

Mr. W. Garcia - Mulanay

The Cable Tow

Vol. XXV

MANILA, PHILIPPINES, APRIL, 1951

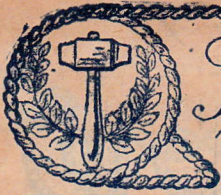
No. 40

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

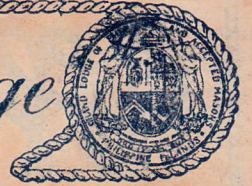
Published for and in the interest of the Members of the Lodges
of this Jurisdiction

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The Grand Master's Message



FAITH

FAITH in its truest and best sense is the belief in the eternal value of life, especially in the face of overwhelming odds. It is a tremendous invisible force encompassing every decisive action. Faith remains an insoluble riddle because it is intangible and is felt rather than seen.

There are several kinds of faith. Faith in one's beliefs, faith in man, and faith in God. Most mortals have experienced these various faiths in almost every realm of human endeavor. The soul would indeed be dead if it did not have a semblance of faith to cling to.

The general run of men is to have faith in their beliefs. Otherwise, they would be as chaff before the wind—insecure and chartless. This faith in their beliefs has had profound and lasting effect on countless generations. It has spurred men to sail over perilous seas to discover new lands and enlarge intellectual horizons, despite difficulties in defiance of death itself. Faith imbues man with an ever sustaining courage to venture into the unknown and wrest new truths. Man's intellectual, social and spiritual progress is the concrete culmination of faith.

Men who have reached heights of success have, in deepest humility, attested to the fact that it was faith of lov'd ones and friends who have kept them from despair. "All that I am and all that I ever hope to be, I owe to my angel mother" was Lincoln's confession of the secret of his greatness. Few men have become great, yet there are far more men who have helped others to greatness thru faith in their hitherto undiscovered worth. To those anonymous men and women, humanity owes an equally deep and bigger debt. For it also requires a corresponding greatness of spirit to stand aside and help the giants attain full stature.

Faith in God is a more delicate and controversial issue. Some world super-powers have discarded such supposedly trite and childish thinking. They not only threaten the very sanctity of the church and the freedom of worship, but in some sections of the globe have laid the Church to the fire and the sword.

Those who have grown in the faith of God regard this the most priceless of possessions incorruptible and inviolate. In it they have found a swift sure sense of direction and also an anchorage in the midst of trouble. Faith in God has upheld man in his deepest hour of need, where his strength alone would have been impotent.

Lack of faith is a signal symptom of spiritual impoverishment. We must ever strive for an enriching faith if we would attain a serenity of mind so vital in these troublous times. It is a pathetic irony that man's intellectual progress has superseded his spiritual and moral growth. The world is peopled with men of brilliant intellect but with warped spirits and hearts. The combination bodes evil for humanity. Yet faith in the eternal goodness of man will yet restore the proper balance.

But what is faith? Do we really understand it? St. Paul said that faith is the "substance of things unseen."

We Masons are armed with faith. We can with our lives inject others with faith and lead them away from the prevalent pessimism of this era. Faith can only lead us onward and forward while despair would only deaden our steps. We Masons have chosen the upward climb. And we can climb faster if we do so in faith.

Grand Master

THE CABLETOW

EDITORIALS

Avoid Idleness

THE MASON IS CHARGED "strenuously to enforce, by precept and example, a steady obedience to the tenets of Freemasonry." This means an energetic observance not only by mere words but — and this is more important — by actual deeds of the principles of our Ancient and Venerable Institution; it also implies a systematic and fruitful employment of one's time ever reminding the Brother of the hour glass which in Masonic parlance has become an emblem of human life.

How often have we heard such remarks as "monotony in our gatherings", "dullness in the Lodge," and "boresomeness in our proceedings!" Some have a ready explanation of such unfortunate state of affairs — blaming every one except the fault-finders themselves. If only a person performs his duty cheerfully and promptly as he expects others to do theirs, the spirit of indifference will never creep in the life of the man and Mason.

Just consider the countless problems and troubles which may be traced to idleness: worry, suffering, misery, bitterness, enmity, disillusionment, crime. We know too well that the lazy man disdains work and appreciates only the things which could be acquired with the least possible effort; he would not go out of his way to acquire possessions of great value and lasting benefits, much less help someone in dire need. In this connection, the individual who joins Masonry that he

may receive plenty of favors from its membership is a liability to the Craft. In the Fraternity, one should think more of others and less of himself.

The Masonic Decalogue enjoins the Mason to avoid idleness which as a habit, is itself an invitation to physical inactivity and moral decadence. How can the mediocre effectively teach Brotherly Love, Relief, and Truth? These great tenets can best be preached and eloquently expressed by him who has a sympathetic heart and lives through the sweat of his face.

Many a busy man displays this sign on his office desk: "If you have nothing to do, don't do it here." The hint is self-evident — to discourage lengthy and unimportant interviews and to ward off "time killers" and "pleasure seekers."

An organization composed mainly of loafers can not expect to grow and prosper. For it is a truism that members do make or mar the entity to which they belong. In the same way, Masons either build or bust their Lodges.

In order to avoid idleness, we should have a better remedy to replace it — a program of activity that calls for useful toil not alone for the sake of something nice and good but for the joy of doing and helping our fellowmen.

Mauro Baradi, M.P.S.

Inter-Lodge Visits

A GRAND LODGE CIRCULAR encouraging the practice of inter-lodge visits has recently been issued. In the case of subordinate lodges in the provinces such visits may be made say once every six months or at least once a year. In the City of Manila, however, where there are no less than twenty-four lodges these visits may be made more frequent.

There seems to be an atmosphere of exclusiveness, even a feeling of aloofness in some lodges; the members thereof do not choose to invite those of other lodges for one reason or another. This attitude is not, of course, in keeping with the very teachings of our Fraternity which emphasizes fellowship, harmony, mutual help and better understanding among all its votaries.

These critical times demand that Masons band together as it were in order to form and present one

solid front and the reason is obvious: to share one another's burdens and help solve not only the problems confronting the individual member but lodges as well. Many a lodge failure could have been avoided if in a true spirit of humility and brotherliness the members only asked for suggestions and even advices from those of other lodges. For why should there be hesitancy in appealing to Brethren especially when in need or in distress? Is it not a fact that when a particular lodge suffers, the other lodges also suffer and the Grand Lodge as a whole is affected?

