

The Cable Tow

Vol. XXII

Manila, Philippines, October, 1947

No. 4

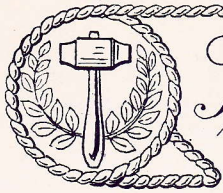
OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

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)

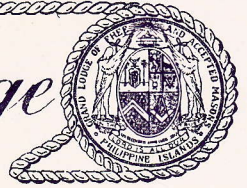
MUTUAL RESPECT AND TOLERATION

Within the lodge every Mason is taught to treat with respect and reverence that which is sacred to his Brother, be he Christian, Mohammedan, Brahman or Jew. The mystic tie by which our Craft is united is strong, but, as we have seen, it allows the utmost liberty of faith and freedom of thought and conscience. Religious teachers differ in their doctrines, but in the Lodge they meet with mutual respect and good will. About the Masonic altar they learn toleration and appreciation, and there they discover that the things which men have in common are greater than the things which divide them. Masonry teaches unity in essentials, liberty in details, and charity in all things, but with creeds and sects and parties and factions it can have nothing to do.

— George R. Harvey.



The Grand Master's Message



MASONRY FOR SERVICEABLE CITIZENSHIP

Masonry is a universal fraternity. It requires of its members a belief in God and love for fellowmen. It stands for truth and righteousness and disapproves falsehood and deceit in any form. And because it has become a progressive moral science, it is actively working for human progress and enlightenment. Its object is not only to disseminate but practice man's virtues.

Hence, the Mason is enjoined to be faithful to his trust and conscientious in the performance of his duties. More than these, he must possess a character, untainted. He appreciates the good in others and inspires them in return.

Belonging as he does to the community where he lives, he cannot escape his obligation to be a serviceable citizen. He is aware of the fact that in every age, the device of our Venerable Institution has always been "Liberty, Equality, Fraternity" coupled with a government of laws and not of men.

The Mason would be recreant to his duties if he remains indifferent to the needs of his fellow-countrymen. It is true he should help solve the problems of his lodge and work for its best interests, but that is only the beginning of his Masonry; there is his own neighborhood and in a larger sense, his own country wherein to apply the lessons he learned as a Mason. We doubt not that the strength of the nation comes from its citizens and its downfall, from the very same source.

Today as never before, we have suspicion, selfishness and suffering in our midst. The cause of this triad of human affliction is man's unconcern for man. There is the tendency of the individual taking care of himself first, hoarding wealth for himself, second, and making the future secure for himself, third. In the words of a miser, "Myself first, second, third and all the time, never mind what happens to others." This attitude can be changed for a more wholesome one not by condemnation or coercion but through sympathy and education; and this is part of the Mason's work. He should live as a helpful neighbor ever-responsive to his country's call.

ALBERT J. BRAZEE, Jr.

Acting Grand Master

THE CABLETOW

EDITORIALS

THE TRAGEDY OF INTOLERANCE

The ingenuity of man is responsible for our present plight. He shows courage and takes pains in clearing the wilderness in order to build magnificent homes and found beautiful cities. Next he destroys the product of his toil and turns them into ghastly ruins and heaps of ashes. Slowly he strives towards a prosperous era for there is glory and honor in it; and when this is reached, he brings about an age of darkness with its lamentation and regret.

With the horrible global conflict recently terminated, comes his apparent solemn declaration that he will never again involve himself in another armed conflict. But he adopts a threatening attitude if his fellowmen do not interpret the signs of the times in the way he does. And he keeps on repeating to himself the common saying of his forefathers that in time of peace, he must prepare for war. And now he has the atomic bomb; not content with this weapon, he is

planning and perfecting, secretly of course, a method of biological warfare making the former, almost obsolete as an instrument of terrible destruction and total annihilation.

It is clear that hatred begins with the individual. When his views are not accepted by his neighbors, he is disgusted if not enraged and resorts to various tactics to show the correctness of his stand.

A young man unable to convince his aged grandfather as to the so-called advantages of city life, had an altercation with the latter whom he abandoned with a curse at a time of need.

Certain neighbors surcharged with an air of exclusiveness would not let other families live in their locality. Attempts of nice people to settle down among these puritans resulted in animosities and bloodshed.

[Continued on page 86]

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OFFICIAL SECTION

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

Manila, September 12, 1947.

To all Lodges under this Grand Jurisdiction

Greetings:

The First Girl Scout Financial Campaign-1947 of which Mrs. Eugenio Perez is the Campaign Chairman, has written an appeal to our Grand Lodge for contribution so that girls of today may become better women and wiser mothers of tomorrow.

We are transmitting the appeal to your lodge with the request that it be given due consideration and prompt action. The campaign starts from September 15 to October 31, this year.

Fraternally,

EMILIO P. VÍRATA
Grand Master

NEWS FROM BRO. CERVANTES

Wor. Bro. Cenon Cervantes who left together with Bro. Domingo Bascarra to attend the World Plenary Meeting of YMCAs at Edinburgh, Scotland in August this year, wrote several letters to Bro. Carlos Iñigo about his impressions abroad.

In one letter he says:

"... This is India with its teeming millions from which we have taken some of our Masonic legends. Even crows which are indeed numerous and considered sacred are not entirely black; they have a streak of grayish color around the neck.

"During meals, you are only allowed one slice of bread and sugar is rationed to such an extent that if you put it in a cup of weak coffee the taste of sugar is well-nigh absent. Rice is also rationed and famine is said to be surely coming, as people have planted jute instead of rice.

"We in the Philippines should be thankful that we have all the food we want and luxury besides. More than ever, I realize that President Roxas' efforts are in the right direction. Also that the United States has done something in the Philippines that should perpetuate her name thruout the ages.

"Men thruout the world must pool their efforts together to avoid another major catastrophe. Not the survival of the fittest but that each may be fit to live.

"Masonry must play its role as never before, not simply by word of mouth, but by actual deeds to bring into realization that oft-repeated dream of the fatherhood of God and the brotherhood of men.

"Never before have I realized the responsibility which we owe to our country and the need for a closer understanding with other peoples on earth."

In another letter written from Cairo, Egypt, Bro. Cervantes described his various visits to historic places, thus:

"We saw the pyramids, tombs, Sphinx, Nile, old and modern Cairo, bazaars, markets, the Moslem mosque and finally the museum where we saw the relics of Tutankhamen.

"Shortly before lunch, I met a Spaniard, a Mason, who was in Negros Occidental some twenty years ago. His name is De Chaves. He said it is too bad that it is summer for the Grand Lodge of Cairo is closed, otherwise we could see the first lodge built more than 4,000 years ago with all the implements still intact."

We hope we will hear some more from Brother Cervantes including his impressions of post-war America which he also visited.

SCOTTISH . . .

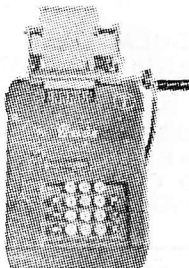
[Continued from page 81]

come on his return from abroad was a banquet tendered him by the Masters

and Wardens of city Lodges. For his great services to the Craft he was made Honorary Grand Master of the newly established Regional Grand Lodge."

