The Cable Tow

Vol. XXII Manila, Philippines, September, 1947 No. 3

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)

M. W. Bro. H. EUGENE STAFFORD
First Grand Master

Plaridel Masonic Temple, 520 San Marcelino Manila, Philippines

The Grand Master's Message

MASONRY, HERE TO STAY*

Upon your kind invitation, I am glad to be here and greet all of you again. I take special pride and interest in visiting Masonic lodges. I feel at home with their members, and I am delighted to see for myself their work and their progress, their problems and their difficulties. As you know, I devote full time to Masonry. Everyday of the week you will find me in my office ready to serve.

Tonight, I witnessed the exemplification of the third degree in an impressive and creditable manner. I must congratulate the degree team for a job well done. I must also congratulate the newly obligated Master Mason for the opportunity now offered to him to be of service to God and his fellow-men.

It is a pleasure to see so many brethren gathered in this hall on the occasion of the Fortieth Anniversary celebration of CORREGIDOR-SOUTHERN CROSS LODGE No. 3. Their devotion to our Ancient Craft is very encouraging, let alone inspiring. I can truly say that Masonry in the Philippines is here to stay. Our duty is to make its tenets and principles the guiding spirit of all human endeavors and pursuits so as to assure peace and happiness among men and nations. We would not be true Masons should we fail to perform that important duty.

The Philippines is a fertile ground for the teachings of our Venerable and time-honored Institution. The Republic is young and its problems are manifold. It must lean on Masonry to survive and succeed. I enjoin, therefore, every Mason in this our Grand Jurisdiction to support and cooperate, by militantly and aggressively, by vigilantly and actively, participating in all our Masonic works. Masonic influence should be made to play an important part in the Far East, whose peoples, from time immemorial, have been the object of exploitation, injustice and slavery. Indonesia today is waging a war of liberation against the Dutch. All freedom-loving people, no doubt, sympathize with the Indonesians. Liberty must be defended, not coerced; democracy must be practiced, not sacrificed; and justice must be upheld, not ignored.

CORREGIDOR-SOUTHERN CROSS LODGE No. 3 was first organized as CORREGIDOR LODGE No. 386 under the Grand Lodge of California. With MANILA LODGE No. 342, and CAVITE LODGE No. 350, they formed what is now known as the GRAND LODGE OF THE PHILIPPINES. To Manila Lodge was assigned No. 1, and to Cavite Lodge, No. 2. If I may digress, I wish to say that I am extremely pleased to know that Cavite, my home province, shared in the honor of forming our present Grand Lodge. It is in the province of Cavite where Masonry first set foot in these islands about the middle of the nineteenth century, and there found warm reception among the inhabitants. The place is now marked with the monument of our late brother, Jose P. Rizal, in the historic town of Kawit. It is in the province of Cavite where Masonic influence blossomed into Revolution in 1896, destroyed an empire, and established a free and democratic nation. It is in the province of Cavite where Masonry is ever militant and aggressive, vigilant and active. It was the late Trinidad H. Pardo de Tavera, an outstanding Mason and statesman, who said that Cavite, being a truly Masonic province, is the cradle of Freedom and Democracy in the Philippines.

CORREGIDOR-SOUTHERN CROSS LODGE No. 3 is one of the oldest in our jurisdiction. Its contribution to the progress and welfare of this country is more than we can possibly appreciate. It is an American lodge, active in relief work, and interested in the spiritual and material advancement of the people. Its history is an open book for us to read and from which to profit. Its accomplishments are gratefully recorded in Filipino hearts.

Brethren, on this your Fortieth Anniversary, I bring you greetings and congratulations from the Most Worshipful Grand Lodge of the Philippines. May you have many more anniversaries in the future.

Wor. Bro. John W. Ferrier Sr., Past Master, has presented to you the duplicate of the original charter of your Lodge, which the Grand Lodge of California was kind enough to send to us. I know you will treasure it, not only for sentimental reasons, but for its historical value as well. Its presentation was a fitting climax of your celebration tonight. May the charter of your lodge spur you to more action—as crusaders of enlightenment, champions of freedom, devotees of God, and servants of the people.

Again, I congratulate you, my brethren.

* Address delivered on the occasion of the Fortieth Anniversary celebration of Corregidor-Southern Cross Lodge No. 3, Plaridel Masonic Temple, August 14, 1947.

THE CABLETOW

EDITORIALS

LET US AGREE TO DISAGREE

We learn slowly but forget quickly. "Love your neighbor as you love yourself," said Confucius to his flock twenty-five centuries ago. Subsequently this exhortation was taught by Socrates, emphasized by Christ and repeated over and over again for the benefit of the men of our century. However, our past records and present tendencies indicate that we have yet a long way to go before we can truthfully observe the Great Commandment.

We know how our petty differences have turned to dissensions and ultimately, bitter hatred. We are appalled at the immense price we have paid and are still paying for many a reign of greed and war of conquest and when these are over we begin to rebuild and recuperate only to be plunged again into another fight of world proportions and total annihilation.

Of what benefits are all the mechanical inventions and scientific discoveries if they cause men to suspect and destroy one another? Must we accept the charge that humanity is on the brink of destruction because of men's bigotry and littleness? We have incessantly looked for and devoted too much attention to the material things around us but neglected to understand our neighbors better and show them greater sympathy.

No two men are alike in everything and there must be a good reason for this. By the same token we ought to cheerfully accept the fact that we can not agree with others, including our loved ones, all the time. Then why not agree to disagree? This should not mean conflict leading to conflagration; it simply indicates bigness of heart and a frank admission that we are not always right and the rest of the world entirely wrong.

When the man of old told his neighbor: "I am holier than thou," he made impassable the bridge that might have brought him closer to the other. Influenced by this attitude, those who came after, said likewise. This is why to this day, we have not rid ourselves of selfishness and superiority-complex.

[*Continued on inside back cover*]

OUR FIRST GRAND MASTER

Masonic history in this jurisdiction records the fact that on December 19, 1912, the Grand Lodge was organized in Manila. On the same day, the officers were elected and installed. The honor of being the first Grand Master was accorded to Most Wor. Bro. H. Eugene Stafford. Here is a man who rose with Masonry. As far back as 1900 he cooperated in the organization of the first permanent American lodge here. This is Manila Lodge No. 1, formerly No. 342 on the California register; this lodge met for the first time in the home of Brother Stafford.

The Grand Lodge then had only three subordinate lodges under it, but the Grand Master's task was not easy. In his own way and by his own methods, he consciously cultivated the tiny plant of human sympathy and mutual understanding which later grew up as the tree of Masonic harmony and unity. To hear and even be told that the Grand Lodge would have rough sailing because of opposition and was bound to fail due to the unfavorable atmosphere surrounding it, were obstacles that had to be reckoned with. Brother Stafford was not discouraged. His course was chartered. It was his opportunity to push through the First Annual Communication held on February 4, 1913. And the brethren who took part in that Communication were not only impressed with but satisfied by his record. As proof of their continued trust in him, he was reelected Grand Master to serve for another term (1913-1914). He consistently adhered to his program of action. When he relinquished his exalted post, he felt that there was plenty of work to be done. Realizing this fact, he never lost interest in the welfare of the Craft.

Brother Stafford is now in the United States recovering his health which for half a century and more was affected by the rigors of service to many a distressed worthy brother and numerous friends everywhere. As a famous physician, he has alleviated the sufferings and healed the ailments of patients; but more than this and as a Mason, he has spread the gospel of Faith, Hope and Charity, the three pillars of our Masonic Temple. As such we have come to know him and thus, we fervently wish to remember him as he approaches the evening of his life.—**Mauro Baradi,** M.P.S.

OFFICIAL SECTION

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

July 18, 1947.

To all Lodges under this
Grand Jurisdiction
Greeting:

Just as a matter of a reminder, it is essential that you file your claim, if any, direct to the

WAR DAMAGE COMMISSION

immediately so that the same may be taken care of thru the proper channels.

Due attention to this matter, I am sure, will redound to the benefit of your lodge.

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

LETTER FROM CHINA

Shanghai, China
July 2nd, 1947.

M. W. Bro. A. Gonzalez,
Grand Secretary,
Manila, Philippines.

Dear M. W. Grand Secretary:

Coincidental with the inquiry contained in your letter of June 19th re Bro. Honorio C. Evangelista, a brief ceremony was held yesterday at the American Consulate General when this brother was presented with the Medal of Freedom by the War Department by order of the President of the United States. Mr. Monet Davis, the Consul General made the presentation after reading the citation and the ceremony was witnessed by several members of Amity Lodge No. 106 and the Fraternity who were summoned at short notice.

I am sure Wor. Bro. Evangelista's mother lodge in the Philippines will be glad to hear of the distinction earned by one of its members and our Grand Lodge may well be proud of such an honor being bestowed to one of its senior Craftsmen.

Yours sincerely and fraternally,
(SGD.) DAVID W. K. AU
District Grand Master for China.

THE GRAND MASTER'S VISITATION AND MONTHLY MASONIC DINNER

The joint official visitation of Most Wor. Bro. Emilio P. Virata to Dapitan Lodge No. 21, Zapote Lodge No. 29, Luzon Lodge No. 57 and Service Lodge No. 95 was held on the night of September 13, 1947 at the Plaridel Masonic Temple, Manila. The evening was a three-in-one affair for Masons: the official visitation, the farewell ball in honor of the Grand Master for his departure to the United States on a Masonic Mission and the monthly Masonic Dinner sponsored by Nilad Lodge No. 12 and Luz Oceanica Lodge No. 85. The program and ball were attended by more than 500 people including families and friends of Masons. The Most Wor. Grand Master in the main speech of the evening reiterated his desire to see Masonry active and aggressive in this jurisdiction and expressed his gratefulness to the brethren for their cooperation with his administration. He pledged to do his best in connection with the task entrusted to him by his brethren on the eve of his departure for America.

The Program consisted of two parts, namely:

PART ONE

I. Opening of the Lodge — Master Masons only — Rafael Palma Hall
II. Entrance of the Grand Representatives — Abad Santos Hall
III. Reception of the Most Worshipful Grand Master and Grand Lodge Officers

Music

IV. Dapitan Trio—Bros. L. A. Valencia, Violin; M. C. Esguerra, Cello; B. F. Custodio, Piano.
V. Short Address — Wor. Bro. Jose E. Racela

Music

VI. Cello Solo — Bro. Martiniano C. Esguerra
VII. Welcome Remarks — Wor. Bro. Sebastian M. Galang

Music

VIII. Violin Solo — Bro. Luis A. Valencia
IX. Speech — by the Presiding Officer — Wor. Bro. J. M. E. Leon, Jr.
X. Dapitan Trio — Bros. L. A. Valencia, violin; M. C. Esguerra, cello; B. F. Custodio, piano.
XI. Address of the Most Worshipful Brother Emilio P. Virata
XII. Roll Call of Grand Representatives — Master of Ceremonies
XIII. Philippine National Anthem

PART TWO

RIGODON DE HONOR
By the Officers of the Grand Lodge with their Respective Partners
BALL

Grand Lodge Visitors For The Month Of August, 1947.

