

The Cable Tow

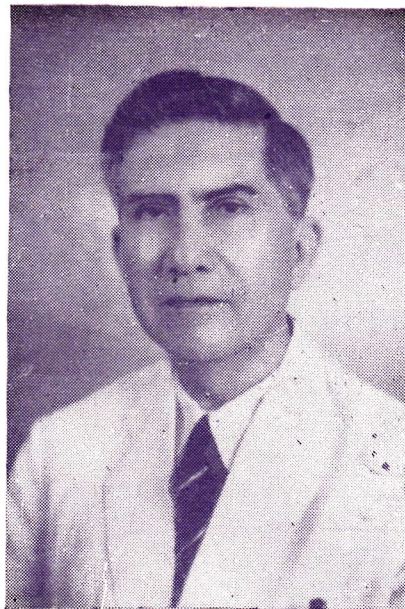
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Manila, Philippines, May, 1947

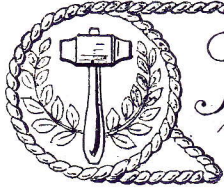
No. 11

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

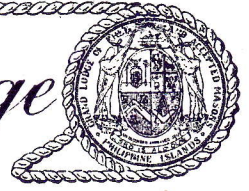
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION
(Entered as second class mail matter at the Manila Post Office)



Rt. Wor. Bro. ESTEBAN MUNARRIZ
Senior Grand Warden



The Grand Master's Message



HOW FREE ARE WE

The other day a friend approached me and asked: "Are you a Mason?" "Yes," I replied. "Is Mr. So and So a Mason?" he continued asking. To an affirmative reply his reaction was to solicit admittance into the Fraternity and I gave him every encouragement. "I hope to be a good man and useful citizen", the new applicant remarked.

I furnished him with an application blank to be filled which he later returned to me. Subsequent inquiry revealed, however, that my friend had desisted from becoming a Mason because his wife, who is a devout Roman Catholic, told him that she would die if he insisted. Nothing would convince her that Masonry is not a Godless secret society, nor is it against Roman Catholicism, or against any religion for that matter. Masons, when they die, go straight to hell, so she was informed, and she wants her husband in heaven. She is afraid of hell. Roman Catholics, she was told, all go to heaven.

Our Roman Catholicism in the Philippines from others' viewpoint, is based on fear. Some Roman Catholics would not advance any good reason to convince any one to their faith. They know that whatever reason they give is also true with regard to other religions. Some are simply intolerant; they begin by poisoning the minds of our youths; then they inculcate fear in our women who are very influential in our homes. In that way they can invade free thought and free institution and nullify democracy. To advance the cause of Masonry we must do away with those spiritual obstacles. The Masonry of our ancestors destroyed the material obstacles. Our Masonry of this generation has also an obstacle to destroy; that is, religious intolerance with fanaticism.

E. S. Lewis

THE CABLETOW

EDITORIALS

THE MASON AND SOCIETY

Society has been lightly spoken of as an exclusive circle of well-to-do individuals and extravagant pleasure seekers. To be considered as a member of this supposedly high class group, one should have wealth to throw away and time to waste. This definition should give way to a saner one; it should be replaced with an interpretation that seeks to strengthen and not weaken the tie that binds a person to another.

The Mason looks at society in an elevated plane. He considers it as wholesome fellowship and good company. There are many instances where the Mason is enjoined to discharge his duties towards society. Being an integral part of it, he is supposed not to shirk his responsibilities toward his neighbors.

Upon entering the Fraternity, the Mason promises to act upon the square. In common parlance, he should treat others fairly and justly. The Golden Rule about which he is reminded time and again, is not for his brethren alone but for society in general; its observance is not negative but positive. Here there should be no indifference but zeal, no idleness but action. He should do unto others as he would like others do unto him. This is the beauty and challenge of Masonry; beauty, because the recipient of a Brother's deeds can include the entire community, and challenge, because every time he acts, the Order he represents is either praised or criticized.

The Mason appreciates the value of education. He feels that he is never too old to learn. He knows the importance of studying the arts and sciences from which he can acquire more knowledge on truth and morality. While he may not be the most influential man, he can and ought to be a moral force in the neighborhood. By now he has become familiar with the message of the Great Lights and the role of the lesser lights; and conscious of their significance, his can be the light that brings order out of confusion, certainty in place of doubt, and hope instead of despair. A Brother needs no reminder of the strictness, even the uncompromising stand of

Masonry against dishonesty within the Lodge and disgraceful conduct outside of it. By the nature of his several obligations, he should always strive to be upright and never tire in well doing for such are the qualities that make his character more grand and his influence in the community more beneficial.

The Mason, furthermore, is told that through his exemplary conduct, others will be enabled to know the worth of our Institution; otherwise, misgivings about the Craft will never cease.

In a book entitled "Who's Who In The Philippines" there is a name that has become synonymous with service and sacrifice. The possessor of this name—now over seventy years old—according to the volume, is a "Mason." His Masonry is genuine and earnest and covers a wide area of activities. He has spent more than fifty years working for the welfare of others be they crippled children, Boy Scouts, young people, or institutions like the Red Cross and several others. He is a devout disciple of robust manhood and a firm believer in the exaltation of society. He has reaped rich rewards in his country and signal honors abroad. But greater than these is the satisfaction he feels in having faithfully translated the three sublime tenets of a Mason's profession, namely: Brotherly Love, Relief and Truth. And when he finally lays down his working tools that he may join the Celestial Lodge, those whose burdens he had sought to lighten will say: "He was a gentleman and a Mason. May his tribe ever increase." So long as the Mason is of this type, the accusation that Masonry is a secret society only for its members will not prevail.

Society is as much the concern of the Mason as any individual. The difference is in the fact that a Brother should take the lead in following a safe norm of conduct: to be clean in one's thoughts, truthful in his expressions and square in his dealings with fellowmen. This is the factor that gives a people dependable strength in time of crisis; this is the path that makes society truly progressive.—**Mauro Baradi, M.P.S.**

THE GRAND MASTER'S VISITATION

A visitation when made by the Most Worshipful Grand Master means a lot to the Brethren in the subordinate Lodges. In former years, quite a number of Lodges have not been visited and the Brethren affected thought they were neglected.

Now the Grand Master has a different program. Since his administration began, he has already visited many Lodges throughout the Philippines and every visitation made has been characterized by its earnestness, enthusiasm and simplicity.

When the Grand Master makes the trip—far and near—he does not merely see or inspect but advise the Brethren and listen to them as well. The arrangement is mutually beneficial; through it, the Grand Master is enabled to witness the Lodges' activities at close range; he gets accurate inform-

ation about their needs; he can promptly recommend practical solution to their problems.

On the other hand, the Brethren in the Lodges become more alert in their work. The visitation is an incentive for them to be at their best when it comes and this creates friendly competition among all the members of the Fraternity. Furthermore, the presence of the Grand Master in their midst is proof that they are not forgotten.

The Brethren feel that the Grand Master's visitation—the more the better—has brought the Grand Lodge closer to them and the actual condition of the Lodges clearer to the Grand Master.—**Mauro Baradi, M.P.S.**

OFFICIAL SECTION

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

May 16, 1947.