Here truly was a man! Americans admire courage, and he had that in the highest degree. Even the people of his day began to appreciate him. We are told of the many Masonic offers of assistance in his time of trouble, after his arrest and during his exile. Manila brethren tried to get his consent to the charter of a steamer at Singapore to rescue him from clutches of the Government; London Masons induced other Masons to work for his release as he was being returned to the Islands from Singapore on a Spanish mail steamer. It was a Spanish Freemason who sacrificed his own pride in asking the boon of Rizal's pardon from a Government which he had severely criticised. A German Mason, presiding over a Berlin gathering of scientists, denounced his execution as irregular. And the Grand Orient of Spain without delay placed on the walls of its hall a tablet to his memory when he had been sent to Judgment above by one of the most infamous trials in all history. Then an American Mason, as acting Governor General, authorized a Government funeral to transfer his remains to the mausoleum on the Luneta, near the place of his execution, and his brethren of the Philippine Lodges ad-

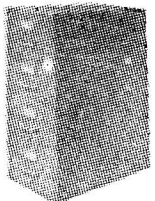
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WHAT OTHER LODGES ARE DOING

BATANGAS No. 35

A delightful Masonic luncheon was held by this Lodge on October 6, 1947 in the Masonic Temple, P. Burgos Street, Batangas, Batangas. The Committee for the occasion was composed of the following: Bro. Juan Gonzaga, *chairman*; and Bros. Francisco Mateo, Marciano C. Evangelista, Galicano C. Luansing and David M. Pargas, *members*. Brethren from sister lodges were in attendance.

Besides the officers of the Lodge, Wor. Bro. Tongko who accompanied Bro. Mauro Baradi from Manila spoke on the need for a concerted effort to push through the Masonic program of material reconstruction and spiritual rehabilitation.

Wor. Bro. Marciano C. Evangelista then introduced the guest of honor, Bro. Mauro Baradi of "High Twelve" Lodge No. 82 and Managing Editor of the CABLETOW. Bro. Baradi reiterated the appeal of Most Worshipful Grand Master Emilio P. Virata — now in the United States in connection with the petition to organize a Supreme Council for the Philippines — for a vigilant, aggressive and dynamic Masonry in this jurisdiction. "To fully realize this program," the speaker said, "we Masons must begin the work at home. Our wives, children and relatives should be able to interpret through us, by our word and conduct, the sublime ideals of the Fraternity; our friends should no longer consider Masonry as poison or enemy of any sect or creed; in fact and in truth Masonry which stands for human pro-

gress and enlightenment should be an ally of all worthwhile organizations." After the thought-provoking and inspiring address of the guest speaker, refreshments were served.

For the information of the visiting brethren it was made known that the Lodge has 142 members but several brethren have already transferred to the United States including: C. A. Brown, V. G. Jones, R. A. King, Jr., W. F. Large, W. E. Lindquist, D. E. Look, H. M. McMaster, D. E. Ord, L. B. Rexk, F. Boyd, P. Rersholm, A. Newman, H. W. Ritter, D. C. States, H. E. Wheeler, J. W. Rolly, J. D. Lee Anderson and others.

The past masters who are still active in the Lodge include Wor. Bros. Eduardo Claudio, Marciano C. Evangelista, Sisenando Ferriols, Antonino Luansing, Agaton M. Luistro and Roman L. Perez.

JOSE ABAD SANTOS No. 43

A special meeting of this lodge was held on August 16, 1947. A Lodge of Fellowcraft Masons was opened in due form at 2:30 p.m. Those conferred the Second Degree were Bros. Venancio Nadrez and Jose Palentinos. The special team for the occasion was the following:

Wor. Master—Wor. Bro. Luis Pineda

Senior Warden — Wor. Bro. Jose V. Martinez

Junior Warden — Bro. Flaviano Abracia

Marshal—Bro. Victor Lafuente

Treasurer—Bro. Santiago Reyes

Secretary—Bro. Gavino Palentinos

Senior Deacon—Bro. Leon Pelaez

Junior Deacon—Bro. Gregorio Rallama

Senior Steward — Bro. Policarpo Pandy

Junior Steward—Bro. Juan Veranga

The lecture of the Second Degree was delivered by Wor. Bro. Delfin C. Medel of Kasilawan Lodge No. 77 after which the work was suspended to receive in due form Wor. Bro. Mariano Ilano, District Inspector accompanied by Wor. Bro. Amado Palillo and Brothers Mauro Baradi and M. Floresta. After the visitors were accommodated, the degree work was resumed and the charge was given by Wor. Bro. Luis Pineda of the special team.

Wor. Bro. Ilano, after giving a brief remarks, introduced the distinguished visitor, Bro. Mauro Baradi, Managing Editor of the CABLETOW. The brief but interesting remarks of Bro. Baradi relating his personal contacts with brethren and experiences with sister lodges elicited from among those present favorable and lasting impressions and helped revive and strengthen Masonic friendship and brotherly love among the members of Jose Abad Santos Lodge in particular.

Before adjournment, Wor. Bro. Jose V. Martinez, the incumbent Master, thanked the visiting brethren on behalf of the Lodge.

After the close of the meeting Brothers Nadres and Palentinos offered refreshments which everybody enjoyed.

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WHAT OTHER LODGES ARE DOING

PINTONG BATO No. 51

September 21, 1947 was a sad day to this Lodge. On this day the whole town of Bacoor, Cavite where the Lodge is located was in mourning for the untimely loss of an outstanding resident and a distinguished Mason, the late Wor. Bro. Julian Cruz Balmaseda who was buried in town with Masonic honors.

Bro. Balmaseda was Director of the Institute of National Language under our Republic when he passed away. He died as it were in line of duty. The countless tributes paid to his memory, the many programs held in his honor not only in Manila and Bacoor but in other towns of the Philippines were eloquent proofs of the high esteem of his countrymen for his services and sacrifices for his country. He wrote great works in Tagalog for he indeed was by common consent considered as one of the pillars of the National Language and its authorized spokesman. Of him it was said: "Here is a Filipino who had courage and conviction, one who fought for the betterment of the common tao and conscientiously served his people not for the reward he could

have gotten but for the joy of serving."

Never before did Bacoor witness such solemn funeral ceremonies and burial; thousands of Masons from many lodges, officials of the Government and friends and admirers came to Bacoor to see his remains for the last time. The bereaved family of the deceased should console themselves in the fact that they are not alone in their hour of sorrow; the Masons and our people in general keenly felt his passing.

Bro. Balmaseda was mainly responsible for the translation of parts of the Masonic rituals in Tagalog. It was fitting therefore that the last program in his honor before burial was in Tagalog. Most Worshipful Grand Master Emilio P. Virata and the other officials of the Grand Lodge, representatives of the Philippine Bodies, A. & A. S. R. and officers of Cavite Lodge No. 2, Pilar Lodge No. 15, Bagong Buhay Lodge No. 17, Ibarra Lodge No. 31, Mount Mainam Lodge No. 49, Primera Luz Filipina Lodge No. 69, Bagong Ilaw Lodge No. 97 and Indang Lodge No. 115 and other sister lodges participated in the funeral ceremonies as follows:

LUKSANG PARAÑGAL SA YUMAONG

DAKILANG KAPATID NA JULIAN CRUZ BALMASEDA, KAAINIB SA LOHIA PINTONG BATO Blg. 51, BACCOOR, KABITE na idaraos sa LINGGO, 21 ng Setyembre, 1947. sa iká 3:00 ng hapon.