Dioscoro Cutaran	Magat	Lodge	No.	68
Dioscoro Navarret	"	"	"	"
Apolinario Cruz	Malolos	Lodge	No.	46
H. Pascual,.....	"	"	"	"
D. Tolentino,....	"	"	"	"
Amado V. Aldaba	"	"	"	"
Emilio M. Avila	"	"	"	"
Honorato Carlos,	"	"	"	"
Fabian R. Miaco,	"	"	"	"
R. V. Bernabe,.	"	"	"	"
Ignacio Facundo,	"	"	"	"
Mauricio Santiago,.....	"	"	"	"
Cristobal Santiago,.....	"	"	"	"
Sancho R. Jacinto,.....	"	"	"	"
Dionisio Dimaguiba,.....	"	"	"	"
Emilio Castro,..	"	"	"	"
Quintin Santiago,.....	"	"	"	"
Guillermo P. Reyes,.....	"	"	"	"
Trifon Adriano,.	"	"	"	"
Eliseo Tayao,...	"	"	"	"
Jose Teodoro,...	"	"	"	"
Teofilo D. Reyes,.....	"	"	"	"
Juan Gonzaga,..	Batangas	Lodge	No.	35
Julian C. Balmaseda,....	Pintong Bato	Lodge	No.	51
Tomas de Guzman,	Isabela	Lodge	No.	60

IN MEMORIAM

August, 1947.

William C. Clark — Cosmos Lodge No. 8 July 4, 1947.

Ciriaco Tuason — Nilad Lodge No. 12 July 16, 1947.

Nicanor O. del Rosario — Memorial Lodge No. 90

Nicanor D. Bondoc — Pampanga Lodge No. 48 July 9, 1947

Pedro C. Cabioc — Taga Ilog Lodge No. 79, Aug. 5, 1947

Santiago Bernardo — Iloilo Acacia Lodge No. 11, Aug. 15, 1947.

WHAT OTHER LODGES ARE DOING

NILAD NO. 12

This lodge is a recipient of valuable donations from its active members: Capt. Reginald F. Wyon, 1 Masonic Bible; Bro. Hilario Foronda Venoya, 7 officers' lamb skin aprons and 4 officers' collars; Bro. Tan Chuanleong, 1 narra and glass wardrobe.

Resolution of thanks were passed by the lodge to these active brethren.

MALOLOS NO. 46

Most Wor. Bro. Emilio P. Virata accompanied by officers and members of the Grand Lodge made his official visitation to this lodge on September 6, 1947 at the Plaridel Temple, Malolos, Bulacan. Among the members of the lodge who received the visiting Masonic dignitaries were Wor. Bros. Eliseo Tayao, Apolinario Cruz, Remigio V. Bernabe, Agapito Marcelo, Jose B. Libunao, Dionicio Dimagiba, Honorato Carlos and many others.

A program was held featuring the address of the Most Wor. Grand Master who appealed for cooperation in Masonic work and seriousness in promoting the welfare of the Craft as a whole. After Wor. Bro. Tayao, Master of the Lodge, delivered his welcome address this program was held: Granting of Past Master's jewel to Wor. Bro. Jose B. Libunao (1941) by Most Wor. Bro. Antonio Gonzalez; Granting of Past Master's jewel to Wor. Bro. Agapito Marcelo (1945-1946), by Rt. Wor. Bro. Albert J. Brazee, Jr.; Speech in Tagalog by Wor. Bro. Dionicio Dimagiba; Speech by Wor. Bro. Mauro Baradi; Introduction of the officials and members of the Grand Master's party by Most Wor. Bro. Antonio Gonzalez; Address by Most. Wor. Bro. Emilio P. Virata, Grand Master of the Grand Lodge of the Philippines. Wor. Bros. A. Cayetano and Ramon Ramos likewise delivered brief speeches recollecting their past association with Malolos Lodge No. 46.

Refreshments were served after the program which were enjoyed by all.

TAMARAO NO. 65

In connection with the convention of national, provincial and municipal officials of Mindoro, Wor. Master Lorenzo Gamboa gave a dinner honoring members of the lodge and visiting brethren who visited the province on August 14 last.

"HIGH TWELVE" NO. 82

The following was the line up for First Degree Conferal on the occasion of the Grand Master's Visitation to the Lodge on August 9, 1947, at 6:00 o'clock p.m.:

Worshipful Master, Pedro J. Arcilla
Senior Warden, Mauro Baradi
Junior Warden, Hermogenes P. Oliveros
Treasurer, Donato Valenzuela
Secretary, Dominador R. Escosa
Marshal, Jose B. Santos
Chaplain, Jose L. Intal
Senior Deacon, Domingo del Callar
Junior Deacon, Juan M. Salud
Senior Steward, Florencio Asiddao
Junior Steward, Vicente Caguioa
Organist, Ysabelo Umila
Almoner, G. W. Lewis de Silva
Tyler, Angel M. Pedralvez
Lambskin Apron Presentation, Gregorio Cariaga
Working Tools Presentation, Fidel T. Manalo
Lecture, Hermogenes P. Oliveros
Charge, Regino G. Padua

DAVAO SQUARE & COMPASS CLUB

On August 10, 1947, the Davao Square and Compass Club, modelled after the High Twelve International of America (Detroit, Michigan), and composed of local and sojourning Masons of Davao City, held its inaugural picnic at the Talomo Beach where the Craft brought their respective families. There was a lovely scene of Masons' wives and children happily enjoying together in the loving waters of the Davao Gulf, eating heartily as a whole group under the shady coconut trees, and greeting and chatting with each other under the influence of superb music furnished by an orchestra of would-be DeMolay boys. During the whole-day affair, there was an intermission wherein the entire family of each member including the widows and orphans, was introduced via the microphone, with some nice and appropriate talks. The topnotcher father was Bro. Geronimo Arguna (50) with a record of 12 living children; the second was Bro. F. Alagaban (11) with a record of 11 living children; the third was Bro. Genaro Ansaldo (50) with a record of 10 living children; the fourth, Wor. Eugenio B. Cauilan (50) with 9 living children.

According to the President of the Club, that was the beginning of a series of parties to be held during the year, perhaps to be continued under the roof of the Davao Masonic Temple which is expected to be built pretty soon.

The Club Officers are as follows:

President, Bro. Manuel M. Abello (64)
Vice-President, Bro. Jose Ma. Garcia (11)
Secretary, Bro. Fortunato H. Rivera (50)
Treasurer, Bro. Genaro Ansaldo (50)
Directors:
Bro. Gaudencio Antonio (40)
Bro. Pantaleon A. Pelayo (50)
Bro. Ricardo Reyes (98)

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FROM OTHER GRAND JURISDICTIONS

(EDITOR'S NOTE: *The Editor has received copies of the following letters and news which because of their relation to Masonry in this Jurisdiction are published hereunder.*)

GRAND LODGE A. F. & A. M. OF CONNECTICUT

September 2, 1947

Worshipful Brother Jose E. Racela
Grand Representative

Dear Brother Racela:

Your letter of August 10 and telegram of August 24 addressed to M. W. Winthrop Buck, Grand Secretary, have been forwarded to me and I am taking the liberty of answering them in the place of Brother Buck. The delay in replying to your letter is due to the fact that Brother Buck has been confined to the hospital with a serious operation since July 10 and has just recently returned home. In the confusion resulting from his illnes there was, of course, an unavoidable delay in writing you.

Naturally, it is a pleasure to communicate with you as Grand Representative of the Grand Lodge of Connecticut near the Grand Lodge of the Philippine Islands and I take this opportunity of extenting to you my personal good wishes, in your position as Grand Representative.

I was particularly interested in that portion of your letter addressed to Brother Buck regarding the compliment which the Grand Representative will tender to your Most Worshipful Grand Master, Brother Emilio P. Virata, prior to his departure for the United States.

As Grand Master of Masons in Connecticut and representing over 40,000 Master Masons, I wish to express our pleasure in realizing that you will represent Connecticut Masonry at the Flag Ceremony on September 13. We will indeed be honored in having you present to the Most Worshipful Grand Master the flag of the State of Connecticut at that celebration. May I ask you to extend to Most Worshipful Brother Emilio P. Virata the fraternal greetings of each Master Mason in the State of Connecticut and my particular greetings as Grand Master. I trust the occasion will be a most successful and memorable one.

Should the travels of your Grand Master bring him within the boundaries of the State of Connecticut, we would be most pleased to welcome him and extend him all fraternal courtesies to signify the fraternal ties which exist between our two Grand Lodges.

Sincerely and fraternally,
(Sgd.) Charles J. Ramage
Grand Master

GRAND LODGE A. F. & A. M. STATE OF NORTH DAKOTA

Organized 1889

August 29, 1947

Mr. Francisco Santiago,
Grand Representative of North Dakota,
Near the Grand Lodge of the Philippines,
201 Laguna, Manila, P.I.

My dear Brother Santiago:

Your air mail letter of August 21st received today and I am very happy to learn that you have received both the North Dakota State flag and a copy of its history.

I shall be honored to have you extend to the Grand Lodge of the Philippines, my cordial greetings and the good wishes of nearly 13,000 Masons who make up the Grand Lodge of North Dakota. We rejoice with you in the launching of the new Philippine Republic; may She have a safe voyage through the troubled waters of our present civilization. When historians of the future write the record of this new Ship of State, may they be able to say, "She was consistently guided through the shoals of intolerance and greed to the port of Liberty and Justice for all."

Liberty is often confused with license and privileges are sometimes abused. With privileges granted, responsibilities are also assumed but if the citizens of your Republic are imbued with the principles of Freemasonry, your Nation under God will live long and prosper.

We as Masons are sometimes given to boasting of our numerical strength and material resources. In this fast moving age, we too often make members instead of Masons out of our candidates. The real strength of Freemasonry is not in the number of members on its rolls nor the temples and material wealth we possess—our real strength lies in the character of the men who make up the membership. It is my hope and prayer that the Masons of the Philippines will each and every one be conscious of his individual responsibility as a Mason. The entire Fraternity is judged by the day to day conduct of its individual members. May the Filipino Masons so live their lives that the great Truths of Masonry will be exhalted to the benefit of all mankind and to the Glory of God to whom we all most humbly bow.

Fraternally yours,

(Sgd.) VERNE WELLS,
Grand Master

HISTORY OF THE NORTH DAKOTA FLAG

The official state flag of North Dakota is not the pennon of carpet knight. It has seen service. It has floated on fields where North Dakotans gave up their lives for their country. It has fluttered in winds laden with the smoke of battle, the noise of conflict and the cry of dying men. Second to the Stars and Stripes, it is a banner to venerate, and it is worthy of patriotic veneration.

For the state flag of North Dakota is none other than the flag that the men of the First North Dakota Volunteers marched under for two years in the Philippines. It is the flag that was with the regiment in thirty-seven engagements.

Its origin is almost unkown. It was the flag of the territorial militia, and it is first remembered at Huron, S.D., when it was unfurled at the annual encampment. Who designed it; when it was adopted, is not discoverable now. But it led men to conquer this that was a wilderness then as it led men to conquer the wilds of the Philippines. It is doubly a pioneer. Perhaps this publication will lead to the discovery of its early history. It should be so.

With but one change in the wording of the flag, which is the insertion of the words "NORTH DAKOTA" in place of the words "FIRST NORTH DAKOTA INFANTRY," this is the flag that was carried at the following engagements:

Blockhouse 14, August 13, 1898.
Manila, August 13, 1898.
Manila, February 4 & 5, 1899.
Parañaque, February 6, 1899, (Company C, I and K.)
Malibay, February 10, 1899.
Insurgent Outpost, April 1, 1899, Company A & D.
Santa Cruz, April 9 & 10, 1899.
Pagsanjan, April 11, 1899.
Paete April 12, 1899.
San Bartolome, April 22, 1899.
Novaliches, April 22, 1899.

