeed, not only to celebrate this day with fitting ceremonies, but to symbolize it with worthy imitation of their examples. As Abraham Lincoln said, ". . . The world will little note, nor long remember, what we say here, but it can never forget what they did here."

The observance of this meaningful day of the declaration of our independence is closely linked with the political history of Philippine Masonry. It brings back to our dark days the need of men like our illustrious Bros. Rizal, Bonifacio, Mabini, Del Pilar and others who have carved out for themselves their niches in the immortal Hall of Fame, and who have set standards of excellence and nobleness of character in their actions for us to follow and emulate. We are inescapably linked with their failures and achievements. We are what they wanted. They have lived, fought and died, not only for themselves, but also for their posterity. They have made conditions better than when they found them in order to make the way easy for us; they have unselfishly labored under circumstances, adverse or favorable, that we may enjoy the benefits of their labors and sacrifices. As long as we feel our blood warmed with the recollection of their noble deeds, as long as we find a ready response in our hearts to their appeals and teachings for the part that they have played in the destinies of our history, we can hope for a strong and vigorous Republic. So, while we are commemorating this grand day, it is

also but fitting and proper that we should honor them with the sacredness that rightly belongs to their kind, and bow in silent prayer out of respect to their cherished memory.

Ladies and Gentlemen, in commemorating this august day, Bagumbayan Lodge No. 4, composed of Filipino and American Masons, also honors the unfading memory of the Hero of the historical field of Bagumbayan, our illustrious Bro. Jose Rizal, who there met a martyr's death, and the memory of the two Fathers of the American and Philippine Revolutions, Bros. George Washington and Andres Bonifacio. Washington was the embodiment of the American Revolution and Bonifacio that of the Philippine Revolution. Theirs were the great minds which conceived these political upheavals; theirs, the iron will which determined to carry them through; theirs, the forceful arms which executed them. Both Americans and Filipinos should perpetuate the memory of their respective Revolutions, which were the most sublime adventures ever embarked upon by both the American and the Filipino peoples, their most glorious achievements, which mark them as virile, heroic, and immutable nations, worthy of the boom of liberty and democracy.

The lives and sacrifices of the forerunners of freedom, taken together, constitute a gospel to a people. In the case of the Philippines, we may say that Bonifacio's life supplements that of Rizal. The teachings of one are as necessary as the other for a thorough grasp and comprehension of the doctrine of patriotism, that solid patriotism which includes both the thought and the deed, the dream and its fulfillment. If we seek inspiration for art, for poetry or for science; if we feel the need to be steeped in the essence of the purest nationalism—the nationalism of rigid and strict principles; if we desire to know our country better in order to be able to help reconstruct and enrich it, as well as to learn to improve its customs and institutions through the processes of progress, of morality and of culture—in short, if we wish to find the way of light and redemption through the arts of civilization, then Rizal is the guide, the apostle, the hero par excellence. Then too, if we feel the need to put forth our efforts and invoke our own dignity because we find that the doors of opportunity and improvement are closed to us; if, seeing around

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us nothing but injustice and oppression, we want to work out our own salvation by concerted and united action; if we see that the law is not obeyed, right is trampled upon and the fundamental principles of Liberty, Equality and Fraternity have ceased to impel human action, then the guide, the apostle, the fitting hero is Andres Bonifacio. For Rizal and Bonifacio constitute two brazen pillars, representing the Alpha and the Omega of Philippine Masonry.

THE PATRONS OF MASONRY

By
Wor. Bro. C. F. ARKONCEL

Prestonian lectures on Masonic traditions recite that from the first temple at Jerusalem to the Babylonian captivity, Freemason's lodges were dedicated to King Solomon; from thence to the coming of the Messiah, they were dedicated to Zerubbabel, the builder of the Second Temple. And from that time to the final destruction of the Temple by Titus, they were dedicated to St. John, the Baptist. Owing to the numerous massacres and disorders which accompanied that memorable event, Freemasonry became inactive; lodges were broken up, and only a few could meet in sufficient numbers to constitute a legal body.

