

Bro. D. Garcia - Mulanoy

The Cable Tied

Vol. XXVI

MANILA, PHILIPPINES, SEPTEMBER, 1951

No. 3

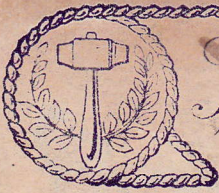
OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

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

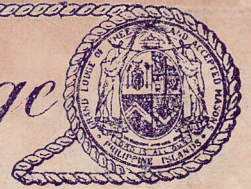
(Entered as second class mail matter at the Manila Post Office)



Picture taken on the lawn of the official residence of Bro. Naotake Sato, President of the House of Councillors, Tokyo, Japan, formerly the palace of Prince Lee Eun, on May 3, 1951 where a luncheon was offered in honor of M. W. Bro. Cenon S. Cervantes, Grand Master of the Grand Lodge of the Philippine Islands and party.



The Grand Master's Message



FORTITUDE

FORTITUDE is "that strength or firmness of mind which enables a person to encounter danger with coolness and courage, or to bear pain or adversity without murmuring, depression, or despondency" so defines the well-known authority, Webster.

It is a great virtue which derives its maximum strength from a seeming passivity or negation. The mind becomes an impregnable door that slams out unwelcome and self-defeating passions, the better to preserve its equanimity so vital during a crisis.

Danger comes to everyone — prince or pauper, to the just and unjust—, but it is only a select few who respond to it as warriors thrilling to a challenge, with all the senses and intellect honed to conquer and triumph. Facing any danger with coolness is a battle half-won. Those who are morally crushed by the presence of danger usually succumb even before the first shot is fired. They are so paralyzed in thought and heart that concrete deed becomes impossible. Coolness enables a person to concentrate mind and energy, draw reserves from his innermost being to the resolution of the dilemma ahead. It is this gathering together of all physical and mental energies into a cohesive, dynamic force that spells disaster or victory for the individual concerned.

The last war has been a soul-revealer. Ordinary men and women, leading humdrum lives, often ignored by their neighbors as people not worth cultivating friendships with, rose to heights of heroism and self-sacrifice. The be-medalled grandeur of some men paled into insignificance beside the valor of the very common, common soldier. Sometimes it takes an equally great situation to bring out our innate greatness, which often lies dormant under the easy demands of safe, secure, everyday living. The solution to danger then is not to flee in demoralized confusion but to stand fast and draw an indomitable strength from the fastnesses of our soul. The digging in must be done day by day in order to prepare us for the inevitable crisis ahead.

"Bearing pain or adversity without murmuring, depression, or despondency" forms the second burden of the definition. Despondency is a slough that renders further action futile. Adversity and pain should be accepted as a necessary part of everyday living and should be a lesson, no matter how bitter, to be learned well with dispassionate detachment. Adversity well borne is a deterrent to the occurrence of similar ones in the future. It also imbues a man with the facility and optimism to see harder perplexities through.

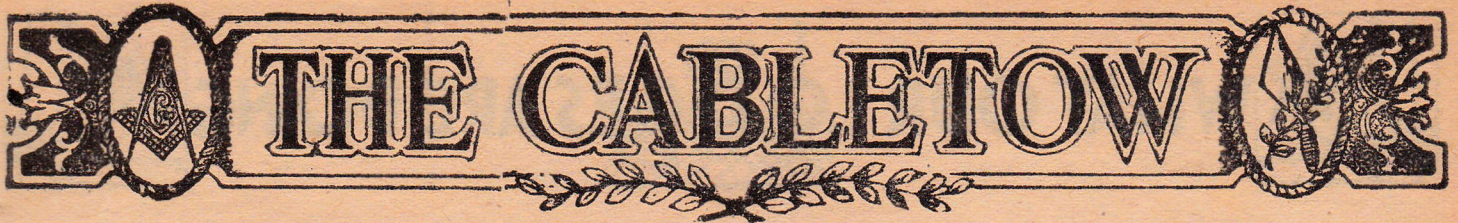
Adversity faced without murmuring prevents heavy infectious pessimism which blights other peoples' gladness. It is the incessant grouchings that takes a great deal of bounce out of everyday living.

Men who have accomplished much in the annals of history were beset by worse handicaps and obstacles. Milton and his blindness, Beethoven and his deafness, Lincoln and his heart breaking failures, surely could have rationalized and defeated themselves with safe excuses. Yet they have proven that fortitude can melt away the most despairing obstructions. Locke was right when he said: "FORTITUDE is the guard and support of the other virtues".

FORTITUDE can be cultivated and this thought is indeed heartening. To conquer inch by inch, day by day is the best way to accumulate strength for the future.

FORTITUDE should be a necessary element in this era, where despondency forms the undertow of living. This new generation, hopeful yet fearful of the future, must receive constant assurance that life even with the greatest danger is worth living and fighting for. Fortitude from the elders who have thriven on bitter experience would be an indestructible legacy and should be handed on to the youth throughout the ages.

Grand Master



Editorials

The Mason's Trust In God

A MAN SHOULD PUT HIS TRUST in God and his fellow man. This is not only earnestly desired but constantly needed. Then there would be real harmony and better understanding.

But man is not always dependable. Because of his frailty, he is liable to fall into temptation; he is likely to blunder or err sometime or another. For trivial causes, family ties have been broken, close relationships rent asunder, and friendly dealings put to an end. One's trust toward his neighbor unexpectedly turns into suspicion followed by antipathy and hatred.

Therefore, it is not enough that an individual depends too much on another individual. There should be some other source or power on whom man can entirely rely; without such source or power, he gets confused and is lost.

To the Mason, his absolute trust is in God. With this, he knows whither he is going; he is enabled to solve life's problems and face the uncertainties of the future; he fears not what man can do unto him. With this conviction, he can march on steadily and triumphantly.

The Entered Apprentice is charged not only to implore God's aid in his worthwhile activities but to look up to Him "in every emergency for comfort and support." The Fellowcraft, like the Entered Apprentice and the Master Mason, takes a solemn obligation on the altar—at the end of which he invokes the help of God that

He may keep him "steadfast in the due observance" of said obligation.

In a Master Mason's Lodge which is erected to God, the Bible is opened at Ecclesiastes, Chapter XII. Note that the very first verse of the Chapter enjoins the Mason of his duty toward his Creator who is, God Himself, in this wise:

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Even "The Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands" saw fit to devise a means by which Masons are reminded to put their trust in God. This thought is transmitted through the Grand Lodge seal—on which appears the motto: "IN THE LORD IS ALL OUR TRUST"—which is affixed "to all instruments emanating from that body, and also to all the written official acts of the Grand Master, when by him required."

Many years ago, a poet wrote a beautiful poem entitled, "Trust in God". He addressed it to a brother, thus:

*"Courage, brother! do not stumble,
Though thy path be dark as night;
There's a star to guide the humble,
Trust in God and do the Right."*

Listen to the message expressed—it is strengthening; feel the assurance conveyed—it is inspiring!

—Mauro Baradi, S. G. W.

Life Membership In A Lodge

THERE ARE MEMBERS in our subordinate lodges unfamiliar with the term "Life Member" in a Lodge. To be accurately informed on this subject, it is not only advisable but necessary to read our Masonic Law Book which contains among others (1) the Constitution, (2) Edicts, (3) Uniform Code of By-Laws, (4) Regulations, (5) Decisions and Opinions adopted and approved by "The Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands."

Our Grand Lodge Constitution allows a Mason to be a Life Member of his own Lodge provided: (1) he is a member in good standing thereof, and (2) such membership must have been for thirty consecutive years. A standing resolution to this effect may be adopted by the Lodge concerned subject of course to the approval of the Grand Master in each case.

As a Life Member, a brother enjoys certain privileges including exemption from the payment of an

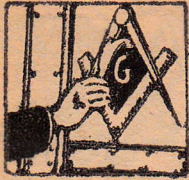
nual dues. As long as he remains in good standing, he is issued by the Secretary of the Lodge a certificate "proclaiming him to the Masonic world as a Life Member in the Lodge."

However, if during the thirty-year period, the member has been suspended for N.P.D., the continuity of said period is interrupted even if the delinquent dues were later paid and the member subsequently reinstated.