FROM OTHER GRAND JURISDICTIONS

Tabac, April 29, 1899.
San Rafael, April 29, 1899.
Titaban, May 1, 1899.
San Rafael, May 1, 1899.
Bustos, May 2, 1899.
Baliwag, May 2, 1899 (Scouts)
Sampaloc, May 3, 1899 (Scouts)
San Ildefonso, May 12, 1899 (Scouts)
San Miguel, May 13, 1899 (Scouts)
Salacot, May 15, 1899 (Scouts)
Tarbon Bridge, May 16, 1899 (Scouts)
San Isidro, May 17, 1899 (Scouts)
San Fernando, May 18, 1899.
Cabiao, May 19, 1899.
San Antonio, May 20, 1899 (Scouts)
Cainta, June 3, 1899.
Taytay, June 3 & 4, 1899.
Angono, June 4, 1899.
Baras, June 8, 1899 (Scouts)
Baras, June 9, 1899 (Scouts)
Morong, June 23, 1899, Co's A & H.
San Pedro Road, July 8, 1899, Co's B, D, G, & H.
English Cemetery, July 16 & 17, 1899, Company's C & H.
Culi-Culi, March 13, 1899.
King's Bluff, April 5, 1899.
Expedition to Foot Hills, May, 1899 (Scouts).

The flag was carried by Most Wor. Bro. Mark I. Forkner, P.G.M. of the Grand Lodge of North Dakota in the Philippines in 1898-99, who was then a regimental color sergeant of the 1st North Dakota.

The North Dakota Military Lodge No. 1 was active in Manila in 1898-99 composing primarily of members of the North Dakota regiment and otner masons of other regiments. The North Dakota Military Lodge No. 2 was with the 164th Infantry in World War I in France and its Wor. Master was Col. John H. Fraine who was the Junior Warden of Military Lodge No. 1 in 1899. The First North Dakota was the forerunner of the 164th Infantry which was the first army unit to go into action in World War II, and which wound up its action in the Philippines again during the close of the war.

The North Dakota flag's history is intimately linked with the birth of democratic ideals in the Philippines and the forerunner of Philippine democracy. — *Contributed.*

GRAND MASTER TINSLEY ENTERTAINS P.G.M. OF THE PHILIPPINES

On Monday, August 11, Grand Master Tinsley gave a luncheon at the Drake Hotel in honor of Michael Goldenberg, Past Grand Master of the Philippine Islands. In turn, Brother Goldenberg brought an interesting and inspiring message to the assembled guests.

At the meeting besides Grand Master Tinsley and his distinguished guest, were James Green, Junior Grand Warden; Arthur I. Peters, Grand Treasurer; George Ellis, Chairman of the Finance Committee; Harry H. Talcott, Chairman of the Board at La-Grange; Otto Kerner, Judge of the U. S. Circuit Court of Appeals of the Seventh District, and Chairman of the Committee on Legislation; Judge Edgar A. Jonas, President of the Illinois Masonic Hospital Board, and Chairman of the Committee on Appeals and Grievances; and Murray A. Stillawugh, member of the Committee on Grand Master's Report.

One of the highlights of the meeting was the collection of photographs. P.G.M. Goldenberg showed revealing the devastation done by the invading Japanese army and what it then became necessary for our forces to do in liberating the islands. It is impossible to describe in words the destruction wrought there, but the photographs viewed in the light of Brother Goldenberg's comments and explanations gave the guests a graphic picture of the horrors of war.

The Masonic Temple at Manila was one of the buildings destroyed. Along with it, of course, went all of the furnishings and records. However, shortly after liberation by U. S. Forces under General MacArthur, our G.I.'s set to work building a new temple. Soon after completion the brethren there desired to receive a high army officer in due form. The plan seemed impossible since there was as yet no furniture or jewels or other equipment. It was then that a great surprise occurred.

There had been a Lodge of Chinese brethren working in Manila for some time. Learning of the proposed meeting these Chinese brethren made a little journey to the hills and came back with a full complement of everything required.

Faithful and loyal to the Craft, when the Japanese army approached they had taken their Lodge equipment and records to the forest and hidden it all. Now they brought it back in triumph and presented it for use in the new temple.

Here indeed was a splendid example of the effectiveness of Masonic teaching, a wonderful demonstration of how a true brotherhood of man can and will function when it has a chance.

Brother Goldenberg brought an inspiring message of the courage and loyalty of the brethren in the Philippines. Though they lost everything, including many of their members, they still face the future determined to carry on and build the Craft still greater in the Islands. Their records were all destroyed; nevertheless they searched out the members that could be found, reorganized their Lodges and have begun work anew. P.G.M. Goldenberg assures us that certainly the fraternity there will be stronger than ever within a short time.

Brother Goldenberg himself was born in Alsace-Lorraine. His parents moved to Manila when he was young, and the Philippines have been his home ever since. For some time he has engaged in the export-import business there. He had made one previous visit to America some fourteen years ago. Humorously he reported that his family, who are with him on this visit, were quite alarmed about coming to Chicago, having heard disturbing stories of our city. However, since coming here they declare it to be one of the finest cities they have ever seen and are planning to remain over for two weeks longer.

We bid them welcome and assure them we are not quite so barbaric as the Japs were, and we are indeed grateful for Brother Goldenberg's fine report on Masonry in the far away Islands. — THE MASONIC CHRONICLER, Chicago, Ill.

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Fraternal Reviews

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NEW YORK—1946

Lodges 1,038; Members 259,360; Gain 9,070.

The 165th annual communication of the Grand Lodge of New York was held in New York City on May 7 and 8, 1946, with M. W. Bro. Charles W. Froessel, G. M., presiding. The Communication was opened by the singing of "O God, Our Help in Ages Past." This was followed by an invocation by one of the 16 Grand Lodge Chaplains, R. W. William R. Watson. The Grand Standard Bearer, escorted by the Grand Marshal, presented the National Banner at the altar and the Grand Lodge joined in singing "The Star Spangled Banner." A telegram was ordered sent to M. W. Bro. Henry C. Turner, P. G. M., then sick in a hospital in Brooklyn, after which the brethren united in singing "Faith of Our Fathers."

After listening to a speech of welcome from Brother Arthur Wallander, Police Commissioner of New York City, in representation of Mayor O'Dwyer, a grand lodge banner was presented and another of the 16 Grand Chaplains, R. W. Bro. Joseph R. Sizoo, at the request of the Grand Master dedicated the same to the service of God.

The Grand Master then presented his address in which after stating that 5162 of the brethren had died during the year, called on the Chairman of the Committee on Necrology to pay a tribute of respect to the departed brethren to which proper response was made by that official, R. W. Bro. Hector Q. Jackson.

The Grand Master then called upon R. W. Bro. William F. Rosenblum, another of the 16, to offer prayer for the departed brethren. At the conclusion of the prayer and the sounding of taps, the Grand Master resumed his address, stating that he had visited each of the 61 districts into which the grand jurisdiction has been divided, at least once during the year, also the Grand Lodges of Connecticut and New Jersey; had attended the meetings of the George Washington Masonic National Memorial Association and the Grand Masters Conference, and reported that 37,405 brethren and their sons and daughters had entered the armed forces, of whom 991 had made the supreme sacrifice, and that the brethren since February 1942, had contributed over ₱1,463,000.00 to the Masonic War Chest. He also recounted the many and varied services the craft is rendering returned veterans, and reported that of the total sum of $18,000.00 ($15,000.00 voted at the November, 1945, session, and $3,000.00 sent by the Grand Lodge of Iowa) for relief of European Brethren, $15,778.56 had been spent in the purchase of clothing and foodstuffs and forwarded.

He also reported great activity of the subordinate lodges in the community life of their location and stressed the necessity of greater labor along this line.

He stressed the fine work being done by the Boy Scouts and the Order of DeMolay and suggested, notwithstanding the fact that a former Judge Advocate of the Grand Lodge (this Grand Lodge has such an officer, as well as a Proctor) had ruled that the Grand Constitution prohibited a lodge "from taxing or assessing its members for any other purpose than strictly Masonic one," that lodges be permitted to give guidance and supervision to Scout Troops and DeMolay Chapters, with the distinct understanding, however, that they are to assume no continuous financial obligations in respect thereto, and that exemplification of the work of Chapters or Troops shall not take place in Lodges, as such, even after they have closed.

Two new lodges were constituted during the year and one surrendered its charter.

He gave four cautions to the craft:

(1) Do not build temples unless the money is reasonably in hand. Do not build until you can afford it.

(2) The beauty, dignity and impressiveness of our ritual is often destroyed at the East Gate. The responsibility here is the Master's and he should discharge it (Very applicable to many lodges in the Philippines Grand Jurisdiction).

(3) Greater care should be given by Worshipful Masters in the conduct of Masonic funeral services.

(4) That lodge trustees can only spend the money of the lodge when authorized to do so by the lodge.

He recommended that every member should remain "steadfast in the faith" and reported the many Masonic Communion and Consecration Breakfasts held throughout the jurisdiction, recommending their continuance.

He closed with the recommendation that as Masons had for the past four years extended their Charity to non-Masons as well as to their Craft, thought should now be given to the question as to whether or not this should be continued, recommending that it should.

He then introduced R. W. Richard Kern, G. M. in Pennsylvania (the only Grand Master in the United States who bears the title of Right Worshipful); M. W. John N. Schneider, G. M. of New Jersey; M. W. Clarence D. Freeman, P. G. M. of Virginia; M. W. Carle K. Haling, G. M. of Connecticut; M. W. John O. Lovejoy, G. M. of New Hampshire, and M. W. Charles S. Hamilton, G. M. of the Grand Lodge of Canada in the Province of Ontario, and many others prominent in the Craft. The last named Grand Master responded for all.

During the war a number of Sea and Field Lodges were chartered by the Grand Lodge of New York, five of which are still in existence as shown by the report of the Committee on Sea and Field Lodges though it is believed that the majority if not all the members of same are either dead or absorbed by other lodges, except those belonging to the Sea and Field lodge organized in New York City which appears to still have 72 members.

The Medal of the Grand Lodge of New York for Distinguished Achievement was presented to Brother and General Omar N. Bradley.

The R. W. D. G. M. Bro. Gay H. Brown, and all the officers in the line following him were advanced one degree and elected by acclamation. Afterwards they were installed together with the appointed officers in a most elaborate manner, following which the newly installed Grand Master delivered a short address, succeeding the presentation to him by the lodges of his home district of a gavel. A portrait of the retiring Grand Master was presented to the grand lodge.

During the year 488 Grand Lodge 50-year Service Medals were awarded, two 70-year Service Palms and fifty-five 60-year Service Palms.

After 184 pages of Grand Lodge proceedings there is an appendix of 354 pages, within which are the usual statistical tables, the full-length reports of several of the grand lodge committees and 26 pages of the report of the Committee on Foreign Correspondence.

FRATERNAL REVIEWS

FLORIDA—1947

Lodges — 222; Membership — 35,555; Gain — 4,316

The 118th annual communication of the M. W. Grand Lodge of Florida was held at Jacksonville, beginning April 15, 1947. There were present all the grand lodge officers, all the District Deputy Grand Masters but two, all the Past Grand Masters but one, and 201 out of the 222 subordinate lodges were represented. M. W. Chesley W. Monk, Grand Master of Georgia, and W. A. L. Baker, Grand Steward of the Grand Lodge of Canada-Ontario were also present.

During the year the Grand Lodge of Florida held three emergent communications, one on April 19, 1946, for the purpose of conducting funeral services for P.G.M. Ralph B. Chapman; the second on May 15, 1946, for the purpose of consecrating, dedicating and constituting Meridian Daylight Lodge No. 274 and installing its officers, and the third on January 30, 1947, for the purpose of laying the cornerstone of a new Masonic Temple.

The Grand Master in his address stated that he had made many visits to lodges and to district meetings throughout the jurisdiction at all of which he had stressed the necessity of unity among the Craft. In this regard he says:

I have never been concerned with the fine points of distinction as to the rights and powers of the Grand Master. In my opinion the Craft does not care about long discussions involving smart and clever reasoning. Masonry was built on the foundation of brotherly love. The brethren attend Masonic meetings in order to be uplifted; to meet their brethren and to strengthen their belief in a Supreme Being.

