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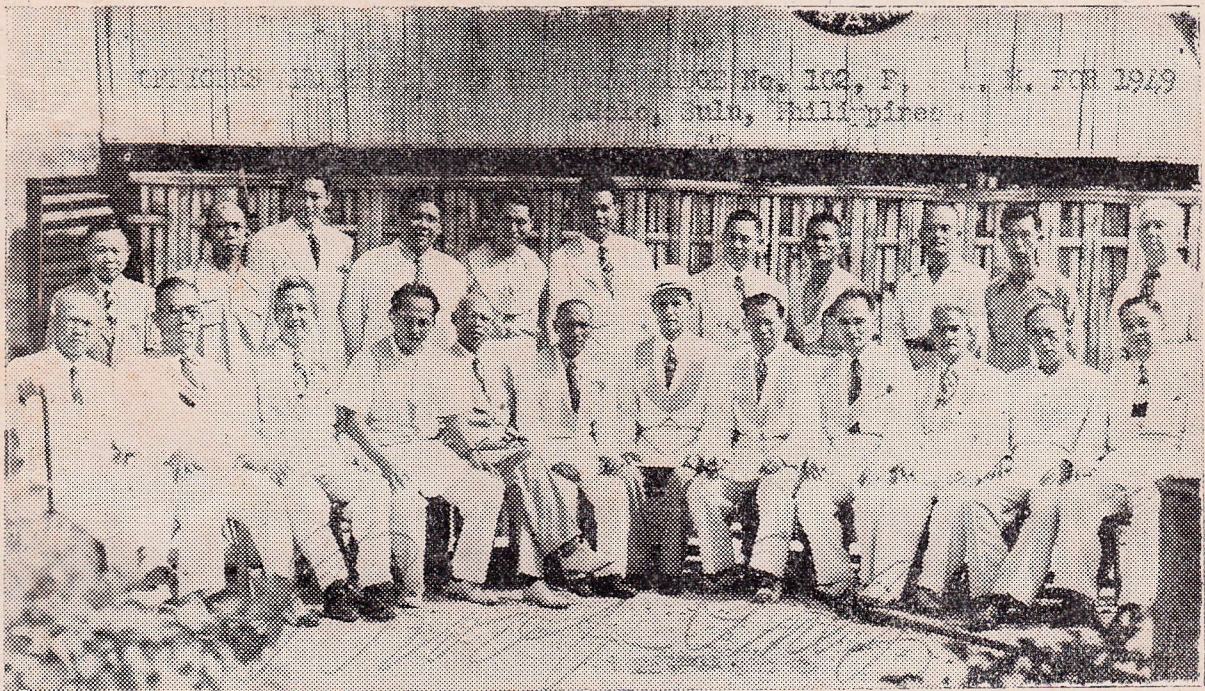
Vol. XXIII

MANILA, PHILIPPINES, MAY, 1949

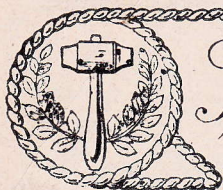
No. 11

OFFICIAL ORGAN OF THE
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OF THE PHILIPPINE ISLANDS

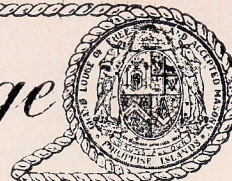
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS
OF THE LODGES OF THIS JURISDICTION
(Entered as second class mail matter at the Manila Post Office)



Officers and members of Bud Daho Lodge No. 102, F. & A. M. for 1949
Jolo, Sulu, Philippines



The Grand Master's Message



Know Your Brother

AS Masons we have been charged among other things to perform the duties we owe to our neighbor. This object cannot be accomplished merely in the Lodge which according to the Grand Lodge Constitution is allowed to have a stated meeting only once a month; nor within the Grand Lodge itself which transacts its regular business only once a year at its Annual Communication. It is therefore, necessary to supplement such gatherings either by social functions, family get-together, Masonic visitations, or home meetings.

Members of some Lodges have decided to call on a Brother and spend an hour or more with him in his home as often as feasible. This practice needs encouragement if for no other reason than to make deeper our friendships. It cannot be denied that there are Lodge members who are only acquaintances of the other members whom they see—not speak to—during stated meetings or on special occasions. “I can now understand why Brother George is very active in Lodge work” remarked another Brother who frequents the home of the former. “At home he teaches his children to do their work and do it properly and by example, he works systematically and well.”

The more we visit a Brother's home, the closer we are to him and the more accurate is our appreciation of his worth. And this holds true with us. We should neither hesitate in nor be ashamed of inviting others to our homes where we can share with them unalloyed fellowship.

E. M. M. M. M.

Grand Master



THE CABLETOW

EDITORIALS

MASTER MASONS' CATECHISM

AMONG the resolutions adopted by and is still in effect in our Grand Lodge is one on Master Masons' Catechism. This is of importance to the Craft, hence we quote the resolution itself, viz:

"Resolved: That all subordinate Lodges in this Grand Jurisdiction be required to give instruction in the candidate's catechism of the Master Mason degree to all Master Masons, and that it shall be the duty of the Grand Lecturer to prescribe that candidate's catechism of said degree."

There are three things herein involved: 1. the requirement for all subordinate Lodges to give instruction in the candidate's catechism of the Master Mason degree; 2. the instruction to be given to all Master Masons; and 3. the duty of the Grand Lecturer to prescribe that candidate's catechism of said degree.

Generally speaking, a catechism may be used for churches, for other organizations, and for political candidates to bring out their views.

In the case of Masonry, a pamphlet or book of instruction comes in handy especially to newly-admitted members. One of the least understood fraternities is Masonry, not that its teachings are unintelligible to the ordinary man but that these are not explained well enough. For instance, many people believe that our Institution is a religion and this erroneous impression is one of the main reasons why men otherwise worthy, have convinced themselves they can never be Masons for they already have a religion of their own. On the surface the reason is understandable—for no man should have two religions. But Masonry is not a religion and those who insist it is, are not only misinformed but are themselves non-members of the Masonic Fraternity. All men of all religions which teach a belief in God and a future existence may be admitted as Masons. Our Brotherhood places emphasis not in form but in substance, not in mere piety but in fruitful service, not in half-truths but in the whole truth. All these will be better understood in a Masonic Catechism that is supplemented by our own conduct as we live from day to day.

—Mauro Baradi, M.P.S.

ZEAL FOR OUR INSTITUTION

FORTY years ago, a young man was made a Master Mason. Silently and seriously he learned the mysteries of Freemasonry. The older he becomes the greater is his interest in the Fraternity. While attending meetings is not the true basis of being a good Mason, this Brother never missed a stated or special meeting of his Lodge for many years. He can relate with enthusiasm and accuracy the important events in and outstanding achievements of his Lodge not only because he has a wonderful memory but due to the fact that he himself helped make these happenings possible. He participated in hectic discussions and acrimonious debates with his Brethren but once these were over, his fellowship with them became closer. He believes that disagreeing with others' opinions is neither a sign of enmity nor proof of weakness but rather an exercise of judgment and practice of tolerance.