PALATUNTUNAN

1. Pagtitipon sa TEMPLO PLARIDEL ng Lupon sa LUKSANG PARAÑGAL—ika 2:00 ng hapon.
 2. Pagdaló sa Bacoor, Kabite ng KTT. PATNUGUTAN ng GRAN LOHIA NG PILIPINAS.
 3. PANALANGIN.
 4. TAIMTIM na ala-ala at parañgal.
 5. ILANG KATAGA — Kap. Calixto Javier, Guro ng Lohia PINTONG BATO Blg. 51.
 6. TAGUBILIN (sa Inglés) — Kap. Mauro Baradi, sa pañgalan ng PHILIPPINE BODIES.
 7. PAHIMAKÁS—Kap. Iñigo Ed. Regalado, sa pañgalan ng GRAN LOHIA NG PILIPINAS.
 8. DAMDAMIN — Kap. Mario Balmaseda, sa pañgalan ng anak ng yumaong.
 9. Paghahatid sa libiñgan na papatnubayan ng mga Lohia sa Kabite—Cavite Blg. 2, Pilar Blg. 15, Bagong Buhay Blg. 17, Ibarra Blg. 31, Mount Mainam Blg. 49, Primera Luz Filipina Blg. 69, Bagong Ilaw Blg. 97, Indang Blg. 115 at Gran Lohia ng Pilipinas.
- BILIN: Ang patnugutan ng lahat ng mga Lohiang makikipaglibing ay magtataglay ng buong kasuutan ng kani-kanilang katungkulan sa Lohia.

WAKAS.

MUOG No. 89

This Lodge is in mourning. Wor. Bro. Fausto Fronda who was Worshipful Master of the Lodge in 1925 passed away to the Great Beyond on September 5, 1947. At 2 P.M. this day, the brethren of the Lodge proceeded to the house of the deceased in Dungalo, Parañaque, Rizal from the Hall of Muog Lodge No. 89 where the funeral rites were performed in Tagalog by the members of the Lodge with Bro. Lazaro Carmona assisting.

The remains were accompanied to the cemetery by members of Muog Lodge No. 89, Labong Lodge No. 59, Silanganan Lodge No. 19 and Marikiña Lodge U. D.

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SWORN STATEMENT
(Required by Act No. 2580)

The undersigned, Albert J. Brazee, Jr., Acting Editor-in-Chief, of the Cabletow (title of publication), published monthly (frequency of issue), in English & Spanish (language in which printed), at Manila (office of publication), after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act No. 2580, as amended by Commonwealth Act No. 201:

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Albert J. Brazee Jr.
Editor

Subscribed and sworn to before me this 27th day of October, 1947, at Manila the affiant exhibiting his Residence Certificate No. A-9535 issued at Manila, on Jan. 18, 1947.

ANTONIO GONZALEZ
Notary Public

My commission expires Dec. 31, 1948

Doc. #170 — Page #42
Year 1947 — Book 16.

(NOTE). — This form is exempt from the payment of documentary stamp tax.

WHAT OTHER LODGES ARE DOING

"HIGH TWELVE" No. 82

Among the most successful monthly masonic gatherings held in recent months at the Plaidel Masonic Temple, Manila, was that held under the sponsorship of "High Twelve" Lodge No. 82 on Saturday, October 18, 1947 throughout the evening. More than 400 were in attendance including Masons, their families and friends. Among the features of the occasion were the Remarks of Deputy Grand Master, Albert J. Brazee, Jr., Acting Grand Master of Masons of the Philippine Islands and the *Rigodon de Honor* in honor of the Acting Grand Master. In his brief remarks the Acting Grand Master traced the history of Masonry, mentioned the virtues which brethren of the Fraternity should practice and appealed for better understanding between our Institution and the community.

The elaborate program prepared was:

- I. Musical Ensemble — Overture, Mike Fernandez and His Orchestra.
- II. Reception of the Acting Grand Master, Officers and Members of the Grand Lodge.
- III. Introductory Remarks — Master of Ceremonies.
- IV. Welcome Address — Bro. Mauro Baradi, Senior Warden, High Twelve Lodge No. 82, F. & A. M.
- V. SONG — Miss Nena Celis, Miss Leonila Celino at the Piano.
- VI. Remarks: Deputy Grand Master, Albert J. Brazee, Jr., Acting Grand Master of Masons of the Philippine Islands.
- VII. RIGODON DE HONOR, in honor of the Acting Grand Master.
- VIII. DANCE.
- IX. CONTEST—For Masons only.
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- Bro. & Mrs. Mauro Baradi.
- Bro. H. P. Oliveros.
- Wor. Bro. Gregorio Cariaga, Introducing.

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SELF-EXPLANATORY APPEALS TO
 WORSHIPFUL MASTERS AND
 SECRETARIES OF BLUE
 LODGES

Plaridel Masonic Temple
 520 San Marcelino
 Manila, Philippines
 October 15, 1947

The Worshipful Master
 (Name of Lodge No.)
 (Place)
 Philippines

Dear Sir and Brother:

This year, we will publish a Souvenir Christmas Number of the CABLETOW. Among the various features of the magazine will be articles, messages and statements from sister lodges and brethren in this and other jurisdictions.

It is our desire that you have a part in the making of this special issue. Therefore, we request that you prepare, for this purpose, either an article, a message or a statement about your lodge in particular or our Venerable Institution in general.

We will appreciate receiving the material from you on or before SATURDAY, NOVEMBER 15, 1947.

Fraternally yours,
 (Sgd.) MAURO BARADI
 Managing Editor

* * *

Plaridel Masonic Temple
 520 San Marcelino
 Manila, Philippines
 October 15, 1947

The Secretary
 (Name of Lodge No.)
 (Place)
 Philippines

Dear Sir and Brother:

We have received letters inquiring about the activities of sister lodges and brethren in our Grand Jurisdiction. One way of replying to these inquiries is to have such activities featured in our magazine, the CABLETOW. As Secretary of your lodge, we request that news of interest about your lodge be

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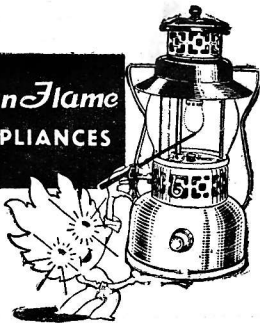
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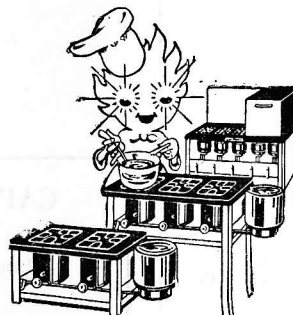
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**MASONRY'S RIVIVAL
IN KOREA DESCRIBED**

In a letter to Tompkins Lodge No. 466, Fort Oglethorpe, Brother Colonel W. C. Steiger, now stationed in Korea tells of the revival of Masonic activities in Seoul.

He said:

"There is a lodge here in Seoul with a history of considerable interest. Hang Yang Lodge No. 1048, A. F. &

furnished our office as often as possible so that the same may be published.