Inter-lodge visits likewise offer an opportunity of observing lodge work at close range and may lead to the discovery and later on, utilization of hidden talents which are of real value to the Craft.—

Mauro Baradi, M.P.S.



Grand Lodge
of
Free and Accepted Masons
of the
Philippine Islands

Abril 3, 1951

Itinatanging Kapatid:

Pinagpunyagian kong saliksikin ang lalong matayog na diwa upang humagilap ng angkop na talata sa pagbabadiya ng mataos pusong pasasalamat, ngunit maging sa kaibuturan ng aking puso ay di ako makatagpo ng nakasisiyang bigkasin upang maihandog sa iyo ang marubdob kong pagbati at pagtanaw ng tumpak na utang-na-loob, dahil sa maayos at maning-ning na pagtupad na iyong ginampanan tungkulin sa nakaraang palabas na pinamagatang—

"PUSO NG AMA"

Na'is kong pasapitin sa iyong kaalaman na ang lahat at bawa't isang nakapanood sa ginampanan mong tungkulin ay nagpupuri at nasisiyahan sa gayong palabas—naging sanhi tuloy ng kanilang pagkaunawa ng matayog na landasin ng ating Mahal at Marangal na Kapatiran.

Papagindapatin mong kita'y pasalamatan ng buong lugod at taos pusong pagdaop-palad, at nawa'y magpatuloy ka sa gayon mong paglunin-ning sa larangan ng sining ng ating Kapatiran.

Ang sa iyo'y bumabati at humahanga,

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(Required by Act No. 2580)

The undersigned, Cenon S. Cervantes, Editor, Managing Editor, Business Manager of the Cabletow published monthly in English and Spanish at Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 201:

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CENON S. CERVANTES
Grand Master

Subscribed and sworn to before me this 31st day of March, 1951, at Manila, the affiant exhibiting his Residence Certificate No. A-3534225 issued at Cabanatuan City, on January 9, 1951.

Doc No. 45 Page 67
Year 1951 Book 17

ANTONIO GONZALEZ
My Commission expires Dec. 31, 1951
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GRAND MASTER'S BIRTHDAY CELEBRATED



Birthday Party in honor of Most Wor. Bro. Cenon S. Cervantes, Grand Master of the Grand Lodge of the Philippine Islands, held at the Placeret Masonic Temple on March 29, 1951

*Sam Studio
200 Magazine St.
Manila*

THE BRETHREN of the Grand Lodge gave a surprise party to M. W. Bro. Cenon S. Cervantes on March 29, 1951 to celebrate his Natal Day. The Brethren and their families spared no effort in making the affair successful.

The program for the occasion was as follows:

- PART—I** JOSE ABAD SANTOS HALL
1. Opening Remarks by Wor. Bro. Godofredo Ricafort
 2. Presentation of drama entitled "PUSO NG AMA" under the direction of Wor. Bro. Mateo D. Cipriano
- PART—II** NEWTON C. COMFORT HALL
1. Rigodon de Honor
 2. Short Remarks and Introduction of Most Wor. Bro. CENON S. CERVANTES by Rt. Wor. Bro. Mauro Baradi
 3. Response by Most Wor. Bro. Cenon S. Cervantes
 4. Flute Solo by Mr. Umberto R. Trinidad
Miss Silvia R. Trinidad, *Pianist*
 5. Violin Solo by Mr. Lucio Pineda
Miss Eva Ponce, *Pianist*
 6. Vocal Solo by Miss Elsa Aenlle
Mrs. Monica S. Manalansang, *Pianist*
 7. Violin Solo by Mr. Basilio (Billy) Manalo
 8. Instrumental Quartette

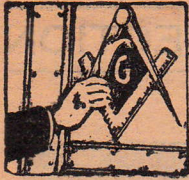
- 1st Violin—Bro. Ramon E. Mendoza
2nd Violin—Mrs. Rizalina E. Buenaventura
Viola—Sister Marcela A. Esguerra
Cello—Bro. Martiniano C. Esguerra

DANCE REFRESHMENTS

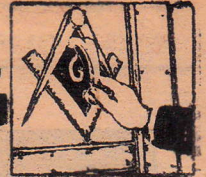
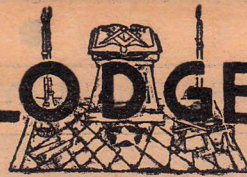
During the Second Part of the program, gifts were presented to the Grand Master and Mrs. Cervantes, including a life-size picture of the Grand Master himself and a lovely bouquet of flowers to Mrs. Cervantes from the officers and members of Rosario Villaruel Chapter No. 2, O. E. S.

The Grand Master in his response thanked his Brethren and friends for their thoughtfulness and once more appealed for closer cooperation and coordinated activities among the members of the Fraternity. He stated that as long as we retain our zeal for and interest in the Institution, Masonry in this Grand Jurisdiction will continue to progress and advance.

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WHAT OUR LODGES ARE DOING



ILOILO-ACASIA NO. 11
Iloilo City



Iloilo-Acacia Lodge No. 11, F. & A. M.

The Public Installation of this Lodge was held on January 6, 1951 in Powell Hall, Masonic Temple of this City, with Rt. Wor. Bro. Cenon S. Cervantes, Deputy Grand Master as Installing Officer and Wor. Bro. Jose M. Estacion, P. M. (64) as Master of Ceremonies. One of the biggest gatherings was on hand for the occasion. The affair was highlighted by the following:

PROGRAM

4:00 P. M.

1. Opening of the Lodge (Master Masons only)
2. Conferring of the Degree of Past Master upon Wor. Bro. Roman D. Bacaling

7:00 P. M.