He next pays his attention to a number of proposed amendments to the grand constitution, saying they were presented when there was disunity in the grand lodge, and that he is completely opposed to them. What was done with them appears later herein.

He stated that in his opinion the most important work of the Grand Lodge was the Masonic Home located at St. Petersburg, Florida. Also that he had attended the annual communications of the grand lodges of Alabama and Georgia, the Grand Masters' Conference at Washington, the meeting of the Masonic Service Association as well as that of the George Washington Masonic National Memorial Association.

Seven 50-year certificates and buttons were issued during the year, and the Grand Master recommended that some recognition be given 25-year members, stating that many members, who had joined the fraternity late in life, had done wonderful work for the fraternity in twenty-five years and should have recognition for it. He issued 84 dispensations and denied 14 others; made 25 rulings, decisions and interpretations of laws; recommended the transfer of 3 lodges from the 15th to the 21st Masonic District (approved) and recommended that the Charter to Union Hill Lodge No. 241 be not restored (approved).

He recommended approval of the request of students and Professors at the University of Florida, members of the Craft, that they be permitted to organize a Masonic Club, their studies and duties preventing their attending regular lodge meetings, but that they should conduct their meetings under the watchful care of Gainesville Lodge No. 41 (approved); also that a ceremony be provided for the installation of the Grand Orator and the Grand Marshall and that a prayer set forth in his report be made a part of the installation ceremony (all approved).

He made 9 specific recommendations, 4 of which were approved as presented, 2 were disapproved, and 3 were approved after clarification by the Jurisprudence Committee.

Three special recommendations, (a) for an increase in the salary of the Grand Secretary, (b) that there be a banquet at each Grand Lodge communication to be paid for out of Grand Lodge funds, and (c) that the per diems of members be increased to $7.00 were all approved.

The Grand Master, the S.G.W. and the D.D. G.M. of the 8th District went to the hospital where Bro. T. A. Thompson was confined and presented him the 50-year certificate and button awarded him.

The Grand Treasurer reported cash to the amount of $186,176.94 on hand on March 31, 1947.

The Committee on Foreign Correspondence recommended recognition of and the exchange of representatives with the National Grand Lodge of Columbia at Barranquilla, Columbia, the Grand Lodge of the United States of Venezuela, at Curacas, Venezuela, and the Grand Lodge of Sao Paulo, at Sao Paulo, Brazil.

The Committee on Unfinished Business recommended that all the proposed amendments to the constitution, ordered at the 1946 Communication to lie over till the present one (evidently those referred to by the Grand Master in his address) should each be not adopted. By a standing vote they were not adopted.

From Bro. J. C. McCoy, Lt. Com. U.S.N., a member of Albert J. Russell Lodge No. 126 of Jacksonville and a member of the Byrd expedition to the Antartic region, was read a letter written by him near the South Pole on March 1, 1947, in which he reported what is probably the first Masonic Meeting ever held near the bottom end of the earth, at which there present 7 members of the Craft, coming from six different grand jurisdictions.

The Committee on Masonic Jurisprudence recommended that the endorsement of the Grand Lodge of Florida be not extended to the International Order of Job's Daughters.

The three ranking officers were advanced in the election, with the result that Bro. Frank H. Thompson became Grand Master, and together with the other elected and appointed grand Lodge officers was duly installed.

There follows in the proceedings the usual statistical records, after which the report of the Committee on Fraternal Correspondence embracing a review of the Proceedings of 39 grand jurisdictions closes the book.

A PLEDGE OF SERVICE

MORAL RECONSTRUCTION

By

CAMILO OSIAS

Every enlightened citizen should seek to lead a life of service. This obligation he owes to himself, to his fellowmen, and to his Maker. Ideals beckon. The ideal to serve should be a beacon light to men of light and leading. The greater the adversities the more determined we should be to serve.

It is easy enough to appear to be busy in service when conditions are favorable. No special incentive is needed when everything is going on smoothly and favorably. But the test of character comes when circumstances are adverse, when difficulties appear insurmountable. The degree and extent of our willingness and readiness to serve in times of adversity are the measure of our stature and our character.

We have just gone through a very trying ordeal. The whole world felt the impact of a destructive and cruel war. Our country has been devastated and impoverished. Our people are still in a state of confusion and bewilderment. The moral fiber of many a man has been weakened. The minds of countless individuals have been warped. Some consciences seem to have atrophied. Reconstruction and rehabilitation are the order of the day. This task of great magnitude we must face and undertake seriously and with courage. Nothing should daunt us if we are to rise from the ruins.

We have to exert our utmost, we have to summon reserved strength if we are to effect speedy recovery. We as worthy descendants of brave pioneering fathers must dedicate ourselves to the process of rebuilding. Numerous roads, bridges, harbor facilities, buildings, transportation and communication systems, homes, and industries have to be rebuilt. But merely returning to pre-war conditions should not satisfy us. We must aspire to new heights of prosperity and well-being as befits a country free and independent.

The program for material reconstruction is admittedly complex, difficult, and many-sided. But even so we can not afford to limit ourselves to reconstruction on the material side. There must be reconstruction on the moral phase, the spiritual side.

It must be the determination of our citizens in this newly restored Republic of the Philippines to emancipate themselves from the colonial mentality. It will not do to continue the mentality of a dependency. The imperative of the new epoch is that we possess the mentality of free human beings suited to our status of freedom and independence.

It is high time that we draw more and more from our rich heritage. Our pioneering ancestors were brave. They had the spirit of adventure. They were self-reliant and courageous. To them it was an insult to be called *duwag*, *tarcoc*, coward. This trait of character was a sign of weakness. It was a mark of inferiority. The opposite quality was deemed a desirable virtue.

Courage has to be exalted. It is a virtue to be cherished, to be cultivated. Those Malayan ancestors of ours who dared to leave their native haunts, risked the elements, and in frail *barangay*, crossed the angry seas in quest of new homes

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demonstrated valor of a high order. It took courage to conquer the forest primeval and make the land yield products for life's sustenance. It took men and women of stern determination to establish new settlements and later transform them into villages, towns, and cities.

The youth must derive inspiration from the examples of their courageous ancestry. They do not honor their fathers and mothers by being soft and flabby, weak and cowardly. In war and in peace Filipinos have shown their mettle. They have been valorous and unafraid. Lapulapu and his men stood firm and showed determination in dealing a death blow to Magellan and in administering defeat to his band of invaders at Mactan. Young Gregorio del Pilar of Tirad Pass fame and General Antonio Luna, "the intrepid" were men of heroic mold in the field of battle. Jose Rizal demonstrated superlative bravery as a hero of peace.

The cultivation of courage and the allied qualities of fortitude and self-reliance and self-direction is essential to the nation's stability. Courage in fearlessly condemning and remedying wrong; valor in fighting for freedom, for rights, for conviction; bravery in the defense of a principle and in the pursuit of an ideal; heroism in the establishment of the reign of law and justice — these are qualities which have to be ingrained in the character of our citizens if the Republic is to achieve greatness and goodness.

Another appellation that is insulting is *walang hiya, awan ti bain,* to be lacking in shame. If to be without *hiya* is opprobrious it is clear that we must develop a high sense of *hiya.* This means face, honor, dignity.

A good Filipino prefers severe punishment, even death in extreme cases, to being branded as a person without shame, without face. In the Ilocano language it is extremely severe to accuse one thus: *"Awan ti bain mo"* or *"Awan ti rupam."* These are more severe in their native connotations than their equivalent in English — shameless or without face. It means being utterly lacking in honor and therefore faithless and untrustworthy.

None will seriously question the fact that there has been a terrible deterioration in the high sense of *hiya* in all ranks of society. Manifestations of lack of honesty and integrity are general. The organs of public opinion are full of news of wide-spread practice of *pabagsak,* pilfering, graft, thievery, and corruption. Some in fact seem to think it "smart" to commit acts of dishonesty or perpetrate fraud or resort to deception. Racketeering, profiteering, black marketing are daily occurrences. Officials of unblemished record in the past have succumbed to temptation. Institutions hitherto relied on for fair dealing have come under suspicion. Rumors of questionable or unethical transaction are general. The moral atmosphere is unwholesome to say the least. It needs purifying.

There is need to revive and revitalize common honesty, common decency, common humanity. We must will to be honest. This has to become general and must pervade the whole social fabric. The citizens must be honest — honest in sentiment, honest in thought, honest in intention, honest in action. Honesty is not merely the best policy. Honesty is good. It is right. Is is good and righteous life meriting the approbation of our conscience, the sanction of society, and acceptable in the sight of God.

Time was when respect of property rights was deep-seated. Houses of old were not provided with locks and bars. The ordinary abodes of Filipino families were temporary or semi-permanent structures. Ladders of bamboo were in use and it was enough that such ladders were tilted or pulled up to insure safety of property within the household. Now — how different! Valuables in steel safes are stolen. Goods in bodegas even of the government have a way of disappearing.

Harvested palay piled in the open fields used to be safe. Now, even the rice not quite ready is harvested by men other than the rightful owners. What is true of rice is applicable to other products. The honest toiler is no longer assured of the fruits of his exertions. There can be no incentive to production when these are the prevailing conditions. Worse than that, there can be neither peace of mind nor tranquillity of spirit.

Of course, we have not been exactly a race of saints. But it is meaningful that old ethical codes, say the Code of Kalantiao, were severe in denouncing dishonesty and in punishing violations of property rights. It is likewise significant that the Filipino languages should be relatively free from vulgar, obscene, and indecent words and phrases. It took foreign contacts to help debase our existence and defile our language by the infiltration of ever so many foul and unprintable words and expressions. The war climaxed the brutalization of life by bringing into our midst the form and reality of calamities without number — the jeep and gypping, commanders and commandeers, pickpockets, hold-up men, pimps, dummies, carpet-baggers and others of their ilk. There are no genuine equivalents of these in our language, not even the terms "exploitation" and "exploiters."

There should be a sense of pride in our rich moral inheritance. There should be conscious effort to maintain the essentially clean and moral qualities of the Filipino languages and the relative absence or dearth of vulgar, indecent, and obscence sayings. There should be a systematic and implacable attempt to resist and combat importations of dirty and sacrilegious words and phrases from foreign languages and peoples.

As a means of combating dishonesty and crookedness the virtue of work has to be ingrained in character. Industry and the related moral quality of thrift need systematic cultivation. There is no known substitute for honest toil. The injunction that man must live by the sweat of his face is one of the eternal formulas for salvation. The youth have to learn the importance of keeping the Sabbath day holy and the duty of keeping the week day busy. Whosoever can maintain himself and family by the fruits of his labor and finds joy in work has the best insurance against graft, thievery, and other forms of crookedness.

Chastity and straight living are and will always be desirable. Standards of morals have become loose. This we must admit. The young people of both sexes, especially the girls, have to be reared in purity. The apostle Paul rightly pointed out purity among the qualities that should adorn Christian character. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." There must be a general disposition to love and value a life that is pure and chaste.

The good Filipino is courteous. He has filial love and devotion. He is respectful, reverent. I am old fashioned enough to cherish the memory of children of old who were polite, obedient to their parents, respectful of old age and of authority, reverent in sacred

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places and toward God and everything appertaining to what is divine.

In the past it was common for the young to kiss their parents' hands; to bow and hold the hands together when passing in front of people; to show awe and reverence in sacred precincts or passing in front of a church or a cemetery. To be modern does not mean abandonment or condemnation of old customs and mores that have the sanction of our race and our history.

Love of country and love of God are two qualities of character that are imperishable. Patriotism, as Rizal said, will ever be a virtue. Loyalty, discipline, self-sacrifice will never be dimmed as shining virtues of character. Faith in and reverence for Divine Providence every individual must possess and develop.