Recently, a brother in Davao wrote us how glad he was upon reading in the CABLETOW that an old friend and brother of his was still active in the Fraternity. Of course, we shared the joy that was his for having learned the good news about one "who has not been heard from for a long time."

We hope we will receive news from you from time to time. You will then be contributing toward making our magazine more informative and interesting.

Fraternally yours,
(Sgd.) MAURO BARADI
Managing Editor

A. M., received its charter from the Grand Lodge of Scotland in 1908. Its members were missionaries and representatives of American and British business concerns operating in Korea. In 1939 the Japs raided the lodge rooms and carried everything away with them.

"Last year a former Worshipful Master, a Mr. Gulick, returned to Korea and then wrote to Scotland to find out how the lodge could be re-established. He was informed that Hang Yang No. 1048 could reopen if three members could be assembled. The missionaries were beginning to return by that time, and among them were two, and only two, former members.

As the lodge had never had a membership in excess of thirty-five, the return of three was indeed unusual and very fortunate.

"Some weeks later, a Korean who had been a servant of one of the former lodge officers, brought out the aprons, which are quite ornate, and most of the tools. He had come into possession of them somehow and kept them in hiding all during the war years.

"Hang Yang Lodge now has more than one hundred members and so many applicants that they are meeting three times a month and putting them through in groups of five."

—Masonic Messenger, Georgia



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◆ FROM OTHER GRAND JURISDICTIONS ◆

THE IDEAL MASTER

The East has never had an ideal Master in the Chair. The ideal, as well known, is the perfection that is always sought but never grasped. The ideal Master would be perfect and perfection is not given to human beings. It has always been, that the more clever and more attractive the ideal, the more ambitious the eager may strive toward it, and the closer they may come to it. But in passing it may be said that the ideal Master knows his Masonry. It can be said that he has spent many years with many books. Not only that, he keeps peace and harmony prevailing in his lodge. If a brother is unhappy he will ease his troubles; if friends have parted he will bring them together. Of course, he will cater to the cranky and make him contented and will prevent jealousies from being born. This ideal Master will always create interesting meetings and when his year is ended the members will be better Masons and better men as a result of the hours they have spent within tiled doors in Masonic meetings over which he presided.—*P. C. Somerville, 33°.*

SEVEN RULES OF LIFE

Strive to live each day in every human relation so that all who know you will necessarily believe in the purity of your motives and the goodness of your purposes. Let this be the chief defense of your reputation.

Do not do anything anywhere that for moral considerations you would not do everywhere.

Do not say anything to anyone that for moral considerations you would not say to everyone.

Strive to avoid antagonism save at the expense of right principles, and always hold due respect for the viewpoint and feeling of others.

No matter what occurs strive to treat everybody everywhere as though nothing unpleasant had ever taken place.

Be very slow to demand explanations or apologies when wronged, and very swift to offer them when wrong.

When there is uncertainty as to the right or wrong of any proposed act always give the right the benefit of the doubt.

Never purposely offend and strive never to take offense.

—*Frank W. Luce, D.D.*

GOLDEN FLEECE

In the lecture of the first degree, it is said of the Mason's apron, that it is "more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter."

The reference is here evidently not to the Argonautic expedition in search of the golden fleece, nor to the deluge, of which that event is supposed to have been a figure, as Dr. Oliver incorrectly supposes, but to certain decorations of honor with which the apron is compared. The eagle was to the Romans the ensign of imperial power; the Order of the Golden Fleece was of high repute as an Order of Knighthood. It was established in Flanders in 1429, by the Duke of Burgundy, who selected the fleece for its badge because wool was the staple production of the country.

It has been considered, says Clark, one of the most illustrious Orders in Europe. The Order of the Garter was, and is still considered, the highest decoration that can be bestowed upon a



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FROM OTHER GRAND JURISDICTIONS

subject by a sovereign of Great Britain. Thus the apron is proudly compared with the noblest decorations of ancient Rome and of modern Europe.

But the Masons may have been also influenced in their selection, of a reference to the Golden Fleece by the fact that in the Middle Ages it was one of the most important symbols of the Hermetic philosophers.

—*Indiana Freemason.*

* * *

KING GEORGE VI IN AFRICA

Due to limitations of time, His Majesty George VI of England on his recent tour in Africa was unable to plan very many Masonic contacts. However, one newspaper account is recorded in the *Masonic Journal of South Africa* that is of interest to Masons:

Mr. and Mrs. D. T. Guild of Pretoria were summoned to Government House yesterday morning and spent half an hour in conversation with Their Majesties and the Princesses. The Queen in particular, discussed Glamis and the people living on the estate. The King joined them later.

Mrs. Guild was born on the Glamis estate and her husband lived on the farm adjoining the Castle for 20 years. Both their families have been tenants of the Earl of Strathmore, the Queen's father, and now of her brother, for many years.

"The Royal Family are all so simple and gracious, and they made me feel as if I were one of themselves. I like the Princess Elizabeth. She is a girl of character," said Mrs. Guild.

"The Queen asked me if I knew the head gardener her family had in our day," said Mr. Guild. "He was a foreman gardener when he left Scotland 30 years ago.

"Her Majesty knew all the old tenants, and what is more, all about them. It was pleasant, too, to talk of the late Earl, the Queen's father."

When the King joined the party later, he said to Mr. Guild: "I believe you and I are brother Masons," to which Mr. Guild replied: "Yes, but I am very much older than you, Sir." His Majesty recalled that, as Duke of York, he was initiated [affiliated] into the Scottish Constitution of

the Freemasons at Mr. Guild's mother Lodge — 99, Glamis Lodge. The Earl of Strathmore, a former Master of the Lodge, initiated Mr. Guild, and Mrs. Guild's brother succeeded the Earl as Master.

Both Mr. and Mrs. Guild commented on the amazing memory of the Queen. "She remembered all the old retainers and tenants at Glamis."

That is the newspaper account. It is well known that the King has held numerous high Masonic offices. He was Provincial Grand Master of Middlesex when he was invited to accept the office of Grand Master Mason of Scotland, and his acceptance of that post necessitated his joining a Lodge under the Scottish Constitution, as mentioned above. He is Past Grand Master Mason now, of course, and also Past Grand Master of the United Grand Lodge of England. He became a member of the Scottish Rite in 1921 and received his 33rd Degree in 1932. Also, he is a Royal Arch Mason and a Mark Master Mason.

— *The New Age.*

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THE BIBLE AND MONOTHEISM

By RABBI H. GEFFEN, 32°, F.P.S.

The Bible is not only a holy Book, but also a beautiful Book. It contains a wealth of literature, poetry, lyrics, narratives, visions, philosophy and metaphysics. The Bible preaches Monotheism, a very deep theologic doctrine, which influenced the spiritual development throughout all generations.

Masonry adapted the theologic doctrine of Monotheism. Masonic Monotheism is in no way sectarian; it is not only a creed and a morality; it is not only a belief in relations between God and man, but also a philosophy, a cosmologic and cosmogonic point of view. It was very hard for Monotheism to conquer the other doctrines of deity; the greatest war was forced upon Monotheism to conquer idolworship, that tried to bring in man's weakness false theologic ideas; man endeavored to humanize God; and by this very trial he always lowered the conception of Deity.