ANNOUNCEMENT

To all the brethren of this Grand Jurisdiction

Greeting:

This is to advise you that our Most Worshipful Grand Master EMILIO P. VIRATA will make official visitations:

TO UNION LODGE No. 70
ANGALO LODGE No. 63
LAOAG LODGE No. 71

jointly at San Fernando, La Union on May 31, 1947, at 2:00 p.m.

TO NILAD LODGE No. 12 on June 7, 1947, at 5:30 p.m. at Plaridel Temple, Manila.

TO KASILAWAN LODGE No. 77 on June 9, 1947, at 6:00 p.m. at Plaridel Temple, Manila.

TO MOUNT MAINAM LODGE No. 49 and INDANG LODGE No. 115 on June 14, 1947, jointly at 3:00 p.m. at Naic, Cavite.

TO MOUNT LEBANON LODGE No. 80 on July 3, 1947, at 6:00 p.m. at Plaridel Temple, Manila.

Fraternally yours,

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

IMPORTANT NOTICE

Beginning with the issue for July, 1947, subscription to the CABLETOW will be ₱1.00 per year. This change has been made due to circumstances beyond control. Please take notice accordingly.

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

May 16, 1947.

To all Grand Representatives of Sister Grand Jurisdictions near the Grand Lodge of the Philippine Islands

Greeting:

There will be a CONVENTION of GRAND REPRESENTATIVES of our Sister Grand Jurisdictions near this Grand Lodge on SUNDAY, May 25, 1947, at 10:00 A.M. at Plaridel Masonic Temple, 520 San Marcelino, Manila.

Our Most Worshipful Grand Master enjoins the Grand Representatives to endeavor to be present at this CONVENTION for the benefit of all concerned.

Fraternally yours,

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

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

May 10, 1947.

To all Subordinate Lodges under this Grand Jurisdiction.

Greetings:

There will be a CONVENTION of Past Masters under this Grand Jurisdiction on SUNDAY, May 18, 1947, at 10:00 A.M. at Plaridel Masonic Temple, 520 San Marcelino, Manila.

Our Most Worshipful Grand Master enjoins the Past Masters of your Lodge to endeavor to be present at this CONVENTION for the benefit of all concerned.

Fraternally yours,

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

M I N U T E S

MEETING OF THE COMMITTEE ON ENTERTAINMENT, PUBLIC FUNCTIONS AND MONTHLY MASONIC LUNCHEON HELD AT THE PLARIDEL MASONIC TEMPLE ON MARCH 28, 1947, at 6:00 P.M.

PRESENT:

M. W. Bro. Antonio Gonzalez, *Grand Secretary*
W. Bro. Bertram H. Silen, *Chairman*
" " Miguel G. Luna, *Member*
" " Ciriaco Z. Cuenco, *Member*

When called to order, M. W. Bro. Antonio Gonzalez, who acted as Secretary for the meeting, explained that the Committee had to supervise all Public Functions of the Most Worshipful Grand Lodge, including the Monthly Masonic Luncheon or Dinners.

Upon suggestion of the Chairman, it was agreed unanimously to hold a meeting every Second Friday of each month at 5:30 p.m.

It was also agreed to have the monthly Dinner for the month of May under the auspices of

DAPITAN LODGE No. 21
ZAPOTE LODGE No. 29 and
LUZON LODGE No. 57.

M. W. Bro. Antonio Gonzalez, informed that the lodges in Rizal province had consented to have under their auspices the Monthly Masonic Dinner for the month of June, and to commemorate the birth-day of Dr. Jose P. Rizal at the same time.

Wor. Bro. Cuenco invited the members of the Committee and the representatives of the lodges of Rizal province for a luncheon at the Manila Hotel, on Friday, April 11, 1947, at 12:00 noon. He extended the invitation to the Most Worshipful Grand Master and the Grand Secretary.

There being no further business, the meeting was adjourned at 6:45 p.m.

Fraternally submitted.

ANTONIO GONZALEZ
Grand Secretary.

DR. MAURO BARADI

LAWYER

(Formerly with the law firm of WOLFSON, BARRION & BARADI)
OFFICES: 394 P. Paredes Street, Sampaloc Manila
Room 212, Calvo Bldg., 50 Escolta Philippines

OFFICIAL SECTION

MINUTES

OF THE MEETING OF THE SPECIAL COMMITTEE ON LODGE LIBRARY AND MUSEUM HELD ON MARCH 26, 1947 AT 6:00 P.M. AT THE OFFICE OF THE GRAND MASTER, 520 SAN MARCELINO, MANILA.

PRESENT: Wor. Bro. Teofilo A. Abejo, *Member*; Wor. Bro. Mauro Baradi, *Member*

ABSENT: Wor. Bro. John W. Ferrier, Sr., *Chairman*

In view of the absence of the Chairman, M. W. Bro. Emilio P. Virata, Grand Master, presided over the meeting, and M. W. Bro. Antonio Gonzalez, Grand Secretary, acted as Secretary for the Committee.

Wor. Bro. Abejo and Bro. Baradi informed the Grand Master that they submit the following suggestions:

1. To prepare an inventory of the books we have in the Grand Lodge at present, and of those we had before the war, if possible;
2. To find an adequate place in the plaridel Temple for use as the Grand Lodge Library with its proper equipment;
3. To appoint a man in charge of the Library as soon as necessary;
4. To circularize a letter requesting Lodges and individual members in the Philippines and abroad for donations of books, pamphlets, etc.;
5. To circularize a letter to individual Masons and Lodges in the Philippines and abroad for donations of Masonic relics, papers, jewels, aprons, paraphernalia, etc., to form the nucleus of a Museum for the Grand Lodge.

The M. W. Grand Master requested the members of the Committee to prepare said circular-letters.

It was suggested that Bro. Tiburcio Tumaneng, Master of Rizal Lodge No. 22, be requested to help in the work of this Committee.

There being no further business the meeting was adjourned at 6:15 P.M.

ANTONIO GONZALEZ, P.G.M.
Grand Secretary

APPROVED:
EMILIO P. VIRATA
Grand Master

MINUTES

OF THE MEETING OF THE SPECIAL COMMITTEE ON HISTORY AND EDUCATION HELD ON MARCH 25, 1947 at 5:45 P.M. AT THE OFFICE OF THE GRAND MASTER, PLARIDEL MASONIC TEMPLE, SAN MARCELINO, MANILA.

PRESENT:
Wor. Bro. Florentino Cayco, *Chairman*

Wor. Bro. Luther Bewley, *Member*
" " Luis Montilla, *Member*
M. W. Bro. Antonio Gonzalez, Grand Secretary, acted as Secretary for the committee.

The Chairman suggested that the first point for the Committee to consider was the SCOPE AND NATURE OF MASONIC EDUCATION. In connection thereto, he proposed the following:

1. Sending deserving boys and girls of worthy Brother M. M. as pensionados abroad or to educational institutions in Manila;
2. To create opportunities for more intensive study in Masonic Rituals, tene's and dogmas;
3. To create agencies for the propagation of Masonic ideals and principles among the masses such as freedom of thought, freedom of speech, etc. . . .;
4. To set up an organization outside of Masonic Lodges the purpose of which is to defend in the press or in any other public forum the rights of the common people which inherently belong to them in a democracy;

STEPS TO REALIZE THESE OBJECTIVES:

(a) To request the Grand Lodge or its Committee on Finance to find ways and means to carry into effect the idea of sending pensionados abroad or to Manila for educational purposes;

At this juncture, W. B. Bewley requested that he be permitted to leave, he having another important engagement.