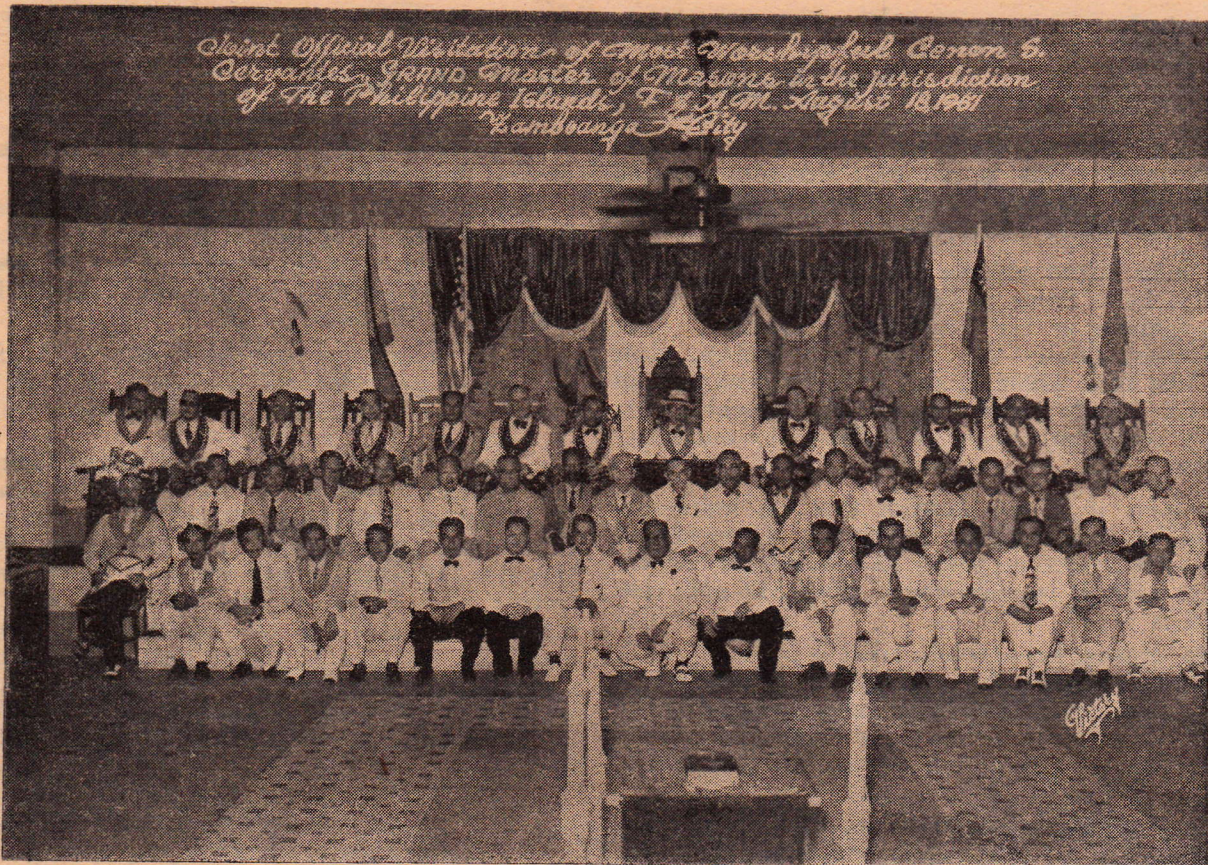
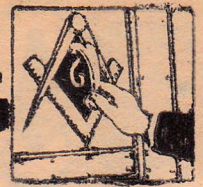
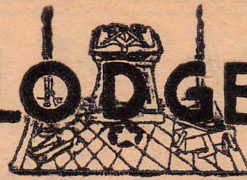
The word "member" in connection with Life Membership neither refers to an Entered Apprentice nor a Fellow Craft; it has reference to the Master Mason who has been raised as such by his Lodge and signed the by-laws thereof.

Thus, Life Membership does not only denote length of stay in a Lodge, altho this is important; it should signify a generation of loyalty, helpfulness and signal service to a Lodge and real cooperation and fellowship with one's brethren.

—Mauro Baradi, S.G.W.



WHAT OUR LODGES ARE DOING



ILOILO-ACACIA No. 11 KANLAON NO. 64

*Grand Master's Official Visitations to Iloilo-Acacia
Lodge No. 11 and Kanlaon Lodge No. 64*

ILOILO-ACACIA LODGE No. 11 was paid an official visitation by M. W. Grand Master Cenon S. Cervantes, accompanied by Rt. Wor. Junior Grand Warden Werner P. Schetelig, Most Wor. Grand Secretary Antonio Gonzalez, Very Wor. Grand Treasurer Eduardo del Rosario Tankiang, Wor. Junior Grand Lecturer Marciano P. Gatmaitan, Wor. Bro. Henry Gilhouser and Bro. Leopoldo A. Carlos, on August 4, 1951 at the Iloilo Masonic Temple Building, Plaza Libertad, Iloilo City. The Grand Master and party arrived at the Mandurriao Airport in the morning and were met by the brethren of that Valley, headed by its Wor. Master Ramon D. Bacaling, who left for the States last August 11, 1951. From the airport they were taken to the Y. M. C. A., which was to be the quarters for the night. A sumptuous banquet was held in honor of the Grand Master and party at the Dainty Restaurant.

In the afternoon, the M. W. Grand Master and party were received with grand honors and welcomed to their respective seats in the usual and due and ancient form by Iloilo-Acacia Lodge No. 11. After the reception, Fellowcraft Liberato Ureta was raised to the Sublime Degree of Master Mason which was conferred in all its entirety by the

present officers of Iloilo-Acacia Lodge No. 11, with Wor. Bro. Manuel Blanco, Grand Lodge Inspector of Kanlaon Lodge No. 64 of Bacolod City and the Judge of the Court First Instance of Iloilo, giving the Congratulations to the Candidate. After the official visitation of the Grand Master, a dinner was tendered at the Dainty Restaurant by the members of the local Lodge.

The following day, Sunday, August 5th, the Grand Lodge Party, left Iloilo and boarded the M/V FLORENTINA at about 8 o'clock in the morning for BACOLOD and there attended the birthday party of Bro. Domingo Carigara Ballesteros, P. M. of Kanlaon Lodge No. 64; this Brother celebrated his 72nd natal day and also his 28th anniversary in the Fraternity. Then the party proceeded to the house of Bro. Manuel Moreno at 104 Gonzaga, where they stayed during the visitation, and from there they went to the house of Bro. Ballesteros who had fraternally invited the delegation on his birthday. The M. W. Grand Master presented the birthday cake in behalf of Kanlaon Lodge No. 64 to Bro. Ballesteros. After the party, the delegation with some members of the local Lodge, visited the Binalbagan Estate, where Bro. Frank L. Jison is its Assistant Manager

MARANAW No. 111
Iligan, Lanao

THE MEMBERS of this Lodge and their families held a get-together party on August 26, 1951 in honor of Bro. Capt. and Mrs. Gorgonio Canoy. Bro. Canoy was scheduled to leave for Korea to join Filipino soldiers in the battlefield. After dinner, Wor. Master B. Ong, City Mayor of Iligan City expressed the sentiment of the Lodge by

extolling the virtues of Bro. Canoy and wishing him God-speed. Bro. Canoy in his response expressed the gratitude of his family for the thoughtfulness of the brethren, and promised to do his level best in the fight against Communism in Korea. "I shall not forget the lessons I have learned as a Mason and will always fear not because the Great Architect is my guide" he said.

and met there Bros. Guillen and Reynoso.

In the evening a banquet was sponsored by the Uy Tan Club of Bacolod City of which very Wor. Bro. Tantiang is president — at Moreno's place, in honor of the M. W. Grand Master and party.

The following morning, breakfast was served to the delegation, at Bro. Juan Fortuny's Restaurant. The party then proceeded to the Airport to see the Junior Grand Warden leave for Manila to celebrate his birthday with his family in San Pablo City that day.

At noon, a fraternal banquet was rendered in honor of the M. W. Grand Master and party by the brethren and their wives at the Park View Restaurant, where again the Grand Master delivered his third speech since his arrival in Bacolod, with the Junior Warden Bro. Aguilar of Kanlaon Lodge No. 64, acting as its Toastmaster. Before beginning his speech, the Grand Master made a toast to the women who play an important role in a man's life. He stated that it is the duty and obligation of the brethren to apprise their wives and members of their family of the role of Masonry in relation to the country's progress.