And today the youth is old in point of age. He is past 70. He has earned the name of Grand Old Man among the Brethren. This could be an insult to those who pretend to be young—and yet have done nothing worthwhile. To this particular Brother, it is otherwise; the appellation denotes respect, experience, maturity, trust, and confidence. His constant presence in the Lodge is an encouragement; his advice is often sought by members. He is always around ever-ready and willing to give a lift to someone or help solve the problems of others. "I shall never forget the Charge given me in the third degree of Masonry," he said. "I was told that my zeal for our Institution among others, has pointed me out 'as a proper object for this peculiar mark of our favor.' This zeal, I shall continue until I could go to the Lodge no more." Here is a Brother who has lived and still is living life as it should be lived—actively and serviceably.

If Brethren have as much interest in their Lodges as this Grand Old Man, the progress of Masonry will be steady and its future, assured.

—Mauro Baradi, M.P.S.

Official Section

EDITOR'S NOTE: In connection with the organization of the Grand Lodge of the Philippine Islands, we quote the following for the information of the Brethren in this Grand Jurisdiction in particular:

IN CONVENTION
PRESIDING
No. 386, Jurisdiction of California, U.S.A.
W: George R. Harvey, Past Master of Corregidor Lodge,
SECRETARY
CHARLES S. BANKS
GRAND OFFICERS
of the
GRAND LODGE OF THE PHILIPPINE ISLANDS
(Continued from last issue)

This meeting was attended by the following Brethren representing their respective Lodges:

- | | |
|--------------------------------|-----------------------------|
| Bro. Charles J. Kindler, W. M. | } —Manila Lodge No. 342 |
| Bro. Guy Clinton, S. W. | |
| Bro. Charles S. Banks, J. W. | |
| Bro. Burton Whitecomb, W. M. | } —Cavite Lodge No. 350 |
| Bro. Emmanuel Valmas | |
| Bro. L. C. O'Donnell, W. M. | } —Corregidor Lodge No. 386 |
| Bro. J. F. Bromfield, S. W. | |
| Bro. George R. Harvey | |

The purpose of the meeting was stated by W. Bro. Charles J. Kindler, Master of Manila Lodge No. 342, F. & A. M., to be the discussion of the necessary preliminary steps leading up to the first Convention of the delegates from the various Lodges for the organization of a Grand Lodge of Free and Accepted Masons for the Philippine Islands, and to fix the date for holding the Convention.

W. Bro. George R. Harvey, Past Master of Corregidor Lodge No. 386, was called to the Chair pro tem, and as this was an informal and preliminary meeting, it was unanimously decided that the appointment of a Secretary pro tem be dispensed with.

In the discussion of the mater of fixing a date for the First Convention of the delegates selected and to be selected for the purpose of considering the organization of a Grand Lodge, the fact was developed that Manila Lodge No. 342, Cavite Lodge No. 350, and Corregidor Lodge No. 386, F. & A. M. had already, by formal action, approved

the proposition of organizing such Grand Lodge, but that action had not yet been taken by Perla del Oriente Lodge No. 1034, and Cebu Lodge No. 1106, Scottish Constitution.

In order that these last two mentioned Lodges might have an opportunity of taking some action upon the proposition at their next stated meetings, it was unanimously decided to hold the first Convention for the organization of the Grand Lodge on December 11, 1912, at 8:00 o'clock p.m., in the Masonic Temple, Manila, P.I.

It was Resolved, that an invitation be sent to all Past Masters of the Lodges which might send delegates to the Convention to be present at said Convention.

There being no further business to come before this Preliminary Meeting, it was adjourned sine die.

GEORGE R. HARVEY
Chairman, Pro tem.

* * *

Masonic Temple, Manila, P. I.
December 11, A. L. 5912.

THE Convention assembled at 8:30 p.m., the following brethren being present.

- Bro. Charles J. Kindler, Master, Manila Lodge No. 342;
- Bro. Barton Whitcomb, Master, Cavite Lodge No. 350;
- Bro. L. C. O'Donnell, Master, Corregidor Lodge No. 386;
- Bro. Guy Clinton, Senior Warden, Manila Lodge No. 342;
- Bro. Charles S. Banks, Junior Warden, Manila Lodge No. 342;
- Bro. H. Eugene Stafford, Past Master, Manila Lodge No. 342;
- Bro. Emanuel Valmas, Past Master, Cavite Lodge No. 350;
- Bro. Amos G. Bellis, Past Master, Manila Lodge No. 342;
- Bro. Newton C. Comfort, Past Master, Corregidor Lodge No. 386;
- Bro. George R. Harvey, Past Master, Corregidor Lodge No. 386;
- Bro. George N. Hard, Past Master, Manila Lodge No. 342;
- Bro. Luther A. Renner, Past Master, Manila Lodge No. 342;

Bro. George R. Harvey, Past Master of Corregidor Lodge No. 386, was called to the Chair, and Bro. Charles S. Banks was appointed Secretary.

The minutes of the Preliminary Meeting of November 17, 1912, as taken down by the Chairman pro tem thereof, were read and approved.

On motion of Bro. Guy Clinton of Manila Lodge No. 342, it was RESOLVED, That a committee of three be appointed to examine the credentials of the delegates from the several Lodges represented in this Convention, and to ascertain, if possible, the authority in them vested to organize and constitute a Grand Lodge of Free and Accepted Masons for the Philippine Islands.
(Continued on page 181)

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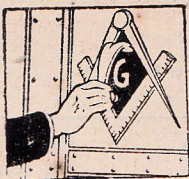
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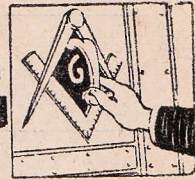
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WHAT OUR LODGES ARE DOING



MOUNT HURAW No. 98
Catbalogan, Samar

PUBLIC installation of the new officers of this Lodge was held February 12, 1949, 7:30 o'clock at the New Chinese Chamber of Commerce Building of this town. There are at present 44 members of the Lodge coming from different towns of the province, as well as neighboring provinces and the City of Manila.

The program began with a flag ceremony; then followed the reception of visiting Brethren; talk by Wor. Bro. Vicente C. Santos, P.M.; installation ceremonies for elected officers, Wr. Bro. Fidel Fernandez, PM (47) acted as installing officer and for appointed officers, Wor. Bro. Luciano Abia, P.M. acted as installing officer, with Wor. Bro. Vicente C. Santos, P.M. as master of ceremonies; address, Wor. Bro. Dr. Francisco Tan, master-elect; vocal solo, Miss Rosita Gonzales, and speech, Wor. Bro. Fidel Fernandez, P.M., Grand Lodge Inspector.

Dance and Refreshments followed the program.

* * *

BUD DAHO No. 102
Jolo, Sulu

THE Officers of this Lodge were duly installed at a Special meeting with Wor. Bro. Francisco R. Escudero as Installing Officer and Wor. Bro. Roman Padilla as Master of Ceremonies. Being a public installation the families and friends of Masons were invited to one of the new

buildings of Bro. B. S. Viray where the occasion took place. The officers are: Wor. Master, A. B. Oria; Sr. Warden, Martin Alolod; Jr. Warden, Juan S. Paguio; Treasurer, Simeon Obsequio; Secretary, Felix V. Casimiro; Sr. Deacon, Tating Sangkula; Jr. Deacon, Artemio B. Cuevas; Sr. Steward, Tan Tin Lik; Jr. Steward, Ahmad R. Abubakr; Chaplain, F. R. Escudero; Marshal, V. Magno; Lecturer, D. S. Enrique; Asst. Lecturer, N. P. Amarga; Auditor, A. de los Reyes; Almoner, Ching Han Shia; Tyler, Benigno S. Viray.