At a general meeting of the Craft in the City of Benjamin, it was observed that the principal reason for the decay of Masonry was the absence of a Grand Master to patronize it. Seven eminent members were therefore deputed to wait upon St. John, the Evangelist, who was at the time Bishop of Ephesus, asked him to take the office of Grand Master. The Evangelist answered that he was well stricken in years, being 99 years old, yet having been initiated into Masonry in the early part of his life, he would take upon himself the office. He therefore completed by his learning what St. John, the Baptist effected by his zeal, and then drew what Freemasonry term a "line parallel" ever since which time Freemasonry Lodges in all Christian countries have been dedicated to St. John, the Baptist, and St. John, the Evangelist.

According to Webb, however, the early Lodges were dedicated to Noah who was saved in the Ark. During the Mosaic dispensation, they were dedi-

cated to Moses, the Chosen of God, and Solomon, the son of David, King of Israel, an eminent patron of the Craft. After the death of Solomon, the patronage of Masonry was given to St. John, the Baptist, because he was the forerunner of our Saviour, and by preaching repentance and humiliation, drew the first parallel of the Gospel. St. John, the Evangelist was considered the equal of St. John, the Baptist, they being second cousins in the service of the Lord. For having completed by his learning what St. John, the Baptist, began by zeal, thereby drawing a second line parallel to the first, Freemason's Lodges since then had been dedicated to one or the other, or both of these worthy and worshipful men.

The foregoing traditions however lack every claim to authenticity, and a philosophical reason may be assigned for dedicating Masonic lodges to the two Saints John. The Christian Masons of the early days were persuaded by the peculiar character of the two saints. The Baptist, by announcing the approach of Christ and by the mystic ablution to which he subjected his proselytes, and which was afterward adopted in the ceremony of initiation into Christianity, might well be considered as the Great Hierophant of the Church; while the mysterious and emblematic nature of the Apocalypse assimilated the mode of *omstrictopm* adopted by St. John, the Evangelist to that practised by the Masonic Fraternity.

St. John, the Baptist was the forerunner of Jesus Christ; predicted his coming as a World Saviour and later baptized Him in the River Jordan. He was a crusader and fervent man — a just and stern man, an apostle of strength and fire, an exhorting preacher, a courageous man, a martyr to his uncompromising zeal — and in the last analysis an heroic character. On the other hand, St. John, the Evangelist, was the apostle of Love, coming into the life of Jesus where St. John, the Baptist, left off, becoming the trusted confidant of the Saviour. He was the only apostle to witness the crucifixion and descent of the Holy Spirit. He founded the Seven Churches of Asia Minor, and his gospel was written long time after those of Matthew, Mark, and Luke to relate the incidents in the life of Jesus which others had overlooked and misunderstood.

In fine, one is the stern prophet of righteousness, zeal, and courage, while the other is the teacher of Love. One is for Righteousness, the other for Love, both suggestive of a penetrating insight into the duty of the contemplative man and Mason, for what the one began with his zeal, the other finished by his learning—thereby promoting the interest of Christian Freemasonry in the early days.

HAS MASONRY A RELIGION?

By
BAYANI C. FONTANILLA

In one of our lodge meetings a statement has been made that evoked a certain exchange of divergent opinions. Some held that Masonry has no religion and some said that Masonry has a religion. And each had valid arguments to support his statement and opinion.