Before the speech of the M. W. Grand Master, the Grand Lodge party was introduced by Wor. Master Santiago one by one, followed by the toast for the health of Mrs. Cervantes by Wor. Bro. Manuel Garcia, and remarks by the Grand Secretary on the lives of Rosario Villaruel, first Filipina Mason and other women of yesteryears, well known for their philanthropic and masonic deeds, like Tandang Sora (nee Melchora Aquino), Mother of the Philippine Re-

volution, Margarita Roxas, 1st Filipina philanthropist and others who played an important role in the history of our country during the Spanish regime.

The official visitation to Kanlaon Lodge No. 64 was made by the M. W. Grand Master and party, composed of the Grand Secretary, Grand Treasurer, Junior Grand Lecturer, and Brothers Gilhouser and Carlos, at 3 o'clock in the afternoon. After the reception of the party, an open Lodge examination was conducted by Bro. Manuel Moreno on Fellowcraft Ro-Bert Yu, educator, who was afterward raised to the Sublime Degree of Master Mason during the official visitation. The Master of Kanlaon Lodge No. 64 introduced all its members present to the Grand Lodge party. This was followed by remarks from Junior Grand Lecturer Gatmaitan, Wor. Bro. Gilhouser, Grand Treasurer Tantiang, Wor. Bro. Cruz of Bagumbayan Lodge No. 64 and Grand Secretary Gonzalez. M. W. Bro. Gonzalez made of record the fact that Kanlaon Lodge No. 64 is one of the best subordinate Lodges under this Grand Jurisdiction. Before the M. W. Grand Master made his speech, Wor. Bro. Santiago also made of record that that was the first time in the history of Kanlaon Lodge No. 64 wherein a Grand Master went out of his way to pay a visit to sick brethren, namely: Brothers Rosendo M. Locsin P.M., at the local hospital, Jose C. Miraflores and Manuel Tiu at their respective houses.

After the visitation, dinner was tendered at the Park View Restaurant attended by about 60 members.

The M. W. Grand Master and party left for Manila the following morning (August 7th, 1951).

REBUILDING-REPAIRING-OVERHAULING

VEGA & SONS
REPAIR SHOP

OFFICE EQUIPMENT REPAIR SERVICE
TYPEWRITERS-ADDING MACHINE

MAIN OFFICE
San Pablo City

BRANCH SHOP:

Batangas, Batangas
Lucena, Quezon—Naga and Legaspi City

A. VEGA
General Manager

NOW YOUR BACK PAY CERTIFICATE
CAN BUY YOU A LOT AT THE

CAPITOL HOMESITE SUBDIVISIONS

Located in Quezon City, Novaliches Area

10 Minutes' drive to the University

20 minutes' drive to Manila

10 kms. to the University of the Philippines

5 minutes' drive to the Capitol

We Sell On The Installment Plan—

We Accept Back Pay Certificates

INQUIRE FOR OUR TERMS

OWNED AND OPERATED BY:

THE CONTINENTAL ENTERPRISES, INC.
REAL ESTATE

H. M. SAYCON

Pres. Gen. Manager

313, 3rd FLOOR DONA
MERCEDES BUILDING

TELEPHONE 3-14-77
P. O. BOX 1100

MANILA, PHILIPPINES

PLEDGE OF SERVICE

Freemasonry In Japan

By CENON S. CERVANTES
Grand Master

*Grand Lodge of Free and Accepted
Masons of the Philippine Islands*

THE PEACE TREATY with Japan has been signed, thus restoring to this Country her rights as a Sovereign Nation.

With this turn of events, Japan for the most part will be allowed to plot her own course of action in which her destiny will be at stake. In the wake of internal adjustments in her affairs which are surely to ensue, the fate of institutions and organizations alike already established there must have to be decided. One such an institution is the Masonic Fraternity.

Before World War II, Masonry in Japan had been limited to Lodges whose membership consisted mostly of Americans and Europeans. The Fraternity was not looked upon with favor. As a matter of fact even in the Philippines which had then quite a sizeable Japanese population only two or three Japanese nationals are known to have knocked at our portals. And with the start of hostilities and the subsequent occupation of the Philippines by the Japanese Armed Forces, Masonry was totally banned both in Japan and the Philippines.

But as fate would have it, with the cessation of hostilities, Lodges were organized once more in Japan by members of the U. S. Occupation Forces, which Lodges came under the Jurisdiction of the Grand Lodge of the Philippine Islands. They had the blessings of Bro. General Douglas MacArthur, himself a member of one of the Subordinate Lodges of this Grand Jurisdiction.

The first official visitation to the Lodges in Japan was made during the spring of 1949 on which occasion Bro. MacArthur accorded the delegation all the assistance possible and even went to the extent of granting a 45-minute interview to the Grand Master and his party. It was at this time when Bro. MacArthur emphasized the need of Masonry in Japan.

However, it was not until the latter part of 1949 that the question of receiving Japanese nationals into the Fraternity was brought prominently to the attention of this Grand Lodge. Bro. Michael A. Rivisto had come all the way from Tokyo to take up the matter.

I can still vividly recall the setting that evening. It was in the Oak Room of the Manila Hotel that the subject was discussed. I was then Senior Grand Warden. As Bro. Rivisto expounded the imperative need of accepting the Japanese into our midst there was deathly silence. I knew what was racing in the minds of the brethren who were present that evening for it was identical to mine. The wounds caused by the last War had not yet been completely healed and surely we considered the time not propitious. For

there is hardly a Filipino who has not suffered or lost a loved one during the Japanese occupation and to us the mere mention of receiving them into our fold was indeed very revolting for it was like reviewing the miseries of that dreaded period. To put it mildly, Bro. Rivisto's speech was received with indifference, not to say with a great deal of hostility.

As a result of that meeting we left it to the individual Lodges in Japan to decide whether they should receive Japanese nationals into the Fraternity. That decision of the Grand Lodge was of great magnitude for it did not only observe an Ancient Landmark, but was an approach to the question that has produced fruitful results. Much water has since passed under the bridge.

At the 35th Annual Communication last January, I was elected Grand Master. Among the first questions that confronted me was the manner I was to handle the Lodges in Japan which had grown in number, 5 Chartered and 3 Under Dispensation. Peculiar situations had arisen. The peace treaty was being discussed. Many things had come to my attention, which were not at all too comforting. The picture was somewhat confused.

Then came the Grand Lodge visitation to Japan on April 27th of this year. I headed a party of twenty-four with some ladies accompanying us. I made the trip with an open mind willing to work day and night in order to have first hand information and, if need be, solve the problems right on the spot.

Interviews were arranged with the high officials of the Occupation Forces among them Generals Hickey, Willoughby, Back and Ambassador Sebald, all Masons. Official visitations were made to the individual Lodges and every effort was exerted to draw out all available information. The brethren were most responsive and cooperative. During our stay we were also fortunate to observe the Japanese elections and to witness the parade which they held on Labor Day—May 1st. This afforded us an opportunity to judge how much of democracy had been imbibed by the Japanese people.

At the time of our visitation there had already been accepted into the Fraternity 54 Japanese nationals, some of whom were high in public life. To mention a few, we found such outstanding men as: Naotake Sato, President, House of Councillors (equivalent to our Philippine Senate); Prince Lee Eun; Viscount M. Mishima, formerly a member of the House of Peers, who had to resign in order to head the Boy Scouts movement; Ichiro Hatoyama, frequently mentioned as the next Premier; Chojiro Kuriyama, Member

Dr. F. B. ACEBEDO OPTOMETRA

428 Rizal Avenue (Padilla Bldg.)
Special privilege and price to Masons

Dr. GUILLERMO M. ILANO, M. D.

Post graduate studies from abroad
Diseases of the heart and high blood pressure.
Diagnosis aided by Electrocardiography.
1536 Gral. Luna, Paco
(Just back of Plaridel Temple)
Consultation hours — 4 to 6 p.m. daily

of Parliament; Jiuji Kasai, classmate of our Past Grand Master Conrado Benitez at the University of Chicago; Takashi Komatsu, a Harvard graduate and Junior Warden of Tokyo Masonic Lodge No. 125; Geo. K. Togasaki, President of the Nippon Times and Secretary of Tokyo Masonic Lodge No. 125; R. Takahashi; Tamotsu Murayama; Shotaro Asaji; Chotaro Yanose and others.

