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No. 2

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)

RECIPIENTS OF DIPLOMAS OF MERIT AT THE 34TH ANNUAL COMMUNICATION OF THE GRAND LODGE OF THE PHILIPPINE ISLANDS



Most Wor. Bro.
C. W. ROSENSTOCK, P.G.M.



Wor. Bro.
MARIANO GONZALEZ



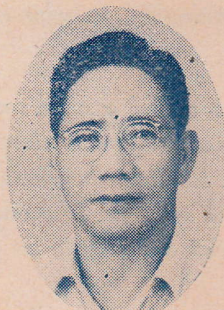
Wor. Bro.
NICANOR E. SANTOS



Wor. Bro.
MICHAEL A. RIVISTO



Wor. Bro.
DOROTEO JOSON



Wor. Bro.
MATEO CIPRIANO



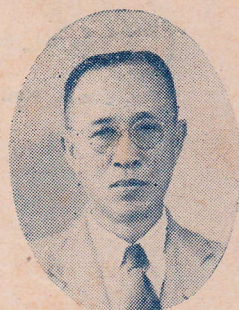
Wor. Bro.
ZOCIMO TOPACIO



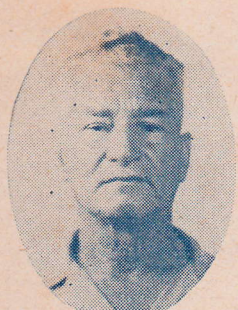
Wor. Bro.
ELPIDIO L. CRUZ



Wor. Bro.
AMADO ALDABA



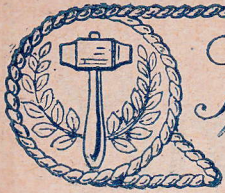
Wor. Bro.
BASILIO J. CASTRO



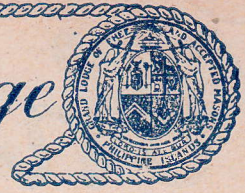
Wor. Bro.
FRANK LOMBARDO



Wor. Bro.
ERIBERTO GONZALEZ



The Grand Master's Message



Membership In The Lodge

WHEN A MAN BECOMES a regular member of the Masonic Fraternity, he assumes responsibilities and exercises duties. It is a mistake to suppose that one should be a Master Mason in order to be a recipient of two things: first, social prestige and second, good position in an office. Masonry is not an organization of protegees or office seekers; it is a Brotherhood of Men where harmony is the rule and service, the goal. In other words, a person who embraces the tenets of our Craft should think less of the benefits he gets for himself and more of the kindness he bestows on others.

Our Grand Lodge emphasizes merit as the main qualification of the Mason. No patronage or favoritism is needed in order for a Brother to occupy posts of trust in his Lodge; if he is elected to office, it is because he has done worthwhile things to his Lodge in particular and to the Brethren in general. For in our Venerable Institution, he who sows seeds of helpfulness reaps fruits of confidence.

It is not enough that the individual be called a mere member of his Lodge. The important thing is that he be active and vigilant and enthusiastic, the better to instill in the minds of his Brethren the thought that Masonry is work from beginning to the end. Verily the Masonic Lodge affords the Mason great opportunities for service not only to his Brethren but to his Community.

Grand Master

THE CABLETOW

EDITORIALS

Masonry Fights Fanaticism

MASONRY STANDS for peace and friendship. The individual admitted to its fold must leave behind him any feeling of enmity and bigotry. The moment a person entertains the view that his particular faith is the true faith and as a consequence those of the rest are false, he consciously or unconsciously considers himself right and the others wrong.

The object of our Craft is to bring together in an atmosphere of fellowship, men of various nationalities and many creeds. And once within the Fraternity, each individual considers his neighbor as a Brother not merely in words but in deeds.

It is impractical to force one's religious belief on another; just as it is unwise to expect even our very kin to meekly accept all things which we believe in. If these were done, there would be guilt in one's conscience and hypocrisy in his actions.

Fanaticism breeds prejudice and intolerance. The history of our past attests to this fact. An undue emphasis of the goodness of any faith in order to discredit those not akin to it only serves to widen the gap which otherwise may be bridged for nobler purposes.

Is it not ironical that some men who proudly declare themselves as possessors of the true religion are outstanding exponents of fanaticism! Their acts belie their protestations.

Masonry fights fanaticism because the latter is not conducive to harmony and because our Institution stands for the freedom of man including the freedom to choose his own religion. Masonry seeks not the glory and power of any denomination or sect but welcomes all men who believe in God and a future life.

Any organization or religion is likely to fall if it does not practice charity. And Masonry is charity. No Mason is worthy of the name if he is not charitable, tolerant, sympathetic. For "Charity suffereth long,

An Honor to the Fraternity

THIRTEEN BRETHREN were the recipients of diplomas of merit at the Thirty-fourth Annual Communication of the Grand Lodge of the Philippine Islands. Since then they have received words of praises and letters of commendation from members of our Venerable Institution here and abroad. This is a reiteration of the congratulations we have extended to them at the time of the award.

It was Marcelo H. del Pilar, the great Mason and father of Philippine Masonry who emphasized—by precept and example—that real merit could only be earned through labor and industry. Our thirteen Brethren have done likewise; each and every one, yes, all of them richly deserve the honor thus conferred.

As Masons in this Grand Jurisdiction, we continue to look upon these Brethren for inspiration. Their years of toil and moments of sacrifice have advanced in no small measure the cause of Masonry in our country; and as long as we have in our midst such Brethren who silently but steadily go on working for the welfare of our Craft and Community, there is no occasion for fear or worry. We can always count on them during palmy days and look to them for counsel in times of adversity.

—Mauro Baradi, M.P.S.

and is kind; charity envieth not; charity vaunteth not itself, is not puffed up."

The less there is fanaticism among men, the sooner we will reach the goal of world peace and arrive at an era of mutual understanding.

—Mauro Baradi, M.P.S.

MATIAS E. VERGARA

LAWYER

Echague, Manila

319 Great Eastern Hotel Bldg.



GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

GRAND LODGE CIRCULAR No. 8
SERIES OF 1950

TO ALL GRAND LODGE INSPECTORS AND
OFFICERS OF OUR SUBORDINATE LODGES.

Greeting:

It came to my knowledge that some of our Grand Lodge Inspectors have been rather lenient in the examination of officers before the issuance of certificates, and also in the supervision of the affairs of the Lodges assigned to them.

I wish to quote hereunder certain provisions of Paragraphs 103, Section 3, Article 5, Part 2. of our Constitution:

SECTION 3—It shall be the duty of the Inspector to visit each Lodge in his district whenever desired by any Lodge, or whenever he may deem it necessary for the faithful performance of his duties; to inspect the work, and, if necessary, correct the same in accordance with the work as adopted by the Grand Lodge; and to report the working conditions of each Lodge in his district to the Grand Lecturer on or before the first day of January in each year; and further, to examine the records and the books of each Lodge, and the manner of transacting its business, making its returns and paying its Grand Lodge dues with reference to its conformity to our Constitution and Regulations, and report thereon to the Grand Master at the same time; also to instruct and qualify the officers of the Lodges of his district, issue certificates to such as are qualified where required by law. To require each of the Masters in his District to convene his Lodge for inspection, and report to the Grand Master any failing to do so; as well as any Master who fails to qualify within the proper time.

All the Inspectors are hereby requested to comply with their duties as above enjoined, and to instruct the officers of the Lodges under them not only in the ritualistic work, but also in our Masonic Law and Jurisprudence.