Finally I wish to stress neighborliness and service. Intelligent self-interest must go hand in hand with selflessness. We begin with self. There must be self-development and self-unfoldment. We must grow socially and develop a sense of other-ness. Man is gregarious. Growth is achieved through social participation. Self-realization comes through neighborliness and service.

We are proud to be free and independent. We have to deserve freedom and independence. Likewise we must cultivate interdependence. Our nation can not live in isolation anymore than can an individual. Just as a person is a member of society so must the Philippines be a member of the society of nations. These two great facts — the fact of our again becoming a free Republic, and the fact of our people's membership in the society of nations — should serve as powerful and added stimuli to the development of character.

Wars have a way of multiplying evils. The war psychosis has increased delinquency, criminality, and a host of other ills. We have come upon evil times. Unless we heroically combat the present trends we are headed toward greater evils. The youth must form a solid phalanx and stand guard. They have to submit themselves to will culture. They must will to win. They can win if their lives are steeped in virtue. They will win if they possess sterling character.

This is an appeal to self-respect. Without a feeling of hate and with no holier-than-thou attitude I sincerely appeal to man's better nature — to the divinity that is in us.

Right living means victory. Wrong doing spells disaster. "What ye sow, that shall ye reap." That is true in the physical world; it is true in the moral and spiritual realm. There is no evading the operation of the law of cause and effect.

Intelligent character building seeks to harmonize the lower, earthly tendencies of man's nature and his higher, spiritual tendencies. These two selves of a human being which Paul called the carnal and the spiritual are often at war with one another. That great apostle had a keen insight into the psychology of human nature when he exhorted man to put off the garment of carnality and put on the garment of spirituality. "Howbeit that was not first which is spiritual but that which is natural; and afterward that which is spiritual."

There is much that is discouraging these days but all is by no means lost. Much is being said and written about kidnaping, banditry, gangsterism, and even murder. Ugly rumors are aflout about graft, corruption, bribery, fraud, crookedness even in high places. Yet hope is not to be abandoned.

We have certainly made a long detour from the path of right — in those days within the memory of the living when it was deemed superfluous or unnecessary to commit contracts to writing or having receipts even in important or large transactions; when it was considered improper to count the change in ordinary purchases; when a man's word was as good as his bond. And we used the word "detour" to indicate our faith that we shall return to the way of rectitude; when we shall heed the injunction of the Good Book: "Let your yes be yes and your nay, nay; lest you fall into condemnation."

Youth, your day must come. Let it be triumphant. Despair not. Do not be perturbed overmuch by the pettiness of puny souls.

Aim at greatness and goodness. You can be great and good wherever you are.

Grow. You may prosper if you have the will.

Prize your freedom. There is no slavery when the spirit is not servile.

Maintain your independence. You, Rizal-like, can be free even in a prison cell.

Rely on yourself. Trust in God. Build your character upon secure foundations. Help bring about moral reconstruction.

In all thought and plan of reconstruction, let us not be content merely to return to pre-war conditions. Let us strive to achieve greater triumph, to attain a higher destiny.

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A PLEDGE OF SERVICE

A RELIGIOUS MEDITATION

By

FIDEL P. ENCARNACION, 32° M.P.S.

[*Concluded from last issue*]

With these diverse ways of rebinding the vital relationship of man to God, what right has any group of men to assume the prerogatives of God condemn another's faith and belief? What the religious world needs today more than ever is tolerance which holds that every man has a right to his own opinion and views. People who proclaim that their way is the only right road belong to the middle ages and have no place in the set-up of our present civilization. People's concern now is his neighbor's need and not his creed. Only in this way can we lose the sensuous life of strife and turmoil to find the philosophic life of peace and love; enjoy Divine harmony and security amidst sectarian variety and doubt.

LOVE OF HUMANITY IS ITS MEASURE. Love is the most beautiful and tender aspect of and royal road to Divine communion. By love, I do not mean that counterfeit thing common in this cynical age which is often erroneously called love, but is in reality only a desire to obtain pleasure from other persons. Real love is a far harder thing than this. Plainly, it is the very core of the Christian faith which teaches us to love our neighbor as we do ourselves. Its essential characteristic is the desire to serve, to give, and to protect. It is humanity's deepest need. It is the love of two men friends, or of two women friends; that love that unites the young and the old; love within the family circle and without it; the genuine lover's love with a divine element in it; the devout, protective, and tender love of children not our own; that love which never thinks of desertion though its objects do what is disgraceful. People who thus love are, in my opinion, in touch with God whatever they or other people may say. They may claim that they had no experience of God, protest that religion eludes them, and even deny the existence of God; but the fact is that they are misreading the facts of their own lives, they are living in touch with Him. Conversely, people may claim to have had mystic experiences, be able to enunciate in accurate and clear form the doctrines on which they rely for salvation, be eloquent preachers or enthusiastic reformers; still the only proof that they are in Divine fellowship is that they love other people. People who love little children, are moved by simple humanities, and he who can return love for hate is much further on in his spiritual growth than those who could write able thesis on the ground of faith or the doctrine of the incarnation.

Love is the basis of ethics and the foundation of morality. Whenever we display bigotry, we reveal a lack of love and to that extent our love is imperfect, it is less than love. Whenever we show intolerance, we betray a lack of ethics and to that extent our religion is a fake. Men cannot reasonably divorce ethics from religion because the two are not only compatible but are complementary; and to cast ethics out of religion is to derogate the latter into the limbo of superstition. Religion indicates the relationship of man to God while ethics is that of man to man. The one is spiritual no less than the other for man to man is but spirit to spirit. The same-self spirit is in your neighbor that is in you, that is in all men.

If our religion produces antagonism and unhappiness, we better do away with it for the two are the bane of society and true religion produces no such bitter effects. Life is but a narrow vale between the peaks of two eternities, so instead of wasting our time here in the stupidities, inanities, and contradictions of theological metaphysics, let us broadcast blessing, give without wish for return, do good for the joy of it, throw goodwill and heartiness right and left among men, bring smiles to wan faces, hope into dull eyes and sunshine into dark corners. Let us be benevolent not for fear of criticism, virtuous not for fear of consequences, honest not for fear of the law, and respectable not for fear of society, but for love of humanity which should be as deep as humanity itself and as broad as creation. Then God will cease to be remote, stern, terrible spirit and become one most lovable, for whom the best word available will be Father. Then will there be Divine order in the seeming human disorder. Then will there be no room for prejudices, race and class hatred, and religious persecution. Man advances as he ceases to fear the gods and learns to love his fellowmen, and add to the sum of human joy. This is the one and only infallible proof of our fellowship with God. The changing need of humanity and not any unchanging dogma is the chief concern of religion.

LIBERTY OF THOUGHT AND WORSHIP IS ITS CROWNING GOSPEL. Liberty is the right to do anything that does not interfere with the happiness of others. Man must give liberty to others in order to have it himself. Free thought will give us the truth. Human life and knowledge have become so unmanageably complex, people come to know less and less about more and more, that only by free discussions can we pick up our way through the maze of errors and prejudices to that total perspective called Truth. Every man should take a road of his own. He should esteem free thought as the birthright and heritage of humanity; for without this, the brain becomes a dungeon and the mind, a convict. Eevry mind should be true to itself; should think, investigate, and conclude for itself so we shall become men. Let others think for us and we shall become and remain puppets. It is the duty of each and every man to maintain his individuality. It is a magnificent thing to be the sole proprietor of ourselves. We must regard liberty of worship as the reward of a perfect apprehension of the Divine law and a conformity to the will of God. Every soul has a right to form independent judgments on religious matters and to make his opinions known, and should repel dictation, no matter from what source. Surely there is grandeur and sublimity in realizing that in the realm of thought and worship, one is without a chain and fetter; that man has the right to explore all heights and depths; that there are no priests, no popes, no parties, no kings to whom one's intellect can be compelled to pay a reluctant homage; that all the cruel ingenuity of bigotry can device no cell in which to imprison a thought; that ideas cannot be dislocated by racks or burned with fire; and, that the brain is a castle and that through its various windings to its most concealed recesses, the soul is the supreme commander of itself.

What are such dominant institutions as Christianity, Brahmanism, Buddhism,

A PLEDGE OF SERVICE

Mohammedanism, Shintoism, Jainism but creeds or phases of religion? To these forms of religion, man has contributed all that is blackest in character. For ages, they vied with each other in the work of enslaving the human mind; they were rivals in the infamous effort to rid the world of men with honest conviction. They sowed the seeds of discord and hatred in every land. Brother denounced brother, wives informed against their husbands, mothers accused their children, dungeons were crowded with the innocent, and virtuous men an wome were burned at stake. All these were done in the name of religion. Sects and creeds do not and can not consider man as free; can not tolerate the liberty of thought. Although no sectarianist seems capable of comprehending it, the truth is that sects and creeds are necessarily inconsistent with free thought. Slowly and beautifully, man came to recognize this grand truth which is of infinite importance to mankind. It spelled the death-knell of superstition, annihilated fear, brought liberty to every human soul, and ushered in the age of reason. The mind of man had been grandly roused from the long lethargy of the dark ages of superstition, ignorance, and fear. Thoughts became free and reason challenged to mortal combat the monsters of superstition; and old creeds hollowed by the ages were thrown aside. Man learned that this earth is only a grain of sand on the infinite shore of the universe; that every where we are surrounded by numberless worlds vastly greater than our own, all framed by the same Divine Artist, moving and existing according to His plan laid down on the threstleboard of nature. The old theological method of accounting for physical phenomena by the pleasure and displeasure of the Diety was abandoned.

What is vital in religion is that which is implanted in the spiritual consciousness, and this declines upon the ascendency of dogma. Such is the disparity between true religion and the institutions that have been built around it that the nearer we draw to the former and the spirit of its philosophy, the farther do we depart in sympathy from the latter. True religion raises investigators and thinkers, not disciples and followers; cultivate reason, not blind faith; encourages investigations, not superstitions. The highest crime against true religion is stagnation; that against these ceremonial institutions, reformation. With the former, there is a republicanism of thoughts; free thought is its friend and obedience, its enemy; it believes that suppression of honest inquiries is a retrogression and ends in intellectual degeneracy. The latter, on the other hand, denotes mental slavery; it enslaves the souls of men; it builds toll gates upon the highway of thoughts. In the hands of priesthood, true religion tends to become conventional and perfunctory, and to congeal into various dogmatic systems.

True religion like Freemasonry contemplates man as a free moral agent. That all should be exactly alike in their religious convictions is neither possible nor desirable. No two persons no two trees, no two leaves, no two anything are alike. Infinite diversity of individuality and freedom is the law; and when religion tries to force all minds into one mould, there can only be one result and that is unity of hypocricy. Free governments so recognize this Divine law that freedom of thought and worship are embodied in their fundamental laws. But while the liberty of thought and worship is free from the invasion by the government, let us not flatter ourselves that we are yet free from the stain of social persecution. We are not yet free from the moral coercion of public opinion. Let us not indulge in the illusion that religious persecution has passed away, never to return. We still find people in this country who force to make a man think their own way by not trading with him if he is a business man; not voting for him if he is a politician, by not hiring him if he is a lawyer, by not taking his medicine if he is a doctor, by ostracising him socially if he does not come to their church. It is all wrong and cruel. People should have the air of liberty and sunshine of thought. Freedom of thought and worship has always been on trial. It must forever fight to live. My heart aches when I contemplate at the thought of the heritage we are throwing away. If it was judicious and patriotic for our forefathers to fight and establish free government, it is equally incumbent upon us to fight for its preservation. Brethren, as votaries of Liberty, let us forever be vigilant. It is not enough that we have gained liberty; we must keep it forever in security. It is a proud and sublime work for every Mason to safeguard this our Divine right and heritage against any attempt of repression. There can be no heaven for which a man must give his reasons, no immortality that demands a surrender of his individuality, no happiness in exchange for his liberty. That which cramps the mind and contracts the heart is false religion. All religions must be weighed in this balance.