It was not until May 3, 1951, that I made a bold pronouncement. My delegation and I were honored with a luncheon at the home of Bro. Naotake Sato, President of the House of Councillors. It was intended to be a purely social affair attended by a number of Japanese brethren, but later some one suggested that I should address the group. To me it was the most opportune time to announce what had been forming in my mind.

My speech was extemporaneous and I started by saying that I was glad that I could address them as friends and brothers, with no rancor in my heart, but of good will since I had come as a Mason. The central theme of my speech was the bridge of understanding. I mentioned that in life there are three known bridges, the material bridge on which we pay toll, the so-called bridge of sighs and the bridge of understanding. I dwelt at length on the last one for it is the bridge of understanding that Masonry lays emphasis on and cultivates. And then I added: "Who knows but that if Masonry had been allowed to flourish in Japan and had been practised by its people, there would not have been a Pearl Harbor nor a Death March from Bataan, and the atrocities committed by the Japanese forces in the Philippines would not have come to pass. The foundations of that bridge must be strengthened by a stronger Masonic organization in Japan."

I pointed to the great responsibility which the Lodges in Japan had to assume and the need for a united and concerted action on the part of the brethren.

Then I issued forth this challenge: "How about organizing another Subordinate Lodge whose officers and members would consist mostly of Japanese brethren?" The reactions to this statement were diverse. There were those who sincerely believed, including some Japanese brethren, that they were not yet prepared to form their own Lodges, while others thought otherwise. As a whole, everybody agreed with the idea.

I ended my remarks by stating that my proposal would be a step forward in the right direction and that I saw in the present Lodges the nucleus for a future Grand Lodge of Japan!

Upon my return to the Philippines I was asked by the brethren of the progress made by our Fraternity in Japan. I gave them a detailed picture of the condition of the Lodges and the great potentiality which the country offered to the Fraternity. There was anxiety and doubt on their part. One question which was uppermost in every Filipino's mind was this: "Considering the Japanese philosophy of life, religion and background which have been theirs for centuries, was it possible for them to absorb in so short a time the tenets of Freemasonry?" My invariable answer was to the effect that since the democratic way of life had already been introduced into Japan, Masonry must go hand in hand,

for the two are synonymous.

The trip to Japan made me realize of the tremendous responsibility which our Grand Lodge had to assume if it were to meet squarely the threat of Communism.

Japan must be saved for the democracies. To this end Masonry must play a vital role and its teachings inculcated to its people, thereby helping, in a great measure, in arresting the inroads already made by Communism. Every encouragement should be given our Lodges in Japan and the more Japanese candidates there are seeking the light, the stronger will be our Institution.

We can no longer afford to isolate ourselves in this global conflict of two opposing ideologies. We know that we are on the side of Democracy which must be shown in word and deed by each and every one of us. Our future hangs in the balance. Should Japan be totally engulfed in Communism, we can again expect darker days far worse than those of Tojo.

But right makes might. Masonry has survived the storms in the past. And when we shall have weathered the impending storm on the horizon and the skies shall be clear again and the Fatherhood of God and Brotherhood of Man shall have been fulfilled, we can point in all humility, the part we played in the drama which was then being enacted in the Far East. Others may not know who were the actors then. Masons have always been known for their anonymity.

Freemasonry has come to stay in Japan. And to think that it took the Grand Lodge of the Philippine Islands to spread the light of Masonry to that Country.

What an irony! But such is Masonry in action.
Manila, Philippines, Sept. 12, 1951.



FOR SCIENTIFIC EYE EXAMINATION

Modern Apparatus, Precision Machineries, and

Complete Optical Prescription Service

CONSULT:

DRS.
ANACLETO & DEL MUNDO

Family of Optometrists

600 Rizal Ave. Corner Raon

Tel. 3-24-31

63 Escolta, (Crystal Arcade) Manila

MATIAS E. VERGARA

LAWYER

Echague, Manila

319 Great Eastern Hotel Bldg.

PLEDGE OF SERVICE * * *

Religion, Politics And Freemasonry

By S. M. AUSTIN, D. G. M.
(Address delivered before members of Leonard Wood
Lodge No. 105, F. & A. M.)

ONE OF THE CHIEF and most frequently used weapons with which our Noble Brotherhood is verbally assailed by our detractors is that our teachings tend to incite our members to disturb the peace and good order of society and that the history of our Craft, since it became entirely Speculative in nature, is one long story of inciting people to revolt against government and constituted authority and also to disparage a belief in the existence of a SUPREME BEING.

However, in order to put this matter before you in a sense far more suitable and much more emphatic than any words of mine could possibly convey, I will quote that great Masonic authority Bro. Albert Gallatin Mackley:

"There is no charge more frequently made against Freemasonry than that of its tendency to revolution, and conspiracy, and to political organization which may effect the peace of society or interfere with the rights of governments."

"It was the substance of all Barruel's and Robinson's accusations, that the jacobinism of France and Germany was nurtured in the Lodges of those countries."

"It was the theme of all the denunciations of the anti-Masons of America that the order was seeking a political ascendancy and an undue influence over the government; it has been the unjust accusation of every enemy of the Institution at all times past, that its object and aim is the possession of power and control in the affairs of state"

"It is in vain that Masonry records no instance of this unlawful connection between Freemasonry and politics; it is in vain that the libel is directed to the Ancient Constitutions of the Order, which expressly forbid such connection, the libel is still written, and Freemasonry is again and again condemned as a political club"

Now it is generally understood among the brethren that two subjects are strictly avoided in Lodge; in fact so general is this understanding that it has become what we might well refer to as "an unwritten law" that is, of course, in general terms, religion and politics are not considered proper subjects for Lodge room discussion.

In order that we may fully appreciate what is meant by the words Religion and Politics I believe that a definition is required and, in search of this, we can do no better than consult that very useful book, the dictionary.

You seldom hear people talking about "Catholicism", "Methodism", "Congregationalism", "Mohammedanism" or any of the other "Sects" that have developed in the world; all of them are loosely referred to as "Religion" which,

strictly speaking, is not correct.

While Masonry cannot, by the widest stretch of one's imagination, be termed a religion in the generally accepted meaning of the word, nevertheless, it is a religion in the absolute definition of the word as "Speculative Masonry" is a definite something that binds its votaries together in "one common band or society of friends and brothers" and that, my brethren, is the true definition of the word "Religion".

Our Craft is erected to GOD and dedicated to his HOLY NAME and our members are sincerely devoted to the worship of the SUPREME GRAND MASTER of us all, also we do not endeavour to disguise the fact, or disparage the fact, that our Beloved Society teaches its votaries that an eternal life awaits them in the "Realms of the Blessed beyond the Skies" and we make no attempt whatever to hide the fact that we also preach the "FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN".

Therefore, while I fully agree that Religion, that is in its generally, although mistaken, definition, should not be discussed in open Lodge, yet I cannot find any logical reason why Religion, in the abstract and proper meaning of the word, should not be deemed a proper subject for discussion on the Lodge floor, in fact it seems to me that we should have to discuss the subject, in its proper interpretation, in order to propagate and clarify our teachings as those teachings are the very foundations upon which our Beloved Institution is so firmly established.

As with the word Religion so it is with the word Politics. The real sense that these words convey to you depends upon your definition of them and I find that the word Politics seems to have a variety of definitions and these appear to vary with location, personal opinion and one's education and background.

However, all persons, including members of our Fraternity, fully understand that it is the understanding that each one of us holds regarding the words Religion and Politics that tends to make these two subjects so fraught with opportunities that tend to produce acrimonious debate. Therefore, we Masons fully appreciate that a talk should never be made on the floor of the Lodge that would tend to indicate that, say, Mr. So and So would be the ideal person to be elected to a certain political office, or to Congress etc., than sort would be on the order of a "pro and con" speech. In other words, electioneering for some particular individual and it would be most rightly considered as being highly improper procedure as we all know, or should know, that discussions of a "pro and anti" nature on any Religious or Political question should have no place within the walls of our Temples.