The Master-elect addressed the audience and after pledging his best to serve and appealing for cooperation to the other officers and brethren, he concluded thus:

"Masonry alone preaches and practices tolerance, the right of man to abide by his faith, the right of all countries or nations to govern themselves. While Masonry admits as members men of divergent religious beliefs, the founding and establishment of different religions have divided them. The Freemason hopes that the time will come, even after the lapse of ages, when all men shall form one great family of brethren, and one law alone—the law of love—shall govern this God's Universe.

"In the words of Albert Pike, that eminent scholar and author, who said: Of no one age, Freemasonry belongs to all time; of no one religion, it finds great truths in all. High above all dogmas that bind, all bigotries that blind, all bitterness that divides, it will write the eternal verities of the Fatherhood of God, the brotherhood of man, the moral law and the hope of a life everlasting."

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WAS WILLIAM SHAKESPEARE A FREEMASON?

By GEORGE R. HARVEY, 33^o, F. P. S.,
Past Grand Master, F. & A. M., of the Philippine Islands

(Continued from last issue)

BRO. DODD, in his book now under consideration, first deals with the history of Operative Masonry and shows how the medieval guilds were destroyed by State edicts in 1360, 1425, etc. He also showed that during the Elizabethan Era (1533-1603), when Operative Masonry no longer existed, the Speculative System mysteriously arose among the cultured classes. He endeavored to show, through Shakespeare's allusions to Masonic symbolism and rituals, which permeate his writings, that Shakespeare was the inspirer of the movement. He dwelt at length on two of Shakespeare's works, *Love's Labours Lost* and *The Tempest*, and in both these plays he revealed a complete understanding of Masonic symbolism.

Bro. Dodd, in the preface to his book, said:

Speculative Masonry was born in the Elizabethan Era. Shakespeare took an active part in its genesis. The story is told in the Great Shakespeare Folio of 1623 . . . the greatest Masonic book in the world.

"The system was buried in secret and left to grow and root itself, like a bulb, in the dark for a hundred years. The emergence of the Masons in 1723 was a planned emergence . . . the centenary of the 1623 Folio.

"William Shakespeare was not only a Freemason, he was the father and founder of the Fraternity, the Writer of the Rituals."

Also in the beginning of that book, over his name as the author, Bro. Dodd wrote:

"SHAKESPEARE, CREATOR OF MASONRY

"Being a Remarkable Examination of the Plays and Poems, which proves incontestably that these works were saturated in Masonry, that Shakespeare was a Freemason and the Founder of the Fraternity."

The publisher of that book, on a separate flyleaf, also used these words:

"The author of this book, after profound labor and research, has produced from the writings of Shakespeare astonishing evidences of his knowledge of Craft secrets. His conclusions are simple—Shakespeare must have been a Mason, and Freemasonry must have existed in Shakespeare's day. From this point he proceeds to build up a case designed to prove that Shakespeare had at least a hand in devising—if he was not the sole author of—the Craft mysteries.

"This is a fascinating theory, and one which must commend itself to many members of the Brotherhood. The addition of so great and illustrious a figure to the ranks of Freemasonry would be of tremendous significance. The author confidently asserts that he was a Mason, and describes the Great Shakespeare Folio of 1623 as the greatest Masonic book in the world."

I have the pleasure to submit for consideration and study these brief references to the work of Bro. Alfred Dodd on the subject of whether or not William Shakespeare was a Freemason and for such proofs pro and con as may be available.

MASONRY, AN INSTITUTE OF MORALS

By Wor. Bro. AMADO JACINTO, Labong Lodge No. 59

I HAVE always considered Masonry, ever since I became a Mason, as a philosophical school, whose lessons consist in allegories arranged in such a systematic and interesting manner as to lead every new member, at least gradually, towards the right path of life.

As against the claim of the detractors of Masonry, it is not an institution created to combat any religion. On the contrary, not only does it acknowledge but it actually fosters the good, the true, and the beautiful in all creeds. If there be anyone who criticizes our Fraternity, it is because he does not know what Freemasonry is all about, or because he

has been influenced by some religious proselyters who are in the habit of twisting not only the high aims of our Institution but also the heroic deeds and constructive achievements of the most eminent among its members.

It is, indeed, absurd, for example, that while some religious proselyters do not hesitate to attack and even desecrate Masonry and the Masons, yet they do not dare criticize the signers of the American Declaration of Independence and the numerous Presidents of the United States of America from George Washington to Franklin Delano Roosevelt who

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were mostly Masons. Neither do they attempt to besmirch now the venerable names of our heroes and martyrs such as Rizal, Bonifacio, Mabini, Del Pilar, Lopez Jaena and many others who, as Masons, have been the original and true emancipators of our Country from the yoke of Spanish tyranny and oppression.

One common criticism launched against Freemasonry in several quarters is the fact that it is a secret organization. But it is universally admitted in all democratic countries that the so-called secrecy with which it is characterized or for which it is decried is, far from being dangerous, a well-meaning and highly salutary one. If Masonry has been and still continues to be a secret organization, it is because the satisfaction and joy of its members do not consist in mere superficial and ostentatious display, but in the actual performance of useful and constructive tasks for the well-being of the entire human family, minus the unnecessary noise, the pompous and expensive exhibitions, and the vainglorious fanfare calculated to cater to the whims of the populace. The Masons are inclined to do what they regard as their duty in perfect silence and in sacred communion with the spirit of the Grand Architect of the Universe.

Being the successor of the Ancient Mysteries, Freemasonry has seen it fit to follow the ancient manner of teaching, not only because the mysterious has the strongest appeal to the spirit of progress in human nature, but also because it has been found to be the most logical and effective way of teaching both the theory and practice of Freemasonry. The theoretical teachings of Freemasonry are learned through a step-by-step process and they cover almost wholly every field of moral wisdom, so much so that the meanings of their teachings have sound and practical application in our everyday life. Thus a true Mason is, and must necessarily be, a good and useful citizen. This is actually so, because Masonry is the precursor of liberal and lofty ideals the life motto of whose members being to serve rather than be served, to give rather than to receive, and to find utmost pleasure in being an asset rather than a liability or a burden to their family, their country, and the world at large.

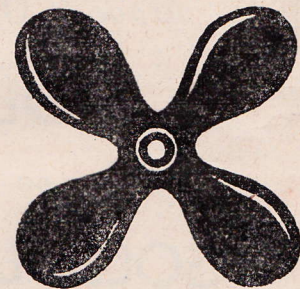
In view of the superior quality of the goal for which Masonry strives, to be admitted into the sacred fold of Masonry is not, in common parlance, a mere joke. As a matter of fact it is comparatively easier to affiliate with almost any other organization, especially if you are well-to-do. Such is not the case in our institution. Not only do we have entrance requirements, but they are far more rigid than even those which are found in the prospectus of the best Colleges and Universities. No matter how wealthy you are, no matter how neat and attractive your personal and outward appearances might be, if you fail to keep up to the high standard of manliness and the acid tests required by our Fraternity, you will be denied admission. And the unanimity of votes which is a condition precedent for admission is another significant factor that bespeaks of the nature, quality, importance and self-imposed responsibility of Freemasonry in the realm of life and morals.