The Committee decided to adjourn until TUESDAY, April 8, 1947, at 5:30 P.M.

ANTONIO GONZALEZ, P.G.M.
Grand Secretary

WORDS OF ENCOURAGEMENT

In connection with the official visitation of the Most Worshipful Grand Master in Mindanao and the Visayas this month, he has written letters of appreciation which are also an encouragement to brethren who have been cooperating with him. In one such letter he says:

"I am happy to express my appreciation of your companionship and assistance during my official visitations of our Masonic lodges in the Visayas and Mindanao from May 1 to 9 this year. Not only did I enjoy your pleasant company and Masonic labors, but also derived much inspiration from them. I will always remember the occasion, which augurs for greater accomplishments in the future in behalf of the Craft.

"With my kindest regards and best wishes, I remain,

"Cordially and fraternally yours,
(Sgd.) EMILIO P. VIRATA
Grand Master"

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WHAT OTHER LODGES ARE DOING

BAGUMBAYAN NO. 4 (Excerpts from Its History)

The August, 1947 stated meeting of Bagumbayan Lodge No. 4, F. & A.M. will be called the Foundation Meeting. Plans are now under way for final adoption in the July meeting so that at the August meeting we may well celebrate another more year added to the ever lengthening life of our Lodge.

The idea of forming Bagumbayan Lodge No. 4, F. & A. M. was first brought out on May 14, 1914, when M. W. Bro. Christian W. Rosenstock was approached by one of his employees to ask him if he could join Corregidor Lodge No. 3, to which Bro. Rosenstock then belonged. Instead of taking the employee to his lodge, Bro. Rosenstock advised him and his friends to form a new lodge. This excellent advice was carefully followed and after several informal meetings, the first formal meeting was held about June 4, 1914, and "LUZON" was selected as the name of the new lodge. It was decided to hold future meetings in the Masonic Temple which was then on Calle San Luis, Manila.

The second and last preliminary meeting was held at the Masonic Temple on July 28, 1914. Bro. Rosenstock was acting chairman. At his suggestion, the name "LUZON" was reconsidered and other names such as "LUNETTA," "HARMONY," and "BAGUMBAYAN" were suggested. Wor Bro. Leo Fischer suggested "BAGUMBAYAN," and was finally selected when put to vote.

The first meeting of Bagumbayan Lodge, under Dispensation, was held on August 19, 1914, with 19 members of whom we have today living and still active, M. W. Bro. C. W. Rosenstock, Wor. Bro. Leo Fischer, Bro. Isaac Ampil, Bro. Jose A. Gutierrez and Bro. Valentin Bautista, the last still unheard from since liberation.

The first master was Wor. Bro. Elisha Ward Wilbur, with M. W. Bro. C. W. Rosenstock as Senior Warden, Charles Gallagher as Junior Warden, Melecio Medel as Treasurer and Leo Fischer as Secretary.

On February 2, 1915, the M. W. Grand Lodge of the Philippine Islands, then in its third annual Communication in the Masonic Temple in San Luis St., received from the Committee on Charters the recommendation that a charter be granted to Bagumbayan

JOINT GRAND LODGE VISITATION

At the joint official Grand Lodge Visitation of Maktan Lodge No. 30, Maguinda Lodge No. 40 and Dago-hoy Lodge No. 84 in Cebu City on May 3, 1947, Most Worshipful Grand Master Emilio P. Virata scored the practice of many brethren of sending their

Lodge. Upon motion of Brother Charles Banks, duly seconded, it was carried that charters be given Bagumbayan Lodge and Island Lodge. Bagumbayan Lodge No. 4, F. & A. M. was constituted on Wednesday evening, February 10, 1915, at 8:00 o'clock.

Since then up to the Japanese invasion of the Philippines, Bagumbayan Lodge No. 4 held its stated meetings on the second Wednesday of the month, at 8:00 o'clock in the evening. Other meetings were held to initiate, pass and raise all good men and true who were found worthy for the purpose. During the war, no regular meeting was held. After liberation the Lodge was reopened, holding its first post-war meeting on May 9, 1945, and having the distinction of performing the first degree work after liberation.

* * * *

MILITANT, DYNAMIC, AND AGGRESSIVE MASONRY

In every speech that he utters before the brethren, the Most Worshipful Grand Master closes with the injunction that we build up a militant, dynamic and aggressive masonry. We are for this kind of masonry. But how?

Thought was given in the last stated meeting of Bagumbayan Lodge No. 4 when three Past Grand Masters belonging to the lodge were presiding over the meeting, that the fraternity put up its own printing press, and put up its own newspaper. There can never be a better weapon for aggression by a militant and dynamic masonry. We urge every member to subscribe to this idea. We call on the high authorities to take immediate steps in providing the craft with that needed weapon with which masonry may come out in the open, as Wor. Bro. Florentino Cayco said, and tell the world that it is not a secret organization, it is not a religion, it is not against any religion, but that it is for all and everybody that loves freedom, truth, and knowledge.

children to schools controlled by the enemies of Freemasonry instead of sending them to the public schools. According to him, Freemasonry should not continue doing so even under the guise of tolerance.

He urged that Freemasons should not compromise their principles and that tolerance in this instance is not advisable. He also criticized the indifference of the brethren towards graft and corruption in the government. At the same time, he advocated an aggressive militant and offensive attitude if masons are to be worthy successors of Rizal, Del Pilar, Bonifacio, Lopez Jaena, and other heroes. He reminded the Masons that there are 5,000 of them; that they should make themselves felt among the 18,000,000 composing the inhabitants of these Islands. He reiterated the policy of his administration to make Masons in the Philippines an effective influence for good.

Among the speakers after the grand reception was Dr. Mauro Baradi who, in his usual interesting manner, alluded to the significance of the name "Maktan" and reminded his hearers that it was in Maktan Island where Lapulapu killed Magellan. He took exception to the twist of one historical fact in that a monument was set up in that Island in honor of Magellan, the vanquished, and none for Lapulapu, the conqueror.

The Grand Master and the Grand Officers and Grand Lodge Members accompanying the Most Worshipful Grand Master Emilio P. Virata were received in the usual solemn masonic manner. With him were Deputy Grand Master Albert Brazee, Jr., Grand Secretary Antonio Gonzalez, P.G.M., Grand Lecturer Daniel Limbo, Grand Senior Steward Candido Perez, Grand Organist Bonifacio Araullo, Wor. Bros. Jose C. Velo, Mauro Baradi, Eduardo R. Tankiang, E. V. Clausen, Angel S. Montes, Carlos Iñigo, Jose E. Racela, Vicente Avena, Francisco Hizon, Jose W. Curameng, James Stevenson, Joaquin Pleno, Pacifico A. Ruiz, H. P. Oliveros, Tomas Bagaybagayan, John Hutchins, and W. Jensen.