In spite of the fact that the English language is generally, and justly so, considered to be a beautiful medium for conveying our thoughts etc. yet we are bound to admit that it is also a most complicated, somewhat difficult and, at times, a rather involved vehicle to use.

To those of us who have been raised in English speaking localities, it may not seem so very difficult although there are occasions when we feel that some clarification of a word is very necessary in order that it may convey the exact meaning it is intended to convey. Therefore it does not require much thought or consideration to appreciate the difficulty

More Copies Are Available for Brother Masons

RIZAL BEYOND THE GRAVE

Revised Edition

By DR. RICARDO R. PASCUAL

Bookcloth Bound — P5.00 a copy, plus postage,
Less 10% on Lodge Purchase.

LUZON PUBLISHING CORPORATION

P. O. Box 344, Manila

that persons, who have not been taught English in their very early and formative days, find in trying to understand the sometimes baffling and seemingly inconsistent meanings that the same word imparts.

For instance, let us take the very simple word "hard", that is the opposite of soft; it is also used to mean the opposite of easy and it may also be intended to convey the idea of difficult, firm and several other things besides.

So it is with the words "Political" and "Politics" which, although they do not appear to possess so many meanings as the word "hard" nevertheless they do appear to indicate two apparently entirely different meanings, therefore, let us quote from the dictionary.

POLITICAL

(1) Pertaining to public policy, concerned in the administration of government; belonging to the enactment and administration of the laws; as political management; a political system.

(2) Belonging to the science of government; treating of polity and politics; as political principles.

(3) Pertaining to or connected with a party or parties controlling or seeking to control government in a state; as political methods; a political campaign.

POLITICS

(1) The branch of civics that treats of the principles of civil government and the conduct of state affairs; the administration of public affairs in the interest of the peace, prosperity and safety of the state; statecraft, political science; in a wide sense embracing the science of government and civil polity.

(2) Political affairs in a party sense; the administration of public affairs or the conduct of political matters so as to carry elections and secure public offices; party intrigues; political wire pulling and trickery.

I would ask you to examine the first definitions given to both words and I feel sure that you will agree with me when I suggest that it could not have been those two particular definitions that those old brethren had in mind when they devised and wrote the original articles that practically made it a Masonic offense to bring up the subject of politics in open Lodge, on the contrary, we may well assume that they must have had in mind the opportunities that would be created to disturb the peace and harmony of our Temples by discussing political matters that are covered by the other definitions given to the words "Political" and "Politics."

Let us, for a moment, consider the Charge given to the Entered Apprentice, although it has undergone changes in form and words as it has travelled across the world, yet the meaning implied is just about universal throughout the entire world, and I quote; "As a citizen you are enjoined to be exemplary in the discharge of your civil duties by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws under whose protection you live; and by never losing sight of the allegiance due to your country."

It should be very clear to us all that a Mason who desires to be a good citizen, - - - and what Mason does not possess such a desire? - - - and also to be obedient to the laws of the country in which he resides, must know and understand those laws and it is the duty of every citizen, especially of every Mason, to become acquainted with the fundamental laws of order that he may develop into a good and useful member of the community as well as becoming a good citizen.

If we now turn to the closing portion of the Entered Apprentice degree lecture we come across the four "Cardinal Virtues," the fourth of which admonishes every Mason to render justice to every man. Please note that it is most emphatically stated that we should render justice to every man and not only to brother Masons.

For your information I will quote that part of that particular portion of the first degree lecture: "Justice is that standard or boundary of right which enables us to render unto every man his just due, without distinction" and so forth.

We may well ask ourselves the question, how can a man dispense justice unless he acquires a certain knowledge of the laws, constitutions, etc. of the judiciary system under which justice is "rendered to every man".

In order that those brethren who have not had the opportunity of reading the "OLD CHARGES", as written and compiled by Bro. Anderson in his Constitutions of 1723, which was the first book connected with the Craft that was actually printed and published after the coming into existence of the Mother Grand Lodge of England in 1717, I will quote those portions that have particular reference to the subjects with which we are dealing this evening. The first of the "Old Charges" deals with GOD and Religion and is as follows: "A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid Atheist, nor an irreligious libertine, but though in ancient times Masons were charg'd in every country to be of the Religion of that country or nation, whatever it was yet tis now thought more expedient only to oblige them to that Religion in which all men agree, leaving to their particular opinions to themselves; that is to be good men and true or men of honor and honesty, by whatever Denominations or persuasions that may be distinguished; whereby Masonry becomes the Centre of Union and the means of conciliating true Friendship among Persons that must have remain'd at a perpetual distance".

I would ask you, my brethren, to take very particular notice of the fact that the "obliged Religion" is that Religion in which all men are agreed"—, this very definitely indicates that every Mason is free to worship the GREAT CREATOR of us all in the particular manner in which his own conscience dictates and that, brethren, is a most important point to bear in mind as it is one of the bulwarks upon which our Beloved Fraternity depends for its expansion and perpetual existence.

That may seem to us, my brethren, the proper way in

GREGORIO VELASCO

CERTIFIED PUBLIC ACCOUNTANT

THE SANITARY STEAM LAUNDRY CO., INC.

908 Arlegui, Quiapo

Tel. 32-32-0

Carlos Iñigo

Insurance Underwriter

THE LINCOLN NATIONAL LIFE INS., CO.

THEO. H. DAVIES & CO., FAR EAST LTD.

General Agents

615 Ayala Building, Manila

PLEDGE OF SERVICE * * *

which to worship the SUPREME BEING but, at the time when the "Old Charges" were written, such a belief was such a tremendous and drastic innovation and was contrary to all accepted ideas of worship at that time that it faced tremendous opposition that took years of educational effort, on the part of the far-seeing Masons of that day, to overcome.

In brief, it implied a belief in ONE GOD, but in what manner he was to be worshipped and by what name he was to be known was entirely up to each Mason's conscience. However, it did insist upon a very sincere belief in the existence of the SUPREME BEING as being the OMNIPOTENCE power over all creation and without WHOSE aid we could accomplish nothing.

The third of the "OLD CHARGES" deals with matters of a political nature and which is condensed in the second and third charges in our Installation Service and I quote:— "*A Mason is a peaceable citizen subject to the civil powers, wherever he resides or works, and is never to be concerned in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutifully to inferior Magistrates; for as Masonry hath been always injured by War, Bloodshed and Confusion, so ancient Kings and Princes have been much disposed to encourage the Craftsmen, because of their peacefulness and Loyalty, whereby they practically answered the cavils of their adversaries, and promoted the Honour of the Fraternity, who ever flourished in times of peace. So that if a brother should be a rebel against the State, he is not to be countenanc'd in his Rebellion, however he may be pitied as an unhappy man; and, if Convicted of no other crime, though the loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of political jealousy to the Government for the time being; and his Rebellion to it remains indefeasible.*"

The sixth of the "Old Charges" gives us good pointers on how a Mason is expected to behave and conduct himself in all stages of his daily life and I quote:— "*You may enjoy yourselves with innocent Mirth, treating one another according to Ability but avoiding all Excess, or forcing any Brother to eat and drink beyond his Inclination, or hindering him from going when his Occasions call him, or doing or saying anything offensive or that may forbid an Easy and Free Conversation; for that would blast our Harmony, and defeat our Laudable Purposes. Therefore, no private Piques or Quarrels must be brought within the Door of the Lodge, far less any Quarrels about Religion, or Nations, or State Policy, we being only, as Masons of the New Catholic Religion above mention'd; we are also of all Nations, Tongues, Kindreds, and Languages, are resolved against all Politics, as what never yet conduc'd to the Welfare of the Lodge, not ever will. This Charge has been always strictly enjoin'd and observ'd, but especially ever since the Reformation in Britain or the Dissent and Secession of these Nations from the Communion of Rome.*"

From these "Old Charges" we obtain all the laws, rules and regulations regarding the manner in which we are expected to deport ourselves as Masons and they also govern such matter as the prohibition of discussions of a Religious or Political nature in open Lodge and you will readily understand that they are fairly wide in their scope but, by no means, can they be deemed to be dogmatic in their application.