3. RECEPTION OF VISITORS
4. Reception of the Rt. Wor. Bro. Cenon S. Cervantes, Deputy Grand Master of all Masons under the jurisdiction of the Grand Lodge of the Philippine Islands.
5. FLAG CEREMONY Wor. Bro. Pablo Nava, P. M.
6. INSTALLATION OF OFFICERS
7. Address Wor. Bro. Ramon D. Bacaling
(Master Elect)
8. Quartette Nurses of the Iloilo Mission Hospital
9. Presentation of Past Master's Jewel to
Wor. Bro. Carlos Y. Salcedo Wor. Bro. Jose M. Estacion,
P. M. (64)
10. MUSIC
 - (a) Berceuse (from "Jacelyn"-B. Godard)
Bro. Felix G. Altura, Sr.
Violin

(b) The Old Refrain (by Fritz Kriesler)

Mr. Felix Altura, Jr.
Piano

11. Address Wor. Bro. Carlos Y. Salcedo
12. Double Quartette Central Philippine College
13. Closing Remarks Rt. Wor. Bro. Cenon S. Cervantes
Deputy Grand Master

REFRESHMENTS

14. Closing of the Lodge New Officers (Master Masons Only)

The incoming officers are: Wor. Master, Ramon D. Bacaling; Senior Warden, Mario B. Hidalgo; Junior Warden, Amador D. Garcia; Treasurer, Wong Tap; Secretary, Eug. Dimaculangan; Chaplain, Claro Janeda Gil; Marshal, Calixto O. Zaldivar; Senior Deacon, Gil F. Octaviano; Junior Deacon, Ponciano Leonidas; Orator, Manuel Blanco, P. M.; Auditor, Vicente Gobuyan; Senior Steward, Eduardo J. Gonzaga; Junior Steward, Wenceslao O. Cruz; Organist, Jose M. Garcia, and Tyler, Quintin Nelo.

Carlos Inigo

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WHAT OUR LODGES ARE DOING * * *

ZAPOTE NO. 29

The Official Visitation of Most Worshipful Grand Master Cenon S. Cervantes to this Lodge was held at the Plaridel Masonic Temple on April 21, 1951. Members of sister Lodges were in attendance. The program which was instructive and interesting was as follows:

1. Opening of the Lodge
2. Business Meeting
3. Reception of the Most Worshipful Brother Cenon S. Cervantes, Grand Master of Masons of this Grand Jurisdiction, accompanied by the Officers and Members of the Grand Lodge
4. Address by Woshipful Brother Isidro Trias, Worshipful Master, Zapote Lodge No. 29
5. Degree work.
 - Special Team:
 - WM. Bro. Calixto B. Antonio P. M.
 - SW. Bro. Isidro Trias
 - JW. Bro. Lorenzo Varias
 - SD. Bro. Roman Quisol
 - JD. Bro. Domingo Nera
 - SS. Bro. Ruben Mendoza
 - JS. Bro. Nicanor Espineli
6. Address by Most Worshipful Brother Cenon S. Cervantes, Grand Master of the Grand Lodge of the Philippine Islands
7. Refreshments
8. Second Section
9. Closing of the Lodge

Before the main address, the M. W. Grand Master requested Wor. Bro. Vicente Narciso, the Lodge Grand Inspector to speak. Bro. Narciso congratulated the Special Team which performed the degree work for the evening but pointed out some errors on the part of some of the members of the team.

The Grand Master then spoke calling on the Brethren to pool their resources and exert their best efforts towards the progress not only of Zapote Lodge but of the Fraternity as a whole. He made mention of the fact that we are liable to make mistakes in our ritual and therefore, we should be careful not to repeat the same mistakes in the future. "While

man is not perfect, he should not repeat his mistakes over and over again", he emphasized. His sincerity and brotherly spirit were an inspiration to his Brethren during the entire visitation.

PINATUBO No. 52

San Narciso, Zambales

THIS LODGE REGRETS to announce the death of Bro. Bonifacio Sahagun, an active member. As a symbol of gratitude for the deceased Brother, the Lodge at its stated meeting on April 14, 1951, passed the following:

RESOLUTION OF CONDOLENCE

WHEREAS, the Architect of the Universe has called to the great beyond the late Bonifacio Sahagun;

WHEREAS, Brother Sahagun in life was an active member of Pinatubo Lodge No. 52, F. & A. M.; in fact, he was the actual acting treasurer of the Lodge at the time of his demise;

WHEREAS, Brother Bonifacio Sahagun was not only a good family man but was also a good mason;

WHEREAS, the late Brother Sahagun served his country well as municipal treasurer in different towns of Zambales, thus exemplifying good citizenship;

WHEREAS, because of such usefulness and service to his loved ones, his country and his people, fellow masons cannot help but feel deeply the loss of his comradeship, counsel, and support;

Be it therefore **RESOLVED**, as it is hereby **RESOLVED**, that Pinatubo Lodge No. 52 as a body, should express its sorrow and regrets over his death to his bereaved widow and children; and

Be it further **RESOLVED** that the original of this resolution should be handed in to his family; the duplicate to be sent to the "Cabletow" for publication; while another copy should be left in the archives of the Lodge Secretary for record.

Approved unanimously at the Stated Meeting, April 14, 1951.

The Committee,

S. F. FONTILEA
Chairman

LAZARO CAWAGAS
Member

BENJAMIN FUERTES
Member

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★ ★ ★ WHAT OUR LODGES ARE DOING

HIGH-TWELVE NO. 82
Plaridel Masonic Temple
Manila



SEVERAL OUTSTANDING EVENTS have taken place regarding our Lodge and members thereof since our last stated meeting including the following:

FELLOWSHIP HOUR IN HONOR OF WOR. BRO. REGINO G. PADUA.—On March 29th, twenty five of our members, whom our brother the Secretary was able to contact on short notice by telephone, gathered at the Y.M.C.A., at high twelve, to honor our Wor. Bro. Padua, who, in case you have to be reminded, is the Under-Secretary of Health, and who has been appointed by Pres. Quirino to head the Philippine delegation to the World Health Organization conference at Geneva. It was a fellowship hour, because one hour was all that our Wor. Bro. Padua could share with his fellow-brethren of Hi-12, as he had to go to another "despedida" also being given in his honor. And it turned out to be an hour of real fellowship, very typical of Hi-12 gatherings. Our departing brother remarked in his short talk that, while in Europe and in his travels elsewhere, he will observe the doings of the Fraternity and promised on his return to report to the brethren on his observations abroad. He explained on March 31st Geneva bound. He carries with him the good wishes of his fellow-members that all his undertakings at the WHO conference in representation of his country and his government may be crowned with success. His appointment was a signal of honor to the Fraternity and to Hi-12.