A few of our Lodges have committed serious mistakes on receiving and acting on petitions for degrees from candidates that have never been under our territorial jurisdiction. A proper understanding of our Masonic Law in connection with applications for degrees as provided for in Paragraph 154, Article 3, Part 3. of our Constitution, would have avoided embarrassments to our Grand Lodge.

This Circular is issued to request a strict compliance with and observance of our Masonic Law on the part of the officers of our Subordinate Lodges, and to emphasize the need of proper supervision of the affairs of the Lodges on the part of our Grand Lodge Inspectors. Under no circumstances shall our Grand Lodge Inspector issue certificates of proficiency to new officers unless they are properly examined and shown efficiency in our ritualistic work, and a thorough knowledge of our Masonic Law, as required by Constitutional provisions.

DONE and executed in the City of Manila, Republic of the Philippines, this 15th day of August, 1950.

(Sgd.) CLIFFORD C. BENNETT
Grand Master

ATTEST:

(Sgd.) ANTONIO GONZALEZ, P.G.M.
Grand Secretary

GRAND LODGE CIRCULAR No. 5
SERIES OF 1950

*For a Special Fund Assigned to the
REHABILITATION OF BRO. JOSE
RIZAL'S HISTORICAL RELICS IN
CALAMBA, HIS NATIVE TOWN.*

TO EVERY INDIVIDUAL MA-
SON AND TO ALL SUBORDI-
NATE LODGES OF THE PHIL-
IPPINE ISLANDS.

Greeting:

It is now a common knowledge that the old house of our beloved hero, Bro. Dr. Jose Rizal, in Calamba, Laguna, has just been reconstructed and inaugurated.

In keeping with the traditions of the fraternity as regards the life of the Mason-martyr and our desire to keep aflame the masonic virtues of him who has given his life that this country may enjoy the blessings of Liberty, Democracy and Justice, the attention of all is called to the move to raise funds for the above mentioned purpose. It is the present plan of the Grand Lodge Officers to request that one of the rooms of the Rehabilitated Building be assigned to us that it may be so glorified befitting the name of the Mason-martyr.

It is therefore requested that all concerned should give a helping hand on this worthy cause. Contributions which may either be, in cash or in kind, be forwarded to the Office of the Grand Secretary of this Grand Lodge. Allied institutions, like the Scottish Rite, York Rite, Order of Eastern Star and the Order of De Molay, etc. are welcome should they desire to join with the Grand Lodge in this move.

Done in the City of Manila, Philippines, this 15th day of July, 1950.

(Sgd.) CLIFFORD C. BENNETT
Grand Master

ATTEST:

(Sgd.) ANTONIO GONZALEZ, P.G.M.
Grand Secretary

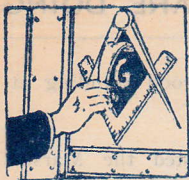
IRREGULAR, SPURIOUS AND CLANDESTINE
BODIES IN THE PHILIPPINES

ORGANIZED — 1924-1927-1936

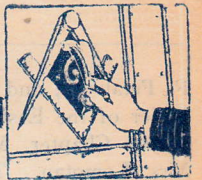
- Supremo Consejo del Grado 33 para Filipinas (Paez)
- Supremo Consejo del Grado 33 del Gran Oriente de Filipinas (Miranda) Calle Cavite
- Supremo Consejo del Grado 33 del Archipiélago Filipino (Casimiro) Pasay
- Gran Logia Nacional de Filipinas (Paez)
- Gran Logia del Archipiélago Filipino (Casimiro)
- Gran Logia "Soberana" del Archipiélago Filipino (Mendoza) (Miranda)

ORGANIZED — 1947

- Supremo Consejo del Gran Oriente Filipino (Ex Dimasalang) J. Estella
- Gran Logia de la Republica Filipina (Ex Dimasalang) (J. Estella)



WHAT OUR LODGES ARE DOING



ISAROG No. 33, CITY OF NAGA

Minutes of the Special Meeting of August 5, 1950



IN PURSUANCE TO THE AGREEMENT at the conference held at the residence of Wor. Bro. Dy-Liacco on July 2, 1950, the Second Annual Convention of the Bicol Lodges, F. & A. M., and the Joint Official Visitation of the Most Worshipful Grand Master of Masons in the jurisdiction of the Grand lodge of Free and Accepted Masons of the Philippine Islands were held at the Anglo-Chinese School Building on Plaridel Street, City of Naga, on August 5, 1950.

At about 3:00 P.M., Worshipful Master Pedro E. Dy-Liacco opened the Lodge of Master Masons in due form with the following Brethren filling stations:

- Wor. Bro. Pedro E. Dy-Liacco Worshipful Master
- Bro. Felicisimo Capucao Senion Warden
- Bro. Gorgonio Valledor Junior Warden
- Bro. Ignacio Meliton Secretary
- Bro. Vicente S. Tuason Senior Deacon
- Wor. Bro. Victoriano Yamzon Junior Deacon
- Wor. Bro. Doroteo Federis Tyler

Worshipful Master Dy-Liacco announced that the special meeting was convoked for the purpose of holding the Second Annual Convention of the Bicol Lodges and the Joint Official Visitation of the Most Worshipful Grand Master of Masons and Party who were to arrive at the City of Naga at about 3:40 P. M. Then the Master called the Lodge from labor to refreshment.

At about 3:40 P. M., the Brethren went to the MRR Station to receive the Party from Manila, but they were informed that the train on which the Party were riding would be delayed for about an hour. In the meantime, delegates from different Lodges arrived and forthwith registered for the convention.

At about 5.00 P. M., the Party arrived. The Grand Lodge entourage consisted of Most Worshipful Bro. Clifford C. Bennett, Grand Master, Most Woshpful Past Grand Master Antonio Gonzalez, Grand Secretary, Rt. Worshipful Bro. Sidney M. Austin, Senior Grand Warden, Rt. Worshipful Bro. Marciano G. Evangelista, Grand Orator, Wor. Bro. Primo I. Guzman, Senior Grand Steward, and a host of others including Wor. D. R. R. Escosa, Wor. Bro. Jose

★ ★ ★ WHAT OUR LODGES ARE DOING

F. Fetalvero, and four lady members of Villaruel Chapter No. 2, Order of the Eastern Star, Mrs. Paciencia G. Bonifacio, Secretary of the Chapter, Mrs. Susana Fetalvero, Mrs. Ada Guzman, and Mrs. Lomotan. They were immediately taken to the hotels and apartments for a respite and later to the Lodge for the ceremonies.