The Grand Lodge party was received by Maktan Lodge No. 30 with the following officiating: W.M. Sofronio A. Savellon, P.M.; S.W. Gervasio Orno-pia; J.W. Honorio Nuñez; S.D. Juan S. Rojas; J.D. Yee Boo Mann; S.S. Jesus Zabate; J.S. Pedro Abellana; Marshal, Ubaldo D. Laya, P.M.; Tyler, Juan Causing.

WHAT OTHER LODGES ARE DOING

Among the receiving group were Wor. Bros. Ubaldo D. Laya, Jose Galopin and Marcelino Calinawan representing Maguindanaw Lodge No. 40, and Wor. Bros. P. C. Castro, Arturo Fortich, and Claudio Butalid, representing Dagohoy Lodge No. 84.

**CHARLESTON NO. 44
AND
MARVIN NO. 117**

The fact that the Philippines is already an independent Republic has made some American brethren in Guam feel that since that Island is American territory, its two lodges should be under a Grand Lodge of the United States, according to Very W.B. Frederick H. Stevens, 33°, P.G.M., Deputy of the Supreme Council in the Philippines.

M. W. B. Stevens visited Charleston Lodge No. 44 and Marvin Lodge No. 117 on Guam on April 30, 1947, at the request of M.W.B. Emilio P. Virata, Grand Master of the Grand Lodge of the Philippines.

The old-timers of the Lodges, however, are loyal to the Grand Lodge of the Philippines, according to the Deputy of the Supreme Council.

In view of the present set-up, M. W. B. Stevens, in his report of May 12, 1947 to the Grand Master, suggested that "our Grand Lodge officers should at all times use care in helping them solve their problems," that they should frequently visit those Lodges, and "attempt to engender a firmer loyalty to the Grand Lodge of the Philippines by imparting on the new brethren a knowledge of our history and ideals."

He also suggested that "all new brethren of Guam be sent by the Grand Lodge a history of Masonry in the Philippines stressing the romance, the courage, the fearlessness of those earlier Masons, when to be a Mason was to be a man of courage and high ideals. Make these new brethren proud to be members of this Grand Lodge, as proud as I am, because I know that this Grand Lodge is the outgrowth of Masonry that the world can be proud of. That this Grand Lodge has a history of courageous far-seeing brethren, from Rizal to Jose Abad Santos that cannot

be equalled in the Masonic World."

M. W. B. Stevens was enthusiastically received by the brethren at Guam headed by W.B. Frederick D. Cortner of Marvin Lodge and W.B. Laurence J. Demmon of Charleston Lodge. For his benefit, a third degree was exemplified with Bro. William F. Kramer, Junior Warden of Marvin Lodge, in the East. The work was well done.

The Masonic Hall of the Lodges in Guam is a large 100 by 40 quonset hut with a smaller quonset hut placed at one end T fashion. In the words of M.W.B. Stevens, the hall is tastefully decorated, and the equipment and furniture are better than average. The smaller hut permits a Lodge reception hall, offices for the secretaries, library and quarters for the caretaker. The east of the large quonset hut is partitioned off as storage room. This Masonic Hall is headquarters for the Scottish Rite, DeMolay, and Eastern Star as well as for the Blue Lodges. All property is vested in the Masonic Council of Guam headed by Lt. Col. William F. Kramer, registered under the laws of Guam. They pay \$20.00 a month land rental to the Naval Government, but now they have plans to erect a permanent Masonic Temple which they have taken up with the head of the Guam Planning Commission for a site.

Both Lodges are anxious to obtain copies of the Constitution and By-Laws of the Grand Lodge of the Philippines.

UNION NO. 70

San Fernando, La Union

PROGRAM FOR THE OFFICIAL VISITATION OF M.W. BRO. EMILIO P. VIRATA, GRAND MASTER OF F. & A. M. OF THE PHILIPPINES AND HIS PARTY ON MAY 31, 1947

- I. Opening of the Lodge at 1:30 P.M.
- II. The Master and members of Union Lodge No. 70, F. & A. M. will start from the Gabaldon building at 1:45 P.M. to meet the M. W. Grand Master and party at the air strip at San Fernando, La Union.
- III. Refreshments will be served upon arrival of the party.

P R O G R A M

- 1. Official reception of the M. W. Grand Master of F. & A. M. of the Philippines and party.
- 2. Welcome address of the Master of Union Lodge No. 70.
- 3. Address by the Master of Angalo Lodge No. 63 or his representative.
- 4. Address by the Master of Laoag Lodge No. 71 or his representative.
- 5. Round Table Conference.
- 6. Addresses by the members of the party.
- 7. Address by M. W. Bro. Emilio P. Virata, Grand Master of F. & A. M. of the Philippines.
- 8. Passing of the two candidates, Bro. Gregorio G. Carzon and Bro. Alfredo C. Nebres if there will be enough time.

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Fraternal Reviews



J. W. FERRIER, P.M.

WISCONSIN—1946

Lodges—305; Members—54,325;
Gain—1,611

The 102nd annual communication of the Grand Lodge of Wisconsin was held in the Scottish Rite Cathedral, Milwaukee, on June 11, 1946, with all Grand Lodge Officers but one present, with 16 of its living 21 Past Grand Masters in attendance, and with 299 of its 305 subordinate lodges represented. (An excellent record.)

The Senior Grand Steward of Minnesota as personal representative of the Grand Master of that Grand Jurisdiction, a Past Grand Master from Michigan and one from Ohio, as well as many illustrious masons from the Grand Jurisdiction of Wisconsin and from other Grand Jurisdictions were also in attendance.

The Grand Master reported the granting of 47 dispensations; the holding of one emergent communication, the rendering of many decisions, among which we find: (1) That a Wisconsin lodge in which an applicant is elected retains exclusive jurisdiction to initiate him unless such jurisdiction is surrendered even though he moves from and resides in another jurisdiction for many years; (2) a petition from an applicant who has lost the first joint of the first finger of his right hand must be rejected; (3) a candidate whose left knee was stiff and could not be bent must be rejected; (4) a petitioner whose left arm was shorter than his right, but not as the result of an amputation was held inadmissible.

He reported the arrest of the charter of one lodge for six months for having received, acted upon and initiated a saloon keeper; and spoke highly of the work of the Masonic Service Association and of the meeting of the Grand Masters' Conference. He also suggested that the membership of a constituent lodge should be limited to 500, as larger membership discourages younger members who may desire to attain a lodge office. He also objected to what he called the "obnoxious" practice of some bodies whose membership is based upon membership in the sym-

bolic lodges of soliciting membership before giving the new member a chance to learn the work, citing one case where a Fellow Craft was approached with a petition for membership.

Among the Grand Master's suggestions, we find: (1) That Committees of Investigation make more diligent inquiries about the qualifications of petitioners insofar as their real interest in Masonry is concerned; (2) That more attention be given to each new member after he has received the Master's degree so that he may feel that he is truly our brother; (3) That blue lodge officers have frequent practices in conferring degrees and that emphasis be placed upon proper dramatization of the floor work, and (4) That Masons should bear in mind at all times that Masonry stands for stability, substantiality, and solidarity, and that we should not swerve from our duty to hand down to our posterity pure and unimpaired, the institution we inherited from our forefathers.