No person with a rational mind could possibly construe them to imply that it was the originators' intention that the Religious Spirit should be lacking in our Temples. On the contrary, it seems to be very clearly indicated that what those old brethren intended to convey was that it is Religion in the very broad and mistaken sense that should be prohibited, that is Religious subjects of a Sectarian and Dogmatic nature should be interdicted.

In like manner, it is very plain indeed that the "Politics" that are forbidden are "Partizan Politics", that is Party Politics and Electioneering and discussions that would tend to further or enhance the candidacy of some particular individual for a certain office, appointment, or for Congress or any other similar purpose.

However, the "Old Charges" certainly do not forbid a discussion on "Political principles", that is the principles underlying efficient government of a state or country, discussions of this nature can be most enlightening to all listeners and such a talk would have a most decided educational value and it could not possibly degenerate into an acrimonious argument that might disrupt the peace and harmony of the Lodge.

For instance, during the year 1938 the United States Government, through its Sesqui-Centennial Constitution Commission did its best to encourage as many celebrations as possible of the founding of the Constitution and many Masonic Lodges, as well as other institutions, arranged talks by qualified brothers on this particular subject in order to give an opportunity to their respective members to become better acquainted with the provisions of the Constitution of their Country.

It is an indisputable fact that the more an individual knows about the Constitution of his country the greater will be his usefulness to the State. In fact it is the duty of every citizen to learn about the provisions of the Constitution that gives him not only certain rights and privileges but also furnishes him with a guarantee that those rights and privileges must be respected by King, President and all other persons.

Therefore, the study of, and discussions on, such valuable instruments as the Constitution of a country, although of a political nature, can be the means of accomplishing much good and we can be very sure that talks of this nature were not intended to be banned by those ancient brethren when they formulated those "Old Charges".

If such were the case, we might just as well claim that a discussion on the translation and printing and development of the Holy Writings should be forbidden in Lodge

Teofilo A. Abejo

LAWYER

208 Peoples Bank Building
Corner Dasmarinas & David, Manila

Tel. 3-29-23

Local 40

Prisco N. Evangelista

CERTIFIED PUBLIC ACCOUNTANT & AUDITOR

Residence:
126 P. Villanueva, Int.
Rizal City
Tel. 5-12-56

Office:
Room 315 Calvo Bldg.
Escolta, Manila
Tel. 2-97-45

Attorney-at-Law—Tax Consultant

"Relationship Of Masonry And The World"

By HENRY GILHOUSER, P. M.

(Speech delivered at Davao City, June 29, 1951)

IT IS WITH GREAT PLEASURE that I am here today. It was just 30 year ago that I made a trip from Zamboan̄a to Davao to assist in the foundation of Sarangani Lodge No. 50. Shortly previous to that time, we had organized Mount Apo Lodge No. 45 in Zamboanga and being interested in the further development of Masonry in Southern Mindanao, Zamboanga Brethren were naturally keen in the establishment of a Lodge in Davao and offered their assistance in every respect possible.

When the Most Worshipful Grand Master asked me to speak at this gathering, I, naturally, accepted gladly because of the fact that I had a part in the organization of this Lodge and the further fact that all of my Masonic career has primarily been in Mindanao.

You all undoubtedly know that Maguindanao Lodge No. 40 at Cagayan de Oro City is the oldest Masonic Lodge in Mindanao. In doing so the Brethren, undoubtedly, had in mind that all of the Island of Mindanao would be available to them as a Masonic field.

Since the organization of that Lodge, we have established five additional Lodges on the Island of Mindanao located at Zamboanga, at Davao, at Cotabato, at Iligan and lastly at Ozamis City. We have also established Bud Daho Lodge on the Island of Jolo. All of these Lodges are highly progressive and in a healthy condition. This is an indication of Masonic development and stands as a credit to the Brethren of Mindanao and Sulu.

because it is of a religious nature.

Quite a number of serious students of our Craft are of the opinion that our Fraternity, as a whole, should exert a more dynamic part in the business of government. On the other hand, we have just as many brethren who are of the opinion that we should continue in the manner that our Fraternity has followed for the past 230 years.

However, most of our prominent authorities seem to be of the opinion that the subject of the Principles of Government, the Fundamental Liberties and Privileges guaranteed by the Constitution to the citizens, talks on the history of the country and former Statesmen, although well within the boundaries of Politics do not come within the prohibition limits so strictly barred in the "Old Charges".

However, it is not always easy to decide where Politics, meaning the principles and science of government, end and where politics, meaning the partisan urge to win an election, begin. Therefore, great caution must be exercised and the Master of any Lodge would do well to consult with his Past-masters and Wardens and they should always ask themselves the following question:—"Is this subject of such a nature that might cause men to divide their opinions according to any particular party?" If the answer is in the affirmative, it may well be of a political nature that should be banned.

However, if they also ask themselves a second question, that is:—"Is it a matter concerned with the principles of government, with law, with fundamental principles, distinct from party politics and issues?" And if their consciences dictate that the answer should be yes, then it does not come within the limits of the "Old Charges" against politics.

In conclusion, my brethren, I would urge you to take

If it were possible to develop in all countries of the world, Masonic Lodges and Institutions in the same progressive manner as, has been done, and is, being done, on the Island of Mindanao, Masonry would stand in the world, not only as a force for good but also as a power for the advancement of human liberty and right.

I consider Mindanao and Sulu a splendid example of what can be done in the development of Masonry when Brethren really accept their Masonic duties forcefully and apply themselves with vigor and intelligence.

In these perilous days, it is more important than ever in the history of the world that we should endeavor to strengthen our Lodges and develop Masonry.

In the United States as well as the Philippines much material progress is being made but it is to be regretted that we can not influence honest and true men in other parts of the world to follow our leadership.

Particularly, is this the case in the countries of the Orient, where the greater portion of the world's population resides and where Masonry as a whole is extremely limited. We only have one Grand Lodge in the Orient, which is the Grand Lodge of the Philippine Islands. The influence of our Lodge in other parts of the Orient, aside from the Philippines, has been felt and considerable progress has been made during the immediate past due to our efforts. We established the Grand Lodge of China and had great hopes of extending Masonic influence throughout that country and

every opportunity to read those "Old Charges" and when you do you will be forced to admit that Bro. Anderson and those brethren who assisted him in the formation of those "Old Charges" were wise beyond their time and period and understanding of their day and it behooves everyone of us to nurture within our breasts a deep and lasting sentiment of thanks and gratitude to the memory of their many virtues as those qualities so greatly outnumbered the defects to which, as human beings, they were heir.

While in BAGUIO

stay at HOTEL CITY LUNCH

Save unnecessary expenses but live

LUXURIANTLY

Hot Water at all times

Restaurant Service Day and Night

Parked Cars Guarded

C. KIM, Prop. and Manager

PLEDGE OF SERVICE * * *

among the people of that nation. Our hopes were justified and constant Masonic progress was being made under the Grand Lodge constituted at Shanghai until the establishment of a Communistic government in that area which has since then banned Masonic activities in China. At the moment, the Grand Master of China is a refugee in Hong-kong—while the Grand Secretary has been arrested by the Communists.

Under the influence and guidance of the Grand Lodge of the Philippine Islands, much work and extension of Masonry is carried on in Japan. In reading the circulars from the office of the Grand Secretary, you will note that large numbers of men are joining Masonic organizations in Japan. Of course, it is to be noted that most of the new initiates are men of the military service of the United States Armed Forces stationed in that country.

Our principal objective in Japan, however, should be the Japanese. In order to enlighten the population of that country and inculcate in them the principles for which we stand and which are the dominant factors of our organization such as the dignity of the individuals, freedom and democratic institutions in the government and Charity towards all mankind, we as Masons should ever strive forward and the accomplishment of this should be our constant aim.

At the recent visitation to a Lodge in Northern Luzon, I heard the Grand Master, who has recently returned from Japan, mention that quite a number of Japanese have applied for Masonic degrees in Tokyo and have been initiated as members. We can only hope that this movement will continue and thus spread the ideals and tenets of our organization throughout that country.

Recently, I had the pleasure of witnessing the raising of the Sublime Degree of Master Mason of a member of the Indonesian Legation in Manila. This was Dr. Charles Tambu, Counsellor of the Legation. The raising was conducted in High Twelve No. 82 in Manila by a special team composed of Brethren from Cosmos Lodge No. 8.