At about 6:00 P. M., the labors of the Lodge were resumed with the following Brethren filling stations:

Wor. Bro. Pedro E. Dy-Liacco. (33) . . .	Worshipful Master
Wor. Bro. Andres Marquez (107)	Senior Warden
Wor. Bro. Juan Lopez (38)	Junior Warden
Bro. Vicente S. Tuason (33)	Treasurer
Wor. Bro. Severo G. Dia (61)	Asst. Treasurer
Bro. Ignacio Meliton (33)	Secretary
Wor. Bro. Victor D. Pineda (61)	Asst. Secretary
Wor. Bro. Bartolome Ortega (107)	Asst. Secretary
Bro. Froilan Llagas (33)	Orator
Bro. Jesus F. Alvarez (33)	Chaplain
Wor. Bro. Bayani C. Fontanilla (61)	Marshal
Bro. Dalmacio Barce (61)	Senior Deacon
Bro. Gregorio S. Lagumen (107)	Junior Deacon
Bro. Sotero Escandor (38)	Senior Steward
Bro. Marciano Tondo (107)	Junior Steward
Wor. Bro. Doroteo Federis (33)	Tyler

At about 6:30 P. M., the Most Worshipful Grand Master and Party arrived at the Lodge and forthwith registered for the ceremonies. As can be gleaned from the Tyler's Register, the following Lodges were represented:

Island-Luz-Minerva Lodge No. 5
 Cosmos Lodge No. 8
 Iloilo-Acacia Lodge No. 11
 Nilad Lodge No. 12
 Walana Lodge No. 13
 Dalisay Lodge No. 14
 Sinukuan Lodge No. 16
 Bagong Buhay Lodge No. 17
 Dapitan Lodge No. 21
 Dapitan Lodge No. 21
 Pinagsabitan Lodge No. 26
 Batong Buhay Lodge No. 27
 Balintawak Lodge No. 28
 Isarog Lodge No. 33
 Batangas Lodge No. 35
 Bulusan Lodge No. 38
 Maguindanaw Lodge No. 40
 Mount Apo Lodge No. 45
 Pampanga Lodge No. 48
 Cabanatuan Lodge No. 53
 Mayon Lodge No. 61
 Magat Lodge No. 68
 Kasilawan Lodge No. 77
 Taga-Ilog Lodge No. 79
 F. D. Roosevelt Memorial Lodge No. 81
 High Twelve Lodge No. 82
 Muog Lodge No. 89
 Service Lodge No. 95
 Isagani Lodge No. 96
 Mount Huraw Lodge No. 98
 Camarines Norte Lodge No. 107
 Kutang Bato Lodge No. 110
 Maranaw Lodge No. 111
 Port Jervis Lodge No. 328
 Germania Lodge No. 509

A total of 34 Lodges and 87 Masons in good standing attended the convention and the official visitation.

Then Worshipful Master Dy-Liacco requested the Marshal to admit the Most Worshipful Grand Master and Party into the Lodge. They were accorded the grand honors and were conducted to occupy seats in the East.

Forthwith Bro. Jesus F. Alvarez, Chaplain of Isarog Lodge No. 33, knelt before the Altar and delivered the following:

INVOCATION

ALMIGHTY GRAND ARCHITECT OF THE UNIVERSE, our everlasting God, whom the heaven of heavens cannot contain, much less the temples which our hands have made, but Who art ever nigh unto the humble and contrite, pour out Thy Holy Spirit, we beseech Thee, on all here assembled, that being cleansed and illuminated by Thy grace, we may worthily show forth Thy praise, meekly learn Thy Word, tender due thanks for Thy mercies, and obtain a gracious answer to our prayers.

O GOD, Father of Light with whom is no variableness nor shadow of turning, we beseech Thee to look in mercy upon us and direct the eyes of our faith unto Thee, that at all times we may receive a heavenly illumination, through Thy Word and Spirit, and walk securely, in confidence and in peace, amidst the shadows of this mortal life. Guide us. O Father, with the ruffle of Thy wings in all our deliberation so that we may begin with cleansed spirits and end in harmony and in peace, in the dear name of Him whose we are and Whom we serve.

At the roll call of the Lodges, the Secretary of each Lodge requested the members to rise in order to be recognized by the Worshipful Master. Then the sojourners of each provincial valley also rose and gave their names and the names of their respective mother Lodges.

Then Worshipful Master Dy-Liacco requested Most Wor. Bro. Antonio Gonzalez, Grand Secretary, to introduce the Most Worshipful Grand Master Clifford C. Bennett and the members of the Party. The Grand Secretary, in his usual charming manner, after expressing appreciation for the amenities of the occasion, introduced the members of the Party and requested the Brethren so introduced to rise and give their names and the names of their respective Lodges. Then he introduced the following speakers:

Wor. Bro. Marciano G. Evangelista, Grand Orator of the Grand Lodge.—He said that Masons are universally branded as irreligious. It is not so, he declared, as Masons open and close their Lodge with a prayer. Further, he said that Masons believe in the efficacy of prayer and exhorts his Brethren to pray more.

Wor. Bro. H. Gilhouser.—He emphasized the fact that Masonry is not a religion but that Masons are religious. Further, that Masonry believes in the brotherhood of man and the fatherhood of God; that the bond of fraternity unites all Brethren of the Craft. He cited Dr. Jose Rizal as a Mason who loved and died for his country. He said that the enemies of Masonry have been propagating the news that Bro. Rizal had retracted his Masonic belief, and that the persons who were responsible for his death are now loud in proclaiming that Bro. Rizal was a hero and martyr of a great cause.

WHAT OUR LODGES ARE DOING ★ ★ ★

He mentioned Ill. Bro. Manuel Camus, Lieut. Grand Commander, another good Mason who was loyal and true to his Masonic obligations. The enemies of Masonry, Bro. Gilhouser declared, emphatically averred that Bro. Camus had retracted. Also Bro. Gilhouser cited Most Worshipful Bro. Jose Abad Santos, Past Grand Master, who was killed by the Japanese at Malabang, Lanao. Bro. Gilhouser said that he would not be surprised that, twenty years from now, someone would produce a document supposed to be a retraction of Bro. Jose Abad Santos.

Wor. Bro. Primo I. Guzman, Senior Steward.—He conveyed the greetings of his mother Lodge, Kasilawan Lodge No. 77 and presented souvenirs in the form of miniature trowels to the following Masters: Wor. Bro. Andres Marquez, of Camarines Norte Lodge No. 107, Wor. Bro. Bayani C. Fontanilla, of Mayon Lodge No. 61, Wor. Bro. Juan Lopez, of Bulusan Lodge No. 38, and Wor. Bro. Victoriano Yamzon, P. M., of Batong Buhay Lodge No. 27.

Rt. Wor. Bro. Sydney M. Austin, Senior Grand Warden.—In behalf of the Most Worshipful Grand Master, he presented Past Master Diplomas to the following: Wor. Bro. Bayani C. Fontanilla, P. M., of Mayon Lodge No. 61, Wor. Bro. Leon B. Tiansay, P. M., of Mayon Lodge No. 61, Wor. Bro. Kenneth P. MacDonald, P. M., of Mayon Lodge No. 61, Wor. Bro. Victor D. Pineda, P. M., of Mayon Lodge No. 61, and Wor. Bro. Pedro E. Dy-Liacco, P. M., of Isarog Lodge No. 33.

Mrs. Paciencia G. Bonifacio.—She is the Secretary—very active Secretary, according to Grand Secretary Antonio Gonzalez—of Villaruel Chapter No. 2, Order of the Eastern Star. She said that she had come to Naga to enthrone wives, daughters and adopted daughters of Master Masons to affiliate with the Order of Eastern Star and organize a Chapter in the City of Naga.

Most Wor. Bro. Clifford C. Bennett, Grand Master of Masons.—He expressed the gratitude of the Grand Lodge and Party for the reception accorded them. He said that he was not going to make a long speech as he was requested to make an after-dinner speech at the residence of Wor. Bro. Dy-Liacco. He presented diplomas to the following Brethren *in absentia*: Bro. Benigno T. Reyes, of Mayon Lodge No. 61, Wor. Bro. Lot Dean Lockwood, P. M., of Mayon Lodge No. 61, Bro. Sinforsoso Gonzales, of Mayon Lodge No. 61, and, because the above recipients were absent, the diplomas were delivered to the Master of Mayon Lodge No. 61.