TREAT BY BRO. AND MRS. MAX M. GUN-

DEERS.—In answer to the "summons" of our Bro. Gunders to cooperate with him in his "cleanup campaign" and sacrificial offering of some chickens running around his yard and to help him drink some partially emptied bottles, all for dear Hi-12, many members and friends, some with their families, made the "pilgrimage" to his "sanctum sanctorum" in San Juan, on the 7th of April, all eager to render their fraternal assistance. Special guests were the Most Wor. Grand Master and Mrs. Cenon S. Cervantes, Most Wor. Past Grand Master Esteban Munarriz, and some members of Dalisay, Kasilawan and Service Lodges. Chicken "a la Macs" and drinks galore were sacrificed for dear Hi-12. The gathering was enlivened by an impromptu program under the direction of the No. 1 impressario of our Lodge, our own Rt. Wor. Bro. Baradi. There were songs, piano solos, community singing, monologues, speeches in several languages, from the humorous to the sublime, but all in wholesome fun. Everybody had a grand time and left the place with nothing but praise for the hospitality of the Gunders, who showered their guests with souvenirs, mementoes, and prizes for the men and the ladies, for the adults and the children, and who went out of their way to please everybody. It was a real treat given by a real brother. It is a member like Max Gunders that make the Hi-12 what it is today. He is a true brother in need as well as in deed.

WHAT OUR LODGES ARE DOING ★ ★ ★

FAREWELL PARTY IN HONOR OF WOR. BRO. DOMINGO C. BASCARA AND BRO. AND MRS. MAX M. GUNDERS.—On April 11th, at 7:00 P. M. the Blue Room at the Y.M.C.A. was once more the locale for another "despedida", this time in honor of our Wor. Master Domingo C. Bascara and Bro. and Mrs. Max M. Gunders. (Wor. Bro. Bascara, General Secretary of the Y.M.C.A. of the Philippines, left with the Mrs. by plane for the States on April 20th, on the first leg of their trip that will take them around the world. Bro. and Mrs. Gunders, with their only son, boarded the SS "Pres. Cleveland" on April 13th, bound for the States where they may settle for good.) Present at the party were members and friends, and their families. Among the guests were the Deputy Grand Master, Rt. Wor. Bro. Austin and Mrs. Austin; Most Wor. Past Grand Master Munarriz; the Grand Secretary, Most Wor. Bro. Gonzalez and his family. Not even the torrential rain that fell before the appointed time could dampen the spirit of those who attended the affair to honor our departing brethren. The attendance exceeded our expectations, so much so that extra tables had to be brought into the hall to accommodate all comers.

As you might have guessed, our Rt. Wor. Bro. Baradi was there, as usual, liberal with his humor and his jokes, and reckless with his fines. The members, who were penalized, did not mind the fines which were cheerfully paid, because they served a laudable purpose. Featuring the on-the-spot program were remarks given by our Senior Warden, Bro. Asiddao, on behalf of the Lodge, by Most Wor. Bro. Gonzalez, a "Past" Grand Master; by Rt. Wor. Bro. Austin, in representation of the "Present" Grand Master, who were both introduced by our own Rt. Wor. Bro. Baradi, our energetic Brother. There was community singing of songs appropriate for the occasion, and a Hi-12 song entitled "Dear High Twelve", to the tune of "Auld Lang Syne" was introduced and sung for the first time. It was another grand Hi-12 fellowship, the success of which was largely attributed to the untiring efforts of our Committee on Social and Community Service. As the Gunders may no longer return, the Lodge presented Bro. Gunders with a leather portfolio and Mrs. Gunders with a corsage of orchids and a "nepa" luncheon set. Other gifts were presented to the Gunders by members and friends alike. (To the Gunders we bid "farewell" but not good-bye, and may the best of luck be theirs wherever they may be. To the Bascaras we say "au revoir" and until we meet again. To the Hi-12 we sing "Mabuhay".)

HIGHLIGHTS OF OUR STATED MEETING OF APRIL 14th.—

1. Bro. Getulio Sabas was passed to the degree of Fellow-craft. Our fraternal congratulations to Bro. Sabas.
2. The Lodge approved that from our Charity Fund we appropriate the required sum toward the purchase of three radio sets to be donated to the following:

- (a) Settlement House of the Asociacion de Damas Filipinas;
- (b) National Orthopedic Hospital; and
- (c) National Psychopathic Hospital,

and that we subscribe to the Masonic Hospital for Crippled Children in the amount of ₱100.00 as a contributing member.

3. The following petitions for degrees were filed.

- (a) Mr. Filomeno E. Galang, Jr.;
- (b) Mr. Mariano L. Ginez; and
- (c) Mr. Wong Lee Din.

DISTRIBUTION AND PRESENTATION OF GIFTS.—The five elected officers of the Lodge, with some Past Masters and members, as pre-arranged, met at the Y.M.C.A. at high twelve on April 18th, and after partaking of a native luncheon, Dutch treat, motored to the Settlement House on Canonigo Street, Paco. There we presented a radio set to Mrs. Aurora S. Soto, Executive Secretary of the Asociacion de Damas Filipinas, and Miss Maria Lardizabal, Superintendent of the Settlement House, to the great delight of the orphaned children of that institution. We then proceeded to the National Orthopedic Hospital at Mandalayong, where a radio set was presented to Miss Marina de Paz, Social Worker, and Miss Lucila Jimenez, Supervisor, amidst the rejoicing of the little patients, boys and girls, whose faces beamed with joy over the prospect of hearing music to while their time away, to make them forget the suffocating heat in their ward and to render their confinement in the hospital, if not pleasant, at least more bearable. From there we walked to the women's ward of the National Psychopathic Hospital and there presented the last radio set to Drs. Toribio Joson and Perfecta Bautista, in the absence of Dr. Jose Fernandez, Chief of the Hospital. The mere mention that there was going to be music in their ward, seemed to have diffused rays of sunshine to the dreary existence of those unfortunate inmates of the institution. Pictures were taken of the different presentations.

The radio sets were gratefully received by the institutions, and we fondly hope that they will serve the purpose for which they were primarily intended, i.e., to give succor to the orphans, to afford relief to the sick, and to help the distressed. Our members, therefore, may rest in the assurance that the money thus taken from our Charity Fund was gainfully expended, as with it we were able to give a tangible and practical demonstration of our strict adherence to one of the principal tenets of our institution.

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MANILA, PHILIPPINES

PLEDGE OF SERVICE

What Do We Mean By Free And Accepted Masons?