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SCOTTISH RITE PAGE

(EDITOR'S NOTE: *Due to the ever-increasing interest of brethren in Scottish Rite Masonry, the following material on "AN INTRODUCTION TO SCOTTISH RITE MASONRY" may be of assistance to the parties concerned.*)

AN INTRODUCTION TO SCOTTISH RITE MASONRY

Freemasonry is not the same in all countries. Even the three degrees of ancient craft, while similar in the main, present many varieties of detail from jurisdiction to jurisdiction, and still more from country to country. When we come to the degrees beyond the third we find still greater differences. These indeed are so marked that they have given rise to distinct form of masonry known as "rites." Thus we have among others, the Swedish Rite of nine degrees which exists in Sweden, so-called "York Rite" of ten degrees, which Albert Pike termed the "American Rite," because in the form it is practically confined to the United States; and the "Egyptian" or "Rite of Misraim" with its ninety-six which the Italian Cagliostro devised in the last century, but wdich has never gained a substantial foothold in any country.

The Ancient and Accepted Scottish Rite, which by the way has nothing to do with the Masonry of Scotland but originated in France, might more accurately be called the Latin Rite for it reflects the artistic tinge and philosophical caste of the Latin mind. Its adherents believe that it possesses marked advantages over any other Rite, among these being its (1) universality (2) unity and completeness, and (3) intellectuality and modernness.

UNIVERSALITY

It is clear from what has been said that beyond the Blue Lodge the craft in its entirety can hardly as yet be regarded as universal. The Scottish Rite, however, approaches universality. It is not confined to a single country or to a group, such as the Anglo-Saxon or the Latin, but is found in most civilized lands, the principal exception being the Germanic and the Scandinavian. Everywhere it has certain fixed landmarks. It consists of thirty-three degrees and its highest authority in each country is a Supreme Council. Doubtless the earliest of these was the Council of East and West, established in Paris in 1758, but in the course of time it became extinct and the Supreme Council organized under its authority at Charleston, S. C., on May 31, 1801, and now the Supreme Council of the Southern Jurisdiction of the United States, is not only the oldest of existing Councils, but because all the others have derived, mediately or immediately, their authority from it, has come to be known as the "Mother Supreme Council of the World."

UNITY AND COMPLETENESS

Each of the Supreme Councils, like a Grand Lodge, is sovereign within its own sphere. But they maintain with each other fraternal relations which of late has been growing closer and may eventually develop into a world-wide federation. Thus in 1875 an International Conference of Supreme Councils was held at Lausanne, Switzerland, being attended by representatives of seven of these Masonic Powers, and in 1907 a much more important conference at Brussels was attended by representatives of twenty-one Supreme Councils, or all except the British. At the latter conference, besides the advantages derived from the intermingling of distinguished Masons of different nationalities, practical steps were taken to insure concerted action along important lines, and the conferences were made permanent by providing for a session every five years.

But the essential unity of Scottish Rite Masonry lies in the landmarks above mentioned. And its thirty-three degrees, besides being conferred in all countries where Supreme Councils exist, comprehend, it is confidently believed, all essentials of Masonry, including substantially, though sometimes in a different form, the degrees of other rites. These thirty-three degrees, moreover, from a progressive series thru which the candidate steadily advances to higher conceptions of life and duty. For these degrees are so framed as to impart each at least one ethical lesson and together they constitute a single philosophico-ethical system. They are, it is true, distributed for ritualistic purposes among four bodies, but these all under a single head and work in unison. They are not separate and independent like the Royal Arch Chapter and the Commandery.—*From the Year Book of the PHILIPPINE BODIES, A. & A.S.R. of Freemasonry, 1946, Valley of Manila, Orient of the Philippines.*

A BRIEF HISTORY OF THE ORDER OF DeMOLAY

One night several years ago — March 24, 1919, to be exact—a group of nine young men met with Frank S. Land at his residence and heard at that time Mr. Land's plans for organizing a club for them. These plans were an outgrowth of his special interest in one of the group, Louis G. Lower, a fatherless boy. Mr. Land's proposals for a social club composed of the finest of the young men of their own ages had been given much careful thought and received a most enthusiastic reception. To these youths the possibilities for such a club appeared to be almost unlimited, with such a man as leader and with a very interested Masonic group lending a helping hand.

With such enthusiasm it was not difficult for the nine young men to have present the following Tuesday a group of almost four times the previous number. This group was also quick to sense the possibilities, and readily accepted the proposals of Mr. Land. They would call their club the DeMolay Council for Boys. They would accept for members only those who would stand the test for quality. They would meet each Tuesday night. These and numerous other important matters were settled.

After a few meetings with such a fine group of youths, Mr. Land sensed much greater possibilities for his club; but he knew that before proceeding it must have a firmer foundation for supporting its growth. Yes, it needed a ritual—a ritual for initiating new members, installing officers, etc.

The writing of a ritual would not only be a tremendous task but, being the very foundation of the club, the entire responsibility of its further success or failure would rest upon it. Frank A. Marshall, a widely known newspaper editor and writer, was chosen for the task of writing a DeMolay ritual. The ritual immediately won unbounded praise for its beauty, strength and understanding. All ritualistic work for the Order of DeMolay, the name adopted in November, 1919, was written by him until his death on March 24, 1931.

The ritual proved the impetus necessary for the expansion of the club. Growth came by leaps and bounds — one hundred members, then five hundred, a thousand, and then two thousand. Outside localities wanted chap-

SCOTTISH RITE PAGE

ters and it was not long until DeMolay became national and then international. Its growth was sensational.

Today there are over a million youths who have received the DeMolay obligations in approximately a thousand chapters. The order is international in scope. This is of particular significance to each DeMolay for wherever he is or goes he cannot be far from a friendly group, and is constantly surrounded by brothers who are or have been DeMolays.

The Order of DeMolay is incorporated in the state of Missouri under the provision of law providing for the incorporating of benevolent, religious, scientific, fraternal, educational and miscellaneous associations.

JACQUES DeMOLAY

During the 12th and 13th centuries, there existed in Europe the powerful Order of Knights Templar. This order had been founded to protect the Christians on their pilgrimages to Jerusalem. It had, by the latter part of the 13th century, become extremely influential and very wealthy. The original need for such an order had passed, but its purpose as the protector of the church and the charitable distribution of alms made it an influential factor in Europe. It was then that Phillip, the Fair, King of France, began to fear it would dominate the financial status of his nation.

Phillip was an ambitious king, at all times eager for war and constantly at arms. Extravagant in his plans, he was always in dire need of money. He finally extracted every possible tribute and penny from his people. In desperate circumstances, he began to plot the destruction of the wealthy Order of Knights Templar so that he could confiscate their wealth for use in furthering his own cause. At this time the Grand Master of the Templar was Jacques DeMolay.

False rumors were intentionally circulated and supposed confessions published by Phillip in order to label publicly the organization as extremely vile and corrupt, guilty of atrocious and hideous crimes. Such an increasing campaign eventually weakened the Templar cause in the minds of the people until Phillip found it opportune to strike. He issued secret writs to all bailiffs in France. He ordered every Templar in the land to be seized at a specified time and when he struck at dawn on October 13, 1307, Knights everywhere in France were taken entirely by surprise and cast into dungeons.

Through the process of torture, some of the Knights were made to weaken and confessed to false statements. But DeMolay, their grand master, would not concede one point to his accusers and for almost seven years withstood all torture and punishment, fighting as best he could to save his order. Although confined to unbearable prisons and vile dungeons, he remained true to his comrades, to God and to his order, until he made the supreme sacrifice. He was burned at the stake on The Isle de Cite in the River Seine in Paris on March 18, 1314, a martyr to the cause of charity, fidelity, comradeship, courtesy and reverence Such a splendid example of true knighthood is the exemplar of the Order of DeMolay.

Any young man with good morals between the ages of 15 and 21, recommended by two active DeMolays, or two Master Masons can qualify for membership.

AID TO THE PHILIPPINES

A measure was introduced in the 79th Congress to provide for the rehabilitation of the Philippine Islands. It was S. 1610 and read as follows in Section 102 (b):

"(3) any church or other religious organization; and

"(4) any corporation (or, upon dissolution, its successor if it satisfies the requirements of this paragraph (4) organized pursuant to the laws of any of the several States or of the United States or of any Territory or possession thereof (including any corporation or *sociedad anonima* organized pursuant to the laws in effect in the Philippine Islands at the time of its organization), but excluding any corporation wholly owned by the Commonwealth of the Philippines or the Philippine Republic.)"

These were to receive compensation on account of physical loss of or damage to property in the Islands after December 7, 1941, and before October 1, 1945, as a result of the terrible events which took place there including bombardment by both Japanese and American forces.

We learned of this and Brothers Frederic H. Stevens, 33°, of Manila, and Elmer E. Rogers, 33°, of Washington, D. C. appeared before the committee in the Senate which was holding hearings, and the committee kindly amended the bill to read as follows, Section 102 (b);

"(3) any church or other religious organization; and

[*Continued on page 65*]

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THE UNIVERSALITY OF MASONRY

(Editor's Note: The Editor has received various inquiries about Masonry, its universality and its possible contribution toward better understanding and goodwill among men and nations. Hence, we are reproducing hereunder two of the many enlightening articles on the subject appearing in THE PHILALETHES, the official organ of the Philalethes Society which seeks to promote an international viewpoint and discover the way of *truth* and *light*.)

FOR A UNITED MASONRY IN A BETTER WORLD

By EDMOND GLOTON
M.P.S., Paris, France

(*Translated from the French By Leo Fischer, F.P.S.*)

To the profane, Masonry is a powerful society spread over the whole world. The enemies of Masonry have accused our Institution of being in the pay of English Masonry.

But, alas, we are far from being such a united power.

The newly made Mason soon learns, to his surprise, that certain Masonic Jurisdictions have raised barriers against others. He is also told that here in our country there are several Rites which do not always live in harmony. This is a matter that sorely afflicts our young Brethren as well as the older Masons.

Is a fraternal union of all Masonries of the world possible? What are the causes and reasons which stand in the way of the formation of one great Universal Family of Masons?

We believe that they spring from ignorance of the conditions of life and from the difference in the religions, customs and traditions of the several countries.

On the other hand, certain Masonic powers have adopted a set of rules governing regularity; but these rules were established in an unilateral manner and without reciprocal consultation, so that the bases of regularity differ in each country.

There is, however, one charter by which all Masonic Powers of the world are governed, and that is the Constitution of Anderson. They alone define the conditions of regularity of Masons, Lodges, and Masonic Bodies. However, the original text of those Constitutions governs, and not the amended version, because the modifications introduced in them were adopted in an unilateral manner by certain Grand Lodges, without hearing or consulting any of the other existing Masonic powers. These modifications can for this reason not be considered as binding upon the Grand Lodges which were not called upon to submit their points of view. Only the original text is binding upon all Masons.

That original text must not be construed in a spirit of contention. One must seek in it that which unites rather than that which tends to divide us. That is a spirit which we have been far from showing. On the day when all Masons shall understand that it is to our common interest to seek an agreement, the Anderson's Constitutions will serve as a basis and be our common charter.

Masonry can be considered as forming two great groups: Anglo-Saxon Masonry and Latin Masonry. This division is not an arbitrary one but corresponds to two great spiritual currents resulting from the difference of the religions prevailing in the several countries concerned. In the Anglo-Saxon countries the protestant religion prevails while the Latin countries are under the influence of the Roman catholic religion.

The protestant religion is tolerant; it permits free examination and is not at war with Masonry. Many protestant pastors are Masons.