Certificates of Honorary Membership to Mayon Lodge No. 61 were presented to Wor. Bro. D. R. Escosa, of High Twelve Lodge No. 82, who received the Certificate in person, and to Rt. Wor. Bro. Mauro Baradi of High Twelve Lodge No. 82 *in absentia*.

Carlos Inigo

Insurance Underwriter

THE LINCOLN NATIONAL LIFE INS., CO.
THEO. H. DAVIES & CO., FAR EAST LTD.
General Agents

615 Ayala Building, Manila

After the speeches, Worshipful Master Dy-Liacco called the Lodge from labor to refreshment, cordially and fraternally inviting all Brethren and guests to repair to his residence for refreshment.

The Lodge was closed in due form at about 8:30 P. M.

Masons and guests gathered at the residence of Wor. Bro. Dy-Liacco where charming sister Dy-Liacco played hostess. There mutual introduction was made, acquaintance renewed, new friendship made, and pleasant conviviality prevailed. To while away the time radio-phonograph records were played, and the guests danced with abandon to the tune of such records. Everybody felt at home.

As usual after-dinner speeches were made. Wor. Bro. Dy-Liacco, acting as toastmaster, first introduced Most Wor. Bro. Bennett. Bro. Bennett again thanked the Bicol Lodges for the fraternal reception accorded him and the members of his Party. He reminded all Masons of the need of unity and of practicing the principles and tenets of Masonry. He asked the full cooperation of all Masons so that he would be able to carry out the responsibility imposed upon him.

Wor. Bro. Yamzon was the next speaker of the evening. He said that Masons everywhere always stand for truth, justice, liberty and democracy, citing with visible pride General MacArthur as a distinguished Mason now in command of the forces of the United Nations in Korea, fighting for the liberties of man, for peace and security, for democracy now endangered by the aggression of Communism in Korea. He said that as Masons we should send a resolution to General MacArthur informing him that we are behind him in the defense of democracy. Then Bro. Yamzon revealed certain aspects of the life and character of another good Mason—Most Wor. Bro. Rafael Palma, P. G. M. Bro. Yamzon said that Bro. Palma had been acrimoniously criticized as an intolerant agnostic. Bro. Yamzon emphatically declared that this criticism does not have any foundation in fact as he had been intimately associated with Bro. Palma and had worked with him in his capacity as a lawyer. Bro. Yamzon said that he could truthfully say without fear of contradiction that Bro. Palma died a good Christian, a worthy gentleman, and a firm believer in God.

The audience at the residence of Wor. Bro. Dy-Liacco broke up at about 10:30 P. M.

(Sgd.) IGNACIO MELITON
Secretary

(Sgd.) PEDRO E. DY-LIACCO, P. M.
Master

PASSED TO THE GREAT BEYOND



BROTHER V. V. CLARK, an active Mason while in the Philippines was stricken on June 11 while in Los Angeles, California and buried in Masonic ceremonies on June 15 in Oakland. It will be remembered, Brother Clark was interned in Santo Tomas during the enemy occupation and had been ill since liberation. The deceased was a mining engineer who counted with many friends in Manila. He was the Generalissimo of Far East Commandery in 1941. We mourn the loss of Bro. Clark and extend to his family and relatives our heartfelt sympathy.

PLEDGE OF SERVICE

THE YORK RITE

By C. W. ROSENSTOCK, P. G. M.

ACCORDING TO ALBERT G. MACKAY, the York Rite is the oldest of all the Rites of Freemasonry, and it consisted, originally of only three degrees: 1—Entered Apprentice; 2—Fellow Craft and 3—Master Mason. The York Rite applies to-day to the degrees of the Lodge, Chapter, Council and Commandery.

The three Lodge degrees are Entered Apprentice, Fellowcraft and Master Mason. The degrees of the Chapter are; Mark Master, Past Master, Most Excellent Master and Royal Arch. The degrees of the Council are: Royal Master, Select Master and Super-Excellent Master and the degrees of the Commandery, usually called "Orders" are: Illustrious Order of the Red Cross, Knight of Malta and Knight Templar.

The York Rite was first introduced in the Philippines when Luzon Chapter No. 1, R.A.M. was founded in 1914 and Far East Commandery No. 1, K.T. was organized in 1908. All of these Bodies were quite active up to the time when the Japanese occupied the Philippines during the late Japanese War, when for three years there were no Masonic activities in this Country.

When the Philippines were liberated by the American Armed Forces in February, 1945, Masonry again became operative. The Grand Master and the Deputy Grand Master of the Grand Lodge of the Philippine Islands had both been killed by the Japanese, and the Grand Senior Warden became Grand Master and with the assistance of the Grand Secretary and one or two Past Masters, the Symbolic Lodges throughout the Islands were rehabilitated, one by one, and in a remarkable short period of time the majority of the subordinate Lodges were operating. The Scottish Rite Bodies, the membership of which is largely Filipino Masons, also became active again.

Very few of the American and European Masons remained in the Philippines after the Japanese War. Most of these Masons returned to the States and other places outside the Philippines, where they made their permanent residences. This made it very hard for the York Rite Bodies to rehabilitate their organizations, and for several years after the war there was little or no activities in the York Rite in the Philippines.

Luzon Chapter No. 1, R.A.M. and Far East Commandery No. 1, K.T. rehabilitated the Chapter and Commandery, but owing to the fact that no Filipino Brothers were members of the York Rite, the actual membership of these Bodies that was living in Manila, was limited and the meetings were not well attended. Such was the condition of the York Rite in the Philippines in 1949, when Most Excellent Companion Earl E. Dusenbery, General Grand High Priest of the General Grand Chapter of Royal Arch Masons granted a petition from 23 Companions to form a new Chapter of R.A.M. in Manila, Philippines, and a Dispensation, dated January 30, 1950 was signed giving authority to Manila Chapter, U.D., R.A.M. to open and hold a Chapter of Royal Arch Masons in the City of Ma-

nila, Philippines. This new Chapter of R.A.M. held its first convocation in the Jose Abad Santos Hall of Plaridel Masonic Temple, 520 San Marcelino, Manila, Philippines on February 25, 1950.

The petition to form Manila Chapter, U.D. was signed by 23 Companions of whom five were Past Grand Masters and all but three were Past Masters of their respective Lodges. Nineteen were Filipino Brethren. In four months, Manila Chapter, U.D. has conferred all of the Capitular Degrees in full form and its membership has more than doubled during that period.

Master Masons throughout the Philippines are now becoming keenly interested in the York Rite and it is quite likely that several other new Chapters will be formed during the year. Plans are also being made to form a Grand Chapter of Royal Arch Masons in the Philippines.

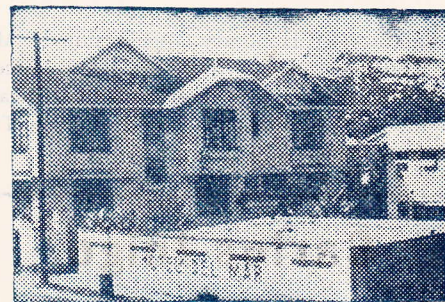
Steps are now being taken to rehabilitate Oriental Council No. 1, R. & S. M. and, now that our Filipino brethren are becoming Royal Arch Masons, it is hoped that some of these Companions will become members of the Council and of the Commandery.