By Rt. Wor. Bro. S. M. Austin, Deputy Grand Master
(Address delivered at Mt. Lebanon Lodge No. 80,
F. & A. M. Manila).

(Continued from last issue)

WE ARE TOLD, if we are to attach any credence to the story, that some of the members of the "Collegia of Architects and Builders" were able to take refuge on the island of Comacina in Lake Como and, from generation to generation, they passed on the skill and secrets of their profession and thus kept up the great traditions for which they stood until the world was, once again, ready for the Master Builders to come forth and accomplish their great works of building those great Cathedrals and other magnificent edifices that to-day testify to their great skill and wonderful craftsmanship.

This particular story makes reading a real pleasure and it has been put forward in several books, amongst the best of which seems to be Scott's "Cathedral-Builders", or "The Story of a great Masonic Guild" and I would strongly urge my brethren not to miss a chance to read that book should the opportunity ever come their way.

We have to thank Scott for the theory that the "Comacine Masons" were the link between the classic "Collegia" and all other Arts and Trade Guilds of the Middle Ages, as the following quote will serve to illustrate:—

"They were Freemasons because they were builders of a privileged class, absolved from local taxes and servitude and free to travel about in times of feudal bondage".

It was during the period generally known as the Middle Ages when the best of our famous Cathedrals were erected and which saw the rise of the Gothic order of Architecture and history tells us that two types of Masons were occupied in this great work.

The Guild Masons, like the other Trade Guilds, were distinctly local in character and were rigidly controlled by law and it was almost impossible for the members of the guilds to travel from place to place; on the other hand, the Free Masons were free to travel in all parts of the country as the need for their exceptionally skillful services were required to design and supervise the erection of those Stupendous Cathedrals, Churches and other important edifices that still stand as monuments to their almost miraculous skill in spite of "the lapse of time, the devastation of war and the hand of ignorance".

Of course, we cannot state it as an irrefutable fact that these Free Masons of the Middle Ages were descended from the Comacine Masters and thus from the members of the "Collegia of Architects and Builders" of Rome.

However, there is much evidence to be found in the similarities of the symbols used by the "Collegia" and the Free Masons of the Middle Ages to permit us to regard the probability of such a descent as being beyond the realms of possibilities just because we have no written history

concerning the period that elapsed from the time when the "Collegia" were expelled from Rome until the epoch of the great Cathedral building era.

We must ever bear in mind that this was a period of darkness as far as progress in the arts and sciences is concerned, in fact it is one of the darkest periods in recorded history during which no progress was made in constructive work, rather it was a period which was characterized to wars, plagues, thievery, banditry etc. and, remembering this, we should realize that very little in the way of recorded history has come down to us which deals with this particular period as writing was a habit that was not encouraged in those times, therefore why should we treat the story of the Comacine Masons as being the imagination of someone's brain just because recorded history is silent on the matter?

Irrespective as to whether the story be true or otherwise, we do know that the operative designers and builders of those Magnificent Cathedrals of Europe were members of an Order that was much older than the Guilds and it is from those Free Masons, that is they were free of the Guild and of local laws, that Masonry of to-day has come down to us.

The story of the Free Masons from the period of the Cathedral Building era to the time of the Reformation and the gradual decline in the need for these building specialists would require several volumes to tell but, at this time, I will limit myself to asking the important point that the Free Masons of those days were not only erectors of wonderful edifices but they were the Teachers, the Mathematicians, the Scientists and the Leaders of the Community wherever they were located; they were the men to whom the people looked up to for guidance and help in every emergency.

The Lodges that these Free Masons established during the Middle Ages were similar in character to the "Collegia" of Rome and the members of same were extremely jealous of their Order and before an Apprentice could be admitted he had to undergo a very meticulous investigation and, if admitted into the order, he had to serve "full seven years" of satisfactory service where he would be permitted to make his "Master's Piece" to prove before the Master and Wardens so that they could decide whether he had acquired

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sufficient skill to enable them to judge whether they would be justified in permitting him to advance to the status of a "Fellow of the Craft" and receive the Master's word.

Anyone who has had the opportunity to see any of the magnificent Cathedrals of Europe cannot help but be impressed by the wonderful craftsmanship that went into their building and one does not have to be an experienced architect or builder to be able to judge that this was not the work of ordinary craftsmen but built by men who were real masters of their art, in the strictest definition of the word, whether it be Architecture, Mathematics, Strength of Materials, the Principle of the Arch, the Laws of Proportion, Beauty, Unity and etc.

They had to be leaders in their particular profession otherwise they would not have been able to produce the glorious structures that have withstood the test of time and still stand as monuments to their amazing skill.

Therefore, it follows, as a natural sequence, that the Masters and Wardens of those Lodges of Free Masons insisted upon the highest quality of workmanship in order to make certain of a resulting high grade of workmanship and only those young men who were outstanding in ability, character and aptitude to learn were permitted to enter the Order as Apprentices and only after they had served seven years as Apprentices were they allowed to make their Master's Piece and this piece of work had to be almost perfect before the Master and Wardens would elevate them to the degree of "Fellow of the Craft".

I do not think it necessary to have to point out that but a very small percentage of the "Fellowcraft" could ever hope to attain the extremely high grade of overseer or Master Free Mason.

Time has made no difference with respect to the manner in which fine workmen were made; it is necessary, even now just as it was in the days of Rome's glory, that the Apprentice should start his training while young in years in order that he might acquire sufficient skill to enable him to develop into a "Fellow of the Craft" during the years of his early manhood.

There can be no doubt that, aside from the strictly practical or operative side of his training, the Apprentice was taught certain Moral and Philosophical concepts in his Lodge as it was considered essential that he should develop into an upright and honest citizen that he might reflect credit upon the Craft, not only as an excellent craftsman but also as an outstanding member of the community.

We have sufficient evidence to enable us to deduce that even from the period of the "Collegia" of Rome that these lessons of a speculative nature formed a part of the Lodge work and, during the Cathedral Building era, it had become a most important part of the Lodge teachings so that practical and operative instructions were coupled with speculative teachings as it was recognized in the early days of Masonry that no Apprentice could ever develop into a first class craftsman if the moral side of his character was neglected.