He makes some recommendations peculiarly applicable to the Grand Jurisdiction of Wisconsin, and concludes with a strong and ably supported argument for a strict adherence to all the ancient landmarks.

Many resolutions were presented, one of which made it a Masonic offense to petition for degrees in any order which predicates its membership on symbolic Masonry, or to solicit directly or indirectly another Master Mason in behalf of any such other organization. The Jurisprudence Committee recommended that action be deferred and that as a matter of fraternal courtesy, the question should be taken up with the proper authorities of the other orders so that cooperation can be attained and the high standards of Masonry advanced. Carried.

Ninety 50-year certificates were issued during the year. At the election of officers, all in the line were advanced, the Senior Grand Deacon becoming Junior Grand Warden.

The Committee on Foreign Relations recommended the establishment of

fraternal relation with the National Grand Lodge of Columbia. (Adopted.)

The proceedings carry many statistical tables and conclude with the report of the Committee on Foreign Correspondence. The Foreword to this report is something which should be read by every Grand Lodge Officer as well as by all Masons, who desire light on all interests of the fraternity.

MASONRY AND ITS MISSION

"Militant Masonry" and "Masonry and its Mission" are topics which time and again have been discussed and emphasized in Lodge meetings and public gatherings. This is true not only in the Philippines but in other countries where Masonry has been established.

In an article entitled "The Challenge to Masonry" (The Indiana Freemason) written by Dwight L. Smith, Grand Master of the Grand Lodge of Indiana (1945) we find the following:

"To say that Freemasonry faces a great challenge today is merely to repeat a tiresome platitude, for Masonry always faces a challenge. Every day of every week of every year Masonry must prove its worth before a court of public opinion that has little interest in tradition. Americans are essentially pragmatic individuals, interested primarily in results. It is understandable, then, that the profane world has little regard for our antiquity, our lofty principles, the grandeur of our Temples, or the imposing quality of our membership rolls. It asks but one simple and searching question, What are you doing to justify your existence?"

"Perhaps it would be better to say that Freemasonry today faces a tremendous opportunity, for rarely in our history have circumstances presented the Fraternity with such an opportunity for giving life and meaning to the tenets of our faith. Three and one-half years of war have placed service flags in every lodge room in Indiana. Service stars run up into the thousands, and scarcely a Lodge meets which does not have at least one star of gold. The problems certain to arise out of the war, the responsibilities certain to descend upon individual Lodges are staggering to contemplate, yet therein we may find the supreme opportunity of our generation."—The NEW AGE.

A PLEDGE OF SERVICE

THE MASTER MASON

By

JOSE S. GATMAITAN

Malolos Lodge No. 46, F. & A. M.
Malolos, Bulacan

"Masonic Legend tells us that, at the beginning of things, God wanted to make man a workman." By working, man made use of his crude instruments to till the soil from where Nature endowed him with bounties. Symbolic Masonry, however, teaches us that our ancient craftsmen were those builders of K. S. Temple, which was completed without the sound of the hammer or noise of the anvil for it was done by the Great Architect. Today, this builder is confronted with terrible problems which have so disturbed humanity that his work is destroyed by events which exceed in far too great a measure the conceptions of the most finely balanced brain. The story of the two atomic bombs, if we turn a page of our history, whose cataclysmic forces released atomic explosions in two tiny points of the globe, tells of their telling effects which even astonished the very scientists who helped make the bombs. What those bombs did, in my conception, is really supernatural. The Great Architect rules that the world should not go wrong any longer. The rule of force must be met with superforce, guided by the intellect and regulated with precision, to counteract oppression and tyranny.

The tenet that a Christian must not be guilty of shedding blood or causing the death of his fellows under the stress of necessity holds true when that Christian, in solemn duty to God unsheathes the sword of persecution which threatens His empire with the wrath of Heaven when they are in danger of relenting in the wielding of that same sword. Such action is the emanation of his relentless spirit where he is to be seen abhorring evil in the diligent quest for good. Such was the crusader, who, donning his cross and his sword, exultantly sailed forth to the combat to shed the blood of the infidel that the great message of Forbearance might be brought to Rome. That was the letter of the law and the tenet must suffer no violence.

Masonry, in the last war, has mustered its forces. Fighting against odds,

bleeding and wounded, the great army of Master Masons with their working tools in hands, advanced forth to their Death March for the service of their flags. Untouched by worldly ambitions, this mighty army became superhumans. Dauntless amid execrations, unmoved by plaudits, unflinched by privations and convoyed by all sorts of human infirmities, the master masons have helped won that so terrible and tragically deplorable war. Divine Providence wills that that army must conquer.

It is the history of the man who had won the "good fight" that is noble. He is a hero, who having done his duty well, has built his temple in the hearts of his fellowmen. Well may he be remembered that after his "passion and death" he was once reached with the grip of the Lion's Paw at that critical moment in his life and, upon his resurrection, the vigor of his life again radiates that unflinching light to spread the cement of brotherly love and affection to the entire Craft. That man, with clean heart and clear conscience, is a worthy builder and a freeman. He has complied with and has kept a steady faith in his CHARGE. That man is the MASTER MASON.

THE SUN AND THE MOON

By RABBI H. GEFFEN, 32°, F.P.S.

Some Masonic writers have seen in Masonry a trace of the old "sun worship." But this is a complete mistake. In our Lodges we preserve, no doubt, the symbolism of the celestial firmament, and the Sun, Moon and Stars are fitly represented. Some have thought the Blazing Sun referred to the great luminary.

The Moon, as one of the lesser lights, is also one of the great emblematic lights in Freemasonry. Masonic students think that the Lodge-room symbolically represents the world, and hence the appropriateness of that decoration of our Lodge-rooms which reminds us of such representation.

The worship of the Sun by the Egyptians, by the Phoenicians, and Philistines, was the worship of one invisible God, symbolized by the visible source of created light and life. They afterwards worshipped Baal, as the Sun-god. Thus symbols became idols. The Egyp-

tians represented the Supreme Being and His Divine attributes and infinite perfection under the symbol of the Sun; and they represented Nature, or matter, which is altogether dependent on that Supreme Being, and diversified every moment, under the image of the Moon who borrows her light from the Sun, and is perpetually changing her appearance. This mode of representation was undoubtedly the primary cause of idolatry and superstition; men growing by degrees forgetful of the Supreme Being, and confining their attention to that glorious luminary, the Sun, as the immediate cause of what they beheld, instead of considering it as the material representative of its spiritual source, the invisible Producer of all visible objects.

The Moon, as a lesser light, teach us regularity; the same number of days always elapsing between the first appearance of her silver crescent in the West at evening, and of her full orb rising in the East at the same hour. The same regularity we see by the Sun. Our globe is maintained by the combined harmonic action of the Sun and Moon. The Moon is considered to have great influence on vegetation and animals. Not only Astrologers alone, but many Philosophers and Theologists believe in these lunar influences, and, therefore, we took her in as one of our lesser Lights. Those sublime objects of creative energy in the material universe, the Sun and the Moon, are in our Lodge the symbol of life and salvation.