As far as I have been able to learn, Dr. Tambu is the first Indonesian to be raised in Manila to the degree of Master Mason.

I cite this instance because I believe that this is a true example of Masonic progress.

To me, it has always been important that high officials of the government should be Masons. History relates clearly and distinctly that the government of the United States was established by leading men of the Masonic Fraternity. In the Philippines the revolt against an autocratic and despotic government of the last century was initiated by Masons of whom the outstanding member was the late hero and martyr Dr. Jose Rizal. Also, many members of the Masonic Fraternity in the early years of the establishment of the Philippine government were Masons. Regretably, it is to be noted that very few men of the government at the present time are members of the Masonic Fraternity and while a number had formerly entered the Fraternity, at the present time, they are almost all inactive.

While it is true that a number of Lodges exist in the territories formerly under the control of the British Empire such as India (One of the finest Masonic Poems I know was written by the late Rudyard Kipling on a Lodge in India entitled "The Mother Lodge", Pakistan, Burma and Malaya, it is however, a fact that no Grand Lodge has ever been established in any of these areas. All of these Lodges being under the control of the Grand Lodge of England or the Grand Lodge of Scotland.

The same also applied to certain Lodges formerly contained in the territories controlled by the Dutch.

It is to be hoped that with the continuation of progress in these countries and the further development of democratic principles and ideals, the Brethren now residing in those territories will energetically undertake the establishment of Grand Lodges within their respective countries and thus become instruments of great good for the welfare of all the inhabitants.

Just how much we can do to assist in this respect is difficult to say, at this moment, but every effort and support should be extended whenever opportunity offers.

In Europe, we have Masonic organizations in practically all of the countries, with the exception of Russia and Spain. In Spain, we definitely know that Masonry is banned and from information received we know that many of the Masons have been jailed and persecuted for their liberal ideals of freedom and democracy.

In Russia, as far as I know there never have been any Masonic Lodges. I may point out to you that at present we have in Europe correspondence with Masonic organizations in England, Scotland, France, Switzerland, Austria, Italy, Sweden, Finland, Greece and also Turkey. In America, we correspond with Canada, Mexico, Puerto Rico, Cuba, Guatemala, Brazil, Argentina, Chile, Peru, Ecuador and Venezuela. This is an indication of the universality of Masonic teachings and institutions.

The Ruling House of England has always had one of its members as Grand Master of its Grand Lodge. In the early days, particularly the 18th century, ruling family of a number of German States were also actively engaged and leaders in Masonry. The present King of Sweden is the Grand Master.

This is an example of progressive and liberal ideals which these rulers maintain. Progressive and liberal ideals are considered necessary by them, in the development of their various states.

Coincident and subsequent to the first world war, many European countries set up democratic forms of government, abolishing royalty and inherited power and replaced them with so called democratic institutions.

It is to be regretted that all of these democratic governments which were established with our assistance and looked upon by us with a great deal of favor in the hope that these newly established governments were for the welfare of the human race have resulted in bitter disappointment. Many of them quickly degenerated into dictatorships of the worst kind. The two worst outstanding examples that we have in this respect are of course, Russia and Germany.

MAURO BARADI

ATTORNEY & COUNSELLOR-AT-LAW

P. O. Box 431—Manila
Philippines

Third Floor, M. R. S. Building

2-81-39
Tels. 2-95-84

PHILIPPINE SURVEYING COMPANY

SURVEYING-ENGINEERING

301 Lateral Building, 851 Rizal Avenue
Tel. 2-99-12

Stalin is and the late Hitler was the outstanding example in this respect.

About the first thing that any dictator undertakes is the abolition of Masonic organizations. For the dictators can not for one moment tolerate a group of men who are inculcated with the faith and spirit of the Fatherhood of God and the Brotherhood of Man together with liberty and equality for all mankind.

The various subservient, or puppets states, of Russia such as Poland, Czechoslovakia, Hungary, Romania and Bulgaria, of course, have no Masonic organizations. Just how much is being tolerated in Yugoslavia under Tito is still a question. After all, Tito, even though not on good terms with the Kremlin at Moscow is, nevertheless, a dictator and in my judgment would oppose any institution which might be contrary to his principles of dictatorship.

The question now before us is what can we as Masons do in our relationship to the world, being fully cognizant of what conditions are and what strength we possess in our organization.

Taking the United States, with a Masonic population of approximately 4,000,000, and Canada also as proportionately strong as the United States, no action of any sort aside from maintaining the closest possible fraternal relations is necessary.

In Cuba, Central and South America, we are also fairly well established in all of the countries. The further strengthening of fraternal ties between those countries and ourselves should constantly be fostered. We also must not overlook the fact that the Central and South American countries are frequently subject to political disturbances and are frequently threatened with actual dictatorships; it thus becomes necessary to be ready to assist those countries through Masonic counsel and friendship in order to permit Freemasonry to expand.

In the democratic countries in Europe, no assistance is at this moment necessary on our part. In the Communistic countries, of course, it is entirely impossible to extend our fraternal relations.

In my judgment, the largest field available to us is right on our home ground, and the neighboring countries of Asia. On our home ground where we have made much progress in Masonry since the beginning of the century there, nevertheless, is still a wide open field. It is true that we have approximately 8,000 Masons in the Philippines. This

number, I should like to see increased within the near future to a minimum of 1% of the population or in other words to 20,000 Masons and further still as time continues.

I realize fully that it is frequently impossible to expand rapidly because of our strict rules and regulations for admission to the order. Also, have in mind the family influences as well as certain extraneous influences which are frequently difficult for Filipinos to overcome.

Our unlimited field for Masonic activity lies at our door in the Islands of the Republic of Indonesia and the continent of Asia. The latter, particularly with its millions of population of whom at least 25% are constantly on the verge of starvation. With inefficient governments constantly striving for greater power through means of malicious and false propaganda as well as actual abuses through unjust imprisonment frequently terminated by execution, there lies a field for great missionary work. Of course, we can not conduct any form of propaganda of Masonic principle or use political methods.

We can, however, explain the beauties and the benevolent ideals of Masonry to those with whom we come in contact from those neighboring countries.

Our belief in one God, worshipped in whatever form the individual's conscience dictates, the immortality of the soul and charity towards all mankind should be the principal subject for discussion in this missionary work.

I believe that every stranger from those countries if imbued with the true and real desire to join our Fraternity should be given an opportunity if he is found worthy.

You can readily picture for yourself that if we had in Asia the 1% of the population as Masons, which I hope we will achieve within a short period in the Philippines, we would have a Masonic population of 100,000,000.

What a power for good the Masonic Fraternity would be with that number duly enrolled and practicing the principles of our Fraternity.

Our efforts should be directed in the first place to strengthening our own organization in the Philippines. And, secondly, our efforts should be directed towards the immediately neighboring countries where the teachings of our Fraternity are not well unknown. These should be our primary objects in world relationship.

With the accomplishment of these two points, we can truly count as a world organization for good; thus exemplifying democracy, liberty equality, justice and charity for all mankind to the maximum degree.

HOTEL DEL MAR

- ROOMS WITH BATH
- GARAGE
- MEALS



335 Colorado
Cor: California
In front of Phil.
General Hosp.,
Manila
Tel. 5-30-03

C. KIM, Manager

AVAILABLE IN STOCK
100% U. S. FACTORY REBUILT
UNDERWOOD TYPEWRITERS
10" to 26" Carriage

BURROUGHS ELECTRIC TYPEWRITERS
BURROUGHS & MONROE ADDING MACHINES
8 to 13 Columns, Hand & Electric
Absolutely New Machine Appearance
& Performance

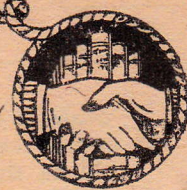
Guaranteed Two Years with Parts

V. AVENA & SONS
IMPORTERS & DISTRIBUTORS

Office Equipment, Parts & Accessories
1525-27 Azcarraga, Manila



Fraternal Reviews



By MAURO BARADI, S. G. W.

FLORIDA — 1951

Lodges 243

Membership 49,035

Gain 2,684

THE 122ND ANNUAL COMMUNICATION of the M. W. Grand Lodge of the State of Florida was held in the Masonic Temple at Jacksonville on April 17 to 19, 1951.