Monotheism also waged a great bitter war against Polutheism, not only because Polutheism is a sign of some weakness of Divinity, that god needs help, but also because many gods mean accidents, chances, happenings; if there are more than one god, then the gods are liable to fight between themselves, and there can be no order in the world. Monotheism could not agree even to dualism, two gods, as the Persians used to serve. Monotheism reached also the logic of Universalism, since one God created the world and man, then all his children are alike. The Metaphysical idea of equality forced Monotheism to accept the obedience of universalism.

It is very interesting to observe the simplicity by which the cosmogony of

Genesis tells us of the creation of man: God created man in his own image, after his own likeness, without any discrimination of race, color and distinction. Adam is the father of all human beings and is in the image of God.

The Metaphysic of Genesis influenced at last the Greek way of thinking.

Many Hebrew thinkers arose in Alexandria, who brought in this idea into the philosophical palaces of Greece. An awful impression made Philo Judeas. He was not greater than his teacher, Plato, but Plato was a dualist, while Philo was penetrated by the metaphysics of Genesis and became a follower of Monotheism. Before Philo, the philosophers used to lead discussions about God. What is God? Is He body or spirit, or a mixture of both? It shows that they tried to anthropomorphistificate God. But with the arrival of Philo and his philosophy, there was already no question at all anent the nature of God. Philo said: "God is neither body, nor spirit. We can not comprehend His nature, human reason can only grasp his demonstrations in the Universe. All the titles which we use in naming Him, are not essential to the hidden God, but to His action and influences; and while our understanding is very limited, we can only say that He is the only One, the Creator, Leader, Judge." Philo gave also a new interpretation of the Bible Metaphysic, that although it elevates God above man, yet it does not lower man, and he says, that man is a part of divinity, that he has moments of exaltation, when he is liable to grasp such things, which are inexplicable by

study and research; these are appearances or phenomena, which we call prophesy and vision.

There was in existence a difference between physics and metaphysics, but Professor Einstein says that the physics of today is the deepest and sharpest metaphysic. Physics today, says Einstein, enters the district of abstraction in the area of spirit.

We must remember that Monotheistic intuition is not a fluttering of absorption, a moonsick fantasy, against logic and reason, but truths, which man's intellect can analyze and confirm. This intuition is the plummet went down into the depths of Being; this is the Pillar of Fire which enlightens man's reason. Thanks to this intuition, the Monotheist came to his faith, that there exist in the world absolute justice. Kant speaks anent the absolute precept, which is implanted in man's heart; some philosophers are against his opinion; they show the bad inclinations of man, but they are wrong, they can not explain man's desire for spiritual beauty, his longing for splendor, and yearning for emanation and sublimity. This proves that man's soul, although, it sometimes is sinking in the abyss of moral dirt, but it elevates at last and becomes penetrated and influenced by the order and harmony of the world. People become angered witnessing injustice. Then, how came man to this emotion? Are we not entitled to take for granted that the spirit of God speaks from the depths of man's heart?

The first Monotheist, Abraham, asked with simplicity and sincerity: "Shall the Judge of all the earth not exercise justice?"

There is a painful problem anent absolute justice, for which it is very difficult to find a solution: Why do suf-

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fer the righteous, while the wicked enjoy life? But a firm belief in God, and that man can not weigh and measure God's ways of action, answers partially that question.

Indeed, only in Ecclesiastes and Job, the Monotheistic doctrine underscores the deep tragedy of man, who has been created in the image of Almighty.

The God of those two books demands for himself the right to do what he pleases, and prohibits man to ask any questions, by finding some contradictions in Him.

All the questions of man He answered with the deepest interrogational discussion: "Where wast thou when I laid the foundation of the earth? Canst thou bind together the chains of the Pleiades, or loosen the bounds of Orion? Who ordained the skies with wisdom, or who emptieth out the bottles of Heaven?"

We are not able to respond to such questions, only Job's special reply, takes it with submission, when he said: "Behold, I am too vile; what shall I answer Thee? My hand do I place on my mouth."

Also Ecclesiastes was wrestling with that inquiry: "The tears of the oppressed, that have no comforter," gave him no tranquility. "The evil doing, that is done under the sun," darkens, in Ecclesiastes' eyes the light.

In his greatest despondency he asks: "Who knoweth the spirit of the sons of men that ascendeth upward?" And the description of man's life, which hovers before his eyes, is as: "for man also knoweth not his time, like the fishes that are caught in the snare." Man's life is very severe on this earth, but man's preference consists of his sublime intellect, which understands the difficulty and harshness, that he knows to surround himself by questions and inquiries, that he can come before Almighty with complains.

Eyen Job and Ecclesiastes are degrees on the ladder of Metaphysics, that transfer man to the sublime palace of Monotheistic Religion.

SCOTTISH . . .

laid down their lives for Masonic principles—lest we forget!

Burgos is an immortal name in another respect — it is the title of that city of Spain which boast her most famous Gothic cathedral of whose distinctive architecture Masons were the designers.

MALCAMPO

(Constituted December 11, 1916)

A Spanish naval officer, Jose Malcampo y Monge, was privileged to bear down the ages the honor of being influential, with his colleague, Mendez Nuñez, in the formation of the Lodge *Primera Luz Filipina* (First Light of the Philippines) under the jurisdiction of the *Gran Oriente Lusitano*. This, therefore, was the pioneer Lodge in the Philippine Islands, with the possible exception of the regimental Lodge said to have been in operation at the time of the occupation of Manila by the British Army in 1762 which, however, was at most but a temporary organization.

Malcampo was a strong character in his day, and his exploits show that his courage was invincible while commanding the forces of Spain engaged in her efforts to prevent ravages of the coast settlements of the Christian Filipinos by the obstreperous and piratical Moros.

The bravery of the man Malcampo was shown on one occasion when he charged a number of Moros though at the head of a small detachment, and with one shoulder shot by a *lantaka* ball, he still succeeded in capturing the fort he was attacking.

Credit must be given him as being a benefactor of the Filipino people in several ways—in his military exploits, for his activity in establishing better relations between the Spaniards and their neighbors in the Far East, and as

[Continued from page 84]

the actual founder of Masonic Lodges in the Philippines (at first composed of Spanish peninsulars), though his Masonic record be somewhat clouded when he returned as governor twenty years later.

RIZAL

(Constituted February 12, 1917)

As the Consistory crowns the structure of Freemasonry, the highest of the Philippine Bodies bears the name of the greatest of Philippine Masons. Jose Rizal was a many sided man — a doctor, a poet, a painter, a sculptor, a novelist, and certainly a patriot. His *NOLI ME TANGERE* exposed the system of murder, fraud, and terrorism of which the Spaniards were governing the Philippines, a system which Rizal fought until his career was ended by his execution as a traitor to Spain.

Says Brother Craig:

"Eminent in science, notable in literature, first in the history of his country, Most Worshipful Brother Rizal was above all else, a Freemason. His first ambition came from an uncle who was a Mason; in his travels it was countries where Masonry existed that interested him most and had the greatest influence upon him. It was the Lodge *Acacia* that brought him among Spanish statesmen who broadened the young man so that, instead of becoming a destructive agitator, he was a constructive reformer. Through his addresses in the Lodge *Solidaridad* he influenced Filipino students in Spain; and in that Lodge's publication of the same name came the appeals which educated and aroused his countrymen at home.