Those Masons to whom we are indebted for the marvelous buildings that now please our eyes must have been in a class by themselves and it is quite possible that they used to employ the members of the local Guilds of Masons to do the rough work connected with the erection of a Cathedral or other edifice but we have data enough to permit us to state that these Guild Masons were never permitted to attend the Lodge meetings of the Cathedral Builders.

The Free Masons or Cathedral Builders were the real designers and supervisors and were responsible for the work as it progressed and it is quite possible that their Lodge meetings were very frequent, perhaps nightly, in order to discuss problems in connection with the work and other matters pertaining thereto so that they were able to establish the closest co-ordination possible that the efficiency of the work might be the highest possible.

According to various writings that have come down to us, we are able to state that nature has not appreciably changed during the ages, in those days as at present time, some of the young Apprentices were prone to play jokes on each other and generally contrived to have what our youngsters of the present day would refer to as a good time.

We cannot doubt that this proclivity on the part of some of the younger Apprentices brought about a need for some corrective measures and the "Fellows of the Craft", and especially the Masters, would make a point of reading to them simply conceived stories in the form of parables in which certain tools connected with the operative side of Masonry were made use of to illustrate certain moral concepts.

Thus the Square, the Compass, the Trowel, the Setting Maul, the Gavel, the Level, the Plumb, etc. were used to symbolize certain moral and philosophical meanings and, in this way, was started the speculative side of Masonry and it was developed to such an extent that eventually the object that was used to illustrate a virtue ultimately came to represent the lesson that it was used to teach.

For instance, the Square was used in order to square their work and to be square" was understood to mean that an ashlar had been made "ready for the builders use" but now to be square is generally taken to mean something that is upright or honest, thus a "square man" is one who can be trusted to act in an honest manner, thus we obtained the symbols that we use in our ritual to-day.

In this manner Speculative Masonry was gradually incorporated into Operative Masonry and it developed until both aspects of Masonry seemed to become dependent upon each other.

In order to obtain a proper prospective we must bear in mind that all this started in an age when it was most difficult to acquire what we should call an education, in fact about the only group of men who were well versed in the art of reading and writing were the priests and monks.

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Freemasonry And Its Mission

By Wor. Bro. Marciano Evangelista, P. M.
 (Grand Oration delivered January 24, 1951,
 Plaridel Masonic Temple, Manila)

WE ARE LIVING in a revolutionary age. Great and powerful social forces are at work around us. The world is in flame with powers seeking to exterminate the factors which give us peace, happiness and liberty, threatening to shatter the very foundations of the social fabric of our national life and undermining the moral integrity of our beloved and honorable Fraternity.

At no other time in our masonic history than this that we are called upon to be militant in our attitude, aggressive in our program and vigilant in our relationships: so that the priceless treasures of human rights might not perish from the

However, not all the men who had ambition to acquire a mastery of reading, writing and other kindred subjects were at all inclined to enter the church in order to obtain that end, therefore, it followed as a natural sequence that these men should desire to obtain membership among the Masons.

We can also state that among these men there were some who did not want to practice operative Masonry or serve a seven years apprenticeship or to make a *Master's Piece* but, nevertheless they strongly desired to become associates of the Free Masons in order to share in the cultural advantages that such an association offered.

How these men actually realized their ambitions and eventually were taken into the Lodges as "accepted" members of the Order we cannot say with any degree of accuracy; however, we may be quite sure that they, on their part, had something to offer, as well as to take, that abounded to the benefit of their operative brethren.

We do know that a place was made in the Lodges for these "seekers after the light of education" and that they were referred to as "*Accepted Masons*" so as to avoid confusion with the brethren, the Operative Masons or Free Masons, and that these same operative members encouraged and enlarged the Speculative side of Masonry, thus was born the Free and Accepted Masons that has developed into the most Noble Institution that it has become to-day.

It would be most interesting indeed to learn when the practice of operative and speculative Masonry started to work side by side, the earliest mention of speculative comes to us in the "*Regius Poem*" which is the oldest document of Free Masonry and which was written about 1390.

Men seeking means to better the lot of the average man, free thinkers, lovers of liberty and so forth were drawn towards the good fellowship and freedom which the members of these Lodges enjoyed and gradually the "*Accepted or speculative Free Mason*" equalled, and then outnumbered, the operative Free Mason and slowly, but nevertheless surely, the Craft developed into the Great Institution that it represents at the present time and has been for well over two centuries, that is, wholly Speculative in nature.

During the years that followed the decline of the great cathedral building period and the advent of the Reformation, more and more, ambitious men became "*Accepted Masons*" and, most possibly due to the decline in the need for churches and cathedrals, the operative side of the membership became less and less pronounced.

earth; for the destiny of our Order depends entirely upon what we do to-day. The sword of Damocles is hanging over our heads, the handwriting written in our masonic halls are being read before our eyes and that we are facing the danger of losing our most precious possessions of spiritual values handed down to our generations by the sacrifices of the lives of our ancient brethren who had gone before us. By living in our daily contacts with men the principal tenets of Brotherly Love, Relief and Truth that we can hope to survey the catastrophe confronting humanity at this crucial time.

As an interesting item, I might mention that the Lodge of Aberdeen, Scotland in the year 1670 had 49 names on its roster of which 39 were the names of "Accepted Masons".

In this fashion we derived our title of "Free and Accepted Masons" which is frequently abbreviated to "*F & A M*" and sometimes to other arrangements of the letters but it all adds up to the same thing no matter how it is arranged.

The variations in the initials are due to difference in origin, some Grand Lodges having come into existence from Lodges which were held under the "Ancients" and some from the "Moderns" and some "can't be read" by errors that crept into being through the "mouth to ear" system of instruction.

However, all regular Masons, irrespective of what order we select for "Ancient" "Accept" "Free" and "Mason" are "Free and Accepted Masons" and nothing can ever alter that.

We should be very proud of the fact that the historian can turn back the leaves of time right into the dim past, almost before recorded history began, and trace the derivation of our Noble Brotherhood.

Every single one of us should deem himself devoid of the finer sentiments of human nature should he not experience a quickening of the blood stream surging through his arteries whenever he contemplates that as a Free and Accepted Mason he is not only related to those old brethren of England who first conceived the idea of "accepting" good men and true just because they were good men and true and not because they were excellent builders but also related to the members of the "*Collegia*" of Rome and all the generations that came after them.