Before I start out to explain my belief on the subject, I would like to explain the meanings of certain terminologies, to avoid confusion in an already confused state. Religion is the "outward act or form by which men indicate recognition of God; the feeling or expression of human love, reverence and awe for the Supreme Being; a system of faith and worship." A sect or denomination is a group, big or small, of men holding a common procedure of faith and worship and binding themselves in an agreed government in that faith and worship. In this light therefore Religion and sect or denomination cannot be used interchangeably which too often caused the confusion in our intent and meaning. The Roman Catholic worships God and exhibits a faith in Him and has system of worship all its own: in that sense Roman Catholicism is a sect or denomination. The same could be said of Evangelical Christianity, the Aglipay Sect or any other religious sect of our country. Now when the Roman Catholic, or the Protestant, or the Aglipayan seek expression of his religion in human love commonly denominated as brotherly love, relief and truth then sectarian and denominational boundaries fade away and each is adoring only one God. When the Roman Catholic or the Protestant or the Aglipayan give to the poor and the needy through sacrificial works of charity we do not remember their divergent systems of faith and worship

A PLEDGE OF SERVICE

or their government in that faith and worship — we only remember that we are doing those things for the love of God whom we adore.

When do we say: Masonry has no religion? In reality, I think the idea is to imply that Masonry adheres to no religious sect or denomination. There are times when a Mason is circumstantially forced to state that Masonry professes no religion because that is the only way he can so state himself without being misunderstood. Too often then we say that Masonry sticks to no sect or adheres to no one to the exclusion of the others. When is a Mason forced to say that? First: when Masonry is sadly misrepresented and branded as fighting against any or some religious sects or denominations just because Masonry does not accept all the teachings or orders or decrees of such sects. This she does in order that she will not jeopardize her stand of universality. Secondly: when we assure a candidate on admission that Masonry adopts no religious sect and that his belief and adherence to his sect or denomination will not only be guaranteed in the lodge but also protected to the utmost. Thus we do in order to set the candidate's mind at ease because of some outside propaganda that should he enter Masonry, he shall be made to forget his sect and adhere to another.

Those of us who now know the real state of things can better explain why Masonry sticks to no sect or adheres to no one to the exclusion of the others. The light can be found in brotherly love by the practice of which "we are taught to regard the whole human species as one family, the high and the low, the rich and the poor — who as created by one Almighty Father — are to aid, support and protect each other. On this principle Masonry unites men of every country, and causes true friendship to exist among those who might otherwise have remained at a perpetual distance. In reality what have kept men away from each other is narrow and bigoted sectarian or denominationalistic boundaries; that is why Masonry binds herself to no sect at all. At the same time Masonry respects to the fullest measure anyone's beliefs in religion and guarantees the full freedom of religion and its expression in his life. That is the tie that binds all Masons of every country.

If religion is a form "by which men indicate recognition of God" can we as Masons honestly say that Masonry has

no religion? A perusal of available Masonic literature and a study of our ceremonies undoubtedly brings out clearly the fact that we do act and recognize the presence of God. And here are the facts:

1. In the Entered Apprentice degree we are asked in whom we put our trust "it being necessary that you should exemplify a belief in the Supreme Being, otherwise no obligation would be considered binding upon you, for be it known unto you, my brother, that no atheist can be made a Mason."

2. In the same degree we are conducted to the center of the Lodge and caused to kneel for the benefit of prayer "because no man should ever enter upon any great or important undertaking without first invoking the blessings of God."

3. "When human strength and wisdom fail, we should ever remember that Divine assistance is vouchsafe us through the medium of prayer."

4. No lodge can open its meeting without the Holy Bible because it "is the inestimable gift of God to man as the rule and guide of his faith," and upon which all regular Masons have been obligated. No religious sect has a monopoly of the Bible; it belongs to all and the faithful guide of all. All faithful Masons search the Holy Writings for in it is Life.

5. Speculative masonry... is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity which at once constitutes our duty and our happiness.

Because of the confused meaning that society has given religion and that everytime that is mentioned what comes to mind is sect or denomination, which should not be the case, may we not use faith instead of religion and thus refer to Masonic Faith instead of a Masonic religion? The Holy Writings define Faith as the assurance of things hoped for, the substance of things not seen.