The York Rite appeals to all Master Masons who desire further light in the teachings of our Institution, because the legends of the degrees have a continuity from the Entered Apprentice to the Knight Templar.

The candidate receives in the Entered Apprentice the first of the Symbolic Degrees the beginning of the instructions which are to guide him in the search of the secret of Masonry. In the Fellow Craft Degree he proceeds on his journey toward the attainment of Masonic knowledge.

The candidate can receive no greater or higher honor than that of the Sublime Degree of Master Mason, but in

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the degrees of the York Rite he receives further light and more knowledge of what the Masonic lesson is, and what the institution of Freemasonry seeks to teach.

The Mark Master is the first of the four Capitular Degrees of the Chapter and in it the candidate is still symbolically laboring on the unfinished temple. He is taught that the work he presents should bear his mark and should be such as to designate him as one worthy of admission to "that house not made with hands eternal in the heavens."

Originally, the Royal Arch Degree could not be conferred upon a brother who had not previously presided over a lodge as its Master. The Past Master is now conferred upon all candidates to qualify them for the Royal Arch Degree, and he is considered a *Virtual*, and *not an actual*, Past Master. The candidate is taught in this degree that he who would rule others must first learn to rule himself.

The degree of Most Excellent Master has to do with the completion and dedication of King Solomon's Temple. Here the Candidate sees for the first time the completed Temple on which he has symbolically labored in all previous degrees. Symbolically it represents the building of life and character and the rewards which come to him who faithfully performs this task.

Except the Master Mason Degree, no Masonic Degree is more important in its historical and symbolic significance than the Royal Arch Degree. Its lessons show vividly its connection with the Master Mason Degree, and in fact, it is, indeed, the final Chapter of that essential degree of Freemasonry. It brings to light that for which the Candidate has searched throughout the previous degrees. Its lessons are the essence of Masonic truth. Its ceremonies, for the most part, are founded upon the return of the Israelites from captivity to rebuild the destroyed temple, and the discoveries there made.

The first of the Royal and Select Master's degrees of the Council, Known as the Cryptic Degrees, is the Royal Master degree. The drama portrayed in this degree sheds additional light on both the Master Mason and Royal Arch degrees. The Council degrees are essential to a clear understanding of the events of one of the sections of the Royal Arch.

In the Select Master's degree, which is the second of the Council, the place of meeting represents a "Secret Vault", or crypt, beneath the Temple. The historical object of this degree is to commemorate the deposits of an important secret or treasure which, is said to have been made by our three Grand Masters. The degree of Super Excellent Master, is one of the most interesting degrees of Masonry and is the last degree of the Council. It teaches, in a most dramatic fashion, the lesson of Masonic Fidelity.

The first degree in the Commandery of Knights Templar, known as the Chivaleric Degrees, is the Illustrious Order of the Red Cross. It continues the story of the Royal Arch and deals with a period in Jewish history at the time of the return of the Jews from captivity and the efforts to rebuild the Temple of their God in Jerusalem. The Illustrious Order of the Red Cross teaches the lesson of the triumph of TRUTH.

The second order in the Commandery is the Knight of Malta with its pass degree of Knight of St. Paul or the Mediterranean Pass. This order in the York Rite. This order is the first *purely Christian* Order in the York Rite. The order is based historically upon of the old Orders of the Crusades.

The Valiant and Magnanimous Order of the Temple is the last degree or Order of the Commandery. It is *wholly Christian*. The Templar tradition is based on the Society of the same name which played so important a part in the Crusades of the Middle Ages. The ceremonies of this degree are very impressive and develop the great moral lessons of Christian Knighthood.

The York Rite completes the Masonic story from the Entered Apprentice to the Order of the Temple. Each degree adds something to the understanding of the Mason of the thing which he is seeking.

In the process of elaboration of the circumstances surrounding the teaching of the lessons, the degrees of the Chapter, Council and Commandery all occupy positions of equal importance, and no Mason can feel that he has everything to which he is entitled as an earnest seeker after truth until he has received all of the York Rite degrees.



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IS FREEMASONRY A RELIGION?

By RT. WOR. BRO. SIDNEY AUSTIN

THE ASSERTION is frequently made that Freemasonry is a religion, in this case the implication being that our Organization has taken over those practices and rituals that are associated with the duties and functions that the established churches, through their ordained ministers, were brought into existence to render for the spiritual satisfaction and uplift and moral well being of their respective adherents.

In most cases this statement is intended in a derogatory sense and is also meant to imply that Masonry has taken unto itself the prerequisites that should be, and quite rightly so, enjoyed only by the ministers of the recognized creeds throughout the world. In other words, it suggests that Masonry has usurped, among other things, the spiritual functions that should be the sole responsibility of the churches.

If the question is asked with this view point in mind then we can, in the strongest manner possible, inform all interested persons that Masonry is *not* a religion.

In fact we should go much further in an endeavour to impress upon the minds of our would-be detractors that Masonry, far from being a religion in this sense, actually encourages its members to attend regularly the churches of their respective creeds and to put into practice in their every day lives the lessons they are taught therein.

In no way can Masonry be said to have taken the place of a church in its practices and principles nor does it attempt to influence any of its followers as to the choice of their creed. On the contrary, Masonic teachings tend to create in the hearts of its members a sincere belief in the good work accomplished by the churches and a strong desire to be a regular attendant at church service in order to learn more about the great loving kindness of the Supreme Father of us all.

Masonry has no quarrel with any particular religion but is the friend of all rational creeds and, consequently, its teachings have a beneficial influence upon its votaries to the effect that they are taught that in order to be considered good and useful citizens they must not only obey the laws under whose protection they live but that they must also devote a certain amount of time to the worship of God Almighty and where can greater spiritual satisfaction be obtained in rendering this solemn service to God but in church under the guidance of the minister of the church?

But, before enlarging upon this subject, let us turn to the dictionary and read the definitions given to the word religion and we find something like the following:—

(1) The recognition of man's relation to a divine or super-human power to whom obedience and reverence are due, faith in and allegiance to a god or gods.

(2) The outward acts or practices of life by which men indicate their recognition of such relation.

(3) Any system of faith and worship, as the religion of the Greeks, Hindus, Mohammedans etc.

(4) Conformity to the teachings of the bible, Christian faith and practice, efforts of men to attain the goodness of God.

(5) Conscientious devotion to some principle.

If we delve further we find that the word is derived from the Latin word "religio" which is very closely connected with the word "relego" which seems to indicate to us that the original meaning of the word religion was intended to imply "something that bound

together" or to put it in a broader sense, it was something that tended to bind men together in a common purpose.

Now if you will look up the word "Freemasonry" you will find the following definitions:—

"The institutions, rites and principles of Freemasons, hence, instinctive sympathy or community of interests in general".

Therefore, it seems fairly obvious that the original intention of the word religion was to indicate something that brought men together in a common cause and if we take this reasoning then we can say that Masonry is a religion in the true sense of the word.

It is somewhat unfortunate that the word religion has been so misused through the ages that when we hear the word we instinctively conclude that it refers to some creed but we should be more correct in our choice of words if we referred to the Catholic creed, Protestant creed rather than to the Catholic religion, Protestant religion etc.

It is this misuse of the word that has brought about such a misconception as to whether Masonry can be defined as a religion or otherwise but a review of Masonic teachings will reveal the fact that they conform to the definitions as given above in all respects except No. 3.