In Hebrew "Shemesh" (the Sun), means also luck. The Sun also represents Masonic Brotherly love and righteousness; the love of God and our neighbor; as in Malachi: "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings" (iv. 2) The Sun, as the center of attraction to the planetary worlds and the proximate source of heat, light, life, and fruitfulness to this natural world, is the representative emblem of Masonic love.

In the winter all creation mourns, because the Sun is absent; vegetable kingdom withers, animal, torpid, but on the return of the spring, the Sun revives again the whole creation, animals and vegetation triumph.

The Moon dependent upon the earth, but shining with borrowed lustre de-

A PLEDGE OF SERVICE

rived from the Sun, and whose reflected glories dissipate the darkness of so many of our nights, symbolizes the enlightenment of the dark avenues of our hearts and minds; as the Prophet Isaiah expresses himself: "Thy Sun shall no more go down, neither shall thy Moon withdraw itself" (Isa. Lx. 20).

Joseph was favored with a prophetic dream of this kind, when he saw the Sun and the Moon making obeisance before him; the Sun and the Moon signify here natural goodness and truth; father and brethren signify and include the Jewish religion; while the eleven stars signify all the knowledges thereof.

It is in allusion to Masonry: A religious Power and a Progressive Science.

Bowing, or obeisance, denotes adoration, accompanied with the acknowledgment that all the rites and ceremonies of Masonry have a Divine glorification of humanity, that the mystic signs and ceremonies are only to exalt and glorify the Almighty. Joseph represents the Worshipful Master, influenced by the harmony and regularity of the Sun and the Moon.

By that influence he supplies abundance of corn in time of Egypt's famine. It represents the call of the W.M. from labor to refreshment; from physical labor, from good deeds and noble works, to spiritual refreshment, to heavenly blessings, to earn the Wages of a Craftsman.

THE COMMANDOS OF 1896

By Bro. AVELINO SAYOC
Daet, Camarines Norte

The commando is an innovation of the modern army. The unit is formed by hand-picked men of the highest quality physically, mentally, morally, technically, and especially trained to cope with any incident of modern warfare. Theirs is the most risky business of landing ahead of the main body of the army, so that the main army may have an easy going. It is their job to make devastating raids on vital enemy positions and to effect heroic rescues in prison and internment camps.

When we think of Rizal and his contemporaries and comprehend that period of our history when his group appeared, we can see their parallel in the modern commandos.

Politically, that period was under Spanish hand which was corrupt, cruel, oppressive, intollerant. Civil liberty and education was suppressed. The whole populace was kept rigidly under subjection and ignorance. Religion was corrupt and was the handle for secular powers.

But a new era was to start in the Pearl of the Orient Seas; a new humanity was pressing forward for a new stage of civilization. The field must be freed from oppressive might. Airborne the commandos floated over the Philippine skies. Pen and sword they fought political and religious corruptions, they arouse the lethargic, ignorant and indolent natives to patriotism.

They broadcast informations, propaganda, organize resistance bands and trained saboteurs. "The Commandos Strike at Dawn."

They made devastating damage on the enemy. But the enemy counter-attacked. So heavy was the ensuing fight, and in the din of battle, Rizal and some of his comrades fell.

But others of the band lead the fight till according to the Time Table of the Supreme Commander of World Operations, our ally, the Americans came to our aid. The commandos paid a great price but their mission was fulfilled.

If I were to divide Philippine history, I will divide it into Old Philippines and New Philippines. The Old composing of the unknown and period up to about the end of the 19th century. The beginning of the end of Spanish rule marked the period of transition into a new era, and this I will name the New Philippines. This period was clearly marked by the irruptions of very brilliant personalities headed by Rizal during his time and continued up to our time by leaders closely following the heels of Rizal. The world-renown and rank that our great men have attained in this short period of fifty years, I dare say that our Malayan forebears can not attain in a millennium though they were to incarnate here in this land again and again.

There is a hidden side of history which is unknown to many western people. Students of history have noted the rise and fall of nations and the fre-

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quent repetitions of certain events in history. This we simply explain by saying that history repeats itself, which by the way is no explanation at all. Rome and Greece rose to power and renown, while the succeeding age with all the glorious heritage in their midst can not prevent the passing away of those great cultures. This curve is also observable in the lives of men. It is a truism that genius has no parent and no offspring. We know now that moral and intellectual capacities are not inherited. Children come to us with definite tendencies and characters. To this dilemma Henry Ford said "We inherit from ourselves", referring of course to previous lives of the same individual. This is called the doctrine of Reincarnation, Transmigration or Metempsychosis.

We admit the fact of spiritual evolution, but as to its process we have but a vague conception. It is only by a constant return to Earth to learn new lessons that a process of spiritual evolution can take place. This belief in Reincarnation is found in almost all religions and philosophies except Mohammedanism and modern Christianity. It is said to be a lost Christian doctrine. The Bible contains many passages referring to it. It can be also defended scientifically and logically as a process of the evolution of life.

With the common belief of the soul freshly created at each birth, with a single life only from the cradle to the grave and then a vague eternity, we will be forced by logic to lay every glory

and wretchedness in life at the doorstep of the Creator. If humanity has evolved and that evolution is not due to heredity; if there is no individual survival and return to Earth whereby men can progressively improve himself, then it is the Creator Who has evolved much in the same way that the improvements in the automobile is the improvement of the manufacturer himself.

Occultist have noted this passage of men from race to race and country to country. Let us turn back to ancient Rome and Carthage, study their struggle for the commerce of the Mediterranean, recorded in the Punic Wars. Note the old Roman colonial activities, her navy, her laws, her literature and arts and see if you can not recognize them in England today. The Phoenicians we are told attained a high state of civilization also along many lines. Occultists state that the ancient Romans are the present English and the ancient Phoenicians are the present Germans. Rome is now London and Carthage is now Berlin. The ancient Roman cry of "Carthage must be destroyed" was almost vindicated when London suffered the intensified air-blitz by the Germans during the latter part of 1941. The war for the commerce of the Mediterranean of ancient time was repeated in World War I when the Germans demanded a "place under the sun". A very interesting, though it may be considered a coincidence, was the personality of Hamilcar, surnamed Barca or Lightning, because of his quick annihila-

tion of four successively Roman invasion fleets. One is tempted to surmise that Hitler, the genius of Blitzkrieg or Lightning war was Hamilcar returned.

The wheels of war shall turn on and on as long as nations are not willing to learn the lesson of love.

The ancient Greeks are traced in the present French. Compare their literature, their arts, their particular way of thinking, their love of beauty, and see if you could not agree with the occult statement. In "The glory that was Greece" we now have "Galing sa Paris, walang makakaparis." (It comes from Paris, it is peerless.)

With regards to Philippine history, I have pointed that the beginning of the twentieth century marked the dawn of the new era. In it we find the influx of highly evolved souls, far in advance from the level of our Malayan ancestors, apparently coming from a different stock.

There are indications that we of the New Philippines are of the same batch of souls incarnating now in America. From which dead civilization we came, only the highly trained occultist can trace.

Dewey made our link with America and MacArthur preserved that link when there was danger of its breakage. We can read more of the past bond as Philippine-American relation further unfolds itself. Our ready assimilation of everything American is a strong testimony of this tie.