We can thus see that Masonic Faith is founded on the Rock of God. It is the Spirit of God moving and motivating the spirit or soul of man, manifesting itself in the world in terms of brotherly love, relief and truth. Can there be any more sublime faith and religion as that! The creature standing in his littleness before the grandeur and majesty of his Creator that is God seeking to please him through service to the destitute and the needy

that are in God's world? Before such a Christian concept and Masonic meaning, petty and individual differences should disappear, sectarianism and bigotry should fade into nothingness and boundaries among races should be erased because we have been created by an Almighty Father and we are inhabitants of only one planet.

ARE YOU A MASTER MASON?*

We have just completed another half of the year in our masonic life. It is but fitting and proper that we ask with sincerity the question, AM I A MASTER MASON? Let us, therefore, ponder for a moment and search ourselves if we have done the following:

1. Have you gone on foot and out of your way to assist a worthy brother in need?
2. Have you ever remembered the welfare of your brethren in your prayers? and to have their welfare at heart?
3. Have you complied with the injunction to keep a brother's secret?
4. Have you ever extended a helping hand to raise a fallen brother and improve his lot in life?
5. Have you given him brotherly advices when you noticed something is going wrong with the way he is living that affects his family and the community he lives in?
6. Have you found the lost Master's Word? If not, are you insisting in your quest for it?
7. In your quest for truth and justice, for peace and happiness, have you weathered and withstood the evils and temptations that beset the rough and rugged road?
8. Have you tried to keep your integrity in spite of tempting considerations?
9. Have you helped your own Lodge in some way or another? Have you helped Freemasonry in general?
10. Have you conducted yourself so that you are a beacon light to your neighbor and not be a stumbling block in the community?

Brethren, if the answers are in the affirmative, you consider yourself a Master Mason. If not yet, read the Holy Bible, the Great Light in Masonry, the inestimable gift of God to Man as the rule and guide of his Faith.

* (Talk given by Wor. Bro. Sesenio Rivera at the Stated Meeting of Taga-Ilog Lodge No. 79, held at Plaridel Temple, July 26, 1947)

SCOTTISH RITE PAGE

RELATION OF BLUE LODGE TO THE SCOTTISH RITE

The relation of a foundation to its superstructure is about the same as that which exists between the Blue Lodge and the Scottish Rite. From the standpoint of completeness and utility, each is essential to the other.

There cannot reasonably be any competition or antagonism between the Blue Lodge and the Scottish Rite. Membership in the former is a prerequisite in the latter. When a Master Mason advances in the degrees of the Rite, it does not detract from but adds to his interest in everything the Blue Lodge stands for. It deepens his appreciation of it and motivates him to more active participation in its affairs. He cannot fail to see the intimate relation between the two, and far from losing interest or diminishing his appreciation, he actually gains in both. The Scottish Rite *aids, supplements and reinforces* the Blue Lodge in every way. As organizations, these bodies are mutually dependent and strengthen each other with reciprocity.

It follows, therefore, that every Blue Lodge should encourage its members to advance in the degrees, for it may be assumed that it has everything to gain and nothing to lose thereby.

So far as the individual Mason is concerned, the gain is still greater. If he attends the Consistory meetings as he should, it brings him in touch with many men whom it is a privilege as well as an advantage to know. All this will tend to stimulate his interest in his home lodge and increase the satisfaction and benefits that come to him personally as a result of his increased activity as a Master Mason.

Perhaps never before in the world's history has there been such great need to high ideals of citizenship and of manhood, of moral and social relations. The motives which impel men to action must be changed, purified, exalted. What agency is better fitted and more effective in this great work than the Scottish Rite of Freemasonry? *Its whole purpose is to motivate men to do what is right, not what is expedient; to serve, not to be served; to build character, not*

to lower or destroy it; to strengthen men morally, not to weaken their resistance to evil; to dignify labor, not to debase it; and to make men free, not to enslave them in any sense. Its whole ritualistic work, beautiful, thrilling, gripping beyond words, aims at this one thing, to so impress the novitiate with what is true and noble and good and right and fair and just and fraternal, that he determines to seek these things to his highest good. It inspires him with the right sort of motives and binds him with promises that should help him to strengthen and fix these motives until they become a part of his character.