"His *Liga Filipina* was a co-operative society designed to promote harmony among his brethren, and his first wel-

[Continued on page 72]

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SCOTTISH RITE PAGE

HISTORY OF SCOTTISH RITE FREEMASONRY IN THE PHILIPPINES

Freemasonry in the Philippines long antedates the American régime. As far back as 1856 a lodge had been instituted at Cavite by the Spanish Admiral Malcampo and this was the forerunner of many others whose influence was no small factor in the liberation of the country. For Spanish Freemasonry is of the Latin (commonly called Scottish) Rite and in the countries where that Rite originated, it is the natural nucleus of the party of liberal ideas.

To the Scottish Rite the Treaty of Paris was hardly less important than to the American government for it brought under the exclusive jurisdiction of the Mother Supreme Council at Washington all the territory ceded by Spain to America as a consequence of the war, terminating, in the language of the Grand Commander, all other authority "as completely in Masonic as in political matters."

In the Philippines there was an exercise of the Supreme Council's authority with a corresponding occupancy of the newly acquired territory within less than two months after the exchange of ratifications of the Treaty of Paris. Among those who came with the army of liberation were Col. Frank M. Foote, 33°, and Maj. John M. Sears, 33°. Both were authorized to communicate the Scottish Rite degrees and each was naturally desirous of being the first to exercise his prerogative on the new soil and claim it for his district. Bro. Sears was the earlier to land and on June 9, 1899, he communicated for the first time in this Archipelago, so far as is known, the degrees from the 4° to the 32°. The ceremony took place at No. 113 Calle Marina, Manila, and the recipient was Bro. Edwin C. McCullough, later one of the

charter members of the Scottish Rite Lyceum of the Philippines.

Notwithstanding the change of sovereignty and the occupation of the territory by our Supreme Council there were two attempted invasions. On January 10, 1904, there was organized in Manila, under authority of the Grande Oriente Español, a body known as Noli Me Tangere Chapter of the Rose Croix No. 53. It received no recognition from American Masons, most of whom were unaware of its existence, and its status was no different from the body which the Grand Orient of Portugal attempted to establish in Hawaii and which our Grand Commander promptly declared to be irregular.

Somewhat later a movement was inaugurated by certain brethren in Hongkong looking toward the formation here of bodies under the Supreme Council of Scotland. This was met by a prompt and firm, though respectful, protest on the part of our Grand Commander and Supreme Council whose exclusive claims were, upon investigation, duly recognized by the Scotch Council.

All other forms of American Masonry having been transplanted, the Scottish Rite Masons in the Philippines naturally began to feel that their organization should take some steps to occupy its newly acquired territory. Several of the members took up the question informally by correspondence with the Grand Commander and the Inspector-General for California and in the autumn of 1907 Ill. Bro. Charles Sumner Lobingier attended the biennial session of the Supreme Council at Washington principally to lay before its members the needs of the Rite in the Philippines and the aspirations of the brethren here for opportunity to organize and engage in the active work

of Scottish Masonry. The result of this mission was the reference of the whole matter to the Inspector-General of California, the late lamented W. Frank Pierce, 33°, who recommended to their representative that the Philippine brethren first organize informally with a view to the formation of regular bodies later.

On December 29, 1907, within a few days after the representative's return, at a meeting of the Scottish Rite brethren in the Masonic Temple at Manila, a committee on organization was appointed composed of those who were later chosen officers of the Scottish Rite Lyceum of the Philippines which body, after an interval of one month devoted to preliminary work, was formally organized on January 29, 1908.

The Lyceum devoted its first year mainly to a study of the history of Scottish Rite Masonry, the various divisions thereof being selected as subjects of papers prepared by the members and one of which was read at each of the Lyceum's monthly meetings. This undertaking was highly successful, all things considered. No meeting was omitted during the year nor did there lack a scheduled paper or its equivalent at any meeting. Owing to the character of the subject, 3° Masons were freely admitted as visitors to hear the papers and discussions and many of these expressed an earnest desire to receive the Scottish Rite degrees.

While these results were satisfactory, it soon became apparent to the members that there could be no substantial growth of the Rite in these Islands until some provision was made for conferring these degrees and thus enlarging the membership. The Lyceum therefore adopted and forwarded to the Grand Commander and the Inspector-General a resolution asking for a dispensation to organize one or more regular bodies, or, failing in that, the appointment of a Deputy Inspector-General with the authority to confer or communicate degrees, and designating a member of the Lyceum as its choice for such appointment. After some interval, word was received that an appointment of a Deputy would be made and on February 16, 1909, a commission arrived naming as deputy the member recommended by the Lyceum and authorizing him to confer or communicate the degrees from the 4° to the 32° upon Masons to be selected by it.

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Altho the first obstacle to the establishment of Scottish Rite Masonry in the Philippines had now been removed and about thirty applications for the degrees had been received, there was no selection of candidates by the Lyceum for about nine months. Meanwhile, however, a request came from Inspector-General Hussey of Seattle, Washington, approved by the Inspector-General of California, to confer the first eleven degrees for Washington Lodge of Perfection of Seattle upon a candidate elected by it but residing in the Philippines. On September 15, 1909, therefore, the 4° was conferred by the Deputy, assisted by members of the Lyceum and the great majority of the latter were convinced by the object lesson thus presented that it had been a mistake to defer the selection of candidates. At the December meeting all pending applications were favorably acted upon and on the last night of 1909, the 14° was conferred upon a class of about twenty. From this time on the Lyceum was busily occupied in the work of conferring degrees and thus preparing for the establishment of Regular Bodies.

In March, 1910, a petition for a Lodge of Perfection was signed by over thirty Elus, all but one of whom had received the degrees in Manila, and a committee consisting of Bros. George R. Harvey, A. C. Carson, and F. W. Carpenter was appointed to present the petition to the Grand Commander and the Inspector General of California. By a strange coincidence all members of this committee together with the Deputy met at the national capitol on June, 1910, and laid the matter before the Grand Commander who, after several conferences, announced that the petition would be granted. Considerable further time was consumed in details like perfecting proofs of regularity of all signers of the petition but in December, 1910, the Grand Commander issued Letters Temporary for Mount Arayat Lodge of Perfection No. 1, Orient of the Philippines, the Deputy being at the same time designated as a Deputy of the Supreme Council. The Letters temporary were entrusted to Bro. F. W. Carpenter then in Washington, who brought them to the Philippines in February, 1911. On March 10 the initial meeting of the new lodge was held and many petitions were presented for affiliation as well as for degrees.

The Lodge of Perfection having been established, the next step was to confer the group of degrees from the 14° to the 18°, and to this month of April, 1911, was devoted. Thirty-six candidates in all were made Knights Rose Croix and one other, a Knight of the East. This furnished a substantial nu-

cleus for a chapter and a petition was accordingly prepared and forwarded on May 30.