[Continued on page 252]

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SCOTTISH RITE PAGE

CONFERRAL AT DAVAO AND ILOILO

By virtue of a dispensation issued by the Deputy of the Supreme Council in the Philippines, Ill. Bro. F. H. Stevens, 33°, Lakandola Lodge of Perfection and its coordinate Bodies convened at Davao and Iloilo on May 6 and May 8, 1947 respectively, to confer Scottish Rite Degrees to several candidates. A delegation headed by Bro. Emilio P. Virata, 32°, KCCH, Grand Master and presently Master of Kadosh of Rizal Consistory, chartered a plane for the Southern Islands visiting Blue Lodges throughout the trip which lasted nine days. Among the members who accompanied the party were Antonio Gonzalez, 32°, Albert J. Brazee, Jr., 32°, James Stevenson, 32°, Eduardo del Rosario Tan Kiang, 32°, Carlos Iñigo, 32°, John Hutchings, 32° (Oakland Bodies, California) Candido Perez, 32°, Francisco Hizon, 32°, Joaquin Pleno, 32°, Vicente Avena, 32°, Daniel Limbo, 32°, Angel S. Montes, 32°, Jose E. Racela, 32°, Mauro Baradi, 32°, Jose Curameng, 32°, Bonifacio S. Araullo, 32°, and Bro. Jose C. Velo, 32°, KCCH. The Illustrious Deputy joined the party at Bacolod City, from whence they proceeded to Iloilo, the last leg of the Masonic journey.

The class at Davao which was named "Mt. Apo Class" was composed of the following Brethren who were conferred the Scottish Rite, degrees up to the 32nd, inclusive: Go Bian Cam, Emilio Agoncillo Cabrera, Marcelino Espinosa Calinawan, Casimiro Florencio Arkoncel, Leon Aquino Garcia, Sergio Salva-leon, Perfecto Carganillo Boncato, Avellino Morales, Laureano Lopez Callao, Fortunato Hilarion Rivera, Tiburcio Cervantes, Hilarion Cabrera, Alejandro Castillo Hernandez, Jesus Veñegas Océña, and Federico Opada. The Iloilo class included the following Brethren who became Masters of the Royal Secret: Genaro Causing Bermejo, Placido Cause Brasileño, Mario Buenaventura Hidalgo, Marcelo Jereos Obregon, Sixto Bonagua Ortiz, Francisco Tantuico, Chow Kwan Tay, and Mansueto Hulleza Villaluna.

JOSE ABAD SANTOS CHAPTER

Order of DeMolay

Preparations are now in full swing for the Public Majority Service of the Jose Abad Santos Chapter, Order of DeMolay to be held at the Plaridel Masonic Temple, 520 San Marcelino, Manila, on 22 June 1947. Two of the members who have attained the age of 21 will be presented to the community. The service uses one of the most beautiful parts of the entire ritual and all friends and relatives are invited to the ceremony which graduates DeMolays into the ranks of the voting citizenry.

* * * * *

The membership drive is also in full swing. The Grand Council will award the "Freemason's White Honor Key," to individual Masons who obtain ten new DeMolay members since January 1, 1947. Petitions may be had from the Secretary of the Philippine Bodies, A. & A.S.R., or from the Scribe of Jose Abad Santos Chapter. The Grand Master, M.W. Bro. Emilio P. Virata, who is Acting Deputy of the Grand Council in the Philippines, in the absence of Most Wor. Bro. M. Goldenberg, P.G.M., has designated one of the big rooms of the Plaridel Masonic Temple for offices of the local Chapter.

* * * * *

Zerubbabel Keys were conferred by the Grand Council, upon Rt. Wor. Bro. Teodorico A. Jimenez, Advisor of Emanuel A. Baja Chapter, Kawit, Cavite; Wor. Bro. Eliseo Tayao, Advisor of Marcelo H. del Pilar Chapter, Malolos, Bulacan; and Wor. Bro. Ernesto S. Salas, Advisor of Catalino G. Aurelio Chapter, Bacolod City, for their excellent work as the organizers of their respective Chapters. The name Zerubbabel was chosen in commemoration of Zerubbabel, Prince of Judah, who, in obedience to God's command, revived the spirits of Israel, rebuilt the Temple at Jerusalem and restored the ritual and worship of a great people.

* * * * *

The members of Jose Abad Santos Chapter are grateful to the following Masons who have donated equipments

and furniture, e.g.; Bro. Vicente Avena, 32° one pingpong set and table; Bro. James Stevenson, one narra bookcase and one narra folding table; and Bro. Clemente Bernabe, 32°, several books and magazines. Through the cooperation of the U.S. Army, the athletic grounds have been leveled. Bro. Avena, Advisor on Athletics, himself a former Olympic player, has laid down plans for the basket ball, volley ball, softball, and badminton courts, and for the inter-Chapter tournaments, which will be held in the future. Bro. Mauro Baradi, 32°, Venerable Master of Lakandola Lodge of Perfection has already announced he will present a cup to the winning team.

* * * * *

COMMANDOS OF . . .

[Continued from page 251]

This theory might explain also the failure of the local drive for Filipinism. How can we as strangers in this land embrace everything Malayan, our unwonted ways. In some countries conservatism may succeed, but most likely it will be a case where the soul of the people is the same incarnating in the country over and over again, like China, for instance. We are not aping the Americans. Our affinity with them arose from a common way of life in the past. The amity of Philippine-American relationship can not be attained by the Dutch-Indonesian or British-Indian because perhaps they do not have that common bond of equality and association in the previous existence.

This is the lesson of the Commandos of 1896 that I would like to bring: That the Supreme Commander of the World Operations will always need commandos for new theaters of operation. We all belong to the army, but we must qualify in the commando unit by taking special training in all the departments for the advancement of life, because no matter how much we like to be of service, if we are ignorant and untrained, we will do more harm to the cause than good. We must be always prepared so that when another call for commandos comes, we may be deemed worthy to participate in the fight, like our honored Commandos of 1896.



ANTIGUOS LINDEROS O LIMITES

El párrafo sexto de nuestra constitución dispone que la Gran Logia de las Islas Filipinas es la autoridad suprema en esta jurisdicción y como tal se halla investida de soberanía masónica absoluta y exclusiva con todos los poderes legislativos, ejecutivos y judiciales inherentes a dicha soberanía y con la sólo limitación de adherirse en todas sus actuaciones a los antiguos linderos o límites de la orden.

Y en el párrafo 264 de la constitución se dispone que un miembro de cualquiera de nuestras logias subordinadas y cualquier masón que esté en esta jurisdicción podrán ser amonestados, suspendidos y hasta expulsados por cualquiera infracción que cometieran contra dichos antiguos linderos o límites de la orden.

Es, por tanto, imperativo para todo masón conocer cuáles son estos linderos o límites antiguos a que la institución y sus miembros están adheridos y que no pueden desconocer o ignorar.

Nuestra constitución, al igual que muchas otras constituciones, no trae una definición de lo que son o constituyen estos linderos o antiguos límites. Ni siquiera se enumeran los mismos. Ni la constitución de la Gran Logia madre, o sea, la Gran Logia de Inglaterra, trae una enumeración o definición de lo que son estos linderos o antiguos límites.