By doing these things he qualifies himself to do a man's work in the reconstruction of his world and in hastening the coming of that high state of civilization which is attainable by accepting and putting into practice all that for which Scottish Rite Freemasonry stands.—From the YEAR BOOK of the PHILIPPINE BODIES, A. & A.S.R. of Freemasonry, 1946, Valley of Manila, Orient of the Philippines.

(Continued from Inside Front Cover)

of their ignorance, deserve our sympathy, and the latter, because of their mental attitude, deserve our forgiveness.

As advocate of sane and honest government, we can not close our eyes to the rampant lawlessness and graft, corruption and immorality, in our political set up. We must raise our voice to protest against this reign of terror and greed. And we must take action to eradicate the evil influence. It is our duty, in this connection, to cooperate with the administration.

There are two tendencies we have to guard against if we, the Filipinos, are to survive as a strong, united and happy people. One is the tendency of the sectarian schools to emphasize religious intolerance, superstition and fanaticism. Another is the tendency of the youth of the land to indulge in questionable pastime, easy thinking and loose living; later to become outcasts, social parasites and burdens of the state. One need not stress the fact that neither the religious fanatics nor the licentious individuals can build and maintain a free and democratic nation.

We need a different type of citizens for the new Republic — citizens who are serious of mind and clear of vision; citizens who are conscious of their rights as well as of their duties; citizens possessed of character and endowed with conviction; citizens who will tolerate no evil; citizens who will defend truth and honor; citizens who will intelligently follow the leadership of reason and not blindly adhere to the leadership arising from position, race or creed; citizens who will be admirers and not unthinking followers of man; and, above all, citizens who will hold sacred the ideals for which our patriots sacrificed their lives during the Revolution. To contribute to such kind of citizenry is among Masonry's missions in our beloved Philippines. Only the public and non-sectarian schools can produce this type of citizens we need.

It is slander to accuse Masons of being Godless. He who does not believe in the Supreme Being and future existence can not become a Mason. Nor is it true that Masonry is against Roman Catholicism. The Fraternity is not sectarian. Our membership is composed of men belonging to all faiths. Nor is the Fraternity irreligious. In our meetings we begin and finish by invoking the blessings of God. During our deliberations God is the center figure. We take Him reverently, devotedly and truly, not in accordance with the precepts or practices of any particular sect, but agreeably to the dictates of every individual Mason's conscience.

Our country is a fertile ground for the teachings of Masonry. The moral edifice which was destroyed by the ravages of war needs urgent reconstruction. The social virtues of our people must be reinforced. Free thought and free institutions must be guarded and protected. Let us share the sacrifice and be worthy followers of Dr. Jose P. Rizal, our brother Mason.

Lastly, I wish to congratulate the five Masonic lodges of the province of Rizal for the splendid program tonight. There was food for the stomach, food for the heart, and food for thought. The dinner was succulent, the music sweet, and the speech of Wor. Bro. Emilio M. Javier, a masterpiece.

Thank you.





LAS EFEMERIDES DEL MES DE JULIO

Para Filipinas y los filipinos, y muy especialmente para los Masones en Filipinas, este mes de Julio es de importancia ideal e histórico. En ese mes, o sea, en 4 de Julio, la república más grande de Occidente celebra su emancipación política. En ese mes, también en la misma fecha—el 4 de Julio—la primera república de Oriente, celebra también su emancipación política,—me refiero a la República de Filipinas, que si no tan grande en dimensiones físicas y materiales, es tan rica en valores morales y espirituales como la más grande República de Occidente, la de Los Estados Unidos de América.