Manu Chapter of Rose Croix was inaugurated and its officers installed on the evening of November 10, 1911. Gautama Consistory was authorized to commence work by Letters Temporary issued in Washington on September 22, 1911. The name is that of the great Indian teacher commonly known as Buddha and each of the three higher bodies is named from one of the Far Eastern sages. In the following month of October the Supreme Council, in its biennial session confirmed all the Letters Temporary, issued as above stated,

and granted permanent charter thus completing the full Scottish Rite organization in the Valley of Manila and placing the latter on the same basis as similar centers in the United States and elsewhere. The said bodies are provided with a Deputy who is responsible only to the Grand Commander and the Supreme Council and are thus equipped for performing full work of the Rite.

The four Bodies of the Rite continued to work and hold their Regular Reunion in February with continually growing classes. The work was done in the Temple at No. 12 San Luis, with the exception of the Fourth Degree,

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which was conferred upon a class of thirty-one candidates in the New Masonic Temple on the Escolta on February 7, 1916.

The Official visit of the Grand Commander to the Philippines was a specially happy one for us. The Manila Bodies, well known for their hospitality, had a chance to make this visit memorable for him. He was entertained by different Masonic Bodies in Manila, and also in Baguio, where he spent three days. At a luncheon given for the Grand Commander in Baguio, Governor General Leonard Wood, 33° Elect (N.M.J.) was present.

After the establishment of the Manila Bodies, it became apparent that Spanish speaking Bodies should be established for the Filipinos. They were given Charters as of October 20, 1917...

**THE PHILIPPINE BODIES
A. & A. S. R.**

The names selected for the Lodge of Perfection and its allied Bodies were chosen as those which seemed best to exemplify men eminent in the Philippine history.

LAKANDOLA

(Constituted February 11, 1916)

or Raja Dula as he was also popularly known, had the largest settlement at the mouth of the Pasig river which later grew into the walled city of Maynila (Manila) and he is believed to be the same man as "Old Rajah Matanda" of whom the chroniclers of the time of Legaspi (about 1571) made so favorable mention. On his father's side he seems to have been of Bornean (Brunei) descent and his mother was known as the "Sultana of Pasig." He was converted to Christianity and his descendants were employed in the Spanish service for two centuries. His family jewels were said to have been buried near where the Magellan monument now stands and they are the "Captain Kidd's treasure" of the Philippine Is-

lands, for which there have been many fruitless searches and diggings.

BURGOS

(Constituted August 14, 1916)

The Very Reverend Jose Burgos was brilliant in scholarship, having been thrice a doctor—in theology, in cannon law, and in philosophy. Burgos maintained a vigorous campaign for more liberal conditions in the Philippines through newspapers published in Spain and with some success. The doctor was recommended for elevation to the bishopric by the liberal party then in power as he favored modernizing education in the Philippines, but his consecration never occurred, for the reactionaries regained control, and Burgos, with two other liberal priests, Gomez and Zamora, was punished by garroting after a secret trial, though Archbishop Martinez, a secular priest, refused to recognize the validity of the trial and would not unfrock them. They were allowed to die in their priestly robes, thus showing the opinion of their superior that he had great doubt of the wisdom in executing men who favored the true freedom of the people. So the Filipinos have cherished the memory of the garroted priests, and Burgos Chapter helps to render imperishable the

name of this martyr to the cause of justice.

The clergy and the party of the Government in power at that time intended that the execution should act as a warning against those who would follow in the footsteps of Burgos and his companions, but the tremendous injustice had the effect of causing not so much fear of the powers of the friars responsible for their deaths as hatred for them and the officials of the Government which upheld them. Miraculous, too, was the operation of grief. It caused the Filipinos to become more determined, to awaken to the full knowledge of the real conditions in the Philippines, to cast aside the veil of ignorance carefully woven through the centuries, and to appreciate the command, "Let there be light!"

The dawn of a new day was truly coming in February of 1872, when Burgos and his companions were sent to the Celestial Lodge above by the public execution on Bagumbayan Field. The allusions to the crucifixion and the dawn are fitting in the culminating degree of Rose Croix, the 18th, particularly for every Filipino member, and the ceremonies will ever carry with them the memory of those men who

[Continued on page 81]



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MASONERIA Y DEMOCRACIA

Nada hay que apele tanto al sentimiento de un verdadero Masón como los procesos de verdadera democracia. Venimos al mundo masónico con ideas preconcebidas de que aquí encontraremos el espíritu quintaesenciado de una verdadera democracia. Y el verdadero iniciado, el que nace a la Luz Masónica, no sale desengañado. La democracia es el eje sobre cual gira nuestra Venerable Institución, y es el espíritu que le da vida y le anima. Quitemos de nuestra organización esta idea, y todo su organismo caerá por los suelos. Démos a nuestros miembros la menor idea de que el espíritu de verdadera democracia ha desaparecido de nuestra institución, y ellos se alejarán de nuestras filas. La democracia tuvo su mejor glorificación, su verdadera apoteosis en las fraguas ardorosas de los talleres masónicos. Los caudillos de las democracias en el mundo aprendieron el verdadero concepto de una verdadera democracia en el sacrosanto altar de nuestros Templos. Por la democracia vivimos, por la democracia hemos luchado, y por la democracia subsistiremos.

Vienen a nuestras mentes estos pensamientos a raíz de la marcha para los Estados Unidos de nuestro Muy Ilustre Gran Maestro. En el mes de septiembre salló para aquellas tierras la más alta representación de la Masonería en Filipinas para esta importante Misión. Con él van los mejores deseos de los Masones de esta Gran Jurisdicción. No es un mero deber de cortesía el que le rindamos el tributo que se merece en estas líneas a raíz de su marcha. Dotado de un espíritu luchador, hábil y teniendo la Masonería muy a fondo en su corazón, esperamos que su misión en aquellas tierras sea un completo éxito. ¡Que Dios le ayude y le ilumine!

LOS ANTIGUOS LINDEROS SEGUN CRITICA DE PIKE

Continuamos. Según Pike, en la antigua Masonería Operativa se hacía a un Masón en la forma constitucional provista. No existía prerrogativa alguna de parte de ningún miembro o funcionario de Logia mediante la cual se podría hacer a uno Masón de cualquier otro modo que no sea el provisto en las regulaciones constitucionales. Por tanto, no existía lo que ahora conocemos el derecho de hacer a uno MASON AT SIGHT. De esto se sigue que esta prerrogativa del Gran Maestro no pueda ser considerada como un Antiguo Lindero. Tal vez pudiera decirse que es una regulación de carácter general, como todas las prerrogativas del Gran Maestro; pero esto no es, ni puede ser considerado como un Antiguo Lindero.

Pike conviene con Mackey que se deban considerar como Antiguos Linderos las siguientes regulaciones: (a) La necesidad de que los Masones se reúnan en Logias; y (b) que el Gobierno de toda Logia esté en manos de un Venerable y Dos Vigilantes. Parece ser que esto sea efectivamente un Antiguo Lindero. Es tan antiguo que la fecha de su institución no se puede discernir en su historia. Es mas, creemos que estas dos regulaciones son tan esenciales en Masonería que la distingue de cualquier otra organización en la Historia de las instituciones humanas. Podremos encontrar muchas instituciones con tal vez muchas de nuestras predicaciones y principios. Pero la organización de nuestra institución en Logias y su gobierno por un Venerable Maestro y Dos Vigilantes es peculiar a nuestra Orden. Pudiera ser que varíe el sitio y la colocación en logia de estos diferentes oficiales; pudiera inclusive variar en los diferentes Ritos el significado simbólico de sus diferentes estaciones; pero su organización y su filosofía fundamental son siempre las mismas en todos los Ritos y en todas las Grandes Jurisdicciones. (Antonio González, F.P.S.)