But after all what I have said, let me apologize. Strictly and masonically speaking, it is not highly proper and ethical for any Mason like myself to be singing praises about Masonry and the Masons, for this takes on the nature of vulgarity. Besides, it is part of universal human experience that praises do more harm than good oftentimes; whereas just criticisms, no matter how unsavory they might seem at first

glance, do more good than harm. And the more violent the reaction of the person criticized, the clearer he recognizes later his faults or defects. As all humans are far from perfect, the pedagogical and safer way toward perfection is to discover one's own defects in order to have them corrected. And Masonry, being an Institution composed of human beings, has undoubtedly its own defects. The Labong Lodge, for one, and as a part and parcel of Freemasonry, must also have defects of its own. But putting other defects aside, let us simply mention and take up now the most glaring: the state of lethargy of not a few of its members who fail to show up in the Lodge many months ago. Why? What are, or what could be, the reasons for this apparent apathy? Is it because our meetings are uninteresting and dull? Is it because not a few have entered Masonry for the sake of curiosity alone and become lukewarm after such curiosity has been satisfied? Is it because there are those who wish to become Masons only for personal convenience? Or is it because there are many entertainments in the city which are too attractive or too tempting to be resisted by an ordinary mortal? Whatever might be the actual cause of the apparent apathy of some of our members, I consider such cause to be remediable. I am inclined to cling to the belief that the defects of Masons, if any, are never congenital or inborn but merely accidental or acquired. And if the environmental conditions in one such place as this Lodge were better and more attractive than those found anywhere else, there could be no doubt that the cure for the so-called apathy would be effected.

It is with a view to creating such favorable environment that we must consider our Lodge—and any Lodge for that matter—as a philosophical school whose fundamental aim, among others, is to teach, both by precepts and examples, the philosophy of morals. It is the only school where the brotherhood of man under the fatherhood of God is insistently taught and constantly practiced. It is the school where you

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can feel the warmth of brotherly affection which is absolutely sincere and totally devoid of the calculating scheme of a cheap politician or a sordid merchant. It is the school—and the only one of its kind—where the true meanings of individual liberty, democratic equality, and the genuine fraternity are graphically demonstrated. It is the school where all kinds of freedom—especially the freedom of thought and freedom of expression—are encouraged, for it views almost everything—including morality—not as absolute and static, but as in a state of relative yet continuous flux and as subject to the process of evolution or the law of progressive change. Its concept of right and wrong, far being confined within a narrow and dogmatic mould, is cautiously formed in the light of surrounding circumstances and conditions. Its concept of morality is more or less scientific for it takes its cue from the entire history not only of the distant past but also of the immediate present, and not only from the experimental researches of unbiased educational psychologists and psychiatrists but also from the new truths discovered by eminent scientists and scholars. Thus masonic morality—if I might be permitted to coin the term—may be described: *first*, as highly progressive, for it extracts what is best both from the old and the new; and, *second*, as intensely humanitarian, for its essential characteristic is love of humanity and not fear of eternal damnation. And it is the one and only school where duties rather than rights are always emphasized, and where the covetous, the envious, and the slanderous are not given entrance. Can you find any other place where you can enjoy greater confidence and more genuine satisfaction than within the walls of a Lodge? Perhaps you would say that my claim that Masonry is a philosophical school is quite presumptuous; but, I doubt not that everybody is born a philosopher—the only difference is that some have been able to develop logically their power of reasoning and others have not. And it is precisely within the atmosphere of a Lodge where a Mason is practically bound not merely to smell but to inhale the essence that emanates

from the fragrant flowers of sound logic and true philosophy. Everybody is likewise born good; but while some have come to learn that all good actions are self-rewarding, others have been taught and have come to believe that sinful acts are perfectly natural, assuming the spirit of selfishness as inherent in human nature. There used to be a confusion in the vulgar mind, however, between the *instinct of self-preservation* and the *spirit of selfishness*. Self-preservation is right because it has its limits, selfishness is wrong because it does not recognize any limit. There is nothing wrong in self-love, provided it does not interfere with the self-love of others. Self-preservation is duly recognized by the tenets of our Fraternity, but *not* the spirit of selfishness. In my readings of any Masonic literature, this principle has been maintained, in the sense that the theory of self-preservation is wholesome although it should never be allowed a degenerate into the theory of aggression and the philosophy of force. This is one reason, I believe, why the principles of Masonry may be considered as the guiding principles of all truly democratic countries. If any modification in the interpretation of the instinct of self-preservation has ever taken place, it is all for the better or higher plane and never for the worse or lower objective. For example: The instinct of self-preservation of the superior beings and nobler souls has been extended, as in the cases of Rizal, Roosevelt, Gandhi and others, from individual man to entire groups of men forming a country, and from these groups to the different races forming all the inhabitants of the globe to which we give the name of Humanity. They had been so richly endowed with the sense of sympathy toward others that it was their joy to see them happy, and so deeply endowed with the sense of empathy that they could not afford to see others suffer without their feelings being hurt and disturbed. Neither could they conceive how those men who had had the courage of expressing their convictions such as Abelard, Luther, Bruno, Voltaire, Darwin and countless others could ever be punished by the Almighty in the life hereafter simply because of the honest opinions they held which were regarded as contrary to the so-called orthodox doctrines of the Roman Catholic Church.

It must be remembered at this juncture that while all Masons are actual believers in the existence of a Supreme Being whom we call either God or the Grand Architect of the Universe, yet the God we believe and in whom we trust is not a Savage, Revengeful, and Sadistic God. Our God—the God of the Masons—is not only infinite in His Wisdom but also infinite in His Mercifulness, the most patent and visible attribute of His Divinity being infinite love. Some allege that this mode of reasoning is wholly inconsistent with the theory of Divine Justice. They maintain that if there be reward for virtue, there must likewise be punishment for sin. But God, in His infinite wisdom, makes it clear to the enlightened mind and cultivated heart that the practice of virtue has its own reward in the innermost recesses of one's soul, whereas the commission of sin, such as coercion, injury, selfishness, enviousness, revenge and others of similar kind, has its peculiar self-inflicting nature.

The greatest Master of Masonry, in point of morals, is Jesus. He stands far above all the great teachers of morality and virtue. We revere Him, because the character of Jesus symbolizes His Boundless Love

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for the entire humankind. The underlying philosophy of all His teaching points to love as the only true, real, and actual remedy for all the evils of the world. And to show that one cannot love without sacrifices, He did not hesitate to accept the supreme sacrifices befitting a Savior till He died upon the Cross.

Let us assume for a moment that the world is filled with human beings like Him—Is it not perfectly logical to expect that all the great ills and sufferings that we endure today will disappear immediately? If Jesus, our Redeemer, is the messenger of God to show us the actual way toward salvation, what could we imply from His imploration to the Father God whenever He received injury and insult from His tormentors which is the following: "Father, forgive them; for they know not what they do!"