The Roman catholic religion is essentially totalitarian; it claims hegemony and combats everything that is not subordinate to it. It is opposed to any examination of its doctrine and is of necessity the enemy of everything outside of it. Masonry, which proclaims liberty in all its forms, is on that account being persecuted by the Roman Catholic Church.

The objection will be raised that during the 18th century there were catholic priests who were Masons. True, but at that time the French clergy had freed itself from the authority of the Pope, and later, when it returned under papal dominion, the priests no longer came to the Lodges. Famous encyclics were issued which excommunicated all Masons.

In the Latin countries the great majority of the inhabitants are catholics and Masonry is recruited exclusively from among the non-catholics. If a practising catholic should seek initiation, he would have to consult his spiritual adviser, who would most assuredly forbid him to present himself for initiation into Masonry, on pain of excommunion. Or he would have to conceal the fact of his being a Mason from his father confessor; but as we require Masons to be frank in everything, we could not accept him on such conditions. A Mason must be a free man, and the catholic religion, with its confession and with its narrow spirit, takes away that liberty.

In the catholic countries Masons are, therefore, recruited from among men who are not catholics and are for that reason considered as atheists. But the Latin Masons cannot be considered as "stupid atheists," to use Anderson's words, merely because they are not catholics. They have an ideal and a creed. They are constantly at war with the catholic clergy which has forced that war upon them, and this has given a peculiar aspect to Masonry in those countries. Our American Brethren cannot easily imagine what Masonry is in the Latin countries because it works there under conditions entirely different from those obtaining in their free country.

During the terrible years of the Nazi occupation, French Masonry managed to survive in spite of *Gestapo* and Vichy police. Our Brethren kept in contact with each other; they fought for Liberty in the *Resistance* and many of them gave their lives in the defense of their ideals.

The catholic clergy took advantage of the dictatorship for activating their persecution of our Institution but were unsuccessful. Upon the Liberation, Masonry recovered its strength and vigor in spite of all the losses it had suffered.

During the war many of our American Brethren came to Europe and had an opportunity to observe the situation of Masonry themselves. We trust that these contacts have brought a better understanding which will fur-

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ther any movement toward Masonic unity.

We consider it quite possible that the several Masonries will finally unite. We are sure that the great majority of the Masons desire it and that only Grand Jurisdictions jealous of their prerogatives are opposed to it.

There is a solidarity among us and we cannot remain indifferent when any of our Brethren are persecuted. We must get together and establish some form of international agreement between all Masonries of the world which will make us an irresistible power in the struggle against our adversaries. We could thus constitute a great force capable of organizing peace.

The Philalethes Society, in bringing together in its folds the Masonic writers of the world without distinction of jurisdiction, is working toward the unity mentioned.

There is also the Universal League of Freemasons composed of Masons desirous of uniting in our Fraternity all the Masons of the world. It is an association of individual Masons seeking to prepare the way for a federation of all the Grand Lodges and Grand Orients. It would be splendid if branches of the Universal League of Freemasons could be formed in all countries.

The Masonic press has a very important part to play in this endeavor. It must inform the Brethren by means of articles of Masonic conditions in all countries in order that Masons may become better acquainted with each other and learn to love one another.

Masonry will grow unmeasurably in strength and beauty if the Masons of all countries unite.

THE INTERNATIONAL LEAGUE OF FREEMASONS

By Dr. J. S. VAN SOLKEMA
M.P.S., The Hague, Holland

(Translated from the Dutch by Leo Fischer, F.P.S.)

In Europe an association has been in existence for many years under the name "International League of Freemasons." To my great disappointment it has so far not been possible to awaken in the United States that interest which this society deserves because its purpose is to make our symbolic Universal Chain of Union a reality. I, therefore, beg leave to publish some information concerning the International League of Freemasons (abbreviated I.L.F.) in our organ, *"The Philalethes."*

In 1905, on the occasion of a great international congress of Esperantists in Boulogne, France, the Masonic Brethren attending that congress decided to organize a society of Esperantists who were also Freemasons, and thus the *Esperanto Framasona* was founded, on August 8, 1905. The first president was Col. Pollen, an Englishman who had been a governor in India. Other members of the governing body were a French Mason, Bro. Puleines, of Nancy; a German Bro. Barthel, of Frankfurt; Prof. Massinon, of Vesoul, and Prof. Bonjour, of Neuchatel. In 1906, the new society met in Ghent; in 1907, in Cambridge; in 1908, in Antwerp. It then consisted of several hundred members; but little activity was shown, except that from time to time a small pamphlet would be published.

Thus several years passed until, in 1913, Dr. Fritz Uhlmann, a Brother born in the canton of Bern, Switzerland, but at that time residing in Germany, drew up new statutes for the society and the latter, at a convention held that year at Bern, decided to amend its goal, which was no longer to be confined to the spreading of Esperanto but was to promote a closer union between all the Masons of the several countries and rites, which endeavor was to be facilitated by the use of Esperanto. The name was then changed to *Universala Framasona Ligo.* Membership in the society was henceforth not limited to Esperantists but was made extensive to all Freemasons sympathizing with the aim of the League, that of promoting closer union between Masons and the creation of fraternal bonds between the Brethren dispersed over the face of the earth.

The president chosen was Dr. Magelaes Lima, Grand Master of the Grand Lodge of Portugal, the secretary being Dr. Uhlmann. On August 13, 1931, an impressive ritualistic ceremony was held in Bern, the ritual used being that of the Swiss Grand Lodge ALPINA which had been translated into Esperanto by Bro. Uhlmann. The latter presided, while Bro. Pollen, above mentioned, acted as Senior Warden and a French Brother from Lyon as Junior Warden. Hundreds of new Brethren now joined the League. A cooperation agreement was signed with Bro. Quartier-La-Tente's then existing bureau known as "Freimaurerische Weltgeschaeftsstelle." The bulletin of that bureau was made the official organ of the League.

Eligibility to membership in the League has since that reorganization been limited to individual Masons belonging to Lodges holden under a regular Masonic Grand Jurisdiction, and the League absolutely refrains from encroaching upon the jurisdiction of any Masonic Grand Power. Its pur-

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pose is, and remains, the establishment of bonds of friendship and brotherhood with Masons of other countries so that we may fully live up to the duties laid upon us by the "Old Charges," to make Masonry the means of conciliating true friendship among persons that must have remained at a perpetual distance.

Great opposition was already then encountered from Germany where even in the ancient Grand Lodges all approach in the international field was condemned. Any one who thought and worked along international lines was condemned in advance by the race-pure Germans. We are sure that our Brethren in the United States now fully understand this mentality of which the world has had ample proof.

When the first World War broke out in 1914, the work of the League was not only completely paralyzed but totally annihilated. By 1918, many of its members had been gathered to the Celestial Grand Lodge while others, dispersed throughout the world, had been lost. Again it was the Esperantist Brethren who saved the day. At an Esperanto congress held at The Hague, steps were taken to revive the League, which held its first convention since the war in 1921, at Prague, and the second in 1923, at Nuremberg. At the latter, Bro. Uhlmann was elected as president and Bro. Barthel as secretary.

But the war had created great difficulties. The great misery and intense suffering caused by it had engendered a narrow nationalism which rendered it difficult to bridge the chasm that separated the peoples. The same as at present, insane notions prevailed, nationalistic ideologies completely at war with every humane idea were in vogue, and the economic obstacles created by the peoples in spite of themselves were growing tremendously.

This notwithstanding, the few remaining Brethren, being convinced idealists and optimists, persevered and met in conventions of the League in 1924, in Vienna, and 1925, in Geneva.

In 1926, Bro. Uhlmann, who was still president which office he held until his death, was asked by Bros. Lennhoff and Hammerschlag, of Vienna, to come to that city and help organize the League in order to make it a powerful agent for good. As a result of this meeting, a big bureau of the League was organized, with Bro. Lennhoff as director. It was decided that the League should publish a paper of its own, the *"Heroldo,"* which actually appeared for several years. It was further decided to liberalize the membership requirements by making all Masons eligible from Entered Apprentices upward, and it was again expressly stipulated that the League was to abstain from any encroachment upon the jurisdiction of any Grand Power, and that it was an association of individual Brethren who were members of a regular Grand Lodge. There was to be an official congress each year which all members were entitled to attend and which was to give them an opportunity to make personal acquaintances and establish friendships.

In those years much opposition to the work of the League was encountered in Germany. Various prohibitions were issued concerning membership in the League and its activity in the international field. The Grand Lodge "Zu den drei Weltkugeln" made the following official statement: "The internationalists and pacifists of the countries which were our enemies during the war are static and strive to have the *status quo* continue. They are opposed to war and armaments because they desire to have the central powers who were overthrown in the war continue permanently in their present situation. The internationalists and pacifists in Germany, on the contrary, are dynamic and strive for movement; they expect from a reconciliation and understanding at least a cessation of the most unbearable consequences of the world war that was forced upon Germany. Then we have another static element in the unimportant neutrals for whom, owing to special circumstances, the World War has passed without their suffering any harm; but who dread any war between the great nations like the pest because they fear they might emerge much less unscathed, and rightly so, and who are naturally quite indifferent as regards Germany's future. Reflecting on all this, we see quite clearly that international Masonic assemblies will for the present result in nothing but friendly and fraternal platitudes and that there is sure to be a clash between the static and the dynamic elements as soon as essential questions come up. It must, therefore, be emphatically affirmed that it is completely useless for German Masons to attend any such internationalistic and pacifist assemblies, and that they would do far better to devote their entire strength and attention to reconciliation in Germany itself, of the various elements of the German people who are now warring with each other and do not understand each other...."

Fortunately we can quote, in contrast to those bragging utterances, these words said by our Brother, former imperial chancellor Gustav Stresemann of Germany, who died altogether too soon. "It is a fatal misconception to represent the national and the international as opposites and connect with the concept of international the reproach of non-national."

In 1927, the year when I joined the League, a congress was held in Basel. It was attended by members from 15 countries, belonging to 16 Grand Lodges. Resolutions were passed to publish monographs regarding the Grand Lodges of the several countries and to compile a handbook for Freemasons giving in alphabetical order, in French, English, German, and Spanish, miscellaneous data and expressions for the use of the Brethren in visiting Lodges abroad. Resolutions were also passed providing for an exchange of speakers between the several countries. It was, and still is, absolutely prohibited to discuss any political or religious subject.

In 1928 the members of the League assembled in Vienna. There were 700 participants, belonging to 30 Grand Lodges. Grand Masters and other officers of Grand Lodges and Grand Orients of various countries were present.

In 1929 the congress was held in Amsterdam. Again over 700 members attended. The Lodge ceremonial was held in the big concert building which had been converted into a beautiful Masonic hall. Under the direction of our Bro. Junod, a ritual in four languages was exemplified. The solemn impression was enhanced by splendid music, and the moments I spent there were among the most wonderful in my Masonic career. And, what is to me of the greatest import-

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ance, I established at these congresses lasting friendships with a large number of Brethren from the whole of Europe as a result of which I still keep up an extensive correspondence which affords me the greatest of pleasure. All these relations have revealed to me much that would otherwise have remained unknown to me and have added to my knowledge along many lines.

In 1930 we met in Geneva. Here, too, the attendance was great. But we already felt then that a new peril was threatening the world or, at least, Europe. In Germany the distant thunder was steadily becoming more audible to anyone who had ears to hear and eyes to see. It has always puzzled me that the number of persons who actually understood what was going on and what was brewing, was so small; but people in general refuse to be disturbed in their peace of mind and prefer assuming an ostrich-like attitude to courageously facing the situation and drawing their own conclusions.

In 1931 the League met in Paris where the Brethren spent many precious hours together. Both the Masonic Grand Powers of France gave evidence of their interest in and sympathy with the work of the League, and the attendance was very satisfactory.