An applicant must express his belief in the existence of a Supreme Being before his application for degrees could be entertained for Freemasonry does not open its doors to an atheist.

We also teach the candidate that he must consider the Holy Bible to be the Great Light in his profession and that he should govern his actions according to the precepts it contains; it seems to me that this also complies with the definitions of religion.

We have only to bring to mind the short, but very appropriate, lecture of the working tools of the first degree and we come across yet another instance where Masonry measures up to the definitions of religion and so it goes on throughout our ritualistic work.

Therefore, my Brethren the question as to whether Masonry is a religion or not depends upon the interpretation that we place upon the word and there seems to be as many different interpretations as there are different creeds in existence.

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Some learned people prefer to think of the word as meaning "to think back," "to recollect," "to reflect on the meaning of life", others, equally as learned, like to refer to the word as "to rebind", "to tie together", "that which unites man to God and to his fellow beings."

I rather like to think that the word implies the following meanings:—

(1) It is that spiritual tie that binds us to the Supreme Being whom all Masons know as the Supreme Grand Master of us all.

(2) It should also bind us to our fellow men in the service of those important Masonic virtues of Brotherly Love, Relief and Truth.

It also seems to be that which organizes life thus giving it a unity of purpose as against an impulsive and purposeless existence. We can also say that it has the same effect upon our lives as an architect's plan of a building and the concrete that is used in the construction thereof and binds, the whole into one common mass; it hold life together.

Although Masonry in the generally accepted meaning of the word cannot be considered a religion and although it encourages its votaries to follow the creed of his choice, it never makes any attempt to persuade its followers to adopt any particular cult of religion and is most careful not to trespass upon the prerogatives of the established churches.

However, Masonry does insist upon a sincere belief in the existence of the Supreme Being in the hearts of its members and also teaches them that prayer is a powerful and beneficial aid at all times.

So persistent is this teaching that no good mason would ever contemplate undertaking any great or important undertaking without first invoking the blessing of God by prayer.

No regular Lodge ever opens or closes without a prayer to the Great Master of us all in which we petition Him to guide and bless us in all our actions.

If we look upon the word to imply a creed, as is the general tendency, then Masonry cannot be termed a religion even if that creed does have something spiritual that influences our daily lives and to which we exhibit some outward manifestation and derive some spiritual consolation by attending the church of the particular creed to which we may belong; in that sense Masonry is not a religious organization.

However, we cannot escape the striking fact that Masonry is one form of religion because it practices one of the fundamental forms upon which the meaning of the word is built, that is, that of striving to bind men together in the Three Fs, that is, in Faith, in Freedom and in Friendship.

Masonry cannot, by the wildest stretch of imagination, be mistaken for a church, nor can it be referred to as any particular sect or creed but it does rest upon spiritual values as a most essential characteristic in all good living which cannot help but have a most beneficial reaction upon the community as well as upon the individual.

It organizes good men in spiritual faith, in moral values, in hope for a better world to come and it also binds men together with the cement of brotherly love and affection and imbues them with an urge to strive with a common and constant high endeavour to make this planet a better place for God's creatures by trying to instill in men the will to accomplish good works, not evil ones, and to put into actual practice the great fundamental virtues of all good living, that of the Fatherhood of God and the Brotherhood of Man.

Even in its earliest days Masonry was fully aware that a Brotherhood established upon the baseness of human nature could not possibly endure; it would have been like a house built upon loose and shifting sands and its collapse would have been an accomplished fact before its organization was even completed; therefore very great care was exercised in choosing the material from which the Institution was built and that is the chief reason why it has weathered the storms of time and still survives and flourishes.

A very good definition of religion was penned by a brilliant Scot named Henry Scrougall, who wrote that "True religion is the union of the soul with God, the very image of God drawn in the soul, the life of God in the soul of man".

That definition seems to teach us that religion can no more shut up in a church or a lodge that we could restrain the sun from rising in the east and illuminating all with its life giving rays.

Now-a-days men are finding out that religion is a power and a faith which tends to make our daily lives more full, more purposeful and more joyful, in fact we can say that all things are religious that have in them the hope of joy, and all tasks are sacred that bring opportunity to serve one's fellows and all things are from God which draw men together in an understanding of peace and goodwill and bring beauty in our lives and that which eliminates hypocrisy and destroys evil.

Religion is a vital and living reality and we can claim that Freemasonry is one of its manifestation; the symbolism of our Craft is simple, sublime, eloquent for it teaches the highest truths by the simplest and most humble emblems.

It is erected upon the foundations of love and adoration of God, friendship and love for our fellow creatures, toleration and appreciation of all things that tend to build up and enlarge the better qualities of life and the immortality of the soul.

It can be said, without just contradiction, that Freemasonry is not an enemy of any of the creeds, be it the Roman Catholic religion, the Methodist religion or any of the various creeds that are loosely referred to as religions. On the contrary, it is the friend and willing helper of all influences that tend to build up men and unite them in the name of our Great Father and the spirit of Fraternal goodness.

Its great crusade is to unite men of all sects and opinions and to create in them an urge to seek after truth and practice the moral and civil and domestic virtues.

Masonic Lodges may be said to symbolize centers of light in a somewhat darkened universe where men of all races, creeds, color and opinion may meet on terms of equality and join in a common purpose of creating better understanding among men thus tending to create a better world where peace and harmony would be the dominant note and where a sincere love of the Supreme Architect of the Universe in their hearts would be a major characteristic.

In conclusion I would sum up the matter thus:—The question whether Freemasonry is a religion depends upon the interpretation that we give to the word; if we apply the original meaning to the word then Freemasonry is a religion but if we permit ourselves to think of the word religion to mean some sort of sect or creed then Freemasonry is *not* a religion.

Teofilo A. Abejo

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SPIRITUAL AND MORAL REJUVENATION OF THE YOUTH

By MAURO BARADI

(Speech delivered over Station DZFM, Manila)

IT IS A PLEASURE to participate in this radio program under the auspices of the Parents-Teachers Federation. Firstly, because parents and teachers have a major share in building a nation prosperous and strong, and secondly, because in this task, they have to deal continuously with the youth of the motherland.

We are all agreed that a country's greatness depends upon the integrity of its leaders and the efficiency of its citizenry. To achieve these objectives, we should start with the youth who are not only ready to listen but also eager to learn.

Fully realizing the potentialities of young people, the framers of the Constitution of the Philippines saw fit to specify in this supreme law of the land, the principal aim of all schools, namely, the development of moral character. We began well in this regard, but when World War II came upon our people, the program was abruptly interrupted and radically changed to suit the whims of the invader. It is unnecessary to describe the sufferings and hardships we experienced during the enemy occupation. Suffice to say that during the whole period we had neither peace of mind nor security of body; we lived in constant fear and danger, not knowing what the enemy would do next. Under the circumstances, an atmosphere of worry and confusion was created.

Came the liberation and with it the birth of the Philippine Republic. Every Filipino — young and old and worthy of the name—rejoiced in the historic event and at the same time pledged to help make the nation free and enduring. Youth without number flocked to the schools sans equipment, to continue where they left off before the war; building or no building, they kept on enrolling until many of them were turned away due to lack of accommodation and funds. Since then the matter of training youth has become both a serious problem and a recurring crisis despite the good work of Parents-Teachers Associations all over the country—thus hampering our endeavor at spiritual and moral rejuvenation.