It is, indeed, evident that the spirit of forgiveness is one of the attributes of divinity. And when He uttered the phrase—"for they know not what they do," He assumed that all evils are mere by-products of human ignorance. Thus Masonic scholars are convinced not only that *to err is human, and to forgive, divine*, but they do believe also that *enlightenment is the safer road to virtue, salvation, and happiness*. They are likewise convinced that *the end of man and the object of existence in this world is not any kind of happiness, but happiness in virtue and through virtue*. Which means predisposition to sacrifice, to service, to tolerance, and to forgiveness—the essential qualities of a truly loving heart and a highly elevated soul. It is in the light of the Christian philosophy of love that we can ever emerge from the stage of savagery. It is in the light of the same philosophy that we can steel our hearts and strengthen our souls against the temptations of evil. For what is evil? It is but an act of wrong-doing which injures others directly and ourselves indirectly. Sufferings we must not fear, if by enduring them

we cause Humanity to move forward and we at least approach, if not actually reach, the summit of our own moral perfection. Physical suffering must only be avoided, if there would be no possible virtue. For virtue is elevating, because it is none other than the sacrifice of an individual for the sake of Humanity. But physical sufferings become intellectual and moral pleasures, if and when the mind, soul, and heart are actually conscious of, and duly prepared for, the high mission to which they have been assigned by Providence.

If Masonry is an institute of morals, as I believe it is, and if those who entered our sacred institution are really in earnest about being true and genuine Masons, they should attempt to become moral scholars not only by attending masonic meetings and reading masonic and other good books, but by putting into actual practice the teachings and precepts of Freemasonry both inside and outside the Lodge and thus contribute toward the material and moral progress of mankind, directly or indirectly, each according to his ability and worth. Whatever we will say, whatever we will do, whatever we will undertake should be carefully studied and measured with the aid of the Square and Compass, and of the Plumb and Level. Without the aid of these symbolic moral tools, we would fail to see mentally the blessings of light that Freemasonry purports to give, the blessings that come from honest and constructive labor, uprightness of conduct, impartiality in treatment, conscientious consideration of facts and circumstances surrounding a situation, and accuracy in reaching a just and sound judgment—all of which must constitute the source of genuine success in the case of an individual and the foundation of real greatness in the case of a nation—they are the essential moral elements from which to construct the Temple of Peace and Progress supported by the four formidable pillars of moral wisdom: Reason, Truth, Love, and Justice.

THE MASONIC LIFE*

By Wor. Bro. BAYANI C. FONTANILLA

WE are entering upon an undertaking of the new masonic year. No man should enter upon a great and important undertaking without invoking the blessings of God.

Vouchsafe Thine aid, Almighty Father of the Universe to this our present convention and grant that we, members of Mayon Lodge No. 61 F. & A. M., may dedicate and devote our lives to the fullest measure of sacrificial service in the glorious reality of the Masonic way of life. Imbue the Officers with a competency of Thy divine wisdom as they guide and direct the activities of the lodge this ensuing masonic year; quicken the spirit of the constituent members into fruitful cooperative endeavor as we live our daily lives to the end that we may maintain, each one of us, in the fullest splendor of faith and glory those truly masonic ornaments to the honor and glory of His holy Name. Amen.

Masonry is a symbolic life, the mason is its symbol. As the operative mason unfolds the designs of the house he hopes to build, chooses strong materials for it, securely lays the bricks that the foundation may be enduring, puts up the walling, flooring, the roofing and projecting parts of the building in the Ionic, Doric or Corinthian style of architecture—so does speculative masonry following the designs of the Supreme Architect go about in making of every mason reliable and strong materials, shape and adjusted according to the requirements of the masonic pattern—just as the Potter moulds the clay to his desired form—so that each mason become a fitted stone in corporeal existence living as exponents of the masonic life and in life beyond the grave to become a fitted stone in that spiritual building not made by hands, eternal in the heavens.

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The masonic life is thus noble and ideal for it willfully divests the speculative mason of vices, immoralities and superfluities of life; it admonishes him to deal with his fellowmen honestly and squarely both in private endeavors or business pursuits; it requires him to circumscribe his useful life within the bounds of propriety and decency and should never suffer his passions and prejudices to go beyond; it inspires him to engage in a decent and honorable means of livelihood to support his own family; relieve a distressed worthy brother; it asks him to walk uprightly and judiciously both in private as well as public life; to find time and opportunity to replenish his energies after the labors of the day; to live in cooperative endeavor and to spread the cement of unity and peace in society; to pray to God and seek His guidance in all his lawful pursuits for to Him the genuine mason turns for help and thanksgiving and to Him he dedicates in service, the fruits of his labors.

Such is an ideal life to which, the mason desires to fit his life in. Men who have gone this way before, knocked at the doors of masonry and admitted to its noble ideals and lived those noble ideals by their deeds have added luster to our Craft in spite of ravages of ignorance, barbarity of civilization and ruthlessness of war. But in that conflict where masonry wars relentlessly against its enemies and detractors—greed, corruption, dishonesty, sin, immorality, covetousness, intemperance, selfishness and the like of them—while a great majority died that masonry may eternally live, some have miserably failed and joined the ranks of the deserters from the temple. Why have they ignominiously fallen by the wayside? A perusal of these failures and deserters show that they have taken masonry as a means to their selfish ambitions and when those ignoble ambitions could not be met by masonry they give up its higher life and idealism; others have fallen because the intensity of their zeal and enthusiasm died soon after they have been conferred the degrees, incorrectly thinking that they have become accomplished and finished products of masonry after going through the ceremonies of the various degrees; still others did not succeed because they have miserably and lamentably failed to envision with clarity the meaning and precepts of masonry that have been allegorically presented in the ceremonies of the various degrees and neither have they exerted efforts, by reading masonic literature or fruitful association and conversation through constructive fellowships with the brethren both in labor and in refreshment—to discover the substance from the form, the spirit from the letter, the meat from the bone.

Such was the fate of the brethren who have gone before us. To us present stalwarts of masonry is given the burden of carrying on the banner of masonic faith and ideals by learning from the deserters of the temple as well as from the twelve faithful fellow crafts. The abiding strength of a mason springs freely from God from Whom the mason draws courage and inspiration to sail the uncharted sea of life invoking His guidance in all his undertakings and looking up to Him in the hour of peril and emergency—when the sea of life becomes troubled and tempestuous—for