Bien es verdad que en el siglo dieciocho, algunos años después de la organización de la primera Gran Logia en Inglaterra, que, como todos sabemos, fue hacia el año de 1717, el insigne escritor James Anderson preparó un folleto sobre los PRECEPTOS DEL FRANCMASÓN derivados de los anales de varias Logias de Inglaterra, Escocia e Irlanda como también de Ultramar, y que también este folleto se hizo parte del Libro de las Constituciones de Anderson que fue aprobado por la Gran Logia de Inglaterra en el año de 1723; pero dichos preceptos no fueron considerados como los verdaderos Antiguos Límites o Linderos de la Orden, aunque algunos autores sostienen que varios de dichos preceptos son talmente los Antiguos Linderos o Límites o constituyen parte de los mismos.

Ya en el siglo diecinueve encontramos a varios

escritores **masónicos** tratando de buscar una definición cabal y exacta de lo que son o constituyen los Antiguos Linderos o Límites, y algunos hasta los han enumerado.

En las definiciones de los tratadistas sobre esta materia podemos discernir dos escuelas: (1) una es la que define los Antiguos Límites o Linderos como una ley o costumbre masónica y universal cuyo origen se pierde en la noche de los tiempos; y (2) otra que la define como preceptos fijos que constituyen el fundamento de la institución que la caracteriza y distingue de cualquier otra.

Albert G. Mackey, que es universalmente reconocido como uno de los más autorizados en jurisprudencia masónica, dice que los Antiguos Linderos o Límites constituyen aquellos usos antiguos y universales de la Orden que gradualmente se convirtieron en normas de acción y cuyo origen es tan remoto que no se pueden encontrar en los anales de la historia.

John W. Simmons, también otro escritor sobre jurisprudencia masónica, define los Antiguos Linderos o Límites como principios que han existido desde tiempo inmemorial y que son inmutables, ya estén o no escritos, y que gobiernan la forma y esencia de la institución.

Albert Pike dice que se llaman Antiguos Linderos o Límites aquellos principios fundamentales de la Masonería Operativa antigua.

Robert Morris llama Antiguos Linderos o Límites a aquellos preceptos bajo los cuales la Francmasonería es conocida y distinguida de cualquier otra institución.

Luke A. Lockwood considera como Antiguos Límites o Linderos los principios y prácticas de la Francmasonería que la caracterizan como tal y la distinguen de cualquier otra institución, y que, por tanto, constituyen el origen de la Ley y Jurisprudencia Masónicas.

Como hemos dicho, existen dos escuelas según se ve en las definiciones que transcribimos arriba; pero si bien examinamos las mismas, creemos que

para mejor obtener una definición cabal y exacta es necesario hacer una ligera comparación de las mismas, y pronto deduciremos que los Antiguos Linderos y Límites tienen la substancia que definen las dos escuelas. Por de pronto, podremos decir que los Antiguos Linderos o Límites son (1) principios, leyes, costumbres, usos o prácticas (2) universales e inmutables (3) que identifican, caracterizan y distinguen a la Masonería de cualquier otra institución y (4) que fueron adoptados desde sus orígenes.

Decimos que los Antiguos Linderos o Límites son principios, leyes, costumbres, usos o prácticas porque dichos Linderos o Límites son talmente un cuerpo de principios escritos o no escritos que constituyen norma de acción. Son regulaciones que los masones todos, operativos o especulativos, deben observar como norma de acción. Pudieran estar escritos o no. Lo cierto es que los mismos siempre se han considerado como normas o preceptos normativos para la conducta o acción del masón operativo o especulativo.

Decimos también que son inmutables y universales porque la nota de inmutabilidad y universalidad es la que la distingue de cualquier otra regulación. Las leyes masónicas pueden variar según las necesidades y conveniencias de las respectivas Grandes Logias o Grandes Jurisdicciones. Por tanto, las mismas pueden ser enmendadas, abrogadas, abolidas, sustituidas y cambiadas. Lo que es una regulación masónica en una Gran Jurisdicción, no lo es en otra. Pero los Antiguos Linderos o Límites son los mismos para todas las Grandes Logias y Grandes Jurisdicciones, lo mismo ahora que ayer, o mañana. Son, por tanto, universales e inmutables, y no dependen de las necesidades locales de las Grandes Jurisdicciones, ni de sus gustos o caprichos. Si un cuerpo masónico se aparta de cualquier precepto que constituye un Antiguo Lindero o Límite, dicho cuerpo deja de ser masónico. En una palabra, ese ya no práctica la verdadera masonería. Como se dijo por el tratadista THEODORE S. PARVIN, para que un Antiguo Lindero o Límite sea considerado como tal debe ser observado por todos los Masones y respetado universalmente.

Decimos que los Antiguos Linderos o Límites deben ser tales que mediante ellos se pueda distinguir y caracterizar la institución masónica de cualquiera otra institución porque ellos vienen a ser la marca de identificación de la Orden. Esta marca de identificación se obtiene mediante los Antiguos Linderos o Límites. Lo que éstos digan o preceptúan constituyen la verdadera masonería. Lo que esté contra sus preceptos no puede ser nunca masonería.

Y también decimos que se adoptaron desde los orígenes de su historia porque su mismo adjetivo de ANTIGUO requiere que la regulación sea tan antigua que pueda ser considerada como su original regulación coexistente con su surgimiento como institución en los anales de su historia. Si no es una regulación tan antigua como esto, imposible es que pueda ser considerada como Antiguo Lindero o Límite. Por lo mismo que todo Antiguo Lindero o Límite es universal e inmutable, el mismo debe ser coexistente con sus orígenes.

Creemos haber contribuido en algo con los esfuerzos de muchos autores en encontrar una definición exacta de lo que es o deba ser considerado como ANTIGUOS LINDEROS o LÍMITES. La definición que damos arriba coincide en parte con la definición adoptada por el Congreso Masónico de Chicago cuando en el año de 1893 se adoptó como definición la siguiente: "Los Antiguos Linderos son aquellos principios fundamentales que caracterizan a la Masonería como la definen LOS PRECEPTOS DEL FRANCMASÓN, y sin los cuales la misma no podrá ser identificada."

Por lo mismo que no todos los autores dan una misma definición de los que son o constituyen los Antiguos Linderos o Límites, su enumeración ha sido también objeto de varias discusiones. La Gran Logia de Inglaterra no los enumera, como tampoco nuestra Gran Logia. Otras Grandes Logias en América y en Europa tampoco llevan una enumeración como fuera de desear. Sin embargo, algunas la traen y de esto hablaremos en otro editorial. (Antonio Gonzalez, F.P.S.)

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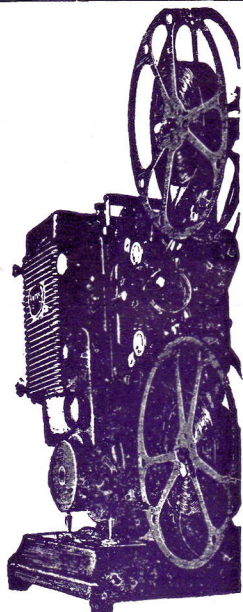
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