Ambas Repúblicas, la Occidental y la Oriental, adquirieron su emancipación política porque supieron absorber en su vida moral y espiritual los ideales predicados por nuestra sacrosanta institución. Los caudillos emancipadores de las luchas libertarias en ambos pueblos fueron Masones, Masones que llevaron al terreno de las prácticas realizaciones sus principios masónicos. La masonería no pone en manos del individuo el arma mortífera que ha de matar, porque la Masonería repudia las luchas que signifiquen derra-

mamiento de sangre, muertes; pero pone en la mente del ciudadano la chispa del ideal libertario, la idea de la libertad en todas sus manifestaciones, la idea de la dignidad humana, de la fraternización de los pueblos, del gobierno de los pueblos por agencias elegidas por el mismo, la Masonería disipa de la mente del individuo los privilegios de clases, de sacerdocios, de aristocracias, de razas, o de credos, poniendo a toda a la humanidad en un mismo nivel. Imbuidos de esos ideales masónicos, los pueblos en ambas repúblicas lucharon, y consiguieron emerger de esa lucha estableciendo el dominio de los ideales de democracia y de emancipación.

Pero también celebramos en este mes—el 14 de Julio—otra efemérides, la caída de la Bastilla, que fue y tuvo el significado de la destrucción de la tiranía de clases y el imperio de los mismos ideales de emancipación política e individual. Se consagraron los derechos individuales a base también de nuestros ideales masónicos. Y esto lo celebramos, tanto en Oriente como en Occidente, como el triunfo de nuestra institución.—(ANTONIO GONZALEZ, F. P. S.)

ANTIGUOS LINDEROS O LIMITES

Continuamos enumerando los antiguos linderos o limites traídos por Mackey:

(19) La creencia en la existencia de un Dios como el Gran Arquitecto del Universo, de modo tal que todo solicitante que no crea en la existencia de un Dios nunca podrá ser admitido como Masón, como tampoco podrá continuar siendo Masón el que pierda su creencia en la existencia de un Dios. Es por eso que en nuestra organización nunca ha habido ni podrá haber ateos, pues, las mismas ceremonias iniciatorias impiden que esto ocurra;

(20) Como consecuencia de la creencia de todo Masón en la existencia de un Dios, viene la creencia de todo Masón en una resurrección a una vida futura. No se puede ser Masón a menos que se tenga fe en una vida futura, pues, no puede haber Masonería a menos que se tenga fe en la resurrección;

(21) Que el *libro de la ley* se haga siempre parte integrante de toda Logia. Esto no quiere decir que siempre se ha de hacer parte integrante el ANTIGUO Y EL NUEVO TESTAMENTO. EL LIBRO DE LA LEY es aquel LIBRO que el Masón crea que es la revelación de la Voluntad Divina, o la revelación del Gran Arquitecto del Universo. De aquí que aquellas Logias que sean de la Comunión Cristiana puedan las mismas hacer uso de la Biblia; aquellas otras que crean en el Judaísmo puedan hacer uso del Antiguo Testamento; en Logias Mahometanas se pueda hacer uso del Corán, y esto es así porque la Masonería no tiene nada que ver con la fe religiosa de cada cual, y solo requiere de sus miembros la creencia en un Dios como el Gran Arquitecto del Universo;

(22) La igualdad de todos los Masones. Esto quiere decir que todos somos criaturas de un mismo Dios y como tales estamos todos bajo un mismo nivel;

(23) El secretismo en sus trabajos esotéricos, sin que esto quiera decir que la Masonería sea una sociedad secreta, pues, no puede serlo una sociedad cuyos miembros son conocidos por todo el mundo, sus principios y doctrinas se hacen públicos, y se sabe quiénes son sus funcionarios y otros oficiales;

(24) La enseñanza de una ciencia especulativa basada en un arte operativo; y

(25) Que los Antiguos Linderos o Límites nunca pueden ser cambiados o modificados, nada puede ser sustraído de los mismos ni aumentado a los mismos. Estos Antiguos Linderos o Límites se han recibido por nosotros de nuestros predecesores en su completa integridad y así se han conservado.