By 1932 the difficulties had already increased and our number was smaller when we met in Basel.

In 1933 the congress was held at The Hague, Holland. Few members were present. At this gathering I spoke for the last time with our unforgettable Bro. Dr. Leo Muffelmann of Berlin. Upon his return home from The Hague he was arrested by the Gestapo and confined in the Oranienburg concentration camp. When he was finally released, after many months of imprisonment, he was so ill as a result of the tortures which he had undergone that he soon passed to the Celestial Grand Lodge.

In 1934 we met in Brussels, in 1935 in Luzern, in 1936 in Prague, and in 1937 again in Paris. Of course, these gatherings were held under the shadow of the events which were taking place in Europe during that time and which were in flagrant contradiction to what Freemasonry teaches us as a way and aim of life.

However, worse was yet to come. In 1938, when we assembled at Thum, in Switzerland, we already met some Jewish Brethren who had fled from Vienna in order to escape the perils of Naziism. The obstacles continued to increase and mutual contacts became less frequent because the enemy was constantly on the alert. Germany showed great energy in its propaganda against Jews and Freemasons who were branded there as criminals against humanity because their aim was said to be that of ruling the world in order to oppress, enslave and exploit the human race!

And yet, when the League met in Amsterdam, in August, 1939, there still were a few members present who had come from Belgium, France, and Switzerland. Some of these experienced much trouble in getting home when, at the beginning of September, the storm broke loose in the form of the war between Germany and Poland and other allied nations.

Again the work of the League was destroyed, the same as in 1914; but this time the destruction was more complete than it had been after World War I. I shall not enlarge upon what we went through in the years from 1940 to 1945; I will only say that it again became evident that you cannot kill the spirit with the body.

In the summer of 1945 we Masons of the Netherlands were confronted by the necessity of rebuilding our Lodges and our Grand Lodge. We have been successful in our work, to the extent that all our Lodges are now working regularly. A large number of new members have been initiated and we are happy to state that an era of florescence has begun for Freemasonry in the Netherlands. But, we are also anxious to reestablish contact and cooperation with our Brethren in other countries. We feel, we know, that we are united with them in the spirit. We know that the world has become small and we also know that there is power in union. The League was kept alive during the war by our Swiss Brethren. In 1939 the seat of its government had been transferred to the Netherlands. Our Bro. Junod then became general president and Bro. De Vries secretary. Both have in the meantime passed to the Celestial Grand Lodge: the former died after an operation and the latter was taken to Germany as a Jew, and passed. Honor to their memory!

In October 1945 I received from Switzerland the first tidings of a reactivation of the League. In the Netherlands, the work has now progressed to such an extent that we form one of the numerous state groups.

In October 1946 I was in Switzerland where I was able to attend a meeting of the provisional governing body of the League. It was then decided to organize a congress of the International League of Freemasons to be held on August 22, 23 and 24, 1947, in Basel, and we are at the present writing, busy with preparatory work. I have no doubt

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that everybody coming to hospitable Switzerland for that convention will greatly enjoy the companionship and association with Brother Masons from many different Grand Jurisdictions united in the endeavor to promote everything that will unite men and eliminate everything separating them.

I sincerely hope that what I have said here will find an echo in the hearts of many of my American Brethren and that after informing themselves concerning everything they will make themselves known. Any of them can advise me that he desires to join the League. The annual dues are only one dollar. May the League receive from Amercia such substantial support as to bring *universal brotherhood* closer!

AN ENCOURAGING REACTION

On August 13, 1947, the Most Worshipful Grand Master delivered an address in connection with the 33rd Anniversary of the granting of dispensation to Bagumbayan Lodge No. 4, at the Plaridel Masonic Temple. To this gathering a great number of brethren far and near attended. The Editor has received several communications from those in attendance expressing approval of the dominant message in the Grand Master's speech. Another brother suggested that we quote a portion of the address for emphasis; or better yet send copies of the speech to as many brethren as possible. Here is the paragraph requested:

> "Masonry is action. We must act as well as counteract. By our action we can put Masonry to where it rightly belongs — to a high pedestal admired and revered by all. By counteraction we will avoid a national disaster and make of the Philippines a strong and united Republic. As Masons, we must be interested in our own government. To serve it is our duty. To me there is no better service we can now offer than to expose the scandal and graft, corruption and immorality, prevalent in many of its instrumentalities and agencies for the people to apply the proper remedy. Freedom and Democracy are at stake and their guardians are sound asleep. Let us be men and Masons and lead the fight for a government that is efficient and honest, responsible and responsive, strong and with courage."

On his part Wor. Brother Quirino Abad Santos frankly wrote to the Grand Master expressing his opinion of the message. By permission we are quoting in full the letter just referred to:

San Fernando, Pampanga
September 19, 1947

Most Worshipful Grand Master Virata
M a n i l a

Dear Bro. Milio:

I have read with delight and thrill your message as Grand Master of the Grand Lodge of Free and Accepted Masons of the Philippine Islands entitled "LET US TAKE OUR MASONRY SERIOUSLY" which was published in the issue of The CABLETOW of August, 1947. Indeed, it is high time for us Masons to be "militant and aggressive, vigilant and active." A courageous and fearless exposition of the weakness of some of the members of our Fraternity is in order. By that Message you have shown to the world that you are a great Mason and you deserved being elected Grand Master of our Grand Lodge.

Fraternally yours,
(Sgd.) QUIRINO ABAD SANTOS
Past Master, Pampanga Lodge No. 48

* * *

We invite the brethren to send in their comments and views on articles and messages appearing in THE CABLETOW; better yet, they should write articles or send in copies of material concerning our Craft to The Editor, The Cabletow, Plaridel Masonic Temple, 520 San Marcelino Street, Manila.

AID TO THE . . .

[*Continued from page 60*]

"(4) any unincorporated association, trust, or corporation (or, upon dissolution, its successor) organized pursuant to the laws of any of the several States or of the United States or of any territory or possession thereof (including any other unincorporated association, trust, corporation or *sociedad anonima* organized pursuant to the laws in effect in the Philippines at the time of its organization), but excluding any corporation wholly owned by the Commonwealth of the Philippines (or the Republic of the Philippines)."

This measure is now Public Law 370, and it is so worded as to include the Masonic Temples that were damaged or destroyed and, of course, this will be a great help. The measure provides that as much as 80 per cent of the claims for repairs and rebuilding might be paid at once. — *The New Age.*

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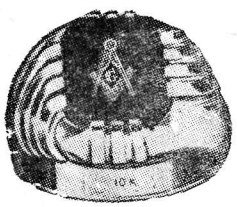

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NOTAS EDITORIALES

AUMENTANDO LA PAZ

No es asustando a la humanidad con perspectivas de una próxima guerra como se pueda cimentar la paz. Hay hasta ahora luchas de ideologías porque la humanidad no puede ser la misma en todas las zonas en sus diversas y varias necesidades políticas y sociales. La humanidad es una y la misma en todas partes teniendo en cuenta su organización individual y fundamental; pero ya varía en sus diferentes manifestaciones tanto raciales como sociales. El carácter de una comunidad varía según la educación, temperamento, idiosincracias y hasta prejuicios de cada sector. Y por eso mismo es violento imponer una misma ideología para grupos o comunidades que aún no están preparados para absorberlas.

Y no es porque no se obtenga una pronta conformidad con nuestras propias ideologías porque debamos asustar a la humanidad con predicciones de una próxima conflagración mundial. Es lógico suponer que en aguellos países en que todavía predomina un gobierno dictatorial se hagan esfuerzos para demostrar que el mundo está aún en efervescencia para así justificar un estado de emergencia que traiga consigo la seguridad en su pedestal gubernamental de algunos dictadores. Pero las democracias deben cuidarse muy mucho en dar pábulo a la idea de que se aproxima una grande catástrofe para la humanidad en vista de estas encontradas ideologías, porque con ello van dando mas oportunidades a dichas ambiciones dictatoriales, que se interesan nada mas que en mantener un estado de alarma para sus propias conveniencias individuales.

El ansia de la humanidad es ir cimentando la Paz. Los procesos internacionales deben dirigirse a este fin sin alarmismos mal aconsejados y completamente infundados. La Paz se va a cimentar por la buena voluntad de los pueblos. La Masonería Universal tiene una agradable labor que desempeñar en esta vasta labor. Ya predicando su ideologia de hermandad universal de los hombres, ya echando la simiente del amor fraternal, ya educando a la humanidad en los procesos de libertad y democracia, ya despertando a los ambiciosos a la conciencia del bienestar común sin miras de interés particular, la Masonería tiene una labor de acción que es un reto para sus millones de afiliados. Nuestra, será la responsabilidad si en medio de estos conflictos ideologícos nos cruzamos de brazos esperando con paciencia que las cosas tomen su curso natural como si todo estuviera faltamente predestinado. (ANTONIO GONZALEZ, F.P.S.)

MAS SOBRE ALBERT PIKE Y LOS ANTIGUOS LINDEROS

Decíamos en nuestro número anterior que, según Albert Pike, son muy pocos los preceptos que puedan considerar en Masonería como verdaderos linderos, y traímos algunas observaciones de él a este efecto, Ahora sigamos estudiando algunas de sus valiosas referencias.

Según Mackey, se debe considerar couo un Antiguo Lindero la prerrogativa del Gran Maestro de presidir la asamblea general de masones. Pike observa con acierto que mal se puede considerar esto como un Antiguo Lindero toda vez que en la Masonería Operativa no existía la institución de una Gran Maestría como ahora la conocemos.

Esto ocurre porque existe cierta confusión entre un Antiguo Lindero y una regulación de carácter general. Una regulación decarácter general es una provisión constitucional en virtud de la cual las Grandes Logias quedan organizadas y reconocidas por el mundo masónico internacional porque se conforman con ciertos requisitos de carácter universal y sin los cuales no podrían subsistir, pero sin considerarse con esto que estos requisitos tengan también el carácter de antiguedad inmemorial que distingue a un Antiguo Lindero. Esta prerrogativa del Gran Maestro es una regulación de carácter general, pero no tan antigua que se pierda en la noche de los tiempos. Y no puede ser tan antiguo esta prerrogativa toda vez que la institución de Gran Maestro de una Gran Logia es tan sólo de tiempo posterior a 1717.

Y lo mismo cabe decirse de las otras prerrogativas del Gran Maestro que enumera Mackey, como por ejemplo la prerrogativa de conceder dispensas, de confeferir grados, de abrir y cerrar Logias etc. . . (ANTONIO GONZALEZ, F.P.S.)

LET US AGREE . . .

[*Continued from page 47*]

When a man asserts that he has the sweetest child, the prettiest wife, the loveliest mother and the kindest father, he may not be absolutely right; the other man may make a similar claim. And there is no heated argument between the two because each has his own ground for the opinion so expressed.

The three brothers who were anxious to return to their city after many years of absence did not like to travel together but they had a common goal; home, sweet home. They agreed to disagree on the kind of transportation to be used; one rode in an airplane, another boarded a ship and the third, took the train. They reached their destination safely.

In a widely-publicized meeting of professionals, the theme was: "How Best We Can Serve Our Country." The question as to which was the best calling, came up. Discussion ensued not about the merits of each profession but the defects thereof. There was confusion. Presently, an aged delegate stood up and in accents clear and unmistakable, he reiterated the admonition of Christ, the Perfect Master, whose sublime lessons, Masonry enforces.

"Judge not, that ye be not judged.

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

"Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote of thy brother's eye."

Such golden advice is one of wisdom; such meaningful expression is the voice of experience.

When we cross our neighbors' path let us see if we can conscientiously keep their company; if not, the next best thing to do is: Agree to disagree for the sake of harmony.—**Mauro Baradi,** M.P.S.

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