comfort and support. The closer a mason abides by the Supreme Architect the more he displays those masonic virtues in full splendor and the less the mason remembers Him in life and the problems of that life the more his position becomes insecure until he falls by the wayside a discredited appendage of our ancient and honorable fraternity. May we not therefore come closer to Him this year of our endeavors! In the world God left the volume of the Sacred Law or Holy Writings as the principal light in the profession of the mason considering it as the only standard of truth and justice and the regulator of his conduct in the world of men and masons. The open Bible in our lodge symbolizes our free access to the truth and precepts therein contained girding ourselves thereby with moral stamina so essentially necessary if we hope to neither fail nor falter in our hopes in the making of every mason a shining light of virtue in a world darkened by sin and unrighteousness. As a crusading light for a better world, he may die and go to the reward of his maker but his brethren behind will pick up the burning torch and keep it burning—undimmed by the narrowness, bigotry and persecution of its enemies. The less therefore a mason seeks the wisdom of the Holy Writings the more will his masonic light wane and flicker until it has become a dried ash remembered no more among men and masons. Shall we not this year therefore resolve not only to see the Bible open in our altar but also to read it freely for our masonic edification and enlightenment! Our fraternity is ancient because it has existed since time immemorial and in its onward march brethren both great and small have come and gone but the immutable principles of faith and practice for which those men lived and died will forever live undimmed and untarnished. They constitute the landmarks of our fraternity and have become our heritage. Honor and duty now bind us to wage the unfinished task of our masonic heroes by closing ranks and become united in purpose and determination. Our regular attendance at our regular stated meetings will go far in strengthening our masonic endeavor as we help each other in promoting the welfare and program of masonry. Our participation in the special communications for the conferring of degrees will more and more unfold us with clarity the beauty and meaning of our ceremonies as we listened to them repeatedly with heart and mind yearning to learn and to discover the truth of masonry that are hidden behind metaphors and similes and even allegories. Anything become precious to us as we sacrifice more for its acquisition. By the same token the more we sacrifice in attending our meetings and patronize our mysteries and join in our assemblies the more will masonry be real and effective in our lives and the more will our lives be fired to heights of idealism by masonry. We can only impart to our friends and brothers those masonic virtues that we ourselves have been fortified with and are in possession. If we ourselves do not display that white-hot zeal for our fraternity how can we expect others to show like interest in it? This is therefore an appeal for a militant and dynamic masonry that the world around us may see and take notice that in becoming masons we have become better men, better and faithful husbands, honest businessmen and square professionals, law-abiding citizens and promoters of peace and good will among men and nations.

* Delivered at installation program of Mayon Lodge No. 61, held privately at the United Institute building Saturday, January 15, 1949.

In The April, 1949 issue of This Magazine the Illustration of the Past Master's Jewel was Unintentionally Inverted. In Justice to our advertiser, LA NUEVA ECIJANA this Notice of Printing Error is Hereby Published.

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WHAT IS MASONRY?

By Wor. Bro. LAZARO FRANCISCO
Cabanatuan Lodge No. 53

A distinguished brother has once remarked that "Masonry is an institution less understood and more often than not misunderstood." I took this remark as a hint that Masonry, despite the fact that it has lived thruout the ages in all lands and climes, still needs to be introduced. Hence, paradoxical as it might appear, I shall, this 15th day of January in the year of Our Lord Nineteen Hundred and Forty-nine, and in the Valley of Cabanatuan, attempt to introduce Masonry to you, taking care, however, as in speech-making, not to make the introduction longer than what Masonry has to say and fearing all the while that the audience perhaps knows more than the introducer himself does about the subject of the introduction.

Masonry, my friends, is a sacred band or society of friends and brothers, the principal tenets of which are Faith, Hope and Love. From Faith springs its doctrine of the Fatherhood of God and the brotherhood of men irrespective of race, color and creed; from Hope stems out its belief in immortality; and, from Love emanates its cardinal triangle of Liberty, Equality and Fraternity. A true mason subscribing to the undefiled principles of Masonry is, therefore, essentially a God-fearing and God-loving man who looks upon his fellowman as a brother; he treats physical matter on concepts sublime and spiritual and reads it as one would read a holy book; he is tolerant and forgiving but countenance no abuses; he is kind and charitable but not an abettor of indolence and of aimless living. In a similar sense, a true mason abhors tyranny, oppression and despotism as much as he does abhor libertinage in any form; he respects the rights, creeds and opinions of others as he cherishes his own; he is averse to pugnacity yet falters not in combat nor in martyrdom to uphold the cause of Liberty, Equality and Fraternity which are indubitably the mainstay of a true christian democracy.

Masonry has no place for atheists, for agnostics, for fanatics and for the despicable soulless robots that lend themselves as instruments to exploiters, plotters and intriguers basking in the sunshine in the guise of upright leaders, mentors and moralists, for only a firm believer in God and a freeman imbued with character and conviction and sincerity and endowed with a sound mind and sense of fairness and responsibility can be made a true mason. And, when we say "true mason," we thereby naturally admit that one's mere admittance within the folds of Masonry does not necessarily make one a mason, in the correct sense of the word "mason." Masonry, my friends, is not a thing to be worn and displayed to the eyes. These, my collar and apron, are not Masonry. None hereabout that you now see is Masonry. Masonry, rather, is a concept; it is a philosophy; it is a way of life that has to be understood, accepted, practiced and lived with.

Most people will perhaps consider it rather presumptuous for masons

to say that Masonry is just the right kind of panacea for all the ills and evils that brought so much sufferings to mankind since the birth of time. We can positively assert without fear of contradiction, however, that if all men, or, at least, if all the rulers on this Earth were masons, there could be no cause for troubles, for misunderstandings, for wranglings and dissensions among men and nations in this planet of ours. For one thing, masons can agree to disagree—disagreement causing not the slightest disturbance to their peace, harmony, love and respect for one another.

Masonry works in utmost secrecy, not that it fears the light, for light is its life and its essence and is the purveyor of light itself. It works in guarded halls, just as a scientist works by himself alone, not to be subversive to order and to things good and beautiful, but merely to avoid unworthy distractions and also to save eavesdropping simpletons from believing that they heard what they did not hear or saw what they did not see, for to hear and to see alone are not enough to understand. Yes. Masonry works and moves with secrecy that the many good things that it does be not soiled or cheapened by praise and that the sacred link and the mystic symbols that bind it into a solid whole be not tampered, polluted or contaminated. Sure of its grounds, and surer still of its objectives, Masonry fears no criticisms, no contradictions nor obstacles; it is not given to vainglories and to the vulgar exhibitions of its communion with the Supreme Architect.

Well, my friends, I believe I have already said much, though, of course, not enough, for volumes after volumes may be said and written just to say what Masonry is. Lest in proceeding any further I overdo my introduction into a morbid, trite and tiresome description, we will now steer our course to a slightly different direction. With your indulgence and forbearance, I shall now come to the point of my assumption of office.

There is hardly any need for anyone here to tell me that my re-election to the oriental chair of our Lodge for the current masonic year is not in recognition of something tangible that I have done for the benefit of Masonry in general and/or of our own Lodge in particular. I am perfectly aware that no such recognition is due as I am the first to admit that I have utterly failed in almost every worthwhile undertaking I have set my hands on to do during the first year of my administration. So that, rather than be elated at the continued trust reposed in me by the brethren, and for which I wish to thank them from the bottom of my heart, I am accepting my re-election not only as duty but also as a challenge—a challenge to accomplish what I have endeavored but failed to push thru and to push thru what I did not even attempt to accomplish. And while, in trying to succeed in all these, I will have, as I had, to rely upon the wholehearted support and cooperation of the brethren, the blame

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for whatever failure may attend my efforts to serve them shall be mine alone to assume.

There has been, during the first year of my administration, a constant clamor from some brethren for the building of a temple of our own. I should say, however, that not one temple alone but two distinct temples have to be built in this Valley—a spiritual temple and a material temple. The last War brought to us two destructive elements, namely: Fire and Defeatism. Fire reduced our material temple, once the pride of architecture in this Valley, to ashes. Defeatism reduced our spiritual temple, once the pattern of a sincere and genuine fellowship, to the embers, if not to the ashes, of indifference. The former was as painful as it was real; the latter was as distressing and grievous as it was far-reaching. Fire deprived us of a home, just as a flower was robbed of its calyx; Defeatism deprived us of the usual degree of our interest and enthusiasm, just as a rose was shorn of its color and its essence. So, as I have said, two distinct temples have to be built in this Valley—the spiritual and the material.