As if these were not enough, we are confronted with two factors retarding our goal: first, the peace and order problem, and second, the mess in which our own Government finds itself.

Since 1946, peace and order have been promised our people. But, everybody knows, that the more such promises were made by our officials, the more critical the situation became. And today, barrios and towns have been evacuated, local industries neglected and farm lands deserted. Naturally, schools in these places have been closed and the youth let loose—for better or for worse. Millions of pesos paid by taxpayers have been and are still being spent to bring about normalcy, but without much success. Indeed, we face fratricidal strife from within and Communist menace from without.

Neither has the Government been a source of pride among the Filipinos. There is hardly a day that passes without the papers reporting some acts of dishonesty of our officials—high and low. We read about the back pay scandal, beer contract, evasion of income tax, surplus, profiteering, immigration racket, *padrino* or *compadre* system, shady landed estates deals, jewelry smuggling,

reckless expenditures of public funds, questionable acquisition of riches, and many more. Only recently, the President created the "Integrity Board". And in addressing himself to the members thereof he reportedly stated that

"The reputation of this government both at home and abroad has suffered from many charges of graft and corruption."

This significant declaration coming as it did from the Chief Magistrate of the nation can not but discourage those who have been seriously advocating a clean and honest government. And our youth quick to notice flaws and mistakes may say: "Our leaders are doing it, why don't we." This is unfortunate as it is tragic and we — laymen, parents, teachers, ministers, — must offer a remedy.

No amount of coaching in the home, teaching in school, and even worshipping in church can effectively promote character building among youth if their chosen leaders to whom they look upon for counsel and guidance are corruptible and corrupt. The inspiring lesson and message from the printed page—such as the Ten Commandments, Good Manners And Right Conduct, Code of Ethics, Code of Citizenship, the Decalogues of Bonifacio and Mabini, and the Moral Code for Youth—are nullified by the shameful demeanor and disgraceful acts of youth's mentors.

As we continue the training and guiding of young people for a wholesome and abundant life, let us, at the same time, minimize the obstacles that make such task more difficult of attainment. This may be done in three ways:

FIRST, by having the home, school, and church, work independently but harmoniously toward a single objective—that of strengthening the moral fiber of youth;

SECOND, by every Filipino himself voluntarily shouldering duties and responsibilities to bring about peace and order in the Community; and

THIRD, by all of us helping the Republic in every way we know how—to rid itself of undesirable elements—so that the people, youth and adults alike, will have real faith and greater confidence in the Government.

Then and not until then, may we achieve an effective spiritual and moral rejuvenation of the youth.

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Fraternal Reviews



MAINE - 1950

By MAURO BARADI, P.M.

Lodges 207

Members 44,181

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THE MASONIC TEMPLE, Portland, was the seat of the holding of the one hundred and thirty-first annual communication (May 2-4, 1950) of the Grand Lodge of Maine. Besides the Grand Officers, there were also present 278 delegates representing 190 of the 207 chartered lodges, all the living Past Grand Masters; also 56 of the 73 Representatives of the other Grand Lodges and others.

M. W. Bro. Granville C. Gray, Grand Master read his annual address mentioning the relief which the Grand Lodge sent to Ecuador amounting to \$500.00. The Grand Secretary of Ecuador wrote: "It is the aim of the Ecuadorian Grand Lodge to devote all its sources, and any others it may obtain from its brethren in the Americas for — children who have been left destitute, so that they might find food and shelter. We appreciate profoundly your support and help." He recommended the continuance of seeking ways and means of disseminating Masonic information and for each Master and Warden under the jurisdiction of the Grand Lodge of Maine to make a careful study of the Constitution, Standing Regulations and Masonic Text Book, requesting such officers to review each new issue of Grand Lodge proceedings. In concluding his address, the Grand Master said:

"We must give serious thought to the position of Masonry in the world today. Drastic changes have taken place during recent years, and are still occurring with alarming frequency. Many of the Grand Lodges of Europe have been abolished. Masonic property has been confiscated. Masonic leaders have been imprisoned, tortured and killed. You have heard of these things many times before, I mention them now because we must always remember that such things have happened, and can happen again . . ."

"We must be ever vigilant, lest that which we have inherited be lost. . . We must take every precaution to see that nothing interferes with the orderly conduct of Masonic affairs in this country . . ."

"Our course is clear. A faithful reliance on Divine Providence, adherence to the Great Light in Masonry, and the constant practice of Masonic principles will protect our inheritance, spread the cement of friendship and brotherhood, and thereby establish and maintain a better understanding among the peoples of the earth. Thus may Masonry make its contribution toward the welfare of mankind and the future peace of the world; and thus may we fulfill our sacred obligation to those who have left this institution in our keeping."

The Committee on the Condition of the Fraternity submitted its report and in referring to the Grand Lecturer, the Committee stated:

"The Grand Lecturer, while new in office, was no stranger to the work required of him and carried out the assignment in most commendable fashion. Nearly 1,000 brethren, officers and members, attended fifteen Schools of Instruction. The value of these Schools in bringing about a uniformity of work and a better understanding of what the ritual means cannot be overestimated . . ."

The Committee on Amendments to the Constitution presented its reports including the following which was adopted:

Article XXVII, Section 54. A petition for restoration of a Mason expelled or suspended by the Grand Lodge of Maine shall only be entertained if presented in writing, and filed in the office of the Recording Grand Secretary, not less than sixty days before the date of the annual communication of the Grand Lodge at which its consideration is requested and restoration upon such a petition shall not take effect until confirmed by the Grand Lodge. Provided, however, that before action shall be taken by the Grand Lodge upon a petition for restoration a copy thereof shall be filed at a stated communication of the lodge of which the petitioner was formerly a member, lay over until the next stated communication and a favorable recommendation made thereon to the Grand Lodge . . ."

It is to be noted that in the Addresses of Grand Officers appearing in the Proceedings, the Grand Secretary of the Grand Lodge of the Philippine Islands is "Antonio Gonzalez, Manila 138 Guano"; this should read; Antonio Gonzalez, Manila, Plaridel Masonic Temple. Likewise the chairman, Committee on Correspondence is "Leo Fischer, Manila"; this should read: Mauro Baradi, Plaridel Masonic Temple, Manila.

In the Report of Correspondence submitted by the Committee on Foreign Correspondence, we quote a portion of said Reporter under the heading "Philippine Islands, 1949":

" . . . On January 15, 1949, delegates from the six Chinese lodges under the Philippine Constitution met in Shanghai and organized an independent Grand Lodge of China. R. W. Bro. David W. K. Au was elected Grand Master. He was present at the Manila meeting in his capacity as District Grand Master under the Philippine Grand Lodge. That Grand Lodge gave its approval and blessing to this movement, and named a delegation to be present at the consecration of the new Grand Lodge in March . . ."

"However, the utter collapse of the National Government of China and the overrunning of much of that unhappy country by communist hordes make the future of all Freemasonry in China exceedingly doubtful. We hope we are wrong, but the future certainly looks dark for our brethren in China, and the action of the six Philippine lodges appears to have been premature."

Prisco N. Evangelista

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ROSARIO VILLARUEL CHAPTER No. 2, O. E. S. MANILA

THE FOLLOWING LIST shows the names of new members of our Chapter beginning January, 1950.