Estos son los Antiguos Linderos o Límites traídos o señalados por Mackey. Creemos que este autor ha equivocado o confundido en su enumeración algunas provisiones constitucionales con los Antiguos Linderos o Límites. Por de pronto vemos que algunos de los por él señalados no tienen la característica de *antigüedad*, que como hemos visto al principio, es la nota característica de todo Antiguo Lindero o Límite. Por ejemplo, en lo de la Leyenda. Difícilmente se podrá convencer que este es un antiguo Límite o Lindero, pues, esto se ha hecho parte del Ritual tan sólo mucho después de la Reorganización de la Masonería Especulativa en el año de 1717.

En el siguiente mes traeremos aquí la crítica que sobre esto escribe Albert Pike.—(ANTONIO GONZALEZ, F. P. S.)

THE MASON AND HUMANITY . . .

[Continued from page 3]

have been quite successful in coaxing man to fight his own kind and in widening instead of closing the gap that separates a people from others. This is due not so much because of the lack of understanding but because man has cast away the old proven virtues and adopted so-called modern ones which are materialistic in nature. Here again the Mason can be of assistance by observing the decalogue of Masonry which includes, among others, the following:

"Thy religion shall be, to do good because it is a pleasure to thee, and not merely because it is a duty.

"Thou shalt study to know men; that thereby thou mayest learn to know thyself!

Thou shalt ever seek after virtue!

Thou shalt be just!

Thou shalt avoid idleness!"

To render service, to be kind and to be just are among the Mason's business. In the center of these activities is his love of mankind. The text of his faith if he were a Christian is the Holy Bible which speaks of love thus:

"This is my commandment, that ye love one another as I have loved you.

"He that saith he is in the light, and hateth his brother, is in darkness even until now."

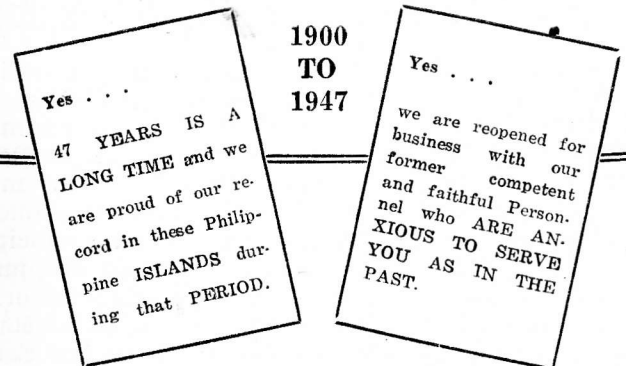
This is simple and practical and only those whose heart are unsympathetic would hinder the true reign of love which passeth all understanding.

There is the oft-repeated guess that the Mason is anti-Christian because "he tramples upon the Cross". Whoever originated this calumny to promote his own sect has hurt himself and disgraced his faith. He stands on shaky ground where he may fall when the power of truth pierces his prejudiced mind and the light of experience opens his seemingly blind eyes. The Mason respects, not despises, other religious beliefs; he appreciates, not attacks, the sane views of his fellow beings. In his Lodge is the altar before which the Mason kneels down to take his solemn obligation to God, country, the Lodge, family, brother and friend; on this very altar is the Holy Bible to guide him in his faith; he opens and closes the Lodge with a prayer to the Great Architect of the Universe; the commandment for him to love God and his neighbor as himself is repeated over and over again. Are these then not eloquent proofs that far from trampling upon the Cross, the Mason is a sincere advocate of Christianity or a believer in the teachings of Christ?

So that the people may know, when a man applies as a member of the Fraternity, he is required to answer definitely this question: "Do you believe in God and a future existence?" If the reply is in the negative, he cannot become a Mason.

For centuries, men throughout the world have sought entrance into the Ancient Order, not in the name of their respective nations or in representation of their particular color but simply as brothers. This fact shows the universality of Masonry. It is a circumstance which points toward a reliable and practical way for world brotherhood and enduring peace which are the twin goals of humanity itself.—**MAURO BARADI, M.P.S.**

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