The material temple calls for nothing but money to be built. Money, however, is tame but elusive. Tame, in that money can be garnered and hoarded by many at will; elusive, in that money has its own way of slipping out of our hands; that it enhances cupidity and selfishness as it comes; and, that it induces the hoarder to crave for more and more. So much so, that money may be heaped and mounded by the billions, yet no hoarder will ever say, that his billions are enough.

The spiritual temple, on the other hand, calls for nothing but love to be built. But love, like money, though tame is also elusive. Tame, in that God, in His infinite kindness that surpasseth understanding, incessantly and bountifully showers love upon His creatures, righteous and sinners alike, and that man, however, evil his thoughts, is invariably equipped with a spot of pulsating love in a certain corner of his heart; elusive, in that man does not usually freely give love as he freely receives it, and that there are those who, although conscious of the existence within their breasts of an exhaustless fountain of love, are prone to be rather economical, niggardly and discriminating in dispensing love as they do their money.

It is thus obvious, brethren, that the building of these two kinds of temple is not so easy as others would presume it to be, because the materials necessary to build them, though tame, are elusive. But, we are determined to have these two kinds of temple. We have, each one of us, pledged ourselves to exert our best efforts to have them realized, and to a mason worthy of his salt, failure to accomplish a task for which he has pledged his self to undertake invariably becomes a source of a constant feeling of futility and sadness.

Fortunately, however, the annals of Masonry afforded candid proofs showing in bold relief as to which of these two kinds of temple deserves a priority in our consideration, for in knowing which one to prefer, we

can conveniently concentrate our efforts to, and be content with, the building of that one first, if both could not be possibly simultaneously realized.

Masons of yore have had, in the various periods of history, their times of luxury and adversity. In times of luxury, they met and assembled in temples, the grandeur and magnificence of which defied imagination and are still the envy of ancient and modern architectures. In times of adversity, of which they had a prolonged taste of the bitterest dose, however, they met and assembled in out-of-the-way places not infrequently unworthy of their honourable mission. But, the fact remains, that whether in luxurious temples or in the mean habitats of the cavemen, it was not the place nor the surroundings that made Masonry an outstanding institution unparalleled and unexcelled despite all other exertions of human ingenuity to produce a better one. And, if Masonry survived thruout the ages, it was brought down to us not thru the grandeur and magnificence of material temples that had long gone to the dust but thru the medium of the spiritual temple that was filled and aflamed with a love that reverberated thruout the centuries; that love which held our ancient brethren solidly together in brotherly care and affection; that love which enabled them, in the face of overwhelming odds and hindrances, to carry on and pass on to us this precious heritage; nay, that love which must not only shine within us in its fullest splendor but must likewise cast its brilliant aura to the world at-large, if Masonry were to sparkle as a glittering star over a downcast sky or as a beacon-light to guide weary travellers looking for a sanctuary of peace and understanding from turbulent seas torn by ceaseless tempests or from chaotic lands tormented by hate and strifes.

Yes, brethren, we will build these two kinds of temple—the material and the spiritual. But if, for some reason or other, these two could not be simultaneously built, we would know which one to prefer. We will join hands together and, with Masonry's varied implements, build a spiritual temple upon the corner-stone of brotherly love and affection, for there can be no grand and more magnificent temple within which to house the dignity of our labors than the canopy of a spiritual temple built upon, and embellished and adorned with, a sincere, genuine and enduring love for one another. Love, brethren; love, ladies and gentlemen, epitomizes the Alpha and Omega; nay, it is itself the beginning and the end of Masonry. Without love, Masonry would be but "a sounding brass and a tinkling cymbal," unworthy of its own sound, unworthy even of its own echo. And whereas, our material temple must of necessity be the product of love, if love should with us abide, it shall in its own good time produce not only a spiritual but also a material temple which will enable us to enjoy and to pass on the succeeding generations both the form and the essence of this great and precious heritage of our times—Freemasonry.

In concluding, permit me, brethren, to convey to each and everyone of you and your loved ones my warmest fraternal greetings. And, in behalf of the brethren and of myself, I wish to extend, as I do now extend to our distinguished visitors, our appreciation for their kind attendance. I thank you.

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OFFICIAL SECTION



(Continued from page 172)

The Chairman appointed as such Committee—

On Credentials:

- Bro. Charles J. Kindler, Master of Manila Lodge No. 342;
- Bro. Burton Whitcomb, Master of Cavite Lodge No. 350;
- Bro. L. C. O'Donnell, Master of CCorregidor Lodge No. 386.

The following-named brethren presented credentials as representatives of their respective Lodges, which were referred to the committee above named:—

Manila Lodge No. 342:

- Bro. Charles J. Kindler, Master
- Bro. Guy Clinton, Senior Warden
- Bro. Charles S. Banks, Junior Warden

Cavite Lodge No. 350:

- Bro. Burton Whitcomb, Master
- Bro. Emanuel Whitcomb, Master

Corregidor Lodge No. 386:

- Bro. L. C. O'Donnell, Master
- Bro. George R. Harvey, Past Master

A short recess was declared by the Chairman to enable the committee to prepaee its report.

Upon reconvening the Committee on Credentials made its report as follows:

To the Masonic Convention:

The committee appointed for the purpose of examining the credentials of representatives to this Convention, respectfully report, that they have examined the Charters of Manila Lodge No. 342, Cavite Lodge No. 350 and Corregidor Lodge No. 386, together with the credentials of the representatives of said Lodges, and have ascertained the following facts, viz:

The Charter of Manila Lodge No. 342, authorizes Bros. Harry Eugene Stafford, Worshipful Master, Charles Henry Burrit, Senior Warden, and Wallace Gilman Skidmoe, Junior Warden, to open and hold a Lodge in Manila, P. I. The Charter bears date of October 10, A.D. 1901, A.L. 5901, and has affixed the seal of the Grand Lodge of California, and is signed by the Grand Master, and the Grand Secretary of said Grand Lodge at that time. In conformity with the authority thus derived, Manila Lodge No. 342 was duly constituted and opened on November 14, 1901, and has been in successful and continuous operation up to this date. This Lodge is represented in this Convention by its Worshipful Master, Bro. Charles J. Kindler, Senior Warden, Bro. Guy Clinton, and Junior Warden, Bro. Charles S. Banks, whose credentials are in due form.

The Charter of Cavite Lodge No. 350, authorizes Bros. Mason Edward Mitchell, Worshipful Master; Charles Henry William Atken, Senior Warden; and John Augustus Maynard, Junior Warden, to open and hold a Lodge in Cavite, P. I. The Charter bears date of October 15, A.D. 1903, A.L. 5903, and has affixed the seal of the Grand Lodge of California, and is signed by the Grand Master and Grand Secretary of said Grand Lodge at that

time. In conformity with the authority thus derived, Cavite Lodge No. 350, was duly constituted and opened on November 24, 1903, and has been in successful and continuous operation up to this date. Its representatives in this Convention are Bros. Burton Whitcomb, Worshipful Master, Emanuel Valmas, and W. E. Wichman, whose credentials are signed by the officers of the Lodge.