Remember that these Free Masons, entirely through their own efforts and against every opposition and persecution, became free of the yokes that bound less skillful and less experienced craftsmen and that this great heritage has been handed down to us from generation to generation and it is our task to do our share to carry on the good work.

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May we make a reexamination of the various philosophies of life seeking to find if we may the answer to the supreme question of man's true mission in life. Men, there are who believe that "life is to eat and be merry, for to-morrow, we shall die." Wealth, rank, power and education is the yardstick with which others measure their fellowmen. But we as Free and Accepted Masons are taught to honor all men without regard to race, color and creed. We honor all men because we believe that men are created equal and made in the image of God. And if man is made in the likeness of God, he was in that very fact the child of God and God is his Father. Unlike in ancient days, the old gods were despotic supermen, mythical duplicates of the cruel human kings and conquerors, Freemasonry teaches the Fatherhood of God and the Brotherhood of Man. Upon this foundation, we build our "spiritual building not made with hands, eternal in the heavens". We believe that our heavenly Father makes light to shine upon the just and the unjust, upon the rich and the poor and upon the high and the low and casts out no man who comes to Him for forgiveness and love. In the spiritual atmosphere of that sublime belief, we work and live and from that point of view, we honor all men.

Thus, Freemasonry proclaims to the world, that man, being made in the image of God, is destined for a definite mission to serve God and humanity. The Psalmist says:

"When I consider the heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained, what is man that Thou are mindful of him? and the son of man that Thou visitest him? for Thou hast madest him a little lower than the angels and Thou hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands: Thou hast put all things under his feet." (Psalm 8:3-6)

The Holy Writ tells us that "even the Son of Man came not to be ministered unto, but to minister and to give His life, a ransom for many." He lived on earth under the deep consciousness of having a mission to fulfill. So we should go about doing good, ever remembering that by presenting our bodies a living sacrifice and holy that we can be acceptable to God, inspired by the spirit of love for God and Man. St. Paul admonishes us:

"Though I speak with the tongues of men and of angels, and have not charity, I am become a sounding brass or a tinkling cymbal; and though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." (1 Cor. 13:1-3)

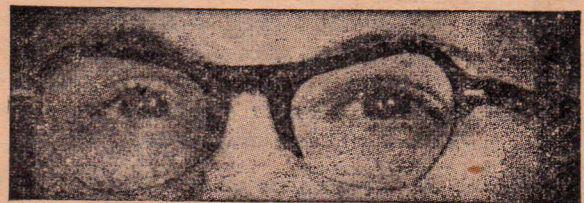
It is love, sympathy and compassion of God in the heart of every mason which gives power to subdue all temptations

and evil influences that would destroy human personality and honor. So magnetic and powerful is God's love that men who have followed masonic principles and teachings have been willing to offer at the altar of freedom the sacrifice of their lives so that the sacred cause of equality, liberty and fraternity may forever kindle the souls of men. The unfortunate sight of sufferings, starvation, poverty, ignorance, sickness and distress in our world to-day can be accounted for to selfish men who refuse to listen to their cries and who withhold their hands to minister to their needs. It is for us therefore to show to the world that it can look to Freemasonry for comfort, for light, for hope and for service.

By the design of the Divine Providence, the Philippines is geographically situated in a strategic and advantageous position as if the Grand Lodge of Free and Accepted Masons of the Philippines is commissioned by God with the important task and sacred mission to make masons of the nations of the Far East by spreading its teachings and propagating its sublime principles among the peoples of our neighboring countries. Let us pray to Almighty God that we leave not this Communication without possessing that vision carried out to the full measure of our devotion.

As we travel thru the rough and rugged roads of life, we shall discover that the only way to greatness is thru Service. "For whosoever will be chief among you, let him be your servant." Not he who oppresses and subjugates, but he who makes life safe and happy shall be remembered by his fellowmen. Not he who kills and conquers, but he who liberates man from oppression and despotism shall be honored by his people.

(To Be Continued)



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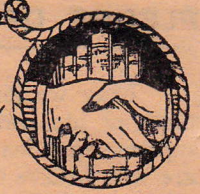
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Fraternal Reviews



By MAURO BARADI, P. M.

SOUTH AUSTRALIA — 1950

Lodges 172

Members 20,335

Gain 905

ON APRIL 19, 1950, the Annual Communication of the Grand Lodge of Ancient, Free and Accepted Masons of South Australia was held in Freemasons' Hall, North Terrace, Adelaide.

The Grand Master delivered an address renewing expression of the continued loyalty of the Grand Lodge to their Majesties the King and Queen. In reviewing the progress of the Grand Lodge during the last ten years, he said:

"To return to my theme—in 1940 the number of Freemasons in South Australia was 13,500. Today it is 20,500—an increase of 7,000 members or more than fifty per cent. During the decade twenty-two new lodges have been consecrated. You will realize that taken over the whole period the new lodges have not kept pace with the increase in membership. This was due to the war years, in which, while initiating a large number of candidates, we were for obvious reasons unable to form new lodges. Every one of the twenty-two consecrations has taken place since V.P. Day. I trust that the movement towards the formation of new units will continue. I feel that we should endeavour to reduce the size of many of our larger lodges, so that fuller Masonic fellowship may be possible.

"The growth in members has had a corresponding effect upon our charitable funds. On 1st January, 1940, the Widows' and Orphans' Fund stood at approximately L11,000. It is now nearly L43,000. Similarly, the Benevolent Fund has risen from approximately L20,000 to L33,000. The annual payments to beneficiaries from these two funds have more than doubled, and now amounts to L4,238."

In speaking about the true progress of the Fraternity, the Grand Master continued:

"Brethren, figures are but indexes. The true progress of our Craft is not measured by numbers nor by charitable funds but by the extent to which we are able to exert an influence on the life of the community and to practise charity in the true Masonic sense of universal brotherhood and benevolence."

Mention is made in the Proceedings under review of the Letter "G". It was noted that in some Lodges, printed paper serviettes, displaying a design of the letter "G" within a square

and compasses, were being used as the Festive Board. The Grand Lodge consider the letter "G" of too great significance to Freemasons to be used for serviette purposes and therefore, it is improper to use said symbol.