M. W. Grand Master Gus J. Dekle delivered his address which dealt, among other things, with Committee on Americanism wherein he said:

"Last Grand Lodge created this committee from a former one and I appointed some members of the Craft whom I believed very able men. I have asked them to make a report at this Grand Lodge. I believe you will see the necessity for this very important committee, and I hope the work can continue, to show us more of his American way of life, a great country, a peaceful people, with a constitution under which we enjoy freedom of assemblage, without which our Craft cannot exist. We should and will protect this country and these freedoms when we are called upon as Masons and citizens, with ourselves, our money, even our lives when needed to defend it. It is worth it! And this committee can help to teach and protect this fraternity by its activity so no political party member that would have as an ideal the overthrow of this country — namely, a communist — can join our ranks."

On the subject of "Florida Mason" as a Masonic publication he stated that it

"has been a great blessing to the Masons of Florida who have had the opportunity to use it. Its value is unlimited. It is a most essential medium for dissemination of information to the Craft by the Grand Master, the Grand Secretary, and other Grand Lodge officers. It has proved to be an invaluable help in giving our education program to the Craft, and renders other services too numerous to mention."

He announced that during the year he has signed 368 twenty-five year certificates and 23 fifty-year certificates and he added: "With the signing of the latter, I am reminded that the countless thousands recognize Free Masonry as the solid rock upon which Faith, Hope, and Charity are founded. The abiding faith of these men has prompted them to continue for so long in this Godly organization.

The Grand Master made the following recommendations which were approved:

"I recommend that the following regulation be adopted: 'Since communism does not have faith in Deity and has as one of its aims the overthrow of our country, it is unlawful for any Lodge in the Grand Jurisdiction of Florida to accept the petition for or confer any of the degrees of Free Masonry upon a Communist.'"

"I recommend that a Master Mason be appointed by the incoming Grand Master for each of the districts as co-member of Committee on Education and that at least one lecture be given each month, it to be prepared by the Committee on Education for the benefit of the Craft. This will then parallel the Committee on Education to the Committee on Work and

between the two much can be accomplished in this Grand Jurisdiction."

"I recommend that the Lodges form a permanent standing committee for investigation, of five instead of three members, with the Worshipful Master, Senior Warden, and Junior Warden as permanent members thereof, two to be appointed by the Worshipful Master and stress be placed upon investigations. We have suffered by lax investigations and many times petitions are signed without any investigation whatever. Many times the various committees forget their appointment and this makes a very bad situation on a matter so important to us."

An important committee of this Grand Lodge is the Committee on Americanism which reported as follows:

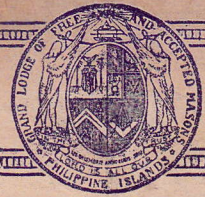
"... We call to the attention of the members of the Most Worshipful Grand page 69 of the Digest of Masonic Law of Florida, Sec. 131. 'Masonic Law is a rule of fraternal conduct and applies only to the moral and fraternal rectitude of its members.' Therefore, while this Committee on Americanism hopes to inspire the members of the Most Worshipful Grand Lodge, and through them their circle of influence in the community, to a realization of the need for patriotism and the inculcation and fostering of a knowledge of the history and institutions of the United States of America, especially the Constitution and the sacrifices of the valiant men and women who have given to us this heritage of freedom, WE SHOULD IN ALL OUR DEALINGS WITH THE OUTER WORLD ACT, NOT AS MEMBERS OF THE MASONIC FRATERNITY, BUT AS CITIZENS OF THIS NATION."

The Committee on Masonic History presented a lengthy report (which was adopted) on some facts regarding the history of the origin of Freemasonry. The report gave a definition of Masonry; a history thereof and listed some of the objections which the Catholic Church had against Freemasonry, namely: 1. It is a secret society. Its members take secret oaths and they meet in secret; 2. Freemasonry preaches Naturalism; 3. Freemasonry teaches the separation of church and state; 4. Masons are left free to attack the Roman Catholic church and thereby encourage religious indifference; and 5. Masons believe in democracy, that marriage is a civil contract, and that children should be taught by the state. The report then refuted one by one these objections emphasizing that the Craft is not enemy of any church because "the tenets of Freemasonry are brotherly love, relief, and truth. By the exercise of brotherly love Masons are taught to regard the whole human species as one family; on this principle, Masonry unites men of every country, sect and opinion. Masonry teaches that to relieve the distressed is a duty incumbent on all men. To be good and true is the first lesson Masons are taught, for truth is a divine attribute and the foundation of every virtue."

It is to be noted that among the elective officers of this Grand Lodge is the Grand Chaplain.



Official Section



An Invitation From The White House

M. W. BRO. ANTONIO GONZALEZ, Grand Secretary of our Grand Lodge has received an invitation from M. W. Bro. Harry Truman to be guest of honor of The Missouri Lodge of Research at Trenton, Missouri on September 26, 1951. The invitation is as follows:

THE WHITE HOUSE
WASHINGTON

August 11, 1951

Dear Sir and Most Worshipful Brother:

The Missouri Lodge of Research will have a breakfast meeting at 7:15 Wednesday morning, September twenty-sixth, and they would like very much to have you as their guest of honor. Circumstances prevent my being present, much to my regret. I hope you can accept the invitation to the breakfast and will appreciate it very much if you will notify our good

brother, Ray V. Denslow, Past Grand Master of Missouri, whose address is Trenton, Missouri.

Sincerely yours,
(Sgd.) HARRY TRUMAN

Mr. Antonio Gonzalez
520 San Marcelino
Manila
Philippine Islands

Our Grand Secretary who is heading a Masonic delegation abroad, has accepted the invitation.

Members of the delegation include Very Wor. Bro. Eduardo del Rosario Tan Kiang, Grand Treasurer and Wor. Bros. Jose E. Racela and Primo I. Guzman. The delegation will visit Grand Lodges in various Grand Jurisdictions both in the United States and Italy, and is scheduled to be back in Manila on October 12, 1951.



Members of the Maranao Lodge No. 111, F. & A. M. with their families on the occasion of the Despedida Party to Bro. Capt. G. Canoy for Korea on Aug. 24, 1951.

- 1 - Wm. Master - Bro. Pao. B. Day
- 2 - S. Warden - Bro. P. B. Day
- 3 - J. Warden - Bro. E. B. Day
- 4 - Treasurer - Wm. Bro. S. P. Day
- 5 - Secy. - Bro. Z. N. O. Day

JOSE N. QUEDDING
PRIVATE LAND SURVEYOR

Room 406 Chaco Bldg., Manila
Tel. 2-88-83

L. R. ILDEFONSO & CO.

REALTORS

Members, Manila Realty Board
Properties Bought and Sold
Mortgages and Insurance arranged

LUCIO R. ILDEFONSO
Pres. & Gen. Manager

Ja'andoni Bldg., Manila
Tel. 3-25-76

MANILA BLUE PRINTING COMPANY, INC.

- * BLUE PRINTS
- * WHITE PRINTS
- * PHOTOSTATS
- * "POSTS" & "BRUNING" Drafting & Surveying Supplies
- * "BRUNING" BW Sensitized Papers, developers & printing-developing machines.
- * "WOODSTOCK" Typewriters, 11", 12", 14", 18" & 22" carriages now available
- * "HILCO" Duplicators
- * "GRUMBACHER" Brushes & Artists' Materials
- * School & Office Supplies
- * GENERAL MERCHANDISE



Remodelled—
display, sales &
waiting rooms for
customers.

MANILA BLUE PRINTING CO., INC.

Phone 3-25-39

820-832 Arlegui, Quiapo

MENTAL PICTURES LAST FOR DAYS

BUT

PHOTOGRAPHS LAST FOR YEARS

To PERPETUATE

MEMORABLE EVENTS OF YOUR LIFE.

* FAMILY AFFAIRS

* SOCIAL FUNCTIONS

* OFFICIAL PARTIES

* SCHOOL EVENTS & OUTDOOR
ACTIVITIES

LET US DO IT

We Offer:

* REASONABLE PRICE

* COURTEOUS ATTENDANCE

* SATISFACTORY SERVICE

SAM STUDIO

Patronized by the Grand Lodge of the Philippine Islands

250 ONGPIN, MANILA

TEL. NO. 2-93-94

SAW E. SAM
Proprietor and Manager