The Charter of Corregidor Lodge No. 386, authorizes Bros. Herbert Daniel Gale, Worshipful Master, Newton C. Comfort, Senior Warden and George Rogers Harvery, Junior Warden, to open and hold a Lodge in Manila, P. I. The Charter bears date of October 10, A.D. 1907, A.L. 5907, and has affixed the seal of the Grand Lodge of California, and is signed by the Grand Master and Grand Secretary of said Grand Lodge at that time. In conformity with the authority thus derived, Corregidor Lodge No. 386, was duly constituted and opened on December 11, 1907, and has been in successful and continuous operation up to date. Its representatives to this Convention are Bros. L. C. O'Donnell, Worshipful Master, J. F. Bromfield, Senior Warden, and George R. Harvey, whose credentials are in due form.

All of which is respectfully submitted.

CHARLES J. KINDLER
BURTON WHITCOMB
L. C. O'DONNELL
Committee

* * *

This report was received and taken up by sections: and after due consideration thereof, it was

RESOLVED, That in the judgment of this Convention, Manila Lodge No. 342, Cavite Lodge No. 350, and Corregidor Lodge No. 386, are legally constituted and chartered Lodges of Free and Accepted Masons; and that the representatives of said Lodges here present are duly authorized and qualified to organize and constitute a Grand Lodge for the Philippine Islands.

On motion of Bro. Charles S. Banks, it was

RESOLVED, That all the Past Masters present and not delegates from the said Lodges be invited to take part in the deliberations of this Convention.

On motion of Bro. L. C. O'Donnell, the following preamble and resolution: were unanimously adopted:

WHEREAS, The representatives of the several Lodges of Free and Accepted Masons working in the Philippine Islands, assembled in the City of Manila on the eleventh day of December, A.L. 5912, have assurance that there are in successful operation in the Philippine Islands the requisite number of duly chartered and constituted Lodges to authorize the formation of a Grand Lodge for the Philippine Islands in accordance with precedents already established and recognized as a Masonic right, and especially in accordance with Decision No. 367 of the Grand Lodge of California, the alma mater of the Lodges here represented:

(To be continued)

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ES bien sabido que no está permitido en nuestras reuniones masónicas, ni en nuestras Logias, ni en nuestras convenciones, el discutir asuntos de política nacional o gubernamental. En las constituciones de Anderson se dice terminantemente que toda controversia religiosa y política está descartada de nuestros talleres y templos.

No es para negar el hecho que el sistema comunista es un sistema político que tiene relación directa con cuestiones gubernamentales y nacionales. ¿Es por esto porqué deberíamos prohibir toda discusión sobre el mismo en nuestras Logias? La contestación es que no debe existir semejante prohibición. Al contrario, debemos alentar toda discusión sobre este tema, para que se conozca lo malo de su filosofía, y lo pernicioso de sus consecuencias para la salud pública y nacional.

Hemos jurado ser leales a nuestra patria y defenderla, como también hemos jurado no mezclarnos en conspiraciones contra el Gobierno, sino que habríamos de defender siempre sus leyes, constituciones, su filosofía y todo el sistema fundamental y político en que descansa la soberanía nacional.

Ahora bien ¿qué? pretende el comunismo? Precisamente echar abajo ese sistema fundamental en que descansa la estructura política de nuestro gobierno nacional. La esencia fundamental de nuestro gobierno es la soberanía nacional del pueblo expresada libremente mediante procesos absolutamente democráticos, como el veto, el derecho a reunirse, a pedir de las autoridades el remedio a sus problemas, el derecho a dejarse a oír, y por ende, la libertad de palabra, la libertad de imprenta, la libertad de asociación y de reunión, la libertad de pensar, la libertad de conciencia, etc . . . etc. . . . Ese es el sistema en que descansa la soberanía nacional que emana del pueblo y que se deja sentir mediante esos procesos democráticos. Pues bien, todo, eso, y mas queda suplantado por una dictadura, mal llamada del proletario, en el sistema comunista. En el sistema comunista el ESTADO (cuyo jefe o jefes se han erigido en dictadores) está por encima de la voluntad soberana del pueblo, y éste, el pueblo existe nada mas que como un instrumento del estado. En nuestro sistema democrático de gobierno, el

ESTADO subsiste para y por el pueblo, y aquél queda supeditado a éste. El ESTADO viene a ser así un instrumento para la felicidad del pueblo, y no vice-versa.

Se dice que el comunismo busca nada mas que la dictadura del proletariado. Toda dictadura, ya sea del proletariado, ya sea del clero, de la nobleza, del capital, o de cualquier otra sección del pueblo, es esencialmente contraria al sistema de gobierno democrático. La democracia no quiere dictaduras de nadie; la democracia entrona la voluntad nacional, la del pueblo, y es el pueblo el que debe gobernar, porque es en él donde reside la soberanía nacional.

Por tanto, como parte de nuestro juramento de defender nuestra patria, nuestro gobierno, nuestro sistema de vida y filosofía nacional, como parte de nuestra labor masónica, no podemos rehusar el discutir el sistema comunista; porque ello es precisamente un punto fundamental en nuestro deber para con los miembros de la comunidad en que vivimos.

En la convención de Grandes Maestros celebrada el Febrero de 1948 se ha tratado de esta cuestión y se ha estudiado si o no se violaba la prohibición de no discutir cuestiones políticas en nuestros talleres cuando se discutía el comunismo por y entre masones y en convenciones masónicas. Nos place hacer constar que en dicha convención se sostuvo la proposición de que no se violaba dicha prohibición porque esa cuestión, lejos de ser una controversia en cuestiones políticas, es mas bien una controversia sobre cuestiones fundamentales que tocan directamente a la vida y estructura nacional de nuestro sistema de gobierno, al cual hemos jurado defender y ser siempre leales.

Cuanto mas se discuta y se exponga los males consecuentes a ese sistema, mucho mejor será para el pueblo. Debemos hacer conocer hasta en los últimos rincones de nuestros aldeas y ciudades las consecuencias funestas y fatales de ese sistema para nuestra vida nacional esencialmente democrática.

MASONERIA y COMUNISMO no pueden coexistir. Donde aquélla predomine, éste tiene que desaparecer. (Antonio González, F.P.S.)

JOSE E. RACELA
ATTORNEY-AT-LAW

Plaridel Masonic Temple

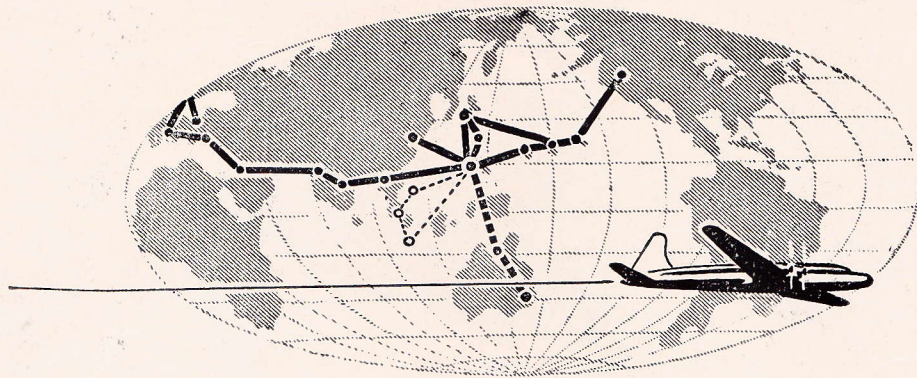
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