Of interest to Masons in this (Philippine Islands) Grand Jurisdiction are printed paragraphs appearing in the inside front cover of the Proceedings thus—

"A copy of this Book of Proceedings is sent to the Master, Wardens, and Secretary of every Lodge in the Jurisdiction, addressed to the Secretary.

"The copy for the Secretary is intended for the use of the brethren for their information and instruction, and should be preserved among the Lodge records for future reference.

"The Master will arrange to have the addresses of the Grand Master, and such other matter that may be of interest, read aloud at the first convenient regular meeting of the Lodge after receiving his copy."

The 34th Annual Communication Proceedings (P.I.) were reviewed and we quote:

"No mention of the Representative of the Grand Lodge of South Australia was made.

"The very late arrival of the proceedings of the Grand Lodge of the Philippines has precluded my giving the time to these proceedings that they merit.

"All reports indicate that the Philippine Masons are an enthusiastic and progressive body, and that the future of Freemasonry in the islands is assured.

"No comparison is given of the gains or losses in membership . . ."

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SECCION CASTELLANA NOTAS EDITORIALES

El Papel De La Masoneria Del Rito Escoces En Filipinas

AÑOS ATRÁS abogábamos por la pronta organización de un propio Supremo Concejo en Filipinas. Estábamos convencidos, como lo estamos ahora, de su perentoria necesidad. El Rito Escocés ha jugado un papel importante en la reafirmación del espíritu nacionalista en los pueblos y en los individuos. La pronta emancipación de los Estados Unidos de América se debió a esto. La Revolución Francesa que culminó con la solemne declaración de los derechos individuales de los hombres como inalienables se debió también a esto. La Independencia de muchos Estados Sud-Americanos también se debió a esta misma causa. Y todo movimiento emancipador ha tenido como fuerza precursora y propulsora la reafirmación del espíritu nacionalista. Y el desarrollo de ese espíritu nacionalista constructivo ha sido siempre la labor intensa de la Masonería. La labor del Rito Escocés ha sido la intensificación de esta labor. Y ya sabemos que un Supremo Concejo es el órgano directivo y controlador de la labor del Rito. Bajo su acertada dirección esta filosofía fundamental queda encauzada en debida forma. Se hizo necesario el establecimiento de un Supremo Concejo para dar dirección, forma y orientación a su labor fundamentalmente nacionalista. El Rito Escocés existió mucho antes que el Supremo Concejo. Éste ha venido mucho después, precisamente porque el Rito necesitaba de un poder central que controlara y diera orientación a su labor y a su filosofía. Y así floreció y fructificó el Rito Escocés.

Lo mismo que en América, y lo mismo que en Europa, la Masonería cambió el curso del pensamiento humano en Filipinas. La intensificación del espíritu nacionalista constructivo fue en nuestro país en los últimos años del siglo pasado la labor gloriosa de la Masonería Filipina. Y el Rito Escocés injertó en ella el genio de su filosofía sobre LIBERTAD, IGUALDAD, DIGNIDAD HUMANA, DEMOCRACIA y los derechos inalienables de los hombres. Y el Rito Escocés siguió esta misma labor muchos años después encauzando nuestra labor masónica e implementándola aquí con la revitalización de un espíritu nacionalista constructivo.

Pero para que la labor nacionalista del Rito sea más eficaz, se hace necesario que ella sea la manifestación nacionalista del propio país. Ese espíritu nacionalista es intenso en América, en Francia, en Italia, en Inglaterra, en todos los países que respiran auras de libertad y gozan de una vida de democracia y de propia determinación. Ese espíritu nacionalista es la raíz y el sostén de los ideales que han tomado carne de realidad a base de las predicaciones masónicas. Ese espíritu nacionalista es tanto más intenso cuanto más intensa es la labor masónica sostenida por la filosofía del Rito Escocés. En tanto se hace uno más amante de su propio país y de sus tradiciones e ideales, en

cuanto se hace más intenso el espíritu nacionalista. Y en tanto se hace más intenso ese espíritu nacionalista, en cuanto se hace más intensa la labor del Rito Escocés.

Por tanto nuestra labor Masónica deberá tener como su más grande objetivo el de reinvigilar su espíritu nacionalista constructivo. Podemos tener otros grandes propósitos; pero todos deben basarse en un verdadero espíritu nacionalista constructivo y fundamentado en las enseñanzas y prácticas del Rito Escocés.

Pero las manifestaciones nacionalistas no son las mismas en todos los pueblos, ni en todos los individuos. Por lo mismo que son diferentes las idiosincrasias, las tendencias, los caracteres, las necesidades y hasta los prejuicios de los individuos y de los pueblos, sus manifestaciones nacionalistas son también diferentes. Si un Supremo Concejo es el poder regulador, moderador y supervisor de la labor del Rito en un país determinado, dicho se está que se hace necesario el establecimiento de un Supremo Concejo independiente en cada país, si la labor del Rito Escocés en el mismo ha de ser intenso y fructífero. Por eso abogábamos por el pronto establecimiento de un Supremo Concejo del Rito Escocés en Filipinas, y por eso nos congratulamos que ese Supremo Concejo independiente haya quedado definitivamente establecido en Filipinas.

Y ahora que ese Supremo Concejo ha quedado establecido creemos que su labor suprema es la de hacer que ese espíritu nacionalista se manifieste con hechos. Y no nos olvidemos que el espíritu nacionalista en Filipinas es el de tolerancia y de mutua comprensión, es el espíritu de amor fraternal y respeto a los vecinos y a los aliados, es el espíritu de perdón y de misericordia, es el espíritu de Democracia y de Libertad y de Dignidad Humanas, que tiene su raíz en la civilización cristiana y que es parte de nuestra propia cultura nacional y básica, es el espíritu de devoción al deber, al honor, de reverencia a los padres y ancestros, a la patria, al hogar, a los poderes constituidos y sobre todo a Dios.

El amor a la Libertad significa odio a la tiranía y a la opresión. El amor a la patria envuelve sacrificios por el bien común. Amar a Dios es glorificarle enalteciendo la propia personalidad y siguiendo su voluntad para la elevación del Alma a las más altas regiones morales y espirituales. La antétesis de todo esto es el ahogamiento del espíritu nacionalista.

No nos olvidemos que nuestro legado Masónico tiene sus raíces en el tesoro de civilización latina y anglosajona en el que se fundamenta el sistema del Rito Escocés.

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