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EDITORIALS - - -

[Continued from page 71]

For months now, war is relentlessly being fought in many fronts not between dictatorship and democracy but between peoples of different faiths such as Judaism, Mohammedanism and Hinduism. These are well recognized and established religions and history has recorded that man was more than willing to fight and die for his own faith which he said was the one and only way to salvation. Herein is the bitterness of it all; herein is the very tragedy of intolerance because fairness and common sense point to the fact that no particular religion has a monopoly of all the truths and goodness in life. May the day never come in our generation when the other faiths including Christianity will be tempted to use the sword against peoples and nations in order to gain more adherents.

If other ways which have been employed to solve intolerance have failed, let us give the Masonic solution, a try. This is offered cheerfully and freely to any individual, people or nation ready to listen. The Ancient Fraternity holds that no man has any right to interfere with the religious belief of another; that each person should think and act as best he can instead of letting others do the thinking and acting for himself; that it is not man's faith alone that should be considered but it is the way how he actually lives that is just as important; that if persecution, though undesirable, is resorted to, the same should be mutual, not one-sided; that if we fight, we will suffer the consequences and sooner or later perish but if we show respect to others, they too will do likewise and life will be worthwhile. These are among the reasons why Masonry teaches tolerance as one of the chief duties of a Mason; the practice of this virtue has lightened the burdens of many a brother saving him from strife and enabling him to devote more of his valuable time to useful pursuits in the interest of his community and the nation.—
Mauro Baradi, M.P.S.

ON ELECTIONEERING

Electioneering has furnished sufficient reasons for its pernicious influence and given proofs of its bad effects. It has created unpleasant rivalries and brought about bitter enmity among the brethren. So concerned were Masonic thinkers and leaders of the past about this evil that specific provisions were inserted not only in the Constitution of our Grand Lodge but in By-Laws of subordinate lodges.

The Constitution reminds us that

"No member shall solicit for himself, or for any other Mason, any elective or appointive office in the Grand Lodge; nor shall any electioneering, canvassing, or soliciting of votes or support for any Mason be allowed. Nominations of candidates for office shall not be made. A violation of this section shall be deemed unmasonic conduct and shall subject the offender to such discipline as the Grand Lodge may determine. This section shall be read at each annual communication of the Grand Lodge."
(Sec. 4, Article V.)

The prohibition still stands against soliciting of elective or appointive office in the subordinate lodges.

It is regrettable that in a few instances, charges and counter-charges of electioneering have been hurled by a group of brethren against other groups. This may be interpreted to mean that quantity is the only determining factor in the election of an officer; that he who has more to give and is ready to compromise gets elected; that the ability to get more votes and not the possession of excellent qualities of the candidate is the criterion used.

Let us remember again the sacred obligation we took upon becoming a Master Mason. Did we not promise to observe and obey Masonic laws, rules and regulations? Did we not bind ourselves to be honest in our dealings with the brethren and truthful to them? Have we not sworn to work for the best interest of our brethren and our lodge? Is not our goal to become better men and reliable citizens because we are Masons? These and other questions come to us as the date for the choice of the men to lead our particular lodge, approaches.

Let us have new sets of officers if we must. But in their election there should be order and not collusion, harmony and not confusion. This is the Masonic Way.—**Mauro Baradi, M.P.S.**

NEWS FROM BRO. VIRATA

News have been received from Bro. Emilio P. Virata, 32°, K.C.C.H. who was sent as representative of the Philippine Bodies, A. & A. S. R., to the United States in connection with the petition to organize a Supreme Council for the Philippines.

Bro. Virata who left by plane last month had a delightful trip through Guam, Honolulu and San Francisco. On October 8 he was already in Washington, D. C. and had a lengthy conference with Sovereign Grand Commander John H. Cowles.

Bro. Virata extends his fraternal regards to Scottish Rite Masons in the Philippines.

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**MEMBERSHIP STATISTICS
FOR
THE UNITED STATES
AND CANADA**

Due to the difference in dates on which information was given by the various Grand Jurisdictions, the net gain may not be identical with that

found in their individual Proceedings. This explanation will account for some obvious differences and the figures listed below are taken from the certified report of the Grand Secretary on the dates indicated. Each of the 49 Grand Jurisdictions report a substantial net gain, totaling 198,197. We are glad to announce the net gain of

Comparative Statistics of Grand Lodges in the United States

Year	Lodges	Members	Increase or Decrease*
1942.....	15,329	2,453,175	5,759*
1943.....	15,258	2,477,351	24,176
1944.....	15,215	2,560,752	83,401
1945.....	15,199	2,722,285	161,533
1946.....	15,154	2,903,878	181,593
1947.....	15,169	3,102,075	198,197

United States, 1946-1947

State	Date	Lodges	Membership	Increase
Alabama.....	Sept. 14, 1946	410	50,231	5,238
Arizona.....	Dec. 31, 1946	39	7,353	469
Arkansas.....	Sept. 30, 1946	377	39,480	4,829
California.....	July 31, 1946	587	161,752	6,483
Colorado.....	June 30, 1946	147	34,203	1,971
Connecticut.....	Dec. 31, 1946	128	39,715	1,858
Delaware.....	June 24, 1946	22	5,796	269
Dist. of Columbia.....	Sept. 30, 1946	47	22,475	904
Florida.....	Dec. 27, 1946	224	35,555	4,316
Georgia.....	Aug. 31, 1946	455	61,154	7,022
Idaho.....	June 30, 1946	80	10,955	659
Illinois.....	June 30, 1946	977	215,001	9,604
Indiana.....	Dec. 31, 1946	538	149,144	9,547
Iowa.....	Dec. 31, 1946	544	81,461	4,597
Kansas.....	Dec. 31, 1946	435	79,169	5,213
Kentucky.....	July 31, 1946	486	63,855	6,162
Louisiana.....	Dec. 31, 1946	245	32,566	3,441

[To be continued in the next issue]

SCOTTISH . . .

[Continued from page 72]

ded the Masonic funeral honors which persecution had previously prevented. Thus Masons of all countries have joined in paying tribute to the worth of Rizal, as a man and as a Mason.

(From the Year Book of the PHILIPPINE BODIES, A. & A. S. R. of Freemasonry, 1946, Valley of Manila, Orient of the Philippines.)

4,597 in Iowa for 1946. Each of the Grand Lodges in Canada also experienced a net gain.

Publications copying this report may do so with the proper acknowledgment as to its source.

The story of the invasion, the persecution, intimidation and humiliation of Masons in particular as told by these Masonic leaders is almost inconceivable. The Masonic world is grateful to God for these Masons of the Philippine Islands. We are glad to claim them as our Brothers, indeed. Masonry has certainly been tried as by fire. By it she has become stronger. We will watch it grow on to still greater heights.

(From the Proceedings of the Grand Lodge of South Carolina, 1947, p. 58.)

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