Sisters

1. Mrs. Amparo C. Bombasi
2. Mrs. Satbhama M. Isardas
3. Mrs. Rufina T. Pestana
4. Mrs. Lourdes de Guzman
5. Mrs. Luisa de Tankiang
6. Miss Virginia C. Varona
7. Mrs. Castora F. Ricafort
8. Mrs. Honorata S. Tolentino
9. Mrs. Rosa C. Navia
10. Mrs. Conchita Baradi-Ruiz

Brothers

1. Mr. Mangharan Isardas
2. Mr. Genaro Pestana
3. Mr. Zosimo R. Suarez
4. Mr. Aquino de Guzman
5. Mr. Eduardo R. Tankiang
6. Mr. Lino Gutierrez
7. Mr. Vicente B. Tecson
8. Mr. Clifford C. Bennett
9. Mr. Godofredo Ricafort
10. Mr. Crispulo Tolentino

Sisters

11. Mrs. Conchita O. Ilagan
12. Mrs. Gertrudes M. Lomotan
13. Miss Gloria V. Tabuena

Brothers

11. Mr. Macario C. Navia
12. Mr. Daniel V. Lomotan

Our Chapter has subscribed P500.00 for Life Membership to the Masonic Hospital for Crippled Children.

Our Sister Gloria V. Tabuena, a student from Negros Occidental, sailed on July 31, 1950 for the United States to take her Master of Arts Degree. A group of members saw her off and wished her bon voyage.

The Board of Trustees of our Chapter met recently to decide ways and means of raising the Chapter's funds. The Trustees are Brothers Michael Goldenberg, Candido Perez, and Mauro Baradi.

THE BRAZEES LEAVE FOR AMERICA



Brother Albert Brazee, Jr. and Sister Nancy Brother, honorary members of Rosario Villaruel Chapter No. 2, O. E. S. left for the United States on July 29, 1950 by plane. Masons and members of Mayon Chapter No. 1 and our Chapter No. 2 saw the couple off. Both Sister Brazee, P.W.M. and Brother Brazee, P.W.P. of Mayon Chapter were among the most active and zealous members of the Order in the Philippines. During their term of

office they did much to enhance the progress of Mayon Chapter No. 1 in particular. Sister Brazee was one of the moving spirits during the 1948 Festival of Villaruel Chapter No. 2. The success of the affair was partly due to her unselfish efforts and cooperation.

May the guiding Light of the Eastern Star shine on their path that they may reach home sweet home safe and sound.

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SECCION CASTELLANA
NOTAS EDITORIALES

Cuestiones Jurisdiccionales

NUESTRO M. I. GRAN MAESTRO lamenta el hecho de que algunas pocas Logias descuidan la investigación estricta de la jurisdicción en la aceptación de solicitud de grados. Las disposiciones constitucionales a este efecto son muy claras y precisas. A menos que el solicitante resida en la jurisdicción de la Gran Logia de las Islas Filipinas por un año o mas, y en el lugar de la logia por seis meses o mas, la Logia no adquiere jurisdicción sobre el candidato. Y toda actuación sobre cualquiera solicitud que no cumpla con este requisito jurisdiccional es nula y sin valor ni efecto alguno.

En la consideración de la residencia del candidato se habrá de distinguir tres conceptos: (a) el de mera estancia; (b) el de propia residencia; y (c) el de domicilio.

(a) El de mera estancia en el lugar, lo que en derecho anglo-sajón se conoce por "sojourn", no da lugar a ningún derecho para que se le pueda considerar como residente al solicitante. Este concepto es el de mera estancia accidental, como por ejemplo uno que está de vacaciones en un punto, el que va a un lugar para trabajar por un tiempo, sin fijar allí su residencia, el que se traslada a un sitio determinado por tratamiento médico, etc... etc... La mera estancia en este caso, por ser accidental, no confiere derecho alguno al solicitante para ser considerado como residente del lugar. Hemos tenido un caso ya decidido, en el que el solicitante residía algunos días en un sitio para trabajar unas minas, pero después volvía a Manila, en donde tenía su residencia. Su estancia en el sitio donde trabajaba no le daba el concepto de residente de aquel lugar, siendo considerado entonces como residente de Manila.

(b) El de residencia lleva consigo la idea de permanencia, y no de una mera estancia accidental. La residencia aquí no es precisamente lo mismo que domicilio; pero tampoco es la de mera estancia física. Pondremos por ejemplo el siguiente caso. Un candidato que tiene su domicilio en algún Estado de los Estados Unidos de América. Dicho candidato tiene a su familia en su dicho Estado, pero viene a Filipinas para residir aquí por algún tiempo. Está aquí residiendo en Manila por mas de un año, aunque para todos los efectos relativos a su domicilio legal tiene a su familia en América. Dicho individuo masónicamente tiene su residencia en Manila, Filipinas, aunque su domicilio es en América. Es bastante este domicilio permanente en Filipinas para que cualquier Logia en Manila pueda recibir su solicitud siempre y cuando haya estado aquí en la jurisdicción de la Gran Logia de las Islas Filipinas por mas de un año y en la ciudad de Manila por mas de seis meses. Esa es la residencia permanente que confiere jurisdicción.

A La Respectable Logia Kasilawan No. 77

En su vigésimo nono aniversario

KASILAWAN LODGE No. 77 celebra el próximo mes su vigésimo aniversario. Debiéramos hacer una cuenta cabal de sus actuaciones en tantos años de vida, pero el espacio no nos permite. En su hoja de balances sus logros son de conspicua preponderancia.

Toda institución tiene sus periodos de gloriosos éxitos, como también de estancamientos. Estos son mas bien acicates para los primeros. Si ha habido periodos gloriosos en la historia de la KASILAWAN Lodge No. 77, ello ha sido porque sus contratiempos ha servido de saludable acicate.

En su vigésimo nono aniversario esta Logia puede enorgullecerse de que está en pleno apogeo de su gloria. Sus hábiles oficiales, encabezados por la acertada dirección de su Ven. Maestro, son responsables de la labor efectiva e intensa que ella está realizando por la fraternidad masónica en nuestro país. En este periodo cuando se hace necesario la reafirmación de nuestros valores morales y espirituales, es grato observar que nuestra Logias, y una de ellas, KASILAWAN No. 77, no se limita a la mera labor ritualística, sino que van promoviendo la realización y aplicación de nuestras doctrinas en las comunidades en donde vivimos y nos movemos y entre los individuos y ciudadanos con quienes nos asociamos en nuestras diarias transacciones.

Van, pues, nuestras felicitaciones calurosas a la Logia KASILAWAN No. 77!

(Antonio González, P.G.M.—F.P.S.)

(c) El de domicilio no es el mismo concepto de la residencia permanente. Para establecer el domicilio basta la mera intención. No es necesaria la estancia física. Un residente permanente en Manila puede tener su domicilio en el extranjero, siempre que su intención es conservar allí su domicilio, aunque su estancia física estuviera fuera de aquel lugar. La provisión constitucional de nuestra Ley Masónica no requiere que el solicitante tenga en el lugar de su residencia permanente su propio domicilio. Es bastante que se tenga su residencia permanente en el lugar, y su domicilio en otro.

Creemos que estos conceptos son bien claros, y su aplicación no tiene dificultad alguna. Sobre todo es muy necesario que el candidato haga constar en el mismo formulario los sitios donde ha estado residiendo, y así facilitar a la Logia y el Comité Investigador correspondiente la solución de la cuestión jurisdiccional.

En el siguiente número hablaremos sobre otros puntos jurisdiccionales muy importantes sobre la materia. (Antonio González, P.G.M.—F.